

SYNAXARION

ON the ninth day of this present month, we keep the memorial of our father among the saints, Nectarius, Bishop of Pentapolis in Egypt, worker of miracles, and founder of the Holy Trinity Monastery for Women in the island of Aegina, who fell asleep in the Lord in the year 1920.

Versicle

For that thou drankest of the fount of immortality,
Thou art become a well-spring of healing, O Nectarius.
It was on the ninth day his soul was parted from his body.

Saint Nectarius, who is lately become a burning and a shining light in the Church, was of the town of Selybria in Thrace. He was born on the 1st of October in the year of grace 1846, of pious parents, Demus and Basilice Cephalas, and at holy baptism was given the name Anastasius. From early youth he foreshowed what he was to become: for he walked in the fear of God, and arrayed himself with manners that were sober, respectable, and pleasing to God. And he was filled with a love of learning, both sacred and secular, and received the rudiments of knowledge in his native province. Then he went to Constantinople, the Queen of cities, where, while earning his bread, he meditated night and day in the divine wisdom contained in the works of the holy Fathers, and by them was adorned according to the inner man, ordering his life blamelessly after the will of God. From their writings, like a bee gathering nectar, he made an anthology of notable passages that were of the most obvious help and profit, and this collection he aptly named "A Treasury of Sayings". Having attained his twentieth year, he left Constantinople and came to Chios. Here he was appointed schoolmaster in the village of Lithion, and he instructed his young pupils with love, fervour, and piety in such things as are beneficial, profitable, and conducive to salvation. But his heart's desire was for the angelic life: the monastic estate; and filled with love for God, he entered a cloister of that same island, called New Monastery. There he was clothed with the mantle of a philosopher of Christ, becoming a monk on the 7th of January in the year 1876, and receiving the name Lazarus. And he shone forth among the brethren as an example of the exercise of all the ascetic virtues, and was loving and devoted to all, for he sought and set his affection on those things which are above.⁵ Then in the year 1877, one year after his receiving the greater habit, he was ordained deacon at the hands of Gregory, the then Metropolitan of Chios, and was given by him the name of Nectarius.

It was his earnest desire to increase in learning and knowledge, that he might be well equipped in every respect, and serve the Lord worthily in the gospel of grace. Through the encouragement and generosity of John Choremis, a pious man, he went to Athens, and there studied all the subjects of knowledge taught in the High School. Thereafter he went to Alexandria in Egypt, from whence with the favour and guidance of the Patriarch, Sophronius, he returned to Athens, and shewed himself an inspired student of theology in the School of Divinity of the University of that city. Having drunk his fill of wisdom and knowledge, he went again to Alexandria, and on the 23rd of March, 1886, he was ordained priest. Then, on the 15th of January of the year of salvation 1889, by the inspiration of God, he was consecrated bishop, and appointed Metropolitan of the once illustrious see of Pentapolis in Egypt. And he shined like the

bright candle set on a candlestick, whereof the Saviour spake, shedding abroad the light of the virtues taught in the gospel, and of wisdom both sacred and profane, being distinguished throughout the Church in Egypt in word and deed and bearing, and for his manifold graciousness.

But when he was assailed of the devil (who is envious of every good thing, and plotteth against the righteous), and unjust men took counsel against him, this heavenly-minded man, this father full of love and forbearance and meekness, removed himself, and fled from Alexandria to Greece. And firstly in great lowliness and poverty, and yet with apostolic zeal, as a preacher of the gospel, and then as Rector of the Rizarius Theological Seminary, he manifested his greatness: for he was adorned with a godly life in both word and deed; and he shewed himself a follower of the holy fathers of old, a true servant of the Lord, a chosen vessel of the most Holy Spirit. And like the palm tree planted by the rivers of divine virtues, as David saith, he brought forth much fruit unto the Holy Church.

Thereafter, being enkindled with love of God, and seeking with great desire the life of a hesychast, he withdrew himself from all worldly affairs, and found on the island of Aegina, in a suitable place, a ruined convent, the which he rebuilt from the foundations and dedicated to the Holy, Consubstantial Trinity. With much labour, sweat, and toil he established it as a monastery for women. And to it came a great number of chaste virgins and devout women, who forsook the world and there became nuns, and by his instructions and fatherly counsels were guided in the life in Christ and divine virtue.

