

COMMEMORATION OF THE  
**Blessed Nazarius, Abbot of Valaam**

**At Vespers**

*At "Lord, I Call..." , three stichera, in Tone 1,*

*Spec. Mel. "Rejoicing of the heavenly hierarchies ...":*

*Rejoice*, O ye islands of Valaam, / be glad, ye for–ests of Sarov, / for in you  
hath shone forth a wondrous teacher, / the glor–ious Nazarius, / who  
enlightened a host of monks / with the rays of true patristic teaching, / and  
did teach all to wage unceasing warfare / against the world, the flesh, and the  
devil // unto their souls' salvation.

Dance for joy, ye waters of Ladoga, / leap up, O brook Sarovka, / for by  
your side walked the wondrous anchorite, / the abbot and instructor of  
many monks, / the wise Elder Nazarius, / who even in the wilderness could  
not be hid, / but was placed upon a candlestand // that he might shine for  
the salva–tion of our souls.

Blessed instructor of Saint Herman, / and converser with our holy  
Father Seraphim, / O Nazarius, most wise in God, / by thine angelic life and  
teaching, / thou wast a model for holy men, / a theologian by virtue of thy  
life in God. / Now dwelling in the choirs of those who praise God without  
ceasing; // do thou entreat him that he save our souls.

*Glory ..., in Tone 5, Spec. Mel. "Rejoice, O life-giving Cross":*

[ *Marked to be sung **either** with stichera Tone 5 or special melody. ]*

"Rejoice in the Lord, O blessed and honorable father Nazarius, /  
together with thy Valaam brethren in Christ", / as did write our father  
Herman from Alaska: / "Thy deeds of love and paternal kindness toward my  
lowliness / shall in no way be erased from my heart: / neither the terrible,  
impassable Siberian wilds, / nor its deep and dark forests; / neither the rapids  
of great rivers, / nor the mighty ocean / can quench– these feelings of mine; /  
for in my mind I imagine my beloved Valaam, / and constantly behold it in  
mine eye // across the waters of the great ocean."

***Troparion, in Tone 2:***

Humility is thy power, / and patience is thy rampart, / and love doth crown  
all thy ways, O Nazarius, / chieftain leader of the monks of Valaam. / To  
duty do thou call us up // that we may inherit God's heavenly realm.

**At Matins**

*Canon to the blessed one, composed by the St. Herman of Alaska Brotherhood, to  
the acrostic, "Humility is power, patience a rampart, love crowns all", in Tone 1.*

**Ode 1**

***Irmos:*** Christ is born, give ye glory, / Christ cometh from heaven, meet– ye  
him. / Christ is on earth, be ye exalted. / O all the earth, sing– unto the  
Lord, / and sing praises in gladness, O ye people, // for he hath been glorified.

Having endowed thy sheep with rational thought, grant me, O Lord,  
the strength to offer a hymn of fitting praise to thy servant, the wondrous  
Abbot Nazarius, who hath summoned many monks to chant unto the Lord  
in gladness, for he hath been glorified.

Unto all men thou didst become a stranger, O Nazarius, athlete of the  
Lord, preferring the love of God to love of father, mother, brother or kin,  
living for him alone, for he hath been glorified.

Minding the words of the Savior, "He who wisheth to be my disciple,  
let him deny himself, take up his cross and follow me," thou didst flee to the  
haven of Sarov to sing praises to the Living God, for he hath been glorified.

In thy youthful zeal, O father Nazarius, thou didst take up the plough  
of the Cross, the easy yoke and light burden of Jesus Christ, and looking not  
back but heavenward, thou didst cry: sing praises in gladness unto God, O ye  
people, for he hath been glorified.

***Theotokion:*** Long ago thou wast foreseen by Moses in the bush which  
burnt with fire on Sinai, yet was not consumed, O Virgin, and thou hast held

unchangeably in thy womb him who maketh his ministers a flame of fire, for he hath been glorified.

