

THE 1st DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHER NICODEMUS OF THE HOLY
MOUNTAIN
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone II:

Spec. Mel.: "When from the Tree ...":

Come, ye monks of Athos, that in gladness of heart we may celebrate the yearly memorial of our teacher, the blessed Nicodemus, who in his words and deeds guideth us to the path of the virtues. For, having lived righteously, he hath shown himself to be for us a higher model and a splendid image in all.

Resplendent in discourse and true wisdom, and in thine honored life, O divinely wise father, in these latter days thou hast been shown to be a most glorious luminary of the Spirit, enlightening all with rays of godly writings, O Nicodemus, divinely inspired minister of Christ, and moving the minds of the faithful to love.

Thou didst leave to the Church of Christ the multitude of thy writings as a spiritual treasure and heavenly riches, O father, as the odor of the recognition and sweet savor of the Holy Spirit; and unceasingly delighting therein, O venerable Nicodemus, we celebrate thine eternal memory.

Gazing upon thy precious head, and venerating it in compunction of soul, we think that we are looking upon thy radiant countenance which is full of grace, and which calmly uttereth words of life with its holy mouth, granting peace to thy children and sending forth paternal instruction unto us who love thee.

Glory ..., in Tone I:

Having illumined thy heart with divine light, thou wast shown to have received God in thy life, O divinely wise Nicodemus; for, living for Christ thy Lord, and writing and speaking of Him, thou wast shown to be a treasury of spiritual thoughts and a God-bearing teacher of the Church. As thou didst fight the good fight, strengthen us also therein by thy venerable supplications, that we may be well-pleasing unto God, we pray.

Now & ever ..., Theotokion:

Accepting the entreaties of the sinful, and disdaining not the sighs of the sorrowful, O all-holy Virgin, beseech Him Who issued forth from thy holy womb, that we may be saved.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

O venerable Nicodemus, thou hast been shown to be a vessel of holiness and a godly orator of piety furnished with wings by the Holy Spirit.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Enriched by thy discourses, as with an accurate scale, unto the acquisition of what is higher, O divinely wise one, we hymn thy godly transcendence.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

The city of monastics, unceasingly enlightened by thy teachings, doth celebrate, O Nicodemus, thy sacred memory.

Glory ..., Triadicon, in the same tone & melody:

The godly Nicodemus hath been vouchsafed Thy glory, rightly theologizing Thee, the three-Sunned Godhead, with a mouth of piety.

Now & ever ..., Theotokion:

Hymning thee, O Virgin, with hymns most sweet, the godly Nicodemus cried out to thee in spirit: Rejoice, O pure Virgin!

Troparion, in Tone I:

O ye faithful, let us honor Nicodemus, the beacon of Athos and scion of Naxos, the divinely inspired teacher of the whole Church, who was full of divine wisdom; for he poureth forth abundant heavenly doctrines upon those who cry: Glory to Christ Who hath glorified thee! Glory to Him Who hath crowned thee! Glory to Him Who granteth help unto us through thee!

Glory ..., Now & ever ..., Theotokion:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

AT GREAT VESPERS

After the Introductory Psalm, "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 6 stichera: 3 in Tone IV:

Spec. Mel.: As one valiant among the martyrs ...":

As is meet, let us hymn the divinely eloquent Nicodemus, the dwelling-place of grace, the divinely inspired interpreter who was guided by the Holy Spirit, the clarion blown by God, announcing the word of grace in the world, the ineffable glory of God and immaterial gifts of life.

○ Nicodemus, whose heart was enlightened by the divine Spirit, from thy mouth thou didst pour forth a sea of doctrines upon the Church, and didst abundantly irrigate its meadows with the discourse of the grace given thee, O father, as David saith; and thou bringest joy to the assemblies of the pious by thy wisdom.

Celebrating thy most holy memory, O Nicodemus, we hymn thee as a new and radiant lamp illumining the Church with thy divine words, as a teacher of piety, as a divinely wise mouth of miraculous virtues, as a preacher of the higher life and a harp of hymns most sweet.

And 3 stichera, in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

The abundant grace of the all-holy Spirit dwelt within thy soul, O wise one; and having first cleansed it with the rewards of the virtues, it made thee a divine vessel and a divinely inspired word. O thy most wise teachings, O Nicodemus, whereby we are all ever taught the higher life! (Twice)

Like a noetic wellspring thou hast poured forth torrents of doctrines, which sweeten the hearts of the faithful more than honey, O Nicodemus; and by thine understandings and works thou hast been shown to be a treasury of all wisdom and a coffer containing divine effulgence, imparting correction unto all who piously follow thy teaching, O Father.

Glory ..., in Tone VI:

Today the memorial of Nicodemus, the venerable teacher of heavenly mind, hath shone forth for us like a luminary of the morning, enlightening the Church. Come, therefore, ye who love his words, and in spirit and truth let us celebrate, crying out to him: Rejoice, thou who madest thy mind a habitation of the Holy Spirit by thy virtuous life! Rejoice, divinely inspired treasury of wisdom, wherein lieth an inexhaustible wealth of the most divers wisdom! Rejoice, godly scion of Naxos, adornment of the Holy Mountain, and divinely wise instructor of the whole Church! O father, intercede, we pray, in behalf of our souls!

