

THE 7th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE FATHER NILUS,
WONDERWORKER OF SORA
AT LITTLE VESPER

On “Lord, I have cried ...,” 4 Stichera of the venerable one, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Having assembled in gladness today for thy memorial, O divinely wise Nilus our father, we make haste to hymn thy struggles, fasting and vigils, and the instruction of thy writings, whereby thou didst water thy soul, O blessed one, and cause it to produce the most fruitful grain of the virtues.

Who is able to describe the height of thy corrections and the unfathomable abyss of thy humility, O venerable and ever-memorable Nilus? For thou didst shine forth like a beacon in the land of Rus’, illumining the gatherings of monastics with the radiance of thy virtues.

Thou wast truly a lover of stillness, O ever-memorable father, and a most excellent denizen of the wilderness, and wast like unto a tree planted by streams of water, giving forth its fruit in due season; for thou pourest forth healings upon those who with faith call upon thy name and with love honor thy most sacred struggles.

To thy children, O father, thou didst leave the record of thy words like divinely inscribed tablets, inscribed by the finger of God upon thy heart on the mountain of divine contemplation; wherefore, we honor thee and celebrate thy holy feast, glorifying thee who hast glorified Jesus, the Savior of our souls, Who is the Lover of mankind.

Glory ..., in Tone VI:

O our venerable father Nilus, thou truly gavest neither sleep to thine eyes nor rest to thy flesh, until thou didst prepare within thee a place for the Lord and a habitation for the God of Jacob; wherefore, thou didst enter, rejoicing, into His courts, wherein is the abode of all who keep festival. O ever-memorable father, cease thou never to pray on behalf of us who with faith and love piously celebrate thy most sacred memory.

Both now ..., from the Pentecostarion.

On the Aposticha, these Stichera of the venerable one, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

O divinely wise Nilus, * accept thou thy servants * who with love celebrate * thy most sacred memory, ** O father.

Verse: Precious in the sight of the Lord * is the death of His saints.

Assembling now with faith, * for thy memorial, O father, * we bless thee with love, * magnifying Him ** Who hath glorified thee.

Verse: The righteous shall flourish like a palm-tree, * and like a cedar in Lebanon shall he be multiplied.

Acept now the hymnody * of thy children, O venerable one, * who joyously celebrate * thine honored memorial, ** O divinely wise Nilus our father.

Glory ..., Both now ..., in the same melody:

Acept the supplications * of thy servants, O Sovereign Lady, * and entreat thy Son, * with the divinely wise Nilus, ** that He grant us forgiveness of sins.

Troparion of the venerable one, in Tone I:

Having spurned life in the world, O our venerable and God-bearing father Nilus, * and fleeing the tumult of life * thou wast quick to gather the flowers of paradise from the writings of the fathers, * and, having made thine abode in the wilderness, * thou didst flourish like a lily of the field; * wherefore, thou hast passed over to the mansions of heaven. * Teach us also who honor thee to tread thy royal path, ** and pray thou for our souls.

Glory ..., Both now ..., Troparion from the Pentecostarion.

AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera: 3 from the Pentecostarion.

And 5 of the venerable one, in Tone VI:

Spec. Mel.: “Having set all aside ...”:

Having set aside passionate attachment to the world, O venerable one, and taken thy cross upon thy shoulder, with pure and tranquil mind thou didst follow after Christ; and living in the wilderness as in paradise, thou didst please Him, dwelling on earth like one of the incorporeal ones, didst slay the passions by fasting, prayer and standing full nights in prayer, uniting thyself to God by silence and divine contemplation. Him do thou entreat on behalf of our souls. (Twice)

Having lived a calm and tranquil life, secluding thyself in a place of stillness, thou didst converse with God in unceasing prayer; and by the study of divine writings, abundantly watered the field of thy heart as with the gentle rains of grace, O divinely wise one: wherefore, thou wast revealed to be the dwelling-place of the Holy Spirit, bringing forth fruit an hundredfold. O venerable and ever-memorable father Nilus, cease not to pray to the Lord on behalf of our souls.

Treading the path of the commandments of Christ without straying, thou wast a careful observer of the divinely wise traditions of the fathers, O venerable and ever-memorable Nilus our father, and with them, wast shown to be an establisher of monastic rule and the founder of the monastic life of sketes in the Russian land. And having left thy divinely wise words and traditions like tablets of the covenant unto those who desire to follow thy life, O father, we beseech thee, O venerable one: Pray thou earnestly unto Christ on behalf of our souls.

