

THE 27th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR VENERABLE FATHER NESTOR THE CHRONICLER,
OF THE CAVES OF KIEV
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the venerable one, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

Recording the times and seasons of right memorable events and the struggles and labors of the God-bearing fathers, O blessed Nestor, thou didst burn with love for spiritual desire; and showing thyself to be a good disciple, thou didst follow in the steps of thy first leaders. And while yet in this life thou didst choose the good portion, which is even now with thee. By thy supplications cause us also to share therein who earnestly hymn thy memory.

Diligently recording in thy book the words of the divine Scriptures and the struggles of those who lived angelically, thou didst set down in the book of thy heart memory of the reward which is to come; wherefore, thy name shall be recorded in the Book of Life. O most blessed father, pray thou on our behalf, that we who honor thy memory may also find ourselves recorded in the Book of Life.

Desiring to have an understanding of the wisdom of the Spirit, O venerable one, thou didst go to the great fathers, from whom thou didst learn heavenly understandings; wherefore, having lived angelically in the flesh, thou didst shine forth like a noetic dawn. And as thou art now a child of the day and a partaker of the light, thou dost never cease to pray earnestly, that those who hymn thy most honored memory may be delivered from corruption and misfortunes.

Glory ..., in Tone VI:

Preparing thy heart as a tablet for the Holy Spirit, O Nestor our father, thou didst adorn thy soul with purity and humility, the choosing of voluntary poverty, all-night vigils and obedience, and never-ceasing prayer; and with the pen of thy chastity thou didst record the holy lives of the first fathers of the Caves. And as thou didst have an unceasing desire for God, thou didst find Him Whom thou didst seek. Reigning now with Him in never-ending light, pray that our souls be saved.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

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

Stavrotheotokion: **A** sword pierced thy heart, * O most pure Lady, * as Symeon said, * when thou didst behold Him Who shone forth from thee ineffably, * condemned by the iniquitous * and lifted up upon the Cross, * tasting vinegar and gall, * His side pierced, * His hands and feet run through with nails; * and, lamenting, thou didst exclaim, crying out maternally: * “What is this new mystery, ** O my Child most sweet?”

On the Aposticha, the Stichera from the Oktoechos, and, Glory ..., in Tone V:

Thou didst fulfill the saying of the prophets, O venerable Nestor, proclaiming to us the works of God in writing, saying as did David in the psalm: “I remembered the works of the Lord, and I will remember Thy wonders from the beginning, O God, which I marveled to see in the beginning of the monastery of Thy Mother, that Thy power among the venerable may be known to the next generation.” And having seen this through thy writings, O most blessed one, we venerate thy labors, we bless thy memory with hymns, and unto Him Who dwelleth in the highest we offer the hymnody of psalms: Thou art God Who doeth wonders!

Both now ..., Theotokion, or this Stavrotheotokion, in Tone V:

Spec. Mel.: “O venerable father ...”:

Having assumed my whole form and clothed Himself therein, the Creator and God, Who desired to restore the form of Adam who before had fallen, was willingly lifted up upon the Cross as one guilty; and extending now His hands, He healeth the hands which of old went slack as they stretched forth to grasp the fruit of the tree. Beholding Him, the most pure one exclaimed: “What is this Thine ineffable longsuffering, O my Son? I cannot bear to see Thee lifted up upon the Cross, Who holdeth the ends of the whole earth in the palm of Thy hand!”

AT MATINS

Canon of the venerable one, in Tone IV:

ODE I

Irmos: The people of Israel passed dry-shod across the watery deep of the Red Sea * and beholding the riders and captains of the enemy * swallowed by the waters, they cried out for joy: * ‘Let us chant unto our God, for He hath been glorified.’

O ye choirs of monks, at the annual commemoration of the God-bearing father hasten ye diligently together to the holy cave, and bowing down with love before the shrine of the relics of Nestor the lover of wisdom, chant ye unto God, for gloriously is He glorified in His saints.