Now & ever ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birth-giving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted

life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time, for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litia, these stichera:

In Tone I: Rejoice in the Lord, O glorious Athos, thou chosen portion of the Mother of God! For, lo! within thee, like a pillar of light reaching up to the heavens, is revealed the divinely wise Nicodemus, who is pleasing unto God in wisdom and godly in virtues; for by his blameless life he inherited the splendor of life on high, and, emitting everywhere the rays of the gifts of the Spirit, he guideth to deeds of light those who in compunction cry aloud unto God: O Lord, glory be to Thee!

In Tone II: Living an ascetic life, thou didst make what is baser subject to that which is higher, O Nicodemus. Thou didst unite thyself unto God with ever-flowing prayer, and from this blessed bond didst straightway learn that which is divine, and, like the godly Paul, didst hear ineffable words. And thou didst set forth in writing what thou didst master by thine activity. Wherefore, like divine light thy words shine forth from the rising of the sun even unto its setting, unto the enlightenment of those who cry: O Lord, glory be to Thee!

In Tone III: Pouring forth philosophy, thou wast shown to be an instrument of theology and a most excellent recorder of the mysteries of the spiritual life; for having done so, thou teachest, and the brief words of the fathers, as saith Isaiah, thou dost in many ways reveal by the power of active discourse and the beauty of God-given wisdom, O greatly wise Nicodemus. For divine grace poured forth from thy mouth and hath revealed thee to be a book of all that is ineffable, unto the salvation of those who cry: O Lord, glory be to Thee!

In Tone IV: Like lilies of the Spirit do thy divinely inspired books emit the fragrance of the life which issueth from Eden, O most blessed Nicodemus; for in thy pure life was the perfume of Christ made manifest, and with the blossoming of thy words thou dost dispel the feter of the passions: for like phials of sweet fragrance thy mouth filleth us abundantly with thy writings, enabling us to recognize the virtues and the treasury of divine dogmas, unto the salvation of those who cry: O Lord, glory be to Thee!

Glory ..., in the same tone:

O ye multitudes of the reverent, as is fitting let us bless the great Nicodemus, most wise among the venerable and venerable among the learned: for, having sanctified himself by asceticism, he became the mouth of the Comforter, and, as David saith, he mystically proclaimed divine wisdom in the midst of the Church, wherewith he hath raised the souls of the Orthodox to understand and seek that -which is higher; and he thundered against the assemblies of the heretics, for his sound hath gone forth into all the earth, unto the glory of Christ God, the Savior of our souls.

Now & ever ..., Theotokion:

From all misfortunes preserve thy servants, O blessed Theotokos, that we may glorify thee, the hope of our souls.

At the Aposticha, these stichera, in Tone V: Spec. Mel.: "Rejoice ...":

Rejoice, thou beauty of monks, excellent scion of the Island of Naxos, goodly adornment of Athos, thou radiant eye, thou tongue most sweet, uttering godly words in the divine Spirit, speaking and recording doctrines, making plain unto all the meaning of unapproachable sounds of heaven, and opening the understanding of ineffable contemplations to the breadth of higher comprehension, O father Nicodemus, thou treasury of inspired understanding given by God!

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Rejoice, O vessel of wisdom, treasury of true theology, glory of the Orthodox, who wisely vanquished the thoughts of the heretics, sweet-sounding harp of the dogmas of the Faith, God-pleasing husbandman of blameless morals, teacher of the gifts of piety, summit of divine understanding, depth of comprehension of the thoughts of the Spirit, unfathomable ocean! O father Nicodemus, shine forth divine effulgence on all!

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Rejoice, new and most radiant star of the Church of Christ, mouth of theologians, ardent lover of piety, revealer of the Traditions and Scriptures, elucidation of ineffable things, who healest the sickness and perdition of souls by the word of grace, melodious lyre and sweet-sounding harp of divine hymns and songs! O venerable father Nicodemus, entreat Christ God, that He grant remission of sin unto those who honor thee.

Glory ..., in Tone VIII:

Having cultivated well the discourse of doctrines, thou dost produce the fruit of immortal life for the Church, O divinely eloquent Nicodemus; for like fruitful trees by the springs of the waters of grace thy godly books ever produce salvific understanding for us, like the sweetness of heaven, whereby we are delivered from the bitterness of the passions, receiving from Christ peace and great mercy.

Now & ever ..., Theotokion:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

At the Blessing of the Loaves, the troparion of the venerable one, in Tone I:

O ye faithful, let us honor Nicodemus, the beacon of Athos and scion of Naxos, the divinely inspired teacher of the whole Church, who was full of divine wisdom; for he poureth forth abundant heavenly doctrines upon those who cry: Glory to Christ Who hath glorified thee! Glory to Him Who hath crowned thee! Glory to Him Who granteth help unto us through thee! **(Twice)**

And "Virgin Theotokos, rejoice! ...", once.

