

THE 9th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, NECTARIUS, BISHOP
OF PENTAPOLIS, WONDERWORKER OF AEGINA
AT LITTLE VESPER

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

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

In these latter times * thou didst follow the footsteps of the saints * in the purity of thy life, * and the goodness of thy ways, * by true wisdom and the works of love, * O holy hierarch Nectarius; * wherefore, the Master of all hath sanctified thee, * and with honor hath reckoned thee ** among the saints.

Thou didst receive the sweetness of grace * in thy heart, O holy Nectarius, * and, possessed of wisdom and divine inspiration, * with the sweetness of thy words * thou didst give spiritual joy * to the souls of the faithful; * and by thy miracles, as with a radiant beacon, * thou dost ever enlighten the Church of Christ, ** which is illumined by thy glory.

O venerable Nectarius, * we piously approach thy precious relics, * which are full of the sweet fragrance of heaven * and are glorified by the grace of the divine Spirit. * From them we obtain sanctification * and deliverance from the passions, * and those who are afflicted * with incurable ailments receive speedy healing, ** and crying aloud, honor thee.

Ever protecting the convent * which thou didst found * and hedging it about with a rule * for the salvation of souls; * thou dost preserve the island of Aegina, * O Nectarius, * freely granting thy speedy assistance, * and ever interceding for it before the Lord, ** together with the blessed Dionysius, its chief shepherd.

Glory ..., in Tone I:

Come, all ye faithful, let us venerate Nectarius, the new luminary of the Church; for in our days he lived a godly life in holiness and truth, and attained unto the virtues of the saints of old; and being a chosen vessel like Paul, he hath been glorified by the hallowing grace of the Spirit, and granteth unto each those petitions which conduce to salvation, in that he is a godly hierarch.

Both now ..., Theotokion, in Tone I:

Accept the supplications of sinners, O most holy Virgin; disdain not the groans of the oppressed; and entreat Him Who was born of thine immaculate womb, that we be granted salvation.

On the Aposticha, these Stichera, in Tone II:

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

Purified in spirit, * O Nectarius, * in thy grace-filled discourse * thou pourest forth spiritual delight ** upon the Church of Christ.

Verse: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

In these latter times, * O Nectarius, * thou hast truly been shown to be * a great servant of the Lord, ** and hast strengthened the faithful.

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

The Church of Christ * rejoiceth in the Spirit, * beholding the grace * which thou hast received from heaven, ** O Nectarius our father.

Glory ..., in the same melody:

Praise and glory are due unto Thee, * O Almighty Godhead, * Thou threefold Light, * for Thou hast glorified ** Thy godly hierarch.

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

In sacred words * the divine Nectarius * proclaimeth thy glory, * O Virgin Theotokos, ** in that He is glorified by the Spirit.

Troparion of the holy hierarch, in Tone I:

O ye faithful, let us honor Nectarius, the offspring of Silyvria, * the guardian of Aegina, the true friend of the virtues, as a godly servant of Christ; * for he poureth forth all manner of healings upon those who piously cry aloud: * Glory to Christ Who hath glorified thee! * Glory to Him Who hath crowned thee! ** Glory to Him Who worketh healings for all through thee!

Glory ..., another Troparion, in Tone IV:

Having lived a holy life, as a wise hierarch, * O venerable Nectarius, * thou didst glorify the Lord by thy virtuous life. * Wherefore, thou art glorified by the Comforter with power, * wherewith thou drivest away demons * and healest the sick, ** who hasten with faith to thy divine relics.

Both now ..., Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera: 4 in Tone I:

Spec. Mel.: “O wondrous miracle ...”:

O wondrous miracle! In most recent times the wise Nectarius hath shone forth upon the world like a most radiant lamp, illumining the faithful with the most brilliant light of the Gospel by his godly discourse and blameless and excellent life. Wherefore, he hath been glorified by the gifts of the Comforter, and granteth healing unto those who unceasingly entreat him. (Twice)

O Thy dispensation, O Christ! For as Thou didst promise, Thou hast wondrously glorified the wise Nectarius with the gift of miracles, as a true friend who glorified Thee by the splendor of his life, manifestly revealing unto all the power of the love which is in Thee, O Savior. Wherefore, through his supplications grant us remission of sins and Thy peace, O Good One.

Today the assemblies of the faithful rejoice with splendor in thy new commemoration, O sacred Nectarius, singing hymns unto thee; the Church of Christ mystically joineth chorus in thy glory, finding thee to be an unshakable confirmation in these latter days; and the island of Aegina doth excellently adorn itself, enriched as with a treasure by thy relics which are redolent of myrrh.