### Ode 3

***Irmos:*** To the Son who was *begotten of the Father* / without *change* before all ages, / and in the last times was made flesh of the *Virgin without seed*, / to *Christ* our God let us cry aloud: // O Lord, thou hast raised up our horn, most holy art thou.

In the knowledge of the love of God for us didst thou perceive the mystery of our salvation, and believing in him who suffered for us, thou didst cry from the forest depths: Thou hast raised up our horn, holy art thou, O Lord.

Through obedience to thee, O Lord, the young Nazarius didst keep thy commandments, through love of neighbor he showed his love for thee with all his heart, mind, soul, and strength: Thou hast raised up our horn, holy art thou, O Lord.

Yearning for the life of asceticism thou didst strive to burn up the thorns of every sin and to consume the chaff of the passions with the fire of love for God and neighbor, crying: Thou hast raised up our horn, holy art thou, O Lord.

*Theotokion:* In childbirth thou wast Virgin, and after childbirth thou didst remain a Virgin, bringing forth the one who engendereth life, O Theotokos. Intercede for the race of man before thy Son and our God incarnate, for he is holy and Lord.

### Ode 4

***Irmos:*** O Christ, thou rod of the *root of Jesse*, / and *flower* that blossomed from his stem, / thou– hast *sprung from the Virgin*. / From the *mountain* overshadowed by the for–est thou hast come, / made flesh from *her that knew not wedlock*, / O God not *formed* from matter. // Glor–y to thy power, O Lord.

Strictly fulfilling the monastic rule, thy whole life was a labor of asceticism, from thy youth thou didst love the Lord, seek him and cling to him, crying out: Glory to thy power, O Lord.

Patristic writings and the holy Scripture were the food of thy soul, O Nazarius, and nourished by these thou wast able to feed thy flock, too, and guide those to the pastures of salvation who cry, Glory to thy power, O Lord.

"O life of solitude, house of heavenly learning and divine knowledge, school wherein God is everything that we learn!" didst thou cry with the holy Basil, who together with thee now singeth: Glory to thy power, O Lord.

We behold thee now, O Abbot Nazarius, in the paradise of delight, where fragrant flowers of love for God blaze with fiery color and shine with snow-like purity, wherefore we cry: Glory to thy power, O Lord.

Ever offering to the Lord the incense of complete mortification, not only of the flesh, but of the will itself, with the censer of pure prayer burning with the fire of divine love, the humble Nazarius cried: Glory to thy power, O Lord.

*Theotokion*: Revering thee, O Mother of God, as the mountain overshadowed and densely-wooded, from whom the Word, even a young child in the flesh, hath come forth for our salvation. Glory to thy power, O Lord.

## Ode 5

***Irmos***: As thou art God of peace and *Father of mercies*, / thou hast *sent* to us thine Angel of Great Counsel, granting us peace. / So are we guide-d toward the light of the *knowledge of God*, // and watching by night we glorify thee, O thou lover of man.

Patiently accepting everything that befell him, the Elder Nazarius received equally the joyful and the sorrowful as from the hand of God, the benefactor of all, to whom he cried: Watching by night I glorify thee, O lover of mankind.

Acquiring through patience the salvation of his soul, which he had

caused to perish through sin, he instructed his disciples as initiates in this mystery, raising them up to chant unto thee: Watching by night we glorify thee, O lover of mankind.

The assembly of all the virtues by which our souls are saved lies in patience, thus taught the holy poet Ephraim; having acquired this and touched on every virtue, the wise Nazarius watching by night glorified thee, O lover of mankind.

In danger joyful, in vexation glorying, in reproaches humbled, in misfortunes unwavering, acquiring patience, we have acquired hope, and thus instructed by the great Nazarius, watching by night we glorify thee, O lover of mankind.

Excited to envy, the demons tried to frighten thee and lead thee astray. But falling, thou didst not grieve, O father, but opening the eyes of thy soul didst arise, watching by night and calling out to Christ our God, the lover of mankind.

Noetically beholding God sitting upon his throne and judging, surrounded in fear and trembling by archangels and angels, and all the heavenly hosts, Nazarius beholding thee by night glorified thee, O lover of mankind.