AT MATINS

On "God is the Lord ...", the troparion of the saint, in Tone I:

O ye faithful, let us honor Nicodemus, the beacon of Athos and scion of Naxos, the divinely inspired teacher of the whole Church, who was full of divine wisdom; for he poureth forth abundant heavenly doctrines upon those who cry: Glory to Christ Who hath glorified thee! Glory to Him Who hath crowned thee! Glory to Him Who granteth help unto us through thee! (*Twice*)

Glory ..., Now & ever ..., Theotokion:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "The assembly of angels ...":

Piously have the multitudes of monastics assembled eagerly to celebrate thy holy memory, O Nicodemus, teacher of piety. With thine immaterial regard bless those who with faith venerate thy most precious head, O divinely wise one.

Glory ..., in the same tone & melody:

Illumined with rays of divine wisdom, O venerable Nicodemus, teacher of piety, thou didst acquire the treasure of divine words, wherewith thou dost ever direct us to ascend unto the life and effulgence which are in Christ, O most blessed one.

Now & ever ..., Theotokion:

Hymning the great magnitude of thy glory in melodious songs, O pure one, the venerable Nicodemus exclaimed unto thee like David: Rejoice, O blessed Mary who knewest not wedlock, thou bridge leading the world to God the Savior and help of Athos!

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Go Thou quickly before ...":

O Nicodemus, by thy pure life thou hast been shown to be a fragrant meadow of divinely inspired writings, and a God-pleasing initiate of the divine mysteries; for, delighting in the study thereof, thou didst receive the sweet savor of the transcendent knowledge of heaven, O father, wherewith thou dost gladden those who call thee blessed.

Glory ..., in the same tone & melody:

Thou didst live righteously and virtuously, O wise and venerable Nicodemus, and didst astonish all with thy wisdom; and thou hast gladdened the assemblies of the Orthodox with thy words, and hast set at naught the mindless learning of the heterodox. Wherefore, we celebrate thine annual memorial.

Now & ever ..., Theotokion:

Thou didst conceive the Creator of all without seed, and without being subject to corruption didst of thine own blood give birth to Christ our God. Wherefore, having acquired thee as the beginning of our salvation, we hymn thee, O Theotokos, as our intercession, and with faith we magnify thy glory, O all-pure one.

Polyeleos, and magnification: We bless thee, O venerable father Nicodemus, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee; O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Enriched with wisdom divine, thou didst acquire the spiritual wealth of all knowledge, O blessed one, and hast been shown to provide for all from the treasure of thy heart, nurturing the souls and minds of the pious with the discourse of grace. Wherefore, setting aright the morals of the people, thou hast shown unto all the splendor of salvation, O God-bearing Nicodemus. Entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memory with love.

Glory ..., Now & ever ..., Theotokion:

Having supernaturally and immutably provided flesh for Christ our God of thy pure blood, O all-pure Virgin, in the loving-kindness of thy goodness thou hast led us to our ancient life, slaying the serpent by thy birthgiving. Wherefore, we ever offer thee hymns of thanksgiving with goodly understanding, receiving grace from thee. Entreat thy Son and God, that He grant remission of sins unto those who with love have recourse to thy protection, O Mistress.

Song of Ascents, the first antiphon:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Let every breath praise the Lord

GOSPEL ACCORDING TO MATTHEW, § 43 [MT. 11: 27-30]

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye who labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this sticheron, in Tone VI:

Nicodemus who received God within himself, the newly revealed ray of the Church, the godly teacher of monastics, completing the highest path of the virtues hath ascended to the mansions of heaven; and he giveth his paternal blessing unto those who celebrate his honored memory, and asketh great mercy for all.

ODE I

Canon of the Theotokos, the acrostic whereof is "Rejoice, O Virgin, thou cause of our joy", the composition of the monk Gerasimus, in Tone IV:

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

O Lady, thou treasury and unfathomable sea of mercies, let fall a drop of understanding upon me, that with the angel I may cry out to thee "Rejoice!" with the clarion of hymnody.

Rejoice, O most immaculate Lady Bride of God, thou annulment of the curse and redemption of the world! Rejoice, thou who hast poured forth eternal Life! Rejoice, thou who by thy birthgiving hast put Hades to death!

Rejoice, O all-pure one, thou palace of the Power of the Father! Rejoice, O undefiled bridal-chamber of Him Who hast created all things! Rejoice, O all-splendid chamber of the glory of the incarnation of God!

Rejoice, O thou who knewest not wedlock, O thou who gavest rise to the Planter of all creation! Rejoice, O vine who put forth the beautiful Branch Who poureth forth the wine of understanding!

Canon I of the Saint, the acrostic whereof is "I hymn the holy Nicodemus", the composition of the monk Gerasimus, in the same tone:

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

O consubstantial Trinity - Father, Son and Holy Spirit, - grant me wisdom, that with splendor I may hymn the holy Nicodemus, who by his words, teachings and works hath glorified Thee, O Lord.

The divine Nicodemus, the heavenly intelligence, the phial of the Spirit, calleth us all to keep his annual memorial. Let us all, therefore, come, rendering him honor.

Mortifying the mind of thy flesh, O father Nicodemus, through the struggle of divine philosophy thou didst make that which is more base subject to that which is higher, and hast been shown to be a priceless vessel of grace.

Theotokion: Acquiring power, confirmation and enlightenment by thy good pleasure, O Lady, the godly Nicodemus, divinely inspired and wholly God-bearing, appeared on Athos in the latter days.