And 4 Stichera, in Tone II:

Spec. Mel.: “With what crowns of praise ...”:

With what wreaths of praise * shall we crown the hierarch, * who hath recently shone forth and adorned the Church * with the effulgence of piety, * the new ornament of the Orthodox, * who was equal in zeal to the holy hierarchs of old? * For having wisely emulated their manner of life, * he hath been glorified by Christ, ** Who bestoweth great mercy upon all. (Twice)

With what melodious hymns * shall we praise the hierarch, * the divine favorite of God, * the treasury of the virtues and harp of theology, * who now poureth forth upon the Church * the heavenly nectar of piety, * the divine discourse of grace, * from his wise lips: * Nectarius, who hath received from God ** the gift of miracles?

With what spiritual speech * shall we bless thee, O hierarch, * who led a truly divine life in the midst of the world, * doing venerable and blameless works, * and founded a holy convent for God * on the island of Aegina, * as an unshakable haven for souls? * With its teacher, the divinely wise Dionysius, ** O venerable Nectarius, do thou ever preserve it.

Glory ..., in Tone VI:

Today the new feast of the hierarch Nectarius hath shone forth in splendor like a newly revealed star, illumining the Church. Come, therefore, ye multitudes of the Orthodox, and let us cry out to him with a voice of rejoicing: Rejoice, thou who didst emulate the venerable saints of old in evil times, wherein the love of many hath grown cold, as the Savior foretold! Rejoice, thou who didst wed learning and virtue, and hast illumined the souls of the faithful with the discourse of thy wisdom! Rejoice, adornment of holy hierarchs, advocate for Aegina and most fervent helper of those in its convent! Wherefore, O most blessed Nectarius, standing before the throne of divine Majesty, pray thou unceasingly on behalf of those who with faith celebrate thine ever-glorious memory.

Both now ..., Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three lessons:

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 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.

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 holy hierarch:

In Tone I: Rejoice in the Lord, O thou Church of Christ! Be glad and rejoice, O chosen bride of the King of heaven! For, lo! in our generation the venerable Nectarius, the true hierarch of Christ, again sealeth that which God taught thee of old, loudly proclaiming it by the glory wherewith he hath been glorified by the one God. Wherefore, having him as a pillar and foundation, and seeing the grace of his miracles, cry thou aloud unto thy Bridegroom: Glory be to thee, O Lord!

In Tone II: Who will not leap for joy, who will not rejoice in spirit at the new celebration of the holy hierarch Nectarius? For every soul delighteth to see him glorified who is exalted in holiness. Wherefore, blessing his glorious life and the sanctity of his excellence, let us cry aloud: Jesus Christ, the same yesterday, today and forever!

In Tone III: Let us use the words of David, and rightly cry aloud to Nectarius, the initiate of sacred mysteries: Blessed art thou, and well shall it be with thee, O most blessed father, for thou hast lived blamelessly in virtue, directing thy mind toward the things of heaven while in this life, showing thyself to be a hierarch holy and innocent. Fulfilling the things of God as is meet, thou didst wisely serve the Church of Christ; and glorified with the gift of miracles as is meet, thou intercedest for those in tribulation and grantest unto each those petitions which are conducive to salvation.

In Tone IV: Thou didst excel in grace-filled discourse, and didst show thyself to be a godly husbandman of the Gospel of peace, O father Nectarius; and from thy divine mouth words of prophecy have poured forth. Forsaking the tumults of the world, thou didst unite thyself to God in stillness, abiding on the island of Aegina; and there thou didst erect a house of prayer, where thou didst serve its nuns as a model of the virtues, O father and teacher, and now thou hast fallen asleep like the saints, and prayest without ceasing for our souls.

Holy was thy life, and acceptable to God, O divinely inspired Nectarius! And strange the wonders which thou dost perform daily through the grace imparted to thee! Who then will not marvel at thee, who art truly wondrous? Who will not glorify thee, whom God hath glorified? For thy relics have been revealed to be a well-spring of healings, in that they cure grievous ailments and expel unclean spirits. And all who have recourse to thee with faith obtain salvation of soul and bodily healing, and glorify Christ, Who hath glorified thee with wonders.

Glory ..., in Tone V:

Come, ye assemblies of the faithful, let us hasten to Aegina! Come, let us behold the strange wonders which the right hand of the Most High hath wrought of late! For, in accordance with His promise, He Who is Truth hath glorified with eternal gifts the divinely wise Nectarius, since he hath gained evangelical fame. Wherefore, his precious relics are filled with sweet fragrance, and are become a wellspring of healing for those who piously have recourse unto them. Thus, drawing forth therefrom the savor of life, let us like David cry aloud: Great is the Lord, and exceedingly to be praised! Wherefore, save Thou our souls, O Lover of mankind.

Both now ..., Theotokion, in Tone V:

We bless thee, O Virgin Theotokos, and we, the faithful, glorify thee as is meet, O unshakable pillar, impregnable rampart, invincible help, thou bulwark and refuge for our souls.

