

Month of June

THE 17TH DAY

Commemoration of the Holy Venerable Martyr Nectan of Hartland, Wonderworker of Devon

At Vespers

On “Lord, I have cried...”, 6 stichera: 3 from the Pentecostarion, if this feast fall therein, else from the Octoechos; and 3 stichera of the saint, in Tone I: Spec. Mel.: “O all-praised martyrs...”—

O most lauded Nectan, the pomp of this world held no allure for thee, nor did the glory of kingly rank, for thou didst flee thy royal father's realm in a frail boat driven by the Spirit alone, arriving by His holy will in Devon, where in solitude thou didst offer praise unto God.

O venerable Nectan, like the hart whereof the holy David spake, which panted after fountains of water, so did thy pure soul thirst after the living God, Whose will thou didst delight to do; wherefore, heed now the prayers of those who celebrate thy holy memory with love.

O all-blessed Nectan, thou didst lay down thy life for thy neighbor, seeking to turn him from thievery and sacrilege; wherefore, Hartland rejoiceth exceedingly, and all Devon doth exult, having been filled with grace by thy faithful witness to the precepts of Christ our God.

Glory...: Idiomelon, in Tone VIII—

Like a lamp hid beneath a bushel, so was thy precious body, O Nectan; and like a ray of noetic light it could not be concealed. For at the behest of Christ thy Master its place of rest was wondrously revealed, and it was reverently brought forth and set as upon a mountain-top, that all might see and be guided by the radiance of grace divine which shone forth from thy holy relics like the rays of the sun.

Now & ever..., from the Pentecostarion, or theotokion, or this stavrotheotokion, in the same tone: Spec. Mel.: “O all-glorious wonder...”—

"What is this sight which mine eyes behold, O Master? Thou Who sustainest all creation, diest, lifted up upon the Tree, granting life unto all!" the Theotokos said, lamenting, when she beheld the God and man Who shone forth ineffably from her suspended upon the Cross.

Aposticha stichera from the Octoechos; and Glory...: Idiomelon, in Tone VI—

The coastlands of Cornwall and Devon are filled with gladness, for there did our venerable father Nectan wage goodly battle with the demonic hordes, struggling against the lusts and passions through fasting and ascetic labors, and standing whole nights in fervent praise and supplication. Let us therefore lift up our voices to celebrate the memory of the saint of God, above all imitating his love for God and neighbor, that with him we may join chorus with the choirs of angels on high.

Now & ever..., from the Pentecostarion; or theotokion, or this stavrotheotokion, in the same tone: Spec. Mel.: “Having set all aside...”—

O all-pure Mistress, a sword pierced thy heart, as Symeon said, when thou beheldest Him Who shone forth from thee at the ineffable word of the Archangel as one condemned among transgressors, lifted up on the Cross, given vinegar and gall to drink, His side pierced, His hands and feet nailed; and thou didst exclaim, lamenting and crying

out maternally: "What is this new mystery, O my Child most sweet?"

Troparion of the saint, in Tone III—

As from a blossom of surpassing beauty let us drink the nectar of grace, which floweth from the holy life of the venerable martyr Nectan; for the fragrance of his virtues doth ever perfume all of the land, and filleth the Church of Christ with the sweet savor of his glorious witness.

Glory..., Now & ever..., the troparion from the Pentecostarion, or theotokion.

At Matins

At "God is the Lord...", the troparion of the saint, twice; Glory..., Now & ever...: Theotokion. Or if the feast fall within the Pentecostarion, the troparion from the Pentecostarion, twice; Glory..., that of the saint; Now & ever..., as prescribed by the Pentecostarion.

Canon from the Pentecostarion, if the feast fall therein, with 6 troparia, including the irmos; otherwise, 2 canons from the Octoechos, with 8 troparia, including the irmos; and the canon of the saint, with 4 troparia, the acrostic whereof is "England drinketh the nectar of Nectan", in Tone II—

Ode I

Irmos: Let us sing unto the Lord a new song; for—awesome wonder!—the Virgin hath given birth to God incarnate, and remained a virgin even after giving birth.

England is in debt to Wales, for the blessed Nectan left his homeland and sailed to the coast of Devon, to a place where he could sing unto the Lord a new song.

Nectan rejoiced to serve in humility and chastity Him Who became incarnate through the Virgin's womb; and, slain, he hath wrought awesome wonders.

God, Who preserved the Maiden's womb untouched by corruption also kept the sacred relics of His favored one untouched by decay. O the awesome wonder!

Theotokion: Let us sing unto the Virgin the words of the herald angel: Blessed art thou among women, and blessed is the Fruit of thy womb, to Whom thou gavest birth.

Ode III

Irmos: Establish me, O Lord my God, that mine enemy may not boast concerning me; for Thou, O Lord, art my confirmation, my refuge and power.

Let us not boast in ought save the power of the Lord our God, Who hath given us the venerable martyr Nectan as a refuge and confirmation.

Almighty Lord our God, by Thy power establish us on the rock of confession through the intercessions of thy venerable martyr Nectan.

Now hath Nectan joined the holy Forerunner in heaven, for they both urged evildoers to forsake wickedness and cleave unto the ways of God.

Theotokion: Deliver us from the evil machinations of the ancient foe of our race, O Mother of God, for thee do we have as a sure refuge and confirmation.

If the feast fall within the Pentecostarion, the Kontakion and ikos of the saint are chanted here, and that of the Pentecostarion after Ode VI.

Sessional hymn, in Tone : Spec. Mel.: "Of the divine Faith..."—

The pious gift of cattle was pleasing to the venerable one, for it arose from great love of God and neighbor; but their theft was a grief unto him, for it showed contempt for the commandments of God. Wherefore, rebuking the robber, he was slain for

righteousness' sake. Let us offer him great praise!