*Theotokion*: Chosen mystical tongs seen by Isaiah, thou, O Virgin, wast foreshadowed as the one who wast to bear the living coal, our Savior incarnate who purgeth away our sin. Watching by night we glorify Christ our God, the lover of mankind.

## Ode 6

***Irmos***: The uttermost depth hath wholly encom—passed us / and *there* is none to deliver us: / we are counted as sheep for the slaughter. / Do thou, our *God*, save thy people: // of those whose strength faileth, thou art— the restoration.

Ever having the Psalms of David upon thy lips thou didst teach thy disciples to pray unceasingly, exhorting them to attentive prayer, O father,

which proceeds from a burning heart that crieth out: Thou art the strength and restoration of those whose strength faileth them.

Accepting prideful thoughts suggested by the enemy, thou wast smitten to the ground as of old the king of Babylon was humbled, and repelled by the stench of the demons thou didst cry: Thou art the strength and restoration of those whose strength faileth them.

Renewing the monastery of Valaam, thou wast sought out as an instructor of the life in God, seeing only thine own poverty thou didst have recourse chanting to the Lord: Thou art the strength and restoration of those whose strength faileth them.

Arriving at Valaam thou didst encounter desolation and didst build altars to the Lord God of Hosts, and, prostrate in prayer before the Most High, thou didst raise aloft a mighty cry: Thou art the strength and restoration of those whose strength faileth them.

Metropolitan Gabriel helped thee to erect a church to God and to restore the ranks of the monastic brotherhood. The brethren guided by thee from the abyss of ignorance called upon the Savior Christ: Thou art the strength and restoration of those whose strength faileth them.

*Theotokion*: Plucking us from the depth of hades, as from the belly of the sea monster, thy Son, O Lady, hath restored to life without end those who cry to the Lord: Thou art the strength and restoration of those whose strength faileth them.

***Kontakion, in Tone 8:***

"Arise, O ye *fallen*, open the eyes of your soul / and take your *fill* of God's wisdom." / By thy loving *kindness* and warm-hearted words / we are raised from *despondency* and directed toward our life in heaven, / O monk of *Sarov* and restorer of Valaam's citadel, / wise elder and *counselor* of a multitude of Orthodox strug-glers; / wherefore we *cry* to thee, O holy father Nazarius: // Pray to Christ *God* that our souls may be saved.

*Ikos*: We all have a desire to follow a higher calling. And fleeing to Sarov

as the young Nicholas, thou didst become Monk Nazarius—the very name of ascetic labors—a Nazarite like the holy Forerunner, John. Thou wast sanctified by thy sober struggles for virtue. Becoming a bright and shining light thou wast taken to the Valaam monastery to warm and nurture the ancient monastic shoot that was dormant. Restoring there and strengthening the three forms of monastic life thou didst cultivate a magnificent garden of ascetic laborers that amazed even experienced Athonite monks. At God's call for laborers in the vineyard of the New World thou didst choose the first Orthodox missionaries to America, sending the fruits of thy labors to adorn and truly enlighten that people. For all this, glorifying thy memory, O holy Nazarius, we call to thee: pray to Christ God that our souls may be saved.

### Ode 7

***Irmos:*** Scorning the impious decree, the Children brought up togeth-er in godliness / did not fear the threat of fire, / but standing in the midst of the flames, *they sang*: // O God of our fathers, blessed art thou.

A multitude of ascetics hast thou trained in spiritual ascents, stillness and love for the desert who raise this song of praise: O God of our fathers, blessed art thou.

Ready to lay down their lives for their brethren, the disciples of Elder Nazarius stepped forward to become strangers in a strange and unknown land. O God of our fathers, blessed art thou.

The disciples of the wise Nazarius crossed mountains, rivers, forest and ocean to bring the light of the holy Gospel to those in darkness and shadow. O God of our fathers, blessed art thou.