On the Aposticha, these Stichera, in Tone V:

Spec. Mel.: “Rejoice ...”:

Rejoice, thou who hast shone forth like a star of heavenly radiance in these latter days, and with the brilliance of thy miracles dost guide those who are darkened by the passions! O Nectarius, thou intelligence pleasing unto God, full of divine light, who, as it is written, hast rationally studied the law of our God, O most splendid luminary, who dost now emit beams of piety through thy life: entreat Christ, O father, that He grant our souls great mercy.

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

Having passed through the spiritual life with heavenly wisdom, O hierarch, thou wast shown to be a receptacle of the Holy Spirit exalted with honored humility of mind, showing forth the splendor of thy soul with the forthrightness of thy morals and thy most simple ways, for which sake thy lot is with the saints. Wherefore, bowing down before the myrrh-streaming shrine of thy relics, we cry out in compunction: O Nectarius, grant salvation of soul and body to each of us!

Verse: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

The Church of Christ rejoiceth, glorified with heavenly glory at the sight of thee, O Nectarius, and it magnifieth Christ, Who hath shown thee to be a wonder-worker. And the island of Aegina is most excellently gladdened, enriched by the shrine of thy relics, as with an inexhaustible treasury of sanctification. Moreover, thy divine convent is filled with delight, ever gazing upon thee and crying out with tears: Thou art my glory and help, my protection and guardian, O father!

Glory ..., in Tone VIII:

The heavenly Jerusalem hath thy sanctified soul with the spirits of the saints, O glorious Nectarius, and the island of Aegina hath thy grace-bearing relics as riches divinely bestowed and free healing for all infirmities and every sorrow. For, fleeing to them from every place, those who suffer receive healings, and answers to their petitions which are conducive to salvation; and with a voice of thanksgiving they glorify thee who glorified the Lord. Him do thou beseech, we pray, on behalf of our souls.

Both now ..., in Tone VIII:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-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 holy hierarch, in Tone I:

O ye faithful, let us honor Nectarius, the offspring of Silyvria, * the guardian of Aegina, the true friend of the virtues, as a godly servant of Christ; * for he poureth forth all manner of healings upon those who piously cry aloud: * Glory to Christ Who hath glorified thee! * Glory to Him Who hath crowned thee! ** Glory to Him Who worketh healings for all through thee! (Twice)

Or this Troparion, in Tone IV:

Having lived a holy life, as a wise hierarch, * O venerable Nectarius, * thou didst glorify the Lord by thy virtuous life. * Wherefore, thou art glorified by the Comforter with power, * wherewith thou drivest away demons * and healest the sick, ** who hasten with faith to thy divine relics.

“Virgin Theotokos, rejoice ...,” (Once).

But if a vigil is not served, then after the Troparion:

Glory ..., Both now ..., Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

On “God is the Lord ...,” the Troparion of the holy hierarch, in Tone I:

O ye faithful, let us honor Nectarius, the offspring of Silyvria, * the guardian of Aegina, the true friend of the virtues, as a godly servant of Christ; * for he poureth forth all manner of healings upon those who piously cry aloud: * Glory to Christ Who hath glorified thee! * Glory to Him Who hath crowned thee! ** Glory to Him Who worketh healings for all through thee! (Twice)

Glory ..., Another Troparion, in Tone IV:

Having lived a holy life, as a wise hierarch, * O venerable Nectarius, * thou didst glorify the Lord by thy virtuous life. * Wherefore, thou art glorified by the Comforter with power, * wherewith thou drivest away demons * and healest the sick, ** who hasten with faith to thy divine relics.

Both now ..., Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

Thou hast shone forth on us in these latter days like a most radiant sun, O venerable Nectarius, and hast moved all to the glory and praise of Christ, the Master of all, Who hath shown thee forth as one glorified with the power of miracles, O father.

Glory ..., in Tone I:

With divine gifts thy most honored head miraculously poureth forth abundant healings at all times, mystically gladdening with the fragrance of the myrrh of the Spirit those who hasten with reverence and love to thy monastery, O holy one.

Both now ..., Theotokion, in Tone I:

O thou who hast given birth to the immutable and uncircumscribable Master of all through thy pure blood, even after giving birth thou hast remained a Virgin; wherefore, we all glorify thy mighty works, O Virgin, and we hope to find salvation through thy fervent intercession.

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

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

Accepting the purity of thy life and the uprightness of thy character as a spiritual offering, O father, the Master hath revealed thee as a stream of healings in Aegina for those who with faith have recourse unto thy holy relics, which are redolent with divine fragrance.