Wounded with love for Christ, O venerable one, thou didst continually bear in thy mind His salvific sufferings, showing thyself to be an excellent emulator of Him. For by thine ascetic feats thou didst crucify thy flesh with its passions and lusts; and with a coarse hair-shirt and a harsh way of life didst make the intransigent flesh subject to thy rational soul. Wherefore, we beseech thee, O ever-memorable Nilus our father, beloved of God: Earnestly entreat Christ on behalf of our souls.

Glory ..., in Tone VIII:

We honor thee, the instructor of the monastic life of sketes, O Nilus our father, for by thy path we have truly learned how to walk aright in the stillness of the wilderness; for, showing us this way of life by words and deeds, thou didst set thyself before us as a living example. Truly blessed art thou, for thou didst teach by example, and, in the words of the Lord, art called great in the kingdom of heaven: for, having labored industriously and rent asunder all the power, wiles and snares of the enemy,

as though they were a spider's web, thou wast shown to be a victor in all things, and hast hastened, crowned, unto Christ, rejoicing. Him do thou entreat, O venerable one, on behalf of all who with faith celebrate thy most sacred memory, that we be granted forgiveness of sins and great mercy.

Both now ..., from the Pentecostarion.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE PROPHECY OF ISAIAH

Be glad, thou thirsty desert; let the wilderness exult, and flower like the lily. And the desert of Jordan shall blossom and rejoice: the glory of Lebanon hath been given unto it, and the honor of Carmel. And my people shall see the glory of the Lord and the majesty of God. Be ye strengthened, O paralytic hands and enfeebled knees. Comfort one another, ye fainthearted; be strong, fear not; behold, our God doth render judgment, and He will render it; He shall come and save us. Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. Then shall the lame man leap like a hart, and the tongue of the stammerers shall speak plainly: for water hath burst forth in the desert, and a channel of water in a thirsty land. And the dry land shall become pools, and a fountain of water shall be poured into the thirsty land; there shall there be a joy of birds, ready habitations of reeds and meadows. There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray. And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there; but the delivered shall walk in it, and those gathered on the Lord's behalf shall return and come to Sion with joy, and everlasting joy shall be over their head; for on their head shall be praise and gladness, and joy shall take possession of them: sorrow and pain, and groaning have fled away.

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken

unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

At Litiya, the Sticheron of the temple, and these Stichera of the venerable one:

In Tone I: On this eminent day of our festival let us sound the spiritual trumpet, rejoicing in spirit and radiantly celebrating the all-holy and most honorable memory of our father; and let us cry out to him with love, saying: Rejoice, O our pastor and teacher, our ever-memorable father Nilus, most radiant beacon of monastics! Earnestly entreat Christ Whom thou didst diligently serve, O father, on behalf of us who honor thee with faith and love.

In Tone IV: Today with sacred hymns we crown as with blossoms the most sacred memory of our father, weaving wreaths of praise, lovingly glorifying his most sacred struggles, and crying out to him in gladness: Rejoice, most comely flower of monastics who sprang forth in the vales of the wilderness and adorned the region of the White Lake with assemblies of thy good disciples! Rejoice, O right fruitful tree planted, as saith the psalm, by streams of water, and feeding the multitudes of monastics with the fruits of thy corrections and thy divinely wise writings! Rejoice, priceless phial of the ointment of asceticism which perfumeth the Church of Christ! O Nilus our all-blessed and ever-memorable father, cease thou never to pray to the Lord on our behalf, that He deliver us from all harm and save our souls.

Come, ye assemblies of those who love the feasts of the Church! Come, rejoice with us, and, forming a choir, let us celebrate! For, lo! today hath dawned the most festive and luminous memorial of the God-bearing father, the radiant beacon of the world, our most desired pastor and teacher and guide to salvation, the fervent intercessor for us all: for he prayeth continually to the Lord, that all be granted great mercy.