O holy Nestor, by thy supplications aid me who am coarser than all others, yet who join the choirs of monks and dare to hymn thy memory today; for God hath been wondrously glorified in thee.

Desiring to be numbered among the angelic choirs, thou wast numbered among those who in the flesh were equal to the angels; and having learned from them the angelic life, thou didst ascend to thy noetic desire. Wherefore, we honor thee, for God hath been wondrously glorified in thee.

Theotokion: O ye choirs of the holy and venerable fathers, standing with the angelic choirs glorify her who gave birth to the Word Who is holier than all the saints, and help us on earth to glorify the Mother of God today, for she is wondrously glorified by all.

ODE III

Irmos: The bow of the mighty hath waxed feeble * and the weak have girded themselves with strength: * therefore is my heart established * in the Lord.

The disposition of thy mind was like a taut bow, O father; for, living in this vale of tears, thou didst continually make ascent unto God in thy heart. O Nestor, help me who constantly live my life amid griefs, praying for me, that my heart may rejoice in the Lord.

When thou wast seventeen years of age, thou didst spiritually receive the stature of a mature man; for thou wast resplendent with good works as an elder is with gray hairs. Set these forth also in me, O blessed one, that my heart may rejoice in the Lord.

Receiving purity and profound humility in poverty, O holy one, thou didst soar aloft on the wings of the monastic virtues; wherefore, having perceived in the twinkling of an eye the fleeting form of this world, thou didst furnish thy heart with wings to fly to the love of God above.

Theotokion: Having given birth to the Orchard of purity, with the fruit thereof thou hast abundantly fed those who believe thee to be the Mother of God; wherefore, grant that I, who bow down before thee with faith, O Virgin Bride of God, may taste if only a little of His fruit, that my grieving heart may rejoice.

Sessional Hymn of the venerable one, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Guided by great fathers toward goodly ways, and having united thyself wholly unto God in thy youth, thou didst mortify the carnal passions with mighty asceticism and didst enliven thy spirit with the hope of everlasting good things. And having lived angelically on earth, thou dost now abide with the angels; wherefore, we honor thee, O blessed Nestor.

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

In thee do I behold the ineffable image of awesome wonders, O most pure Virgin; for thou didst conceive God and didst contain the Infinite One within thy womb. What manner of mystery this is I cannot prove; yet I believe, and with fear I bless thee, chanting: Rejoice, O spacious habitation of the infinite God!

Or this Stavrotheotokion: The Virgin and ewe-lamb, beholding on the Cross the Lamb Who was born of her without seed, His side pierced by a spear, was wounded with grief and cried aloud, exclaiming amid her pain: What is this new mystery? How is it that Thou diest Who alone art the Lord of life? Wherefore, arise, raising up our fallen forefather!”

ODE IV

Irmos: I have heard of Thy glorious Dispensation, * O Christ our God: * how Thou wast born of the Virgin, * that Thou mightest deliver from error * those who cry aloud to Thee: * Glory to Thy power, O Lord.

Having heard glorious and all-wondrous things of the Mount of the Caves, thou didst go thither, O venerable one; and beholding the grace of God descending with fire and dew at the ground-breaking of the church, though thou wast yet a youth thou didst chant with the elders: Glory to Thy power;” O Lord!

Fashioning a greater and more perfect tabernacle for the Holy Spirit within thy soul, thou didst gild it by thy loving acceptance of the commands of the God-bearing fathers, O holy Nestor; wherefore, the Father, the Son and the Holy Spirit have come to thee, as to a beautiful bridal chamber, and made their abode in thee.

Receiving the teaching of the God-bearing fathers like sweet milk, thou didst fulfill their words in deeds, O blessed one, and wast filled with higher wisdom. And, honoring it in thy writings, we gladden our souls with the knowledge of the grace of God which descended upon those hills.