Glory ..., another Sessional Hymn, in Tone IV,
Spec. Mel.: “Joseph marveled ...”:

The grace of miracles given thee by God, which acteth through thy relics, doth truly amaze the thoughts of the faithful, O wise one; wherefore, multitudes of the pious of every rank hasten to thy monastery, and the sick are healed by thine aid, O holy one, hymning Christ with joy, Who hath sanctified thee, O venerable one.

Both now ..., Theotokion, in Tone IV:

The Creator of the ages, Who upholdeth all things, is in a manner past understanding wholly contained within thy divine womb, without parting from His unity with the Father, O immaculate one; and issuing forth from thy womb as both perfect God and man, He hath deified the nature of Adam and saved the whole world. Him do thou entreat, O Theotokos, that our souls be saved.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Nectarius, and we honor thy holy memory; for thou dost entreat Christ God on our behalf.

Selected Psalm verse:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

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

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

Spec. Mel.: “Of the Wisdom ...”:

As an enunciator of Orthodox dogmas, a teacher of divine doctrines and a godly hierarch, O venerable one, thou didst divinely direct the thoughts of the pious toward the love of God and the path to salvation; wherefore, for the salvation of souls, in Aegina by divine wisdom thou didst erect an honorable convent, O venerable and God-bearing Nectarius, wherein multitudes of monastics, venerating thy precious relics, celebrate thy holy memory with love.

Glory ..., Both now ..., Theotokion, in Tone VIII:

Accepting thee as the jar which contained Manna and the luminous and divinely radiant lamp of the Word, O most pure one, as a toiler of virtue the godly Nectarius fittingly illumined his soul and mind with thine outpourings of light; wherefore, in an Orthodox manner he proclaimed thee the most incorrupt Virgin and Mother of Christ, O pure and all-hymned Theotokos, and now, enjoying the enlightenment of thy Son which passeth understanding, with the angels he doth glorify thine ineffable glory.

Song of Ascents, the first antiphon of Tone IV

Prokeimenon, in Tone IV: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 103(MT. 24: 42-47)

The Lord said to His disciples: “Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods.”

After Psalm 50, this Sticheron, in Tone VI:

Today the God-bearing Nectarius, the new adornment of the Church, hath completed the final race of the virtues, his ascent to heaven; and having made his abode in the splendor of the saints, he delighteth in the tree of life which is there. And receiving the enlightenment of majestic glory, he asketh for us deliverance from misfortunes, peace profound and great mercy.

Canon of supplication of the Most holy Theotokos (the Paraclisis), with 6 Troparia, including the Irmos; and two canons of the holy hierarch, with 8 Troparia.

ODE I

Canon I of the holy hierarch, the acrostic whereof is “Praise be to the divinely eloquent Nectarius! “The composition of Gerasimus, in Tone I:

Irmos: Let us all chant a triumphant hymn unto God * Who wrought wondrous miracles * with His upraised arm, * and saved Israel, * for He hath been glorified.

With the light of thy prayers illumine the darkness of my mind, and grant me discourse, that I may hymn with splendor thy holy memory, O wonderworker Nectarius.

In these latter times thou didst shine forth like a never-setting sun: the splendor of thy works wondrously emitting the light of the Gospel upon all the ends of the earth, O father.

Following in the footsteps of the holy hierarchs of Christ of old by the purity of thy life, O venerable Nectarius, thou hast been shown to live with them as their peer.

Theotokion: **H**aving received the infinite Essence in thy womb without being consumed, O most pure Virgin, thou hast given birth in the flesh to the Creator of all without change or confusion.

Canon II of the holy hierarch, the acrostic whereof is “Grant unto us the nectar of life, O father! The composition of Gerasimus”, in Tone IV:

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.

As a stream of spiritual waters full of heavenly life, thou now pourest forth the nectar of grace, gladdening our hearts by thy grace, O venerable Nectarius.

Rejoicing, the Holy Orthodox Church singeth festal praise celebrating a new festival for thy sake, O holy one, putting its enemies to shame by thy holiness.

Having adorned thy life with meekness of character from thy youth, O venerable one, by divine understanding thou wast revealed to be a true lover of virtue and an initiate of wisdom, O father Nectarius.

Theotokion: **H**ymning the Queen of all, the Ever-virgin Sovereign Lady, with thy divine discourse, thou didst receive unassailable power from her; wherefore, thou didst manfully endure the assaults of temptations during thy lifetime, O holy one.

Katavasia: **I will open my mouth ...,**

ODE III

Canon I

Irmos: **Let my heart be established in Thy will O Christ God, * Who hath established a second heaven over the waters, * and founded the earth upon the waters, * O all-powerful One.**

Deemed worthy of divine love in a most sacred manner from thy youth, O father Nectarius, thou didst choose to follow Christ, and noetically withdrew from all vanity.