Glory ..., in Tone VI:

Thou didst preserve intact that which is according to the image of Christ, making thy mind master over the pernicious passions through asceticism, and as far as thou wast able thou didst ascend to the summit of the virtues, following the likeness of the Savior; for, manfully doing violence to thy nature, thou didst strive to make that which is lower subject to that which is higher, and to enslave the flesh to the spirit. Wherefore, thou didst show thyself to be a guide for monastics, a dweller in the wilderness, a trainer of those who truly run the good race, and a most excellent rule of the virtues; and now, since the reflections have been abolished in the heavens, O Nilus our ever-memorable father, thou dost gaze in purity upon the Holy Trinity, ever praying for all who honor thee with faith and love.

Both now ..., from the Pentecostarion.

On the Aposticha, these Stichera of the venerable one, in Tone VI:

Spec. Mel.: “O ye angelic hosts ...”:

The angelic hosts of heaven marveled at thy way of life, O venerable one, for, while yet in the flesh, thou didst vanquish the incorporeal foe, and, given wings by fasting and prayer, soaring beyond the flesh and the world in divine contemplation, thou didst attain thine utmost goal, crying aloud in joy unto Christ: Glory to Thee, O our Savior!

Verse: Lo! I have fled afar off * and have dwelt in the wilderness.

Fleeing the world, thou didst withdraw into the wilderness, as it is written in the psalms, and having there made thine abode, thou didst find God Who saveth thee, O venerable one; and having found Him, thou didst hold Him within thee: for Christ, coming unto thee with the Father and the Holy Spirit, dwelt within thee. Wherefore, we also, celebrating thy memory, joyously cry out: Blessed art Thou Who art glorified in the saints! Glory to Thee, O our Savior!

Verse: Unto God have I cried, * and the Lord hearkened unto me.

In prayer and steadfastness of mind thou didst unceasingly cry unto God, O venerable one, and He truly hearkened unto thee; wherefore, dwelling on earth like one of the incorporeal beings, thou didst mortify the passions by abstinence, and with thy profound humility of mind wound the prideful devil, crying aloud unto Christ in victory: O our blessed Savior Who came down and saved us, glory be to Thee!

Glory ..., in Tone VI:

Joyfully assembling today, O brethren, and forming a spiritual choir, let us hold splendid festival, and with divine hymns let us honor the annual memorial of the God-bearing father, our pastor and teacher: let us crown his sacred head with praises, as with flowers, and, surrounding his most precious shrine, let us cry aloud, saying: Rejoice, O right eloquent Nilus, who with the outpouring of thy discourse dost gladden the councils of monastics! Rejoice, O radiant beacon of monks! Rejoice, O adornment and confirmation of fasters! Come thou now among us invisibly, and bless thy children, granting them the immaterial gifts which thou hast received from Christ in abundance, grant them also unto us who honor thee with faith and love and all-joyously celebrate thy most honored and luminous feast. Deliver us from the tyranny of the passions and from all tribulations and evil circumstances, preserve thy community unharmed, and by thy supplications to the Lord grant us all things which are profitable.

Both now ..., from the Pentecostarion.

At the blessing of the loaves, the Troparion of the venerable one in Tone I (Twice):

Having spurned life in the world, O our venerable and God-bearing father Nilus, * and fleeing the tumult of life * thou wast quick to gather the flowers of paradise from the writings of the fathers, * and, having made thine abode in the wilderness, * thou didst flourish like a lily of the field; * wherefore, thou hast passed over to the mansions of heaven. * Teach us also who honor thee to tread thy royal path, ** and pray thou for our souls.

And the Troparion from the Pentecostarion, (Once).

AT MATINS

On “God is the Lord ...,” the Troparion of the venerable one, in Tone I:

Having spurned life in the world, O our venerable and God-bearing father Nilus, * and fleeing the tumult of life * thou wast quick to gather the flowers of paradise from the writings of the fathers, * and, having made thine abode in the wilderness, * thou didst flourish like a lily of the field; * wherefore, thou hast passed over to the mansions of heaven. * Teach us also who honor thee to tread thy royal path, ** and pray thou for our souls. (Twice)

Glory ..., Both now ..., the Troparion from the Pentecostarion.

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone I:

Diligently assembling today, O brethren, let us form a spiritual choir in honor of the memory of our father, and, fashioning hymns and goodly praises for him, let us reverently honor his spiritual struggles, victories and conflicts, whereby he vanquished the most crafty foe and was splendidly crowned as victor by Christ God, the Savior of our souls.