Canon II of the Saint, the acrostic whereof is "I celebrate the grace of Nicodemus", the composition of Gerasimus, in Tone VIII:

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Enlighten my mind with Thine effulgence, O Lord, Bestower of light, and grant me discourse, O Word, that with my mouth I may chant splendid hymnody worthy of Nicodemus, Thy divine and wondrous servant.

Thy pure way of life revealed thee on Athos as a habitation of light, O venerable one, a most radiant pillar, and a most luminous beacon shining forth the doctrines of immortality in the world, O divinely eloquent father Nicodemus.

Disclosing the law of God, O venerable father, with thy God-pleasing tongue thou didst rain down upon the Church divinely inspired discourse, a sea of understanding and a wealth of divine knowledge with all manner of wisdom, as it were manna from heaven.

Theotokion: **O** Lady, thou stream of divine and spiritually nourishing things, thou inexhaustible wellspring: pour forth upon my soul the water which rusheth forth unto life everlasting, that thou mayest quench the burning coal of sin, O Virgin, that I may become full to overflowing with immaterial effulgence.

ODE III

Canon of the Theotokos

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Rejoice, O pure Mother and Virgin, thou mountain wholly overshadowed and divine, from whence the King of creation hath issued forth and found Adam in the mountains of perdition.

Rejoice, thou who hast rained a torrent of healings in abundance upon the people! Rejoice, inexhaustible wellspring from whence the Water which hasteneth toward eternal salvation hath flowed forth upon us!

Rejoice O Virgin, thou golden jar, who without seed hast given rise for the world to the Bread of life, like manna from heaven! Rejoice, O most luminous lamp of the Effulgence of the Father!

Let us hymn the tablet of the New Covenant, whereon the Master of all was writ in the body; and let us cry aloud: Rejoice, fulfillment of the law and voice of the prophets!

Canon I of the Saint

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Thou wast filled with the light of heaven, O Nicodemus, having purified thy mind; and like a lamp of many lights thou didst shine forth within the Church in the latter times, unto the salvation of the pious.

The grace of thy divine words hath shone forth throughout the whole world like lightning from heaven, purifying the morals of men's souls and guiding them to the light of the precepts of Him Who hath created all things.

With divine songs let the divinely chosen Nicodemus be hymned today as is meet: the lamp of divine understanding, the right laudable clarion of God, the divinely eloquent tongue.

Theotokion: Thou hast been shown to be the luminous temple and throne of God, Whom thou didst conceive in the flesh, O blessed Lady. Wherefore, illumine me with the splendor of thy glory.

Canon II of the Saint

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

Cleansing thy soul and body of the defilement of every passion by ready asceticism, O divinely wise Nicodemus, thou didst cultivate the grace of dispassion, and by thy words dost call all to the acquisition thereof.

O blessed Nicodemus, thou hast been shown to us as a God-bearing initiate of the life which is hidden in Christ, adorned with the virtues, and leading our souls to divine ascent.

Thy mind, illumined with the glory of the Comforter, O father Nicodemus, and thy hand, moved by Him, have set forth heavenly doctrines for us in many holy books.

Theotokion: O all-glorious Mary, Virgin Queen of all, who ineffably gavest birth unto God: heal thou my soul, which hath grown corrupt through the passions, and grant me swift and saving conversion.

Sessional hymn, in Tone V:

Spec. Mel.: "The Word Who is co-unoriginate with the Father...":

Let the divinely wise Nicodemus, the divinely inspired mouth of the divine Spirit, the melodious harp of heavenly hymns, the adornment of the monks of Athos, the God-bearing scribe of the wisdom of God, be praised with joy as a true servant of Christ.

Glory ..., Now & ever ..., Theotokion:

O Virgin Theotokos, help of the world, in time of need aid those who ever fervently have recourse unto thine intercession; and from all harm preserve thou thine honored portion, for it ever hasteneth to thine aid, O Lady.

ODE IV

Canon of the Theotokos

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Rejoice, O Virgin, thou luminous lamp shining forth the unapproachable Light upon those who sit in the image of death, who hast revealed the never-waning Dawn, the Sun of righteousness!

Thou hast been shown to be a portal of salvation for those who cry out: Rejoice! Rejoice, O phial, who didst conceive Christ the Word, Who granteth the fragrance of incorruption unto those who have cultivated death by disobedience!

Rejoice, O life-gushing wealth of heavenly gifts! Rejoice, dwelling-place of the goodness of the Godhead, vessel of divine fragrance! Rejoice, thou who hast not known wedlock, through whom corruption vanisheth away!

Shining forth from thy womb, the Effulgence of the Father showed thee to be a divine cloud of immortality, O Virgin, overshadowing those who cry out to thee: Rejoice, O habitation of the King of creation!

Canon I of the Saint

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Having studied the teachings of the law of God and the words of the Spirit day and night, O Nicodemus, thou wast shown to be a most fruitful tree planted by the waters of divine grace, bearing as fruit a higher knowledge.

Tranquil of character, meek in appearance and sweet in discourse, O father, thou wast shown to be divinely wise in thine admonitions to those who had recourse unto thee, O holy one, imparting the doctrines of salvation unto all.