With the words of thy mouth thou didst drop heavenly sweetness into the hearts of those who accept thy words with faith, directing the minds of the faithful to that which is higher.

Arrayed in true holiness and pure morals, thou hast been revealed to be a new adornment of holy hierarchs, O holy hierarch Nectarius; wherefore, we bless thee.

Theotokion: **A**dorned with the splendors of virginity in a manner past understanding, thou didst supra-naturally give birth to God in the flesh, O most pure one, and by thy birthgiving annulled the curse of Eve.

Canon II

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.**

Thou didst wisely follow the ways of the saints by most pure works, sanctifying thy mind in all holiness, O blessed Nectarius, and purifying thy heart.

With the sprinkling of divine water thou didst deliver trees and plants from harm, O Nectarius, and to the people of Aegina thou wast revealed to be rich in the grace of God, and wondrous in the divine Spirit.

Desiring a life of stillness, thou didst erect an honorable convent in Aegina, O venerable one; and didst show forth a model of divine virtue for monastics there, O Nectarius.

Theotokion: In that thou art the Mother of God Who is the Lover of mankind, O Virgin, have pity on me and heal the fever of my soul, I pray, with the dew of thy grace, that, saved, I may magnify thee.

Sessional Hymn of the holy hierarch, in Tone V:

Spec. Mel.: “The co-beginningless Word ...”:

Completing the flight of the virtues, O venerable Nectarius, thou didst pass divinely over to the life which ageeth not, and hast been revealed to share the portion of the saints, with whom do thou continually entreat Christ, the King of all, that He grant remission of sins and salvation of soul unto those who celebrate thy memory.

Glory ..., Both now ..., Theotokion, in Tone V:

O ye faithful, let us hymn and magnify the Ever-virgin Maiden, the pure Theotokos, the most pure vessel which contained God, for she hath delivered us from the ancient curse, having given birth, without knowing wedlock, unto the transcendent Word, for the salvation of our souls.

ODE IV

Canon I

Irmos: Foreseeing in the Spirit O Prophet Habbakuk, * the incarnation of the Word, * thou didst proclaim, crying aloud: * When the years draw nigh, Thou shalt be known; * when the season cometh, Thou shalt be shown forth! * Glory to Thy power, O Lord!

Having reached the end of thy life on earth in holiness, thou wast shown to dwell in the heavens with all the saints; wherefore the shrine of thy relics poureth forth sanctification and salvation upon the sick and sorrowful, O hierarch.

Having served in holiness and purity, as a priest pleasing unto Christ, the Accomplisher of all things, O wise one, thou didst offer Him thine undefiled life as a pure sacrifice, O holy hierarch; wherefore, thou hast been glorified as is meet.

Thy most holy head miraculously healeth all manner of ailments and cruel sufferings; for the divine grace which dwelt therein acteth in many ways upon those who approach it, according to the measure of their faith.

Theotokion: The Immaterial One, Who hath existed from before time began, was born of thy womb according to our image; and having remained God, as He always was, and delivered Adam from the curse, He showeth forth as children of God those who glorify thee with faith, O Theotokos.

Canon II

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.

O blessed father Nectarius, the shrine of thy relics is redolent with the fragrance of the Spirit and the savor of heavenly life, gladdening those who have recourse to it.

With fervent prayer and abstinence thou didst cause the uprisings of thy flesh to wither, O venerable Nectarius, furnishing the powers of thy soul with wings, to take divine flight unto the effulgence of the Spirit.

In thy pious ways thou didst blamelessly follow Dionysius, the godly pastor of Aegina, and as thou dost partake of heavenly glory with him, O holy one, unceasingly pray that your island be saved.

Theotokion: **O** thou who art full of grace, who hast given birth in the flesh unto the incorporeal Lord, thou hast been revealed to be holier than the incorporeal hosts, even transcending them O pure one; wherefore we all hymn thy glory.

ODE V

Canon I

Irmos: **Grant us Thy peace, O Son of God, * for we know no other God than Thee, * and we call upon Thy Name, * for Thou art the God of the living and the dead.**

With spiritual wisdom, and the discourse of a holy life, thou didst direct the hearts of the faithful to those things which are higher, O Nectarius, as a most wise and sacred preacher of the Gospel.

Arrayed in the vesture of the hierarchy, thou didst adorn it with the virtues, in that thou art a godly hierarch and performer of the divine mysteries.

Wisely adorned with understanding and meekness, thou didst bring together venerable virgins in godliness, leading them to Christ by thy words and the works of thy blameless life.

Theotokion: **As** thou art merciful, O most pure one, enlighten my soul with thine effulgence, for it hath been darkened by the gloom of the passions, O pure one, and nail me wholly to the fear of God.