In this wise was holy Nectarius revealed a very angel in the flesh: for he gave himself to unceasing prayer, and the divine law was his constant meditation. And he thoroughly cleansed and purified himself from all filthiness of the flesh and spirit, and purged his mind of every material image; and he became a receptacle of the gifts and graces of the Comforter, and was filled with divine illumination. And he was exceedingly beloved and revered by all, and drew men to him as a lodestone draweth the iron.

Thus did our holy father pass his blessed life, reviving in himself the virtues and graces of the saints of old in these troubled and perilous times. And after a brief illness he fell asleep in the Lord on the 9th day of November in the year 1920, at Athens, in the Aretaeion Hospital. His holy body was removed to Aegina and buried in his Monastery. The divine Nectarius, in addition to the other graces bestowed on him by God, received that of working abundant miracles for such as turn to him in prosperity and adversity. Countless are the wonders which he hath worked and continueth to work for those far and near: he healeth the sick, he casteth out devils, he preserveth those in peril, and often he appeareth in visions; and he granteth unto all their petitions that are unto salvation: all which is recorded at length in the written Life of the Saint.

In the year of grace 1953, on the 3rd of September, there took place the Deposition of his holy relics; and from them arose a heavenly and ineffable fragrance, above all spices, as Scripture saith, that uplifts and gladdens and sanctifies those that come to his holy Monastery with reverence. The Saint was the author of a great many, divinely inspired writings, which he left to the Church as a heavenly treasure, as tablets written

by God, that instruct us in the glorious life, the perfection of faith, purity of morals, and whatsoever is good and profitable to eternal salvation.

By his prayers, O Christ our God, have mercy upon us, and save us. Amen.

Canticle VII: Irmos

THE fire touched not thy Children in the furnace, O Saviour, neither troubled them: then the three, as out of one mouth, praised thee and blessed thee, saying: Blessed art thou, O God of our fathers. (twice)

Adorned with clothing divinely wrought, as Queen of all pre-excellent virtues, hast thou stood upon the right hand of thy Son and thy Creator, radiant past thought with the beauties of virginity, O Virgin and Mother of God.

The Maker and God of all, willing through his tender mercies to make fallen man divine, did clothe himself in Adam's flesh of thee, and shewed thee forth, O Virgin, the advocate of the whole world.

For that I have lived a life of uncleanness, I have wholly disfigured the beauty of my soul: only grant me repentance, O Virgin, and remission of sins, that I may serve Christ God in sincerity.

O thou who art exalted over all, as Mother inviolate of the Creator of all: exalt my mind above all that corrupteth, and make me radiant with the light of thy splendour, O pure parent of God.

The Canon of the Saint

With a right mind and a clean heart hast thou served Christ the Lord of all, and received within thy soul, O Saint, the illumination of the Comforter, as thou didst cry: Blessed art thou, O God of our fathers.

Bright as the sun art thou spiritually risen upon us in the last years, and enlightenest the minds of the faithful with the light of thy works, O holy Nectarius, thou beauty of hierarchs.

Thy shrine, O Father Nectarius, being another, wondrous cure, ever granteth strength of soul and body to such as hasten in faith and reverence unto thy famous monastery.

To the Mother of God

As Mother of God the Saviour, O all-blameless Virgin, look with the eyes of compassion upon the suffering of my wretched soul, and deliver me from the violence and evil and destructions of the passions.

Another Canon of the Saint
Irmos: The godly-minded worshipped not:

Christ who hath given thee glory, for that he was glorified in thee, hath made thee, O Father, a well-spring of healing: wherefore those that are taken with divers diseases turn to thy relics and find health.

Thy divine teachings continually rejoice the souls of the faithful: for moved by the Holy Ghost, O Father, wisely hast thou written the word of grace and precepts of life.

Being moderate, meek and lowly, O Father, thou wast filled with the light that passeth all understanding: wherefore being chosen of God, O Saint, thou art made manifest a spiritual guide unto the more excellent gifts of a God-pleasing life.

To the Mother of God

From thy blood thou gavest flesh to the supernal God without confusion or change: and as a bridge of salvation, conveying us to heavenly things, art thou revealed to them that cry in faith: Hail, full of grace.

Katavasia

The godly-minded worshipped not the creature more than the Creator, but bravely set at naught the threat of fire, and rejoicing sang: Blessed art thou, O Lord God of our fathers: and to be praised above all.