The height and depth, the length and breadth, and the grace-bearing riches of thy wisdom strike the minds of the faithful, O venerable father; for thou hast been shown to be a great abyss of knowledge.

Theotokion: Thou hast been shown to be heaven on earth, transcending the heavens, O all-holy Virgin, who held in thine arms as a babe the Creator of heaven and earth, Who in His mercy leadeth us up to life in heaven.

Canon II of the Saint

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

The mellifluous, most sweet and divinely eloquent instrument of thy tongue, inspired by God, O Nicodemus, hymned the glorious struggles of the venerable ones, gladdening the hearts of the pious with the sweetest of sounds and melodious hymns.

O Nicodemus, initiate of the mysteries of heaven, thy discourse giveth rise to the manna of life, to honey divinely flowing from a rock, to divine dew descending upon the earth through the Holy Spirit, nurturing, gladdening and bedewing the hearts of those who with faith delve into thy books.

The sweetness of divine grace, poured forth from thy mouth by thine immaculate heart, O venerable Nicodemus, was preserved in thy holy books, and sweeteneth and bringeth joy to all who with faith study thy books.

Theotokion: O only Ever-virgin Theotokos, in our behalf ever entreat Him Who issued forth from thy pure womb, that He be merciful to the people He hath fashioned, and that He grant unto us all remission of sins and a share in eternal light.

ODE V

Canon of the Theotokos

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Delivered from the ancient curse by thy birthgiving, we joyously cry to thee "Rejoice!" Rejoice, O Virgin who hast reconciled with our God, the King of all, those who were beguiled by the serpent.

O most pure one, thou divinely planted field which hath given rise to the beauteous and sweet-smelling Blossom Who adorned the earth with flowers, thou hast filled with divine and sweet savor those who cry out to thee: Rejoice, O fragrance divine!

Rejoice, O Lady and Virgin, thou city of the great King, thou Sion of many names, of whom it is manifestly strange to speak! Rejoice, thou who hast opened unto us the gates of heaven and joy which fadeth not away!

Rejoice, O pure Virgin, thou bush which was not consumed! Rejoice, thou who hast slain Hades, in that thou gavest birth unto the Author of life Who by His death and sufferings hath poured forth dispassion and life upon all!

Canon I of the Saint

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

O Nicodemus, thou hast poured forth divine doctrines like a river of the living God, and as a torrent of joy thou dost ever gladden the whole Orthodox Church of Christ with the streams of thy discourses.

Thou didst live peaceably, O Nicodemus, learning vigilance of mind and asceticism, and studying the divinely inspired Scriptures; and thou hast been noetically borne up to the heavenly effulgence of the Spirit.

Thou didst hymn the labors of the martyrs and the struggles and valor of the venerable, whom thou didst follow in leading an angelic life on earth, and with whom thou hast been glorified, O venerable one.

Theotokion: O gracious Theotokos, thou all-splendid habitation of Almighty God, enlighten my benighted soul, and show it forth to be a pure vessel of Him Who shone forth from thee, O Mother of God.

Canon II of the Saint

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

In thy holy books thou dost splendidly set forth the excellence of the virtues, the mastery of spiritual struggles, and the divine scriptures, and as is meet thou didst name it in accordance with these works.

With the cultivation of thy discourse thou didst sever the roots of the passions, O Nicodemus, and didst wisely plant the salvific seed of the commandments of God in the fields of thy soul, as a most divine husbandman of God, O father.

Thou dost reveal the ways of invisible warfare against the princes of darkness, O Nicodemus, as one who triumphed therein, and with active counsels thou preparest us for the struggle against the passions and the demons, O divinely inspired one.

Theotokion: O Mother, Virgin and Daughter, who ineffably conceived God the Word, preserve thy flock, the glorious Mount Athos, and with thy beauty protect it from all need and from destruction as thou hast promised.

ODE VI

Canon of the Theotokos

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Rejoice, O pure one, who gavest birth to the Myrrh of heaven, thou phial of grace, who hast filled the whole world with sweet fragrance! Rejoice, divine vessel of alabaster, full of incorruption!

O all-pure one, thou hast been shown to be an animate palace and the ark of the sanctity of the Almighty. Wherefore, we chant to thee: Rejoice, O all-honorable temple of the glory of God!

Rejoice, river full of the waters of the Spirit, whereby the whole world is bedewed with divinely flowing streams, crying out to thee: Rejoice!

Rejoice, O adornment of the angels, boast of the prophets and confirmation of the venerable! Rejoice, crown of martyrs and refuge of the despairing!

Canon I of the Saint

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Thou hast been shown to be a newly revealed sun of the Church of Christ, O Nicodemus, ever enlightening the council of the Orthodox with the rays of the words of thine instructions.

Thou hast been shown to be a great teacher, O Nicodemus, for thou didst fulfill the will of God and didst teach others to fulfill it. Wherefore, thou hast been vouchsafed great honor by the Lord Who hath glorified thee.

Divinely inspired in the virtues and divinely wise in discourse and wisdom, thou wast shown forth on Athos as a mystic guide for the thoughts of monks, full of divine understanding.