Canon II

Irmos: **All creation stands in awe of thine honored dormition; * for thou, O Virgin who hast not known wedlock, * hast passed from earth to the everlasting mansions; * and to never-ending life, * bestowing salvation unto all who hymn thee.**

The shrine of thy relics ever poureth forth manifold healings through the abundance of the Paraclete, O father Nectarius, driving away evil spirits from all who invoke thy grace.

Granting healing to the sick and deliverance to the suffering who have recourse unto thee, O father, thou healest chronic illnesses, and with the dew of thy grace coolest those burning with fever.

Thou hast been revealed to be equal in honor with the ancient fathers, having emulated their manner of life, their divine zeal and other virtues; distinguishing thyself with true humility of mind and most simple morals, O Nectarius.

Theotokion: **O** immaculate Virgin, abode of purity, animate and divine vessel of the Myrrh of life poured forth within thee: through a life of piety make thou my soul a vessel of the sweet fragrance of the virtues.

ODE VI

Canon I

Irmos: **E**mulating the Prophet Jonah, I cry aloud: * Free Thou my life from corruption, O Good One; * and save me who crieth out: * O Savior of the world, Glory be to Thee!

Like a star newly shining forth in these latter times, thou dost mystically illumine the hearts of the faithful, O father Nectarius, kindling within them divine love.

Having lived on earth with divine knowledge and wisdom during evil times like the most wise Paul, O Nectarius, thou hast been splendidly glorified by the Lord.

Having unshakably established thy holy monastery in the fear of God, O Nectarius, thou didst show it to be a tranquil haven for the salvation of souls.

Theotokion: **O** most immaculate one, who hast given birth to the Creator of all in the flesh and annulled the ancient curse of Adam, deliver me from the darkness of the passions.

Canon II

Irmos: **C**elebrating 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.

Receiving in thy heart the divine nectar of grace, O venerable Nectarius, from thence thou hast poured forth the sweetness of heaven upon the Church of Christ.

O father Nectarius, who among hierarchs art pleasing unto God and among teachers art divinely wise, thou hast been truly revealed to be adorned with all manner of virtues.

As a fragrant rose, O father Nectarius, thy head doth gladden us with the divine savor of the Spirit, bringing an end to the sickness of the passions and sorrows.

Theotokion: **O** most pure one, grant me power against the ancient foe who directeth his wiles against me and pursueth me, that I may be shown to evade his harm.

Kontakion of the holy hierarch, in Tone VIII:

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

In joy of heart let us hymn with songs the newly revealed star of Orthodoxy, * the newly erected bulwark of the Church; * for, glorified by the activity of the Spirit, he poureth forth the abundant grace of healings upon those who cry: ** Rejoice, O father Nectarius!

Ikos: **In** the world thou wast shown to be a man of heavenly mind, O Nectarius, hierarch of Christ; for having passed through life in holiness, thou wast shown to be blameless, venerable and God-pleasing in all things. Wherefore, thou hearest from us such things as these: Rejoice, thou by whom the faithful are edified; rejoice, thou of whom the enemy is afraid! Rejoice, emulator of the venerable fathers; rejoice, divine teacher of the Orthodox! Rejoice, most holy temple of the activity of God; rejoice, divinely inscribed book of new morals! Rejoice, for thou didst make thyself like unto the saints ill perfection; rejoice, for thou didst wisely spurn material things! Rejoice, splendid victory of the Faith; rejoice, honored trumpet of grace! Rejoice, thou for whom the Church joineth chorus; rejoice, thou in whom Aegina rejoiceth! Rejoice, O father Nectarius!

ODE VII

Canon I

Irmos: **Thy children who were in the furnace O Savior, * were neither touched nor troubled by The fire. * Whereupon the three sang, as with a single mouth * Thy praises and blessed Thee, saying: * ‘O God of our fathers, Blessed art Thou.’**

Serving Christ, the King of all, with an upright mind and a pure heart, O venerable father, thou didst receive in thy soul the enlightenment of the Paraclete, crying aloud: O God of our fathers, Blessed art Thou!

Having noetically shone forth upon us in these latter times, being as radiant as the sun, thou guidest the minds of the faithful with the light of thy deeds, O sanctified Nectarius, adornment of holy hierarchs.

Like wondrous and healing aloes, O father Nectarius, the shrine of thy relics ever imparteth confirmation of soul and body unto those who with faith and great piety have recourse to thy most honorable convent.

Theotokion: **A**s the Mother of God the Savior, O immaculate Virgin, look with thy merciful eye upon the affliction of my suffering soul, and deliver me from the cruel violence of destructive passions.

Canon II

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.**

Christ hath shown thee to be a well-spring of healings, O father, glorifying thee who glorified Him; wherefore, those who suffer from all manner of sicknesses flee to the shrine of thy relics and receive health.