Canticle VIII: Irmos

HIM whom the angels tremble before, and all hosts: as Maker and Lord, do ye priests praise, ye Children glorify, ye people bless and exalt above all for ever. **(twice)**

The eternal is born in the flesh within time of thee, O ever-Virgin, and after the childing preserveth thee pure Virgin as before the birth. How unspeakable are thy mighty works and past all understanding!

The Word who containeth all appeareth, set down with the Father in his throne, and borne a young child in thine arms, being made in the likeness of men; and he reneweth them that lie in corruption.

Thou art found an ever-flowing well-spring of goodness, O Virgin, a fruitful garden, of graces of the Spirit: for thou hast borne Christ who quickeneth those who exalt thee above all.

Christ the Holy of holies, being thy Son, hath made thee Holy of holies: wherefore sanctify and save, O Virgin, my corrupt and polluted soul.

The Canon of the Saint

Willing that the glory he gave thee in heaven be known to those in earth, the Lord hath revealed thy relics, O thou wise and most blessed, as a fount of abundant healings and wonders.

When thy grave was opened, O Father Nectarius, thy venerable relics appeared from out the earth like lilies of the field, sending forth for all the sweet savour of immortality.

Entreat that thy holy monastery be delivered from all wrath and harm and necessity: for it glorieth in thee, O hierarch of Christ, looking to thy fatherly care.

To the Mother of God

Without seed didst thou conceive the Maker of all, and without corruption didst bare him in the flesh. By thy grace, O Virgin, deliver me, thy pitiful servant, from the corruption of fleshly thoughts.

Another Canon of the Saint Irmos: The fruit of the Virgin's womb:

A luminary of wisdom and understanding, a precise teacher of the truth of the doctrines of the Orthodox Faith, a most excellent fosterer of holiness of life, art thou shewn forth, O holy father, most blessed hierarch, who uprootest the passions by thy word.

The island of Aegina hath thee for a shield and succour and house of defence, after Dionysius the chosen of God: with me do thou ever keep her, O Father Nectarius, from all calamity and necessity; for in faith she doth venerate thy holy relics.

Thou didst bring together in thy monastery, O Saint, out of the confusion and vanity of the world, the nuns thy spiritual children. And they, in wisdom obeying the words of thy lips, are led unto the divine glory, in the keeping of thy memorial.

To the Mother of God

Oundefiled Virgin: Mother of God, thou rejoicing of angels and archangels, thou salvation and strong refuge of men: deliver me from the hard bondage of the passions, and renew me, O Maiden, who am sore vexed by the assaults of the foe.

Katavasia

The fruit of the Virgin's womb saved the pure Children in the furnace: then in figure; but now incarnate, he gathereth all world to sing: O ye his works, bless ye the Lord, and exalt him above all for ever.

Canticle IX: Irmos

THE perpetual running fountain of life, the light bringing candlestick of pure gold, the living temple, the undefiled made, greater than earth and heaven: the Mother of God, let us honour with songs of praise. (twice)

We know thee, O Mother of God and Virgin, for a fountain abounding with streams of salvation, who wellest forth the water of immortal life, and richly refreshest the hearts of those who rightly praise thee, O Lady.

Moses, representing holy things, manifested thee, the pot, the candlestick, the rod and table; the ark overlaid with gold, the tabernacle divinely wrought: and we, now seeing their accomplishment, glorify thee, very Mother of God.

Thou hast borne the Incorporeal in the flesh, O undefiled Mother of God: the Word supremely divine, begotten of the Father before the worlds; thou art manifested the cause of our salvation: wherefore we magnify thy childing.

Thou wast found a glorious palace, a throne of bright gold for him who is in the bosom of the Father: the Word ineffably made flesh of thee, O undefiled, for our salvation and regeneration.

Thou art exalted above all creation visible and immaterial, O thou most blameless, for thou gavest a body to the Lord of all. Wherefore raise up my mind from all earthly affection, O Maiden, and save me.

The Canon of the Saint

Thou hast received a crown of glory, O Nectarius, from Christ who hath richly glorified thee: for in holiness hast thou finished thy course, O Father, and art made equal in honour with the saints; with whom thou prayest for those that reverence thee.