Theotokion: Rejoice, O Ever-virgin, thou most radiant lamp of the Light of the Godhead, illumining with mystic effulgence those who piously cry out to thee: Rejoice!

Canon II of the Saint

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Having reached the end of thy life with patience, tranquility of mind and divine purification, O Nicodemus, thou wast shown to be a habitation of the writings of the fathers and the mouth of their doctrine.

Strengthened by the power of love for God, O venerable father Nicodemus, thou didst lay waste to the weakness of the flesh, setting down teachings in writing for the sake of the salvation of thy neighbor.

O father Nicodemus, our thoughts are ever bedewed by the flow of words abundantly poured forth from thy mouth, rendering us ground fruitful for virtuous works.

Theotokion: O only pure and blessed Ever-virgin, joy of the angels and helper of men, help us ever in our needs and amid every evil circumstance.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

The Church doth celebrate thee as a most excellent initiate of the mysteries of the life of virtue and piety, a God-bearing teacher of Orthodoxy; for receiving gifts from heaven, with thy divine writings thou dost illumine those who cry to thee: Rejoice, O father Nicodemus!

Ikos: O Nicodemus, on Athos thou wast shown to be an angel in character, great in understanding; for, possessed of an angelic life, with an angelic voice thou didst elucidate the writings of the fathers, whereby thou enlightenest those who cry: Rejoice, goodly adornment of Naxos! Rejoice, illumination of Athos! Rejoice, revelation of the dogmas of the fathers! Rejoice, explanation of the

sayings of the saints! Rejoice, height of understanding and river of wisdom! Rejoice, abyss of divine knowledge and treasury of love! Rejoice, for thou hast been shown to be a God-bearing scribe! Rejoice, divinely eloquent interpreter! Rejoice, beacon of moral purity! Rejoice, fire of heavenly radiance! Rejoice, thou by whom the faithful are made steadfast! Rejoice, thou before whom the enemy tremble! Rejoice, O father Nicodemus!

ODE VII

Canon of the Theotokos

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

Knowing thee to be an abundant stream of healings, we cry out to thee with faith: Rejoice, O wellspring all of gold, pouring forth the water of immortality which floweth to life everlasting!

Rejoice, Let us hymn the most precious tongs who holdeth the burning Coal of love in her all-pure arms, saying: Rejoice, O Mother of God, the divinely chosen golden censer of the sweetly fragrant Word!

Rejoice, O ineffable robe of purple, wherein the beginningless Word was woven, O thou robe of His incarnation not wrought by the hands of men! Rejoice, O Mistress, who hath clothed Adam in the vesture of incorruption!

O Virgin, thou hast been shown to be an that I may walk the paths which lead well unto uncultivated field which hath produced Christ, the life of heaven, O pure Virgin, the Source of good things, Who giveth redemption unto all who cry out to thee: Rejoice, O divine land which Joel proclaimed beforehand!

Canon I of the Saint

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

O venerable Nicodemus, by the ladder of thy discourses, which thou hast set up, thou leadest those who with faith have recourse to thy book to ascend the steps of the life of light. This book thou callest the New Ladder.

O father Nicodemus, with the plough of thy divinely eloquent tongue thou hast shown thy divinely inspired book, which thou callest the Garden of Grace, to be a fragrant meadow of the divine Spirit, a garden of the life of grace.

Having enriched thy divine tongue and thy God-pleasing mind, O venerable Nicodemus, thou wast shown to be a sacred instructor of the words of faith in these latter times, and thou callest all to acquire that which is higher.

Theotokion: With divine inspiration the sacred Nicodemus praised thy mighty works, O truly wondrous and all-hymned Virgin; and thou didst glorify him with mystic manifestations of thy good will, as thy divine minister.

Canon II of the Saint

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

The assemblies of the wise were in nowise able to withstand the mighty and truly abundant outpouring of thy divine words, thy radiance and heavenly grace, O father Nicodemus; wherefore, they were vanquished by thee.

Thou didst cleanse soul, body, senses and thoughts of all defilement, O father Nicodemus; wherefore, by thy wise teaching thou leadest us up to purity and the preservation of our mind.

With purity of mind and strength of thought thou didst explain the divinely eloquent words of the holy fathers, O father, and hast left thy divine books to the Church of Christ as a spiritually profitable treasure.

Theotokion: Grant me heavenly serenity and a compunctionate character, O Virgin Theotokos, and a light unto the feet of my soul,

ODE VIII

Canon of the Theotokos

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

Rejoice, O Virgin, thou noetic ladder! Rejoice, thou through whom the most Perfect One descended unto men and as God raised fallen Adam up to his former glory, who crieth out to thee: Rejoice, O Virgin, thou luminous tabernacle of Him Who created all things out of nothing!

Thou hast been shown to be a haven unassailed by storms, O thou who gavest birth to the Helmsman of the world; wherefore, lead me up from the billows of perdition unto the harbor of salvation, that I may cry to thee: Rejoice, O Virgin, thou protection and help of those who hymn thy glory!

Following after love divine, with faith we call thee the lamp-stand and table of heaven, the chariot of many names, and the splendid bower; and we cry out to thee: Rejoice, O cause of our joy! Rejoice, thou who deliverest us from the pain of Eve!