Theotokion: O pure Maiden, thou givest the sweet milk of repentance and the heavenly nectar of compunction to those who with love offer hymns unto thee; and, bound fast by fear and moved by love, I offer these to thee, O Lady, and pray: Sweeten thou my heart, O thou who hast given birth to my sweet Jesus Christ!

ODE V

Irmos: Thou hast parted light from the primal chaos, * that Thy works might hymn Thee in light, O Christ, * as their Creator: * do Thou direct our paths in Thy light.

Withdrawing from the love of this deceitful world, thou didst greatly desire to follow the steps, ways and teachings of the great fathers, O Nestor. By thy supplications direct thou our paths in the light of their works, and grant that we also may be zealous therefore.

Protected by profound humility, O venerable one, thou didst cast down and trample underfoot the enemy who walketh in haughty vainglory; and by thy mediation before God, O father, grant humility also unto us, and guide our steps aright therein.

All held thee like an angel of God who lived thy life angelically; wherefore, thou wast deemed worthy to ascend to the rank of deacon, wherein thou didst set thy course aright. O Nestor, direct thou our paths in holiness.

Theotokion: O most holy Virgin, who hast given birth to the Way of life: in that thou art full of tender compassion, thou guidest to the straight paths those who walk paths of temptation. O Lady, disdain not me who am astray, but, as thou hast given birth to the Guide of the lost, direct my paths in His light.

ODE VI

Irmos: In mine affliction I cried unto the Lord, * the God of my salvation, * and He hearkened unto me.

Conducting thy ministry in holiness and righteousness, thou didst make thyself wholly into a temple for the Holy Spirit; and having entered into the temple not made by the hands of man, thou standest before the throne of the Most High. By thy supplications help me, O father, who desire to be there also, I entreat thee who prayest for my salvation.

Thou wast a comely offshoot of the beautiful plant of the heavenly Husbandman, adorned with beautiful works as with goodly fruits, which thou hast put forth, and of whose fragrance thou art now redolent. Wherefore, I beseech thee, O blessed one: Bestow them upon me as a gift from God my Savior.

Shedding manifold drops of sweat through the labor of thy struggles, O venerable Nestor, thou didst water the field of thy soul; and having produced the grain of the virtues, thou now reapest the harvest, dwelling forever in the mansions of heaven. Entreat Christ my Savior, that I too may dwell therein.

Theotokion: Rejoice, O holy ground sown by the Spirit of the Father, for thou hast caused the Tree of goodly foliage to spring forth for us! O Lady, beneath its shadow do thou lead me who am consumed by the burning heat of the passions, I beseech thee as the Mediatrix of my salvation.

Kontakion of the venerable one, in Tone II:

As the disciple of the God-bearing Theodosius and a true emulator of his life, thou wast deemed worthy to be the first to behold his precious relics; and having translated them to rest in holiness with the other saints, with them thou hast inherited the kingdom of heaven. Pray thou to the Lord, that we who honor thee may also receive it.

ODE VII

Irmos: Of old the Children of Abraham in Babylon * trampled down the flame of the furnace, * crying aloud with hymns: * O God of our Fathers, blessed art Thou.

Following the steps of Abraham in fulfilling the commandments, O holy one, thou didst offer a pure mind unto the Master, as he offered up Isaac; wherefore, from this life thou hast passed over to the land flowing with endless sweetness. O Nestor, converser with our God-bearing fathers, pray thou that I too may dwell therein.

Translated from this passion-fraught world, thou hast passed over to the world of dispassion, where thou dwellest with the children of peace. Forsake not us who are in this world, but entreat thy Creator, that we may have a share with thee, chanting: Blessed art Thou, O God!

Thou didst not incline thy heart unto words of evil in this greatly tumultuous life, O venerable one; wherefore, having passed untroubled through the aerial spirits of evil, thou didst reach the gates of heaven, which do thou make haste to open unto us by thy supplications, in that thou art blessed.

Theotokion: I have wandered from the path of righteousness and have not set my feet upon the straight paths but, lost among the sheer precipices of the passions, I have wounded my heels on the thorns of sin; yet, limping, I hasten to thy goodness, and pray, O Lady, heal thou me, for thou art the cure of my soul.