Arrayed in the vesture of high priesthood, thou madest it yet holier, O Father, by thy trials and thy labours; and by purity of life hast thou received the radiant glory of the fathers of old.

The Church of Christ keepeth thy memorial with praise, and rejoiceth in thee, O Saint: for in the last days hast thou filled her with gladness, O bishop Nectarius, being sanctified by the Holy Ghost.

Give spiritually unto my soul, O Saint, the heavenly savour of life, sent forth from thine all-venerable head; and receive as sweetsmelling myrrh this song of praise, that I weave for thee with love.

To the Mother of God

Exalted above the powers on high and incomparably brighter than the sun art thou, O Lady: for thou hast borne in the flesh the Sun of glory, Christ the giver of light; and thou enlightenest them that magnify thee.

Another Canon of the Saint
Irmos: All ye that are earthborn:

By a greater providence, in the last days Christ shewed thee forth a pillar of virtues, O Saint, by reason of thy purity, and a living example of godly life, who rejoices! the souls of the faithful and putteth to shame the arrogance of unbelievers.

That thou mightest lead the residue of thy life in stillness, and unbroken fellowship with God, O holy Father Nectarius, thou didst come out from among the world to dwell in Aegina in thy holy monastery, lifting thyself up entirely unto Christ.

Being a partaker of the life which is above, and a dweller with angels, O Father Nectarius, for that thy life was pleasing to God: intercede for thy flock, O Saint, and the whole land of Greece, that hath much riches in thee, her new adorning.

Multitudes of the faithful ever hasten to thy monastery, O Saint, from the whole of Greece, and by faith receive from thy relics divine grace and their every request. Fulfil likewise, as thou knowest, O Father, the petitions of thy servant.

To the Mother of God

Thou hast lifted up our fallen nature to heavenly things by thy sublime childbearing, O most holy Virgin, worthy of all praise. Wherefore lift thou up likewise the desire of my soul, O Lady, to the ineffable beauty of endless life and glory.

Katavasia

All ye that are earthborn, enlightened, exult in spirit; and keep festival, ye pure Intelligences of heaven, honouring the holy Solemnity of the Mother of God; and cry: Hail, thou pure and most blessed, ever-Virgin and Mother of God.

Exapostilarion

Rejoice, and sing a new song, O Church of God, in praise of thy son, Nectarius, espouser of souls to Christ, and lately manifest a saint.

Another

Thou hast lived a godly life, and art wondrously exalted, O bishop Nectarius, by the Maker of all: for thy relics are revealed a well-spring of miracles.

To the Mother of God

O Virgin full of divine grace, thou Mother of God: make constant intercession before thy Son and Lord, the most merciful God, that he deliver the faithful from all necessity.

At the Lauds, the following four stichera shall be sung, Tone 1

Let us, now assembled, celebrate with praises the holy memorial of divine Nectarius, whom Christ hath newly glorified, for the beauty of his life, with the gift of wondrous healings, unto the saving of the faithful.

Thy shrine, O Father Nectarius, is found another pool of Siloam: for it cureth grievous sicknesses, and by the operation of the Spirit ever bestoweth health and deliverance upon them that come to it.

Who shall worthily praise thy mighty power, O Saviour and giver of life? For now hast thou given thy holy Church a rock-like pillar and ground, Nectarius who discoursed of God, and truly served thee in holiness.

More fragrant than a field full of lilies, whereof the Saviour spake, is the sweet-savour of thy venerable relics, O blessed Nectarius, rejoicing the senses of the faithful. Wherefore Aegina, beholding the divine grace in thee, doth call thee blessed.

Glory: Tone 5

O holy father, for that living thou madest the divine law thy delight, thou didst mirror the life of the saints of old: for putting the carnal mind in subjection to the spirit, thou hast wrought goodness and put on holiness, being a bishop wise in God, truly fulfilling virtue. Wherefore thou art glorified of God in splendour, and thy shrine is shewn forth a well-spring of healing by the overshadowing of the Spirit. But shed in our hearts the dew of thy grace, O blessed Nectarius, and beseech the Lord, that we be granted great mercy.

Now: To the Mother of God

We bless thee, O Mother of God and Virgin; we faithful rightly glorify thee: thou strong tower that cannot be shaken, impregnable house of defence, invincible help and shield, and refuge of our souls.

And the Great Doxology, and the Dismissal.