Glory ..., Both now ..., from the Pentecostarion.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone III:

Celebrating today a splendid festival, O brethren, let us hymn Christ our Redeemer, offering Him praise and crying aloud: Thou hast magnified Thy favored one, O Christ, showing him to be a well-spring of miracles; for he poureth forth a stream of healings from his holy grave upon those who have recourse to him with faith and who lovingly honor and glorify him and Thee, O Savior, Who dost glorify those who glorify Thee.

Glory ..., Both now ..., from the Pentecostarion.

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

Selected Psalm Verse:

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

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone IV:

Thou hast filled us with wonder, O Master Christ, showing us such a luminary in our father; for, emitting rays of miracles like the sun, he illumineth the assemblies of the faithful and enlighteneth the councils of monastics with the splendor of his life. Wherefore, we lovingly cry out to him: O God-bearing and most blessed Nilus our father, entreat Christ God, that He grant forgiveness of sins unto those who with love celebrate thy most honored memory.

Glory ..., Both now ..., from the Pentecostarion.

Song of Ascents, the first antiphon of Tone IV

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

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. 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 seacoast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that 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 that hunger now: for ye shall be filled. Blessed are ye that 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.

After Psalm 50, this Sticheron, in Tone VI:

Joyfully assembling today, O brethren, and forming a spiritual choir, let us hold splendid festival, and with divine hymns let us honor the annual memorial of the God-bearing father, our pastor and teacher: let us crown his sacred head with praises, as with flowers, and, surrounding his most precious shrine, let us cry aloud, saying: Rejoice, O right eloquent Nilus, who with the outpouring of thy discourse dost gladden the councils of monastics! Rejoice, O radiant beacon of monks! Rejoice, O adornment of fasters! Come now among us invisibly, and bless thy children granting the immaterial gifts which thou hast received from Christ in abundance unto us who honor thee with faith and love and all-joyously celebrate thy most honored and luminous feast. Deliver us from the tyranny of the passions and from all tribulations and evil circumstances, preserve thy community unharmed, and by thy supplications to the Lord grant us all things profitable for our souls.

Canon from the Pentecostarion, with 6 Troparia, including the Irmos; and that of the venerable one, with 8 Troparia, in Tone IV:

ODE I

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

Covered over by the darkness of sin, I am unable to gaze clearly toward the height of thy corrections, O father; but as thou art compassionate and merciful, help me, shining the light of salvation into my soul, that, rejoicing, I may hymn thy splendid corrections and all-glorious miracles.

Thou hast been shown to be a noetic garden of paradise, O father, producing divers flowers of the virtues; and offering beautiful fruits to thy Master, Who hath adorned thee with miracles.

Having broken but a single commandment, the first-formed man was driven from paradise; but thou, O venerable one, hast by the keeping of the commandments of the Master been shown to be the heir thereof, delighting ever in the tree of life; and, gazing upon the Lord in the gladness of thy pure heart, thou sharest in His divine light.

Following the paths of the commandments without wavering, and holding the Cross of Christ in thy hand as a staff of power, thou hast attained unto the haven of dispassion, O father; wherefore, thou hast also received the grace to heal the infirmities of all and to work all-glorious miracles.

Theotokion: **N**ow is the time for thee to help us, O Sovereign Lady! Mercifully regard the affliction of thy servant, O pure one, granting me consolation, that, rejoicing, I may hymn thy divine wonders.

Katavasia from the Pentecostarion.

ODE III

Irmos: **O** Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Without being prideful, I have dared to offer hymnody to thy sacred memory, O father. Therefore, moved by thy love, O thou who art beloved of God, accept it from thy servant, and by thy mediations before the Lord grant unto me salvation.

O father, from misfortunes and evil circumstances save those who honor thee with love, and who, forming themselves into a choir, honor thy memorial; by thine entreaties make firm us who have been shaken by the tempest of the passions, and grant us to reach the harbor of salvation.

Who can describe thy struggles, O father; who can recount the height of thy humility? Truly thou wast a disciple of Christ, O thou who art beloved of God, and a fellow heir to His kingdom. Wherefore, be thou mindful of thy children, O father, praying to Christ, that He grant unto us also the portion of the saved.

Useless am I and altogether unprofitable; and I am at a loss how to fittingly hymn thy directions toward God. Yet accept thou my love and faith, O kind-hearted father, and by thy sacred mediations grant unto me salvation.