Loving Christ, Juvenaly chose heathen arrows, Herman followed the narrow path, while the hierarch Ioasaph found a watery grave; with boldness each of them offered their confession and praise: O God of our fathers, blessed art thou.

***Theotokion:*** One like unto the Son of Man descended into the fiery furnace of Babylon which foreshadowed thee, O Virgin, and with the three

youths we call out: O God of our fathers, blessed art thou.

## Ode 8

***Irmos:*** The furnace moist with dew was the image and figure / of a *wonder* beyond nature. / For it burnt not the Children whom it had received, / even as the *fire* of the Godhead did not consume / the Virgin's womb into which it had descended. / Therefore in praise let us sing: // Let all creation bless the Lord and exalt him forever.

Valaam gave shelter beneath the wings of its trees, to a multitude of monks living in nature's bosom, in hermitages, in dens and caves of the earth; and in a hut amidst enchanting beauty the blessed Nazarius stood upon his watch crying out: Let the whole creation bless the Lord and exalt him above all forever.

Experience taught thee the truths of the Spirit which thou didst shed abundantly on those who came to thee, and the writings of the holy Fathers were proved true by thy life, exhortations, and knowledge, which led men through the cleansing of the conscience to join the creation in blessing the Lord and exalting him above all forever.

Copper coins offered to the poor in the Name of God win for us the prayers of those close to the king of all; thus didst thou do and teach, O father, guiding all creation to bless the Lord and exalt him above all forever.

Real wisdom is understood to be foolishness by the wise and prudent of this world. Hence thou didst instruct thy disciple Helen to cover her mind with madness, and at her wedding she became the Bride of Christ, wherefore let the whole creation bless the Lord and exalt him above all forever.

Open, O doors and bolts of my heart, that Christ the King of Glory may enter! Enter, O my light and enlighten my darkness! Thus didst thou teach us with the hierarch Demetrius to approach the chalice of the Master of all and with all creation to bless the Lord and exalt him above all forever.

***Theotokion:*** With the aid of thine intercession we will not be put to shame, O birthgiver of God, but shall join Apostles, prophets, and martyrs,



and the spirits and souls of the righteous to praise Christ incarnate, thy Son and our God, and with all creation shall we bless the Lord and exalt him above all forever.

### Ode 9

***Irmos:*** He hath shown– *strength with his arm*, / he hath put *down* the mighty from their seat, / the God of Is–rael hath exalted *them of low degree*: / in them the *Dayspring* from on high hath visited us // and guide–d us to the way of peace.

Never losing sight of the vision of stillness, thou didst lay aside the heavy chains of governance, then freed at last from its iron fetters thou didst seek the Dayspring from on high who hath guided us into the way of peace.

Sunrise found thee returning to thy forest cell at Sarov, having finished offering thy nocturnal hymn of praise to him who became flesh and assumed our nature, entreat him now on our behalf, O father Nazarius, for he hath guided us into the way of peace.

Anger could not be found in thee, O father, for thou didst find thyself to be a debtor before everyone. To all, the gates of thy heart were open and now thy heart is with the Lord, who hath guided us into the way of peace.

Living like an angel thou didst obtain the kingdom of heaven within thyself, thou hast now ascended to the Lord, the Dayspring from on high who hath visited us and guided us into the way of peace.

***Theotokion:*** Love of mankind caused our God and Lord to take up his abode in thee, O all-spotless Bride of God, as thou art more honorable than the cherubim and more glorious than the seraphim, guide thou us into the way of peace.

***Exapostilarion, Spec. Mel. "Hearken, ye women..."***

Hearken, ye lovers of the desert, and give ear to the light-bearing counsels of the wondrous champion Nazarius, who like a bright star in the firmament" illumines the sure path to heaven for all who seek Christ the True Light.

## At Liturgy

### ***Troparion, in Tone 2:***

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### ***Editors Note:***

*Stichera composed by Hmk. Seraphim (Rose) and canon composed by St. Herman of Alaska Brotherhood. This service appeared in the Little Russian Philokalia, vol. II on Abbot Nazarius, 1996.*