

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

On "Lord, I have cried ..." 4 stichera, 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 givest 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 do we obtain sanctification and deliverance from the passions, and those who are afflicted with incurable ailments receive speedy healing, and honor thee, crying aloud.

Ever protect the convent which thou didst found and hast hedged about with a rule for the salvation of souls; preserve thou the island of Aegina, O Nectarius, and freely grant thy speedy assistance, 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.

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

Accept the supplications of sinners, O all-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.

Stichos: 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.

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

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

Now & ever ..., 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, 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 through thee worketh healings for all!

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.

Now & ever ..., Theotokion:

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 unconfused union, Who willingly accepting the Cross for our sake, hath raised up the first-formed man, thereby saving 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 ...", 6 stichera: 3 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 an all-radiant lamp, and illumined 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 entreat him unceasingly.

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 transgressions 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 3 stichera in Tone II: Spec. Mel.: "With what crowns of praise ...":

With what wreaths of praise shall we crown the hierarch, who hath newly 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.

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 all-blessed Nectarius, standing before the throne of divine Majesty, pray thou unceasingly in behalf of those who with faith celebrate thine ever-glorious memory.

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

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

Entrance. Prokimenon of the day. Three readings:

A READING FROM 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. Hearken 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. Hearken 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 Litia, 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, and loudly proclaimeth 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 conduce 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.

O thy holy life, which was acceptable to God, O divinely inspired Nectarius! O the strange wonders which thou daily performest 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 are shown 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 Thou Who lovest mankind.

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

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 benighted by the passions! O Nectarius, thou intelligence pleasing unto God, full of light divine, 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.

Stichos: 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!

Stichos: 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 conduce to salvation; and with a voice of thanksgiving they glorify thee who glorified the Lord. Him do thou beseech, we pray, in behalf of our souls.

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

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

Troparion, 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 through thee worketh healings for all!

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.

Now & ever ..., Theotokion:

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 unconfused union, Who willingly accepting the Cross for our sake, hath raised up the first-formed man, thereby saving our souls from death.

AT MATINS

On "God is the Lord ...", the first Troparion of the saint, 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 through thee worketh healings for all! (Twice)

Glory ..., the second troparion of the saint, 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.

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

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 unconfused union, Who willingly accepting the Cross for our sake, hath raised up the first-formed man, thereby saving our souls from death.

After the first chanting of the Psalter, these Sedalia, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Thou hast shone forth on us in these latter days like an all-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 the same melody:

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.

Now & ever ..., Theotokion:

O thou who gavest 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 second chanting of the Psalter, these Sedalia, 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 Sedalion, 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.

Now & ever ..., Theotokion, in the same melody:

The Creator of the ages, Who upholdeth all things, is in 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 in our behalf.

Selected Psalm verses:

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

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

Glory ..., Now & ever ..., Alleluia ..., (Thrice)

After the Polyeleos, this Sedalion, 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 thou didst erect an honorable convent with wisdom divine, O venerable and God-bearing Nectarius, wherein multitudes of monastics, venerating thy precious relics, celebrate thy holy memory with love.

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

Accepting thee as the jar which contained Manna and the luminous and divinely radiant lamp of the Word, O all-pure one, as a toiler of virtue the godly Nectarius fittingly illumined his soul and mind with thine outpourings of light; wherefore, in Orthodox manner he proclaimed thee the most incorrupt Virgin and Mother of Christ, O pure and most 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

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

Stichos: 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 to the All-holy Theotokos [the Paraclysis], 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 hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

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 doth wondrously emit 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: Having received the infinite Essence in thy womb without being consumed, O all-pure Virgin, thou gavest 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 will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

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

Rejoicing, the Holy Orthodox Church singeth festal praise and doth celebrate 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 shown to be a true lover of virtue and an initiate of wisdom, O father Nectarius.

Theotokion: Hymning the Queen of all, the Ever-virgin Mistress, 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, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

ODE III

Canon I

Irmos: Let my heart be made steadfast in Thy will, O Christ God, Who didst, establish the second heaven above the waters and didst found the earth upon the waters, O Almighty One.