Theotokion: Truly every human tongue is at a loss how to glorify thee as is meet, O Sovereign Lady. What then shall I, who am beset by ignorance and many sins, offer unto thee, O good one? Yet accept thou the love and faith of thy servant, and grant unto me salvation.

Kontakion & Ikos from the Pentecostarion.

Sessional Hymn of the venerable one, in Tone VIII:

Thou didst mount from action to the summit of divine vision, O father, and, having embraced utter stillness, and with a mind untroubled, ever converse with God; wherefore, enriched by divine knowledge therefrom, O blessed one, thou hast become a pastor and guide for those who follow thine angelic way of life. Therefore, O Nilus our God-bearing father, entreat Christ God, that He grant forgiveness of sins unto those who with love celebrate thy holy memory.

Glory ..., Both now ..., from the Pentecostarion.

ODE IV

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

Standing vigilantly on attentive watch, and foreseeing the insidious snares of the enemy, O father, thou didst bring down all their hordes, and soaring aloft unharmed, through prayer and fasting, thou didst chant victoriously: Glory to Thy power, O Christ!

Having the sufferings of our Savior and His voluntary crucifixion on the Cross ever in thy mind, thou wast crucified with Him in the mortification of thy flesh, O venerable one; and thy heart, wounded by divine love, O beloved of God, was shown to be a wellspring of compunction, ever pouring forth tears and chanting: Glory to Thy compassionate condescension, O Christ!

Wounded by the love of Christ, thou didst unceasingly shed torrents of tears from thine eyes, O Nilus our ever-memorable father; and, dwelling in the wilderness as in the garden of paradise, thou didst offer up incessant supplications, ever chanting: Glory to Thy power, O Christ! Yet alas! I am plagued with insensitivity!

Guilty as I am of every evil, I neither fear death nor tremble before the dread judgment! Yet do thou henceforth come to thy senses in repentance, O most passionate soul, crying aloud unto Christ: Have pity on me, O Savior, for the sake of Nilus Thy favored one, and guide my steps aright with Thine omnipotent power, O Master!

Theotokion: O Virgin Theotokos, true hope of all Christians, who hast given birth to the Life of all, grant life unto me who am dead in soul. O Life-bearing well-spring, give me to drink the waters of compunction, for I am cruelly consumed by the burning heat of the passions, that, cooled by tears of repentance, I may cry out in thanksgiving: Glory to thine almighty power, O Lady!

ODE V

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Emulating the way of life of the ancient fathers of the Holy Mountain, O ever-memorable Nilus our God-bearing father, thou didst hasten, rejoicing, to the tranquility of the stillness of the wilderness; and there, bringing forth the fruits of the Spirit in humility, thou wast exceedingly well-pleasing to Him Who enriched thee with the glory of miracles.

Fulfilling the commandments of the Lord, O father, thou wast meek and guileless, humble and simple, and right skillful in all the virtues; wherefore, thou wast shown to be an instrument of the Holy Spirit, O most wise one, teaching and instructing thy children to walk worthily in the steps of Christ, Who granteth salvation unto those who serve Him in humility.

O venerable Nilus, receiving the reward of thy labors in the heavens, forget us not who joyously celebrate thy feast, but ask for us the forgiveness of sins, entreating Christ Who granteth salvation unto those who glorify those who have glorified Him.

Thou didst clothe thyself in Christ, O divinely wise one, adorning thyself with the vesture of dispassion; and being compassionate and merciful unto those who sinned, O father, thou didst teach them with humility of mind, urging them on to repentance and leading them to Christ, Who granteth salvation unto all who ask it in humility.

Theotokion: Wretch that I am, I have clothed myself in garments of shame, having shed the divinely woven raiment I received at baptism, O all-immaculate Virgin, Yet I beseech thee, O most merciful one: Clothe me again in the vesture of salvation, that I may be found worthy to attend the wedding-banquet of the Lamb, for Whom thou didst weave a royal robe of thy pure blood, and Who granteth salvation unto all who hymn thee.

ODE VI

Irmos: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Dwelling now with the choirs of the saints in the mansions of heaven, O God-bearing Nilus, and standing with boldness before the most holy Trinity, forget not us, thy children, O father, but ask forgiveness of sins for those who celebrate thy feast with joy, that with thanksgiving we may glorify God Who hath glorified thee.