ODE VIII

Irmos: In Babylon the godly Children, * burning with a fiery zeal for God * bravely trampled upon the threat of the tyrant and the fire; * and thrown into the midst of the flames * they were refreshed with dew and sang: * Bless the Lord, all ye works of the Lord!

Strengthened by the power of the Spirit, on the wings of thy virtues thou didst soar aloft to the heavens, O divinely wise one; and for all these years thou hast now dwelt where time is never-ending. Pray that we also may attain thereto, who chant: Bless the Lord, all ye works of the Lord!

From the house of the Mother of God thou hast passed over to the most radiant Jerusalem, the abode of God. Dwelling with the angels among the citizens of heaven, mediate for us, that we who hymn the Lord with songs at thy memorial may be reckoned among their number.

O Father, Son and Holy Spirit, Thou single Essence of the Trinity, possessed of one kingship, power and authority: Deliver us from the power of the prince of darkness through the supplications of our God-bearing fathers of the Caves, with whom we, who bless Thee as the Lord forever, bring Nestor before Thee to make supplication.

Theotokion: Standing before the throne of the Trinity, O Virgin Mother, and gazing continually upon the glory of the Godhead in three Hypostases, pray for us sinners, that we, who with hymns glorify thee and the Lord Who was born of thee, may not be deprived of the glory of heaven.

ODE IX

Irmos: Thy birthgiving was revealed to be incorrupt, * God came forth from thy womb, * and He appeared upon earth in mortal flesh * and dwelt among mankind; * Wherefore we all magnify thee, O Theotokos.

Thou hast departed for the habitations of the righteous, and standest in spirit before the everlasting Light; wherefore, look thou upon us who live in the dwellings of this greatly tumultuous world, and aid those who do battle, O blessed Nestor, for we now magnify thee with hymns.

With the holy ones thou didst acquire love while living in the body, and having departed in spirit thou dwellest inseparably with them, as thy relics, which lie in the cave with the saints, demonstrate. With them do thou make intercession, praying to God for us who magnify thy memory.

The Lord loveth mercy and truth. Emulating Him, O all-blessed one, be thou a merciful mediator for our salvation, that having found grace for thy sake, we may not fall away from eternal glory, for with hymns we magnify thy holy dormition.

Theotokion: The Master of all loveth thy mediation, O most pure virgin, and accepteth thy prayers for the human race. Wherefore, pray also for us thy servants, O Queen of all, that we may receive mercy on the day of judgment; for, bowing down, we continually magnify thee as our mediatrix

On the Aposticha, the Stichera from the Oktoechos; and, Glory ..., in Tone II:

Having first purified thyself with monastic works, O venerable one, thou didst become a precious vessel of the Holy Spirit, from Whom thou didst receive abundant grace to help all who have recourse unto thee with faith amid tribulations. Wherefore, be thou an ever-present helper for us who fall prostrate before the shrine of thy relics, invisibly aiding us against those who wage war against us; and entreat God, the Creator of all, that He grant us forgiveness of sins, that we who bless thy memory may receive mercy on the day of judgment, O divinely wise Nestor.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone II:

Spec. Mel.: “When from the Tree ...”:

O pure one, when thou didst behold the mature Vine, Whom thou didst bear in thy womb without being cultivated by man, suspended upon the Tree, thou didst exclaim, lamenting: “O my Child and Benefactor, as Thou art compassionate, with Thy divine consolations pour forth the sweetness which taketh away the drunkenness of the passions, for the sake of me who gave birth unto Thee!”

AT LITURGY

Kontakion of the venerable one, in Tone II:

As the disciple of the God-bearing Theodosius and a true emulator of his life, thou wast deemed worthy to be the first to behold his precious relics; and having translated them to rest in holiness with the other saints, with them thou hast inherited the kingdom of heaven. Pray thou to the Lord, that we who honor thee may also receive it.