The sacred writings of thy teachings continually gladden the souls of the pious; for, moved by the Holy Spirit, O father, thou didst wisely record words of grace and instruction for life.

As one simple, humble and temperate, O venerable one, thou wast filled with light beyond understanding; wherefore, thou hast been shown to be pleasing unto God, mystically guiding all to the higher gifts of God-pleasing morals.

Theotokion: Giving flesh unto the transcendent God through thy blood, without change or confusion, thou hast been shown to be a bridge of salvation leading over to the heavens us who faithfully cry aloud: Rejoice, O thou who art full of grace!

ODE VIII

Canon I

Irmos: Him of whom the angels and all the hosts of heaven are in awe * as their Lord and Creator, * ye priests hymn, ye children praise, * ye peoples bless and supremely exalt * throughout all ages.

Desiring that those on earth know the glory He hath given thee in the heavens, O wise one, the Lord hath revealed thy holy relics to be a well-spring of healings and many miracles, O all-blessed one.

As soon as thine honored tomb was opened, O father Nectarius, thy precious bones appeared from the earth like lilies of the field, imparting to all the sweet fragrance of immortality.

Pray thou, O hierarch of Christ, that thine honorable convent be delivered from all need, harm and wrath, for it boasteth in thee, and in thy paternal love poured forth therein.

Theotokion: Without seed thou didst conceive the Creator of all things, giving birth to Him in the flesh without corruption, O Virgin. By thy grace deliver me, thine afflicted petitioner, from the carnal thoughts.

Canon II

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.

Resplendent with the knowledge and wisdom of the truth of dogmas, O venerable father, thou wast shown to be an eminent teacher of the Orthodox Faith and an excellent husbandman of the ways of piety, cutting off the passions at the root by thy words, O most blessed and holy hierarch.

The island of Aegina hath thee as a mediator, defender and helper, with the God-pleasing Dionysius, O father. With him, O Nectarius, do thou preserve it from all misfortune and need, for with faith it falleth down before thy divine relics.

As thy spiritual children, O venerable one, thou hast preserved those who labor in monasticism in thy convent from the tumult and vanity of the world by the words of thy divinely eloquent mouth; and submitting wisely to glory, they are led to celebrate thy divine memory.

Theotokion: **O** undefiled Virgin Theotokos, joy of the angels and archangels, salvation and great refuge of all, deliver me from cruel slavery to the passions, and render all the threats of the enemy of no effect.

ODE IX

Canon I

Irmos: **The ever-flowing wellspring of life, * light-bearing candlestick of grace, * the animate temple, and most pure cloud, * wider than the heavens and the earth, * the Theotokos do we the faithful magnify.**

Thou hast received a crown of glory from Christ Who hath splendidly glorified thee, O Nectarius, having finished thy race in holiness, O father, and been revealed to be a peer of the saints, with them intercede for those who honor thee.

Arrayed in hierarchal vestments, O father, thou didst show them to be even more sacred through thy sacred struggles and venerable tribulations; and in the purity of thy life thou didst emulate the splendor of the ancient fathers.

Celebrating thy memory with praises, O holy Nectarius, the Church of Christ rejoiceth in thee; for thou hast gladdened it in these latter days, O hierarch, in that thou hast been shown to be sanctified by the divine Spirit.

The heavenly and myrrh-laden fragrance of life, which thy most precious head doth emit, do thou noetically grant unto my soul, O holy father; and accept thou as sweet-smelling myrrh this hymnody, which I have fashioned for thee with love.

Theotokion: **O** Sovereign Lady, who art beyond compare more exalted than the hosts of heaven and more radiant than the sun, and who hast given birth in the flesh to Christ, the Bestower of life, the Sun of glory: thou enlightenest those who magnify thee.

Canon II

Irmos: **Let 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.**

For thy purity, O holy one, hath Christ with most mighty forethought shown thee to be a tower of the virtues in these latter days, and an animate model of the godly life, gladdening the souls of the faithful and putting the audacity of the ungodly to shame.

That thou mightest complete the remaining time of thy life in stillness, abiding in divine effulgence, thou didst withdraw from this world, O venerable father Nectarius, and made thine abode at thine honorable monastery on Aegina, yearning for Christ with all thy being.

As a partaker in the life of heaven and a dweller with the angels, O father Nectarius, in that thou didst labor to please God, unceasingly intercede for thy flock and for all Orthodox Christians who honor thee.

Assemblies of the faithful from all lands continually flee to thy convent, O holy one, and from thy precious relics faithfully obtain divine grace and answers for their every petition. O father, as thou knowest how, fulfill thou also the petition of me, who entreats thee.

Theotokion: **T**hou hast exalted our fallen nature to the heights of heaven by thy birthgiving, O most holy and all-hymned Virgin; wherefore, uplift the tumult of my soul to the untroubled tranquility and splendor of virtue.