Thou wast shown to be a new and goodly well-spring flowing in the land of Russia, pouring forth streams of healing from thy holy grave upon those who with unwavering faith have recourse unto thee, O Nilus our father; and, full of gladness, we glorify God Who glorifieth thee.

From thy youth even unto thine honored repose thou didst earnestly serve Christ with a pure conscience, O venerable one, keeping His divine commandments; for, guarding thyself with poverty and non-acquisitiveness, O wise Nilus our father, thou didst set thy feet firmly upon the rock of patience.

O thy manifold corrections and thy labors and struggles for God, O father! Who can describe thy fasting and keeping of vigils, thy lying upon the ground and patient endurance of ill treatment? For thou didst truly show thyself to be a true monk, O thou who art beloved of God. Wherefore, lovingly honoring thy memory, we glorify God Who strengthened thee.

Theotokion: **O** all-immaculate Virgin, thy womb, which contained the uncontainable God, was revealed to be far more spacious than the heavens! O the exceedingly glorious things rendered by Him Who in thee wrought a mystery beyond the comprehension of angels and mortals! Wherefore, truly confessing thee to be the Theotokos, we glorify God Who was born of thee.

Kontakion of the venerable one, in Tone VIII:

Spec. Mel.: “To thee, the champion leader ...”:

Fleeing from the tumult of the world for the sake of the love of Christ, * with a joyous soul thou didst make thine abode in the wilderness, * and struggling well therein, O father Nilus, thou didst live on earth like an angel; * for through fasting and the keeping of vigils * thou didst lay waste to thy body for the sake of everlasting life. * And having been deemed worthy thereof and standing now before the most holy Trinity, * with all the saints in the light of ineffable joy, * we thy children falling prostrate beseech thee, * pray thou, that we may be preserved from every assault of enemies visible and invisible, ** and from evil circumstances, and that our souls be saved.

Ikos: **E**mulating the life of the angels and likening thyself to those who were great among the fathers, thou didst cut thyself off wholly from the turmoil of the world and, manfully arming thyself for the struggles of asceticism, carefully tread the path of the commandments of God, O blessed one. Wherefore, honoring thy sacred memory with faith, we bless thee with these praises: Rejoice, emulator of the life of the angels; rejoice, heir to the way of life of the great fathers of old! Rejoice, courageous vanquisher of invisible enemies; rejoice, diligent keeper of the commandments of God! Rejoice, ardent lover of the divinely inspired traditions of the fathers; rejoice, recorder of rules for the ascetic life of monastics! Rejoice, most clear mirror of the virtues; rejoice, melodious instrument of the Holy Spirit! Rejoice, paragon of profound humility; rejoice, zealous doer of godly works! Rejoice, for through thee have we learned to tread the way of life without wandering; rejoice, for through thy mediation for us do we hope to receive salvation! Rejoice, O wonder-working Nilus our father!

ODE VII

Irmos: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

O father, I earnestly offer thee simple hymnody; wherefore, accept it from me who am unworthy, and spurn me not who have sinned beyond all others, O all-blessed one; but be thou mercifully inclined, and grant that by thine intercession I may receive salvation, and that rejoicing I may chant: O supremely hymned Lord God of our fathers, blessed art Thou!

Thou didst unceasingly converse with God face to face, O father, offering pure supplications unto Him with a pure and untroubled mind and a clean conscience, O divinely wise one; for, hastening from action to vision, thou didst wholly attain the vision of God, O blessed one, ever chanting: O supremely hymned Lord God of our fathers, blessed art Thou!

Thou didst show thyself to be a fertile garden producing the fruits of the Spirit, O father; for thou wast filled to overflowing with love and joy, peace, long-suffering, meekness and temperance, and as one truly belonging to Christ, thou didst crucify the flesh with its passions and lusts, ever chanting: O supremely hymned Lord God of our fathers, blessed art Thou!

Accept me who hymn thee not with wisdom, but with love, O father, and, driving away from me the darkness of stupor and ignorance by thy luminous supplication, help me ever to cry: O supremely hymned Lord God of our fathers, blessed art Thou!