O thou who alone wast a virgin before birthgiving, during birthgiving and after giving birth, in that thou gavest birth to the Unapproachable One in the flesh: with thy divine glory heal thou our ailments of soul and body, that in thanksgiving we may cry out to thee: Rejoice!

Canon I of the Saint Irmos:

Irmos: **The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!**

O holy one, thy divine discourse, which shineth heavenly light upon those who reverently have recourse unto it, ever imparteth purification of the sin of the passions, healing for suffering souls, redemption from grief, and the radiance of holy life.

Thou wast shown to be guileless and meek, and, adorned with all justice, O venerable Nicodemus; and, revealing the splendor of righteousness in thy person, thou wast merciful unto all, in that thou wast full to overflowing with divine effulgence.

Having made plain the strictness of Orthodox dogmas with thy most wise mouth, O venerable Nicodemus, thou didst amaze those who came to thee from the West, and by the torrent of thy divine speech didst show them truly to be fish devoid of speech, O father.

Theotokion: **H**eal thou my ailing soul, which is enflamed by sinful passions and unclean and defiled thoughts, O most pure one, and illumine my heart with the light of repentance, for, wretch that I am, I flee unto thee. Despise not my prayer, O Virgin!

Canon II of the Saint

Irmos: **Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

On Athos thou wast gloriously adorned with discourse and wisdom, O Nicodemus, and in the splendor of thy way of life thou wast shown to be a model and a saving guide for all monks to the acquisition of the virtues, crying out unceasingly: Ye priests, bless; ye people, exalt Christ supremely forever!

Armed about with the word of God as with a heavenly sword, and arrayed in the grace of the Spirit as in a breast-plate, O father, thou didst put to flight heretics and evil spirits, crying aloud in gladness: Ye priests, bless; ye people, exalt Christ supremely forever!

Thy head is seen to be a treasure of holiness, pouring forth divine fragrance; for thy mouth wast shown to be a vessel of perfume, O venerable one, as Wisdom hath said, ever imparting unto us the odor of immortality and food of gladness, which is dispassion.

Theotokion: **O** Virgin, in the flesh thou didst conceive the incorporeal Lord, Who is in the bosom of the Father - the Word Who with the Father and the Spirit is equally without beginning, and Who without corruption hath restored the world: through true repentance restore my soul, which hath become corrupt through the evil of the flesh.

ODE IX

Canon of the Theotokos

Irmos: **Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!**

O most immaculate Lady, thou art the bridge which God traversed; for through thee the Word, visiting the rejected, hath led forth from death to never-ending light those who cry: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Rejoice, O thou who knewest not wedlock, thou holy land from whence Christ formed Himself into man! Rejoice, thou rock which letteth fall life-giving Honey for those who wander in the wilderness of life, and are saved by thy goodness, O Mistress!

Rejoice, O Bride of God, who hath rained down Manna upon us! Rejoice, O thou who bringest life unto those who once died through eating of the tree! Rejoice, thou who openest the gates of Eden unto those who cry: Rejoice, O most blessed Theotokos, pure Ever-virgin!

O most hymned one, thou art a true Mother, and even after giving birth wast preserved an incorrupt Virgin. Who, then, will not manifestly hymn thy mighty works? Accept my hymnody, which I have offered unto thee from mine ardent heart.

Canon I of the Saint Irmos:

Irmos: **Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!**

Through splendor of mind thou becamest a steadfast initiate of the mysteries of the Spirit and of the ancient fathers, O venerable Nicodemus, imparting to the faithful a radiant blossom by thy sacred works, and a fragrant understanding of their words.

Thou didst offer thy whole life, from thy youth, unto the Word, the Bestower of life, like incense and an unblemished sacrifice, following in His steps, O venerable one; wherefore, in sanctity Christ hath crowned thee with a crown of wisdom.

Sanctified by thy grace, O most wise Nicodemus, with sacred hymns we celebrate thy holy memory. As a right acceptable gift, O father, receive thou the praise of all of us who fervently venerate thee as our father and teacher.

Theotokion: O all-blessed one, who alone didst ineffably conceive the Most High God, Who in His goodness hath led us up from Hades: Unto the heights of a pure life lead me up, who have fallen into the abyss of the passions, O Theotokos, our hope.

Canon II of the Saint

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Having parted from thy flesh, O venerable Nicodemus, thou wast vouchsafed to behold the light and grace of the thrice-radiant Godhead, whereof thou wast also an heir and partaker, in that thou didst live a divinely inspired life in all things, O divinely eloquent one.

Thy precious discourses pour forth perfume like the fragrant flowers of spring; for unto all thou didst show forth sweet savor from God a meadow of doctrine, O divinely wise father Nicodemus, thou beacon of the Church and adornment of the Orthodox.

Having received heavenly delight from God, O God-bearing Nicodemus, and come to enjoy invincible life, by thy supplications preserve and protect those who celebrate thee with love, and with thine enlightenment illumine me who earnestly hymn thee, O father.

Theotokion: O pure one, thou all-radiant lamp of the Effulgence of the Father, O throne of God, about Whom the hosts of heaven stand with great fear, O only Ever-virgin Mary: enlighten my mind with the light of the precepts of Him Who shone forth from thy womb.