Exapostilarion of the holy hierarch:

O Church, rejoice and sing new hymns, perfuming thy son, the sacred Nectarius, the attendant of the bride, who hath been shown to be glorious!

Glory ..., Another Exapostilarion:

Having lived a godly life, thou hast been wondrously magnified by the Creator of all, O holy hierarch Nectarius; for the shrine of thy relics hath been revealed to be a well-spring of miracles.

Both now ..., Theotokion:

O Virgin Theotokos, full of the grace of God, ever entreat thy Son and Master, God Who is plenteous in compassion, that the pious be delivered from every necessity.

On the Praises, 4 Stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Having gathered together for hymnody, * let us celebrate the holy memory * of the divine Nectarius, * who hath now been wondrously glorified by Christ * with the grace of healings, ** unto the salvation of the pious.

The shrine of thy relics * is seen to be like a new Pool of Siloam, O father Nectarius; * for it putteth an end to ailments, * and continuously imparteth healing and deliverance unto those * who have recourse to it, ** through the activity of the Spirit.

Who can praise thy might as is meet, * O Savior and Bestower of life? * For Thou hast given to Thine honored Church * the divinely eloquent Nectarius, * who truly served Thee in holiness, ** as a pillar and unshakable foundation.

The fragrance of thy precious relics, * which gladdeneth the senses of the pious, * O thrice-blessed Nectarius, * surpasseth meadows full of fragrance, as saith the word of God; * wherefore Aegina, beholding the divine grace which aboundeth in thee, ** calleth thee blessed.

Glory ..., in Tone V:

O venerable father, making thy whole life a study of the law of God, thou didst emulate the life of the saints of old. Thou didst subject the knowledge of thy flesh to thy spirit, didst do good and receive holiness, as a divinely wise hierarch and a true husbandman of the virtues. Wherefore, thou hast been glorified with splendor by God, and the shrine of thy relics hath been revealed to be a well-spring, of healings through the overshadowing of the Comforter. O blessed Nectarius, sprinkle down upon our souls the nectar of thy grace, and pray thou to the Lord, that He grant us great mercy.

Both now ..., Theotokion:

We, the faithful, bless and glorify thee, O Virgin Theotokos, as is meet: the unshakable city, the unassailable rampart, the steadfast intercessor and refuge of our souls.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of Canon I of the holy hierarch, and 4 from ODE VI of Canon II.

Deemed worthy of divine love in a most sacred manner from thy youth, O father Nectarius, thou didst choose to follow Christ, and noetically withdrew from all vanity. (Twice)

With the words of thy mouth thou didst drop heavenly sweetness into the hearts of those who accept thy words with faith, directing the minds of the faithful to that which is higher.

Arrayed in true holiness and pure morals, thou hast been revealed to be a new adornment of holy hierarchs, O holy hierarch Nectarius; wherefore, we bless thee.

Receiving in thy heart the divine nectar of grace, O venerable Nectarius, from thence thou hast poured forth the sweetness of heaven upon the Church of Christ.

O father Nectarius, who among hierarchs art pleasing unto God and among teachers art divinely wise, thou hast been truly revealed to be adorned with all manner of virtues.

As a fragrant rose, O father Nectarius, thy head doth gladden us with the divine savor of the Spirit, bringing an end to the sickness of the passions and sorrows.

Theotokion: O most pure one, grant me power against the ancient foe who directeth his wiles against me and pursueth me, that I may be shown to evade his harm.

Troparion of the holy hierarch, in Tone I:

O ye faithful, let us honor Nectarius, the offspring of Silyvria, * the guardian of Aegina, the true friend of the virtues, as a godly servant of Christ; * for he poureth forth all manner of healings upon those who piously cry aloud: * Glory to Christ Who hath glorified thee! * Glory to Him Who hath crowned thee! ** Glory to Him Who worketh healings for all through thee! (Twice)

Another Troparion, in Tone IV:

Having lived a holy life, as a wise hierarch, * O venerable Nectarius, * thou didst glorify the Lord by thy virtuous life. * Wherefore, thou art glorified by the Comforter with power, * wherewith thou drivest away demons * and healest the sick, ** who hasten with faith to thy divine relics.

Kontakion of the holy hierarch, in Tone VIII:

In joy of heart let us hymn with songs the newly revealed star of Orthodoxy, * the newly erected bulwark of the Church; * for, glorified by the activity of the Spirit, he poureth forth the abundant grace of healings upon those who cry: ** Rejoice, O father Nectarius!

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 EPHESIANS, § 229(EPH. 5: 9-19)

Brethren: Walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith: Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice

Verse: For the lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO MATTHEW, §10(MT. 4: 25-5: 12)

At that time, there followed Jesus great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in the heavens.

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