Theotokion: Turn me not away for I flee beneath thy shelter, O Sovereign Lady, but as thou art most merciful, save thy poor servant, delivering me from my boundless sins, that, rejoicing, I may chant: O Mother of the supremely hymned Lord and God of our fathers, blessed art thou throughout the ages!

ODE VIII

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

O ever-memorable Nilus our father, beloved of God, thou didst truly lead a good and beautiful life; for fleeing turmoil and withdrawing into the solitude of the wilderness, thou didst sow the tribulations of fasting with tears, but now, rejoicing, thou hast reaped the grain of everlasting life.

Thou didst labor in secret for the one God Who knoweth the secret and hidden things, O father, passing through the ascetic contest in humility; and after thy repose thou wast revealed and illumined by miracles, moving the faithful to chant: Hymn the Lord, O ye works, and supremely exalt Him throughout all ages!

By the divine grace within thee thou pourest forth healings and drivest away evil spirits from those who have recourse to thee with faith, O most blessed Nilus; wherefore, we lovingly honor thy most sacred memory, chanting with gladness: Hymn the Lord, O ye works, and supremely exalt Him throughout all ages!

Theotokion: **H**earken, O Lady, to the pain-wracked sighing of thy servant, pulling asunder the chains of mine offenses; change my grief into joy and quickly transform my pangs, that, rejoicing, I may hymn thee, O pure Virgin, and supremely exalt thee throughout all ages.

ODE IX

Irmos: **L**et every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Thou hast been shown to be a most radiant beacon for thy native land, O venerable and blessed one, illumining our habitations with thy brilliance and with the splendors of the miracles whereby thou hast been glorified since thy repose; wherefore, honoring thy radiant memory, we glorify Christ Who doth glorify thee with splendor.

When upon thy death bed thou didst stretch out thy beautiful feet which had trod well the path of salvation, O blessed one, thy disciples, shedding tears, said: “Whither goest thou, O our pastor? O father, to whom dost thou leave thy children, whom, having given birth to them in the Spirit, thou didst nurture with the milk of thy wise instruction?”

“Mingle not weeping with my joy, O my children,” thou didst say to them, O thou who art blessed of God, “for in gladness I am departing to receive the crown of righteousness which Christ hath promised to those who love Him, and which ye also must strive to attain, keeping His commandments as well as mine own.”

Let thy wilderness also lament with us, O father; for even though it blossomed like a lily, adorned with Thy God-pleasing life, yet, bereft of a good husbandman after thy departure, thorns and thistles have grown rife in it. Fail not to visit thy flock, O father, and do thou thyself shepherd those who magnify thee.

Forget not those who now abide in the place of thine industrious life, O God-bearing Nilus our father, and mediate salvation for those who earnestly offer thee hymnody; for, having acquired thee as an advocate and intercessor before the Lord, O all-blessed one, let not us who honor thee with faith, suffer the loss of hope.

Theotokion: **C**lothe me in the vesture of salvation, O most merciful Mother of God, thou full hope of my salvation, for I place my trust in thee; for thou art a treasury of mercy and savest all who have recourse unto thee. Wherefore, save even me, the accursed one, that I may chant in thanksgiving: Rejoice, O exceedingly blessed Theotokos, pure Ever-virgin!

Exapostilarion of the venerable one:

With thy struggles thou didst amaze angels and mankind, O thou who art blessed of God, bringing gladness unto God; wherefore, with faith we honor thee, celebrating thy memory, O God-bearing Nilus our father.

Glory ..., Both now ..., Exapostilarion from the Pentecostarion.

On the Praises, 4 Stichera of the venerable one, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O most glorious wonder! * Among the latter generations * a beacon for monastics shone forth: * the most wise Nilus our father; * for he poured forth rivers of teaching streaming with gold, * and showed himself to be an animate model for those * who truly desire to live the monastic life. * Through his supplications, O Christ, save Thou our souls, ** in that Thou alone art compassionate.

O most glorious wonder! * Nilus, our all-blessed father, * hath been shown to be full of grace divine; * for, furnishing his mind with wings to soar aloft unto God, * he was shown to be wholly luminous, * and though he dwelt in the wilderness, * in spirit he made his abode in the heavens. * Through his supplications, O Christ, save Thou our souls, ** in that Thou alone art compassionate.