Vouchsafed divine love in sacred manner from thy youth, O father Nectarius, thou didst choose to follow Christ, and in mind didst withdraw 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, and thou dost direct the minds of the faithful to that which is higher.

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

Theotokion: Adorned with the splendors of virginity in manner past understanding, thou didst supernaturally give birth to God in the flesh, O all-pure one, and by thy birthgiving hast annulled the curse of Eve.

Canon II

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

Thou didst wisely follow the ways of the saints by all-pure works, didst sanctify thy mind in all holiness, O blessed Nectarius, and didst purify 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 shown to be rich in the grace of God, wondrous in the divine Spirit.

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

Theotokion: **I**n that thou art the Mother of God Who loveth 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.

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

Sedalion, in Tone V: Spec. Mel.: "The Word Who is equally unoriginate ...":

Completing the flight of the virtues, O venerable Nectarius, thou didst pass divinely over to the life which ageeth not, and hast been shown 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 ..., Now & ever ..., Theotokion:

O ye faithful, let us hymn and magnify the Ever-virgin Maiden, the pure Theotokos, the all-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: **F**oreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst announce, crying out: When the years draw nigh, Thou shalt be acknowledged; 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; and 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 doth miraculously heal 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: **T**he 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: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

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 die away, O venerable Nectarius, and didst furnish 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 partakest of heavenly glory with him, O holy one, unceasingly pray that your island be saved.

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

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

ODE V

Canon I

Irmos: Grant us Thy peace, O Son of God, for we know none other than Thee. 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 an all-wise 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, and didst lead them to Christ by thy words and the works of thy blameless life.

Theotokion: As thou art merciful, O all-pure one, with thine effulgence enlighten my soul, which 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 things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

The shrine of thy relics ever poureth forth manifold healings through the abundance of the Paraclete, O father Nectarius, and driveth 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 thou coolest those burning with fever.

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

Theotokion: O immaculate Virgin, abode of purity, animate and divine phial 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.

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

ODE VI

Canon I

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free me from corruption! O Savior of the world, save me who cry out: Glory to Thee!

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

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

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 shown 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, and bringeth an end to the sickness of the passions and sorrows.

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

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

Kontakion, 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 clarion 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: **The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!**

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

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

Christ hath shown thee to be a well-spring of healings, O father, glorifying thee who glorified Him; wherefore, they 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 past 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!

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

ODE VIII

Canon I

Irmos: Him of Whom the angels and an the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!

Desiring that those on earth know the glory He hath given thee in the heavens, O wise one, the Lord hath shown forth thy holy relics as 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: **W**ithout 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: **T**he birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed, and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

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 all-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 men, deliver me from cruel slavery to the passions, and render all the threats of the enemy of no effect.

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

ODE IX

Canon I

Irmos: **O** ye faithful, let us magnify the Theotokos, the ever-flowing, life-receiving wellspring, the light-bearing lamp of grace, the animate temple, the all-pure tabernacle which is more spacious than heaven and earth.

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

Arroyed in hierarchal vestments, O father, thou didst show them to be ever 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 art 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 Mistress, who art beyond compare more exalted than the hosts of heaven and more radiant than the sun, and who gavest 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 leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

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 didst make 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 the Orthodox, 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 entreat thee.

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

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

Exapostilarion:

O Church, rejoice and sing new hymns, perfuming thy son, the sacred Nectarius, the escort 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 shown to be a well-spring of miracles.

Now & ever ..., 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 all need.

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 shown to be a well-spring, of healings through the overshadowing 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.

Now & ever ..., 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 saint, and 4 from Ode VI of Canon II.

Vouchsafed divine love in sacred manner from thy youth, O father Nectarius, thou didst choose to follow Christ, and in mind didst withdraw 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, and thou dost direct the minds of the faithful to that which is higher.

Arrayed in true holiness and pure morals, thou hast been shown 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 shown 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, and bringeth an end to the sickness of the passions and sorrows.

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

Troparion, 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 through thee worketh healings for all!

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.

Now & ever ..., Theotokion:

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 unconfused union, Who willingly accepting the Cross for our sake, hath raised up the first-formed man, thereby saving our souls from death.

Kontakion, 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!

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

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

EPISTLE TO THE 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

Stichos: 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.