Exapostilarion:

Nourished with the love of divine philosophy, O divinely wise father Nicodemus, thou didst delight in heavenly wisdom, living with the instruments of theology and the righteous. With them cease thou never to pray for us, O God-bearer.

Glory ..., Now & ever ..., Theotokion:

Having given flesh to the transcendent God, O Virgin, by thy birthgiving thou didst annul the condemnation of Eve, and hast poured forth a spring of blessing upon those who glorify thee and piously proclaim thee to be the most pure Ever-virgin Theotokos.

**On the Praises, 4 stichera, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":**

With love let us celebrate the luminous memorial of our teacher, the sacred Nicodemus; for, living in holiness and the virtues, he was well-pleasing unto Christ, and hath been revealed by the divine Spirit as a bestower of holy doctrines.

Let all Athos join chorus, rejoicing and glorifying the divine Nicodemus, wise among the venerable; for, illumined with abundant gifts and mystic lamps, like a radiant beacon he casteth light upon the whole world.

Soaring above the fields of the divine Scriptures with upright mind, O father, like a bee thou didst gather sweetness and the honey of grace there, and thou bringest joy unto our souls with divinely inspired understandings.

Standing about thy most precious and all-holy head with faith, O most blessed Nicodemus, we venerate it with love and draw forth divine grace therefrom; and in the Spirit we find the gift of life which ageth not.

Glory ..., in Tone V:

Let us sound the clarion of hymnody! Let us join chorus in celebration and holy festival, rejoicing in the luminous memorial of our teacher! Let priests and monks hasten forth, and let them praise in hymns the God-bearer who poureth forth sacred springs of doctrine upon the world, which issue forth upon all as from Eden. Ye councils of the Orthodox, assembling let us hymn the newly shining beacon of Orthodoxy, the treasury of wisdom, the receptacle of the virtues, the mouth of the Comforter, the pillar of honorable morals, the tongue of divinely eloquent theologians, the divinely radiant lamp of abstinence, the harp of right dogmas, the divinely inspired guide of all the pious; and praising him with divinely eloquent hymns, let us say thus: O divinely wise Nicodemus, instruct us with thy teaching, and ever mediate before the Trinity in behalf of those who honor thee.

Now & ever ..., in the same tone:

Let us sound the clarion of hymnody! For the Queen of all, who is both Mother and Virgin, hath been revealed from on high, and with blessings crowneth those who hymn her. Let those who exercise dominion assemble and in hymns praise the Queen who hath given birth unto the King Who before was well-pleased, in His love for mankind, to deliver those held fast by death. Ye pastors and teachers, assembling, let us praise the all-pure Mother of the good Shepherd, the golden lamp-stand, the Light-bearing cloud, her who is more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar which received the Manna, the gate of the Word which was shut, the refuge of all Christians; and praising her with divinely eloquent hymns, let us say thus: O palace of the Word, vouchsafe the kingdom of heaven unto us, the lowly, for naught is impossible for thy mediation.

Great Doxology. Troparion. Litanies. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I of the saint, and 4 from Ode VI of Canon II of the saint.

Thou wast filled with the light of heaven, O Nicodemus, having purified thy mind; and like a lamp of many lights thou didst shine forth within the Church in the latter times, unto the salvation of the pious. (Twice)

The grace of thy divine words hath shone forth throughout the whole world like lightning from heaven, purifying the morals of men's souls and guiding them to the light of the precepts of Him Who hath created all things.

With divine songs let the divinely chosen Nicodemus be hymned today as is meet: the lamp of divine understanding, the right laudable clarion of God, the divinely eloquent tongue.

Having reached the end of thy life with patience, tranquility of mind and divine purification, O Nicodemus, thou wast shown to be a habitation of the writings of the fathers and the mouth of their doctrine.

Strengthened by the power of love for God, O venerable father Nicodemus, thou didst lay waste to the weakness of the flesh, setting down teachings in writing for the sake of the salvation of thy neighbor.

O father Nicodemus, our thoughts are ever bedewed by the flow of words abundantly poured forth from thy mouth, rendering us ground fruitful for virtuous works.

Theotokion: O only pure and blessed Ever-virgin, joy of the angels and helper of men, help us ever in our needs and amid every evil circumstance.

Troparion, in Tone I:

O ye faithful, let us honor Nicodemus, the beacon of Athos and scion of Naxos, the divinely inspired teacher of the whole Church, who was full of divine wisdom; for he poureth forth abundant heavenly doctrines upon those who cry: Glory to Christ Who hath glorified thee! Glory to Him Who hath crowned thee! Glory to Him Who granteth help unto us through thee!

Theotokion, in Tone I:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

Kontakion, in Tone VIII: Spec. Mel.:

The Church doth celebrate thee as a most excellent initiate of the mysteries of the life of virtue and piety, a God-bearing teacher of Orthodoxy; for receiving gifts from heaven, with thy divine writings thou dost illumine those who cry to thee: Rejoice, O father Nicodemus!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE HEBREWS, § 335 [HEB. 13: 17-21]

Brethren: Obey those who have the rule over you, and submit yourselves: for they watch for your souls, as those who must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [LK. 6: 17-23]

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye who hunger now: for ye shall be filled. Blessed are ye who weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.