O most glorious wonder! * Nilus, our venerable father, * hath been shown to be a well-spring of miracles; * for even after death he poureth forth healings upon those * who have recourse to him with faith. * Through his supplications, O Christ, * heal Thou our sufferings of soul and body, * and save us, ** in that Thou alone art compassionate.

O Nilus our venerable father, * truly fleeing the world and making thine abode in the wilderness, * like an innocent lamb thou wast nurtured on the green grass of the divine Scriptures, * and like an industrious and most wise bee making the rounds of the flowers of the Spirit, * thou didst gather, instead of honey most sweet, * the discourses whereby thou dost nourish thy children, O father. * Wherefore, assembling today, we bless thee with love, * celebrating thy sacred memory and praying that through thee ** our souls may receive the forgiveness of sins and great mercy.

Glory ..., in the same Tone:

Joining together today as a spiritual choir, let us rejoice divinely on the most sacred memorial of our father; for, lo! he setteth before us a mystical banquet and drink most sweet: the lofty corrections of his ascetic struggles, which astonish the mind of every man and delight our spiritual senses, and with which we are spiritually nourished. Let us therefore hasten to offer him praise with our unworthy mouths. For, behold! as a branch of the vine of Christ, truly turning the wine-press of his heart with the fear of judgment and with ascetic pangs, he unceasingly poured forth streams

of tears, like the wine which truly maketh glad the heart of man. Rejoicing unceasingly, therefore, in spirit today, let us offer him praise, chanting psalms and saying: Precious in the sight of the Lord was thy death, O venerable one, and most joyous for us is thy memorial, O thou who art beloved of God, whereon we, celebrating now in spirit, cry out to thee in supplication: O Nilus our God-bearing father, pray thou to the Savior of all, that He grant us oneness of mind, peace and great mercy!

Both now ..., from the Pentecostarion.

Great Doxology & Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the appointed ODE of the canon from the Pentecostarion, and 4 from ODE VI of the canon of the venerable one.

Dwelling now with the choirs of the saints in the mansions of heaven, O God-bearing Nilus, and standing with boldness before the most holy Trinity, forget not us, thy children, O father, but ask forgiveness of sins for those who celebrate thy feast with joy, that with thanksgiving we may glorify God Who hath glorified thee.

Thou wast shown to be a new and goodly well-spring flowing in the land of Russia, pouring forth streams of healing from thy holy grave upon those who with unwavering faith have recourse unto thee, O Nilus our father; and, full of gladness, we glorify God Who glorifieth thee.

O thy manifold corrections and thy labors and struggles for God, O father! Who can describe thy fasting and keeping of vigils, thy lying upon the ground and patient endurance of ill treatment? For thou didst truly show thyself to be a true monk, O thou who art beloved of God. Wherefore, lovingly honoring thy memory, we glorify God Who strengthened thee.

Theotokion: **O** all-immaculate Virgin, thy womb, which contained the uncontainable God, was revealed to be far more spacious than the heavens! O the exceedingly glorious things rendered by Him Who in thee wrought a mystery beyond the comprehension of angels and men! Wherefore, truly confessing thee to be the Theotokos, we glorify God Who was born of thee.

Troparion of the venerable one, in Tone I:

Having spurned life in the world, O our venerable and God-bearing father Nilus, * and fleeing the tumult of life * thou wast quick to gather the flowers of paradise from the writings of the fathers, * and, having made thine abode in the wilderness, * thou didst flourish like a lily of the field; * wherefore, thou hast passed over to the mansions of heaven. * Teach us also who honor thee to tread thy royal path, ** and pray thou for our souls.

Kontakion of the venerable one, in Tone VIII:

Fleeing from the tumult of the world for the sake of the love of Christ, * with a joyous soul thou didst make thine abode in the wilderness, * and struggling well therein, O father Nilus, thou didst live on earth like an angel; * for through fasting and the keeping of vigils * thou didst lay waste to thy body for the sake of everlasting life. * And having been deemed worthy thereof and standing now before the most holy Trinity, * with all the saints in the light of ineffable joy, * we thy children falling prostrate beseech thee, * pray thou, that we may be preserved from every assault of enemies visible and invisible, ** and from evil circumstances, and that our souls be saved.

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

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

EPISTLE TO THE GALATIANS, §213 (GAL. 5: 22-6: 2)

Brethren, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

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

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO ST. 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 seacoast 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 that hunger now: for ye shall be filled. Blessed are ye that 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.