Glory..., Now & ever..., from the Pentecostarion, or this theotokion—

While becoming man in thy womb, the one Lord remained God, unseparated from the divine nature, preserving thee, the Virgin Mother, most immaculate after giving birth, as thou wast before thy birthgiving. Him do thou earnestly beseech, that He grant us great mercy.

Stavrotheotokion—

The undefiled ewe-lamb of the Word, the incorrupt Virgin Mother, beholding suspended upon the Cross Him Who sprang forth from her without pain, lamenting maternally cried out: "Woe is me, O my Child! How is it that Thou dost suffer willingly, desiring to deliver man from the disgrace of the passions?"

Ode IV

Irmos: He whom Thou didst call "the voice of one crying in the wilderness" heard Thy voice as Thou didst thunder over many waters, bearing witness to Thy Son. And, wholly filled with the Spirit, which had come, he cried out: Thou art Christ, the Wisdom and Power of God!

Retiring from the sinful world, the venerable Nectan heeded the call of the Spirit of God and withdrew into the fastness of Devon, where he labored in prayer and fasting, imitating John the Baptist, the herald and Forerunner of the coming of Christ, the incarnate Word of God

Inspired by the Spirit Who is full of power, the holy Nectan hearkened to the still, small voice of God, which bade him take ship from Wales whithersoever the will of God would carry him; and he landed, rejoicing, on the coast of Devon, where he found a true refuge.

Nectan set his hand to the spiritual plough, and did not look back at the life of ease at his father's royal court; wherefore, Christ, the Master of the fields, bestowed rich and abundant recompense upon him, as a good and faithful servant who labored zealously to the end.

Theotokion: Knowing thee to be she who, alone among women, did, through the indwelling of the Holy Spirit, conceive in her pure womb Christ, the Wisdom and Power of God, we magnify thee with hymns of praise, O all-immaculate Theotokos, thereby bearing witness to thy Son and God.

Ode V

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

Even now thy blessed life doth shine upon us like a beacon of light, O Nectan, guiding Christians to the safe haven of the divine statutes.

The deifying light of Christ filled His saint with a radiance which leadeth us to the splendid habitations of the Lord, the Bestower of light.

Having served well the Master Creator of all, and a laid down his life for His sake, the venerable one now dwelleth with His saints on high.

Theotokion: Thou, O Mistress, didst bear in thy womb thine own Creator! O the unspeakable paradox! After God we have no other help save thee!

Ode VI

Irmos: Prefiguring Thy burial, Cross and suffering, Jonah spent three days in the belly of the sea monster, O Savior, and cried out from within it: Let my life issue forth,

and my prayer come to Thy divine temple, O Lord of mercy!

Having lain in the ground for many years, by the will of God thou didst appear to a pious priest, instructing that thy sacred relics be removed from the earth and enshrined with reverence in the holy temple of God, O saint.

Even when informed by the devout priest of his vision, the bishop was filled with doubt and declined to take part in the uncovering of the precious relics. But when they were found to be intact, he was filled with remorse.

Nectan's shrine was like a fount, gushing forth miraculous cures for all who came to it with faith; and though the impious king and his henchmen razed it and destroyed the holy relics, grace still poureth forth from the saint.

Theotokion: Ever untouched by corruption, the Savior lay bodily for three days in the tomb, whence He arose from the dead; and thy body, O Virgin, lay in the tomb until taken up from earth to heaven by thy Son, the Lord of mercy.

If the feast fall within the Pentecostarion, the Kontakion and Ikos of the saint are chanted after Ode III, and those of the Pentecostarion are chanted here in their stead.

Kontakion, in Tone I—

God, Who is wondrous in all His saints, hath set Nectan as a lamp to enlighten us all; and he, resplendent with the radiance of grace, doth illumine us who have recourse unto his intercession. Thus do we offer up entreaty, crying aloud: Through the prayers of Thy venerable martyr, O Savior, save us who are perishing!

Ikos: Though the tempest of life's trials and billows of tribulations constantly assail us, yet doth Nectan stand above their tumult and fray, shining like a beacon of saving light, guiding us by his example toward the calm haven of salvation. Wherefore, the Orthodox honor him now with hymns and spiritual songs, praising his ascetic feats and chanting unto God: Through the prayers of Thy venerable martyr, O Savior, save us who are perishing!

Ode VII

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

Christ, Who hath vanquished tyrannical death, hath raised up the blessed and glorious Nectan, His faithful and obedient servant, in whom He is exceeding well pleased.

The supplications of the venerable Nectan are like a spiritual dew, spreading coolness upon our hearts, which are consumed by the fire of the passions of the flesh.

At the mediation of the holy martyr, Christ, the blessed and all-glorious Judge, doth deign to deal with us sinners not as we merit, but according to His surpassing mercy.

Theotokion: Raised above all men, who are sunk in sin and iniquity, by the King of heaven, thou spreadest the dew of grace over us who bless and glorify thee, O pure Bride of God.

Ode VIII

Irmos: The bodies of the pious youths, clad in the same purity as their souls, quivered with awe, and the irresistible fire, though fed with boundless fuel, recoiled; but as the ever-living flame faded away, an everlasting hymn was chanted: O all ye works of the Lord, hymn ye the Lord and exalt Him supremely for all ages!

O the unspeakable wickedness of the vile murderer! For to still the golden tongue

of him who rebuked him for his evil deed, he slew the saint of God without pity; and, mindless himself, he severed the godly head of his pure and blameless victim, thereby laying up for himself irresistible fire in the life which is to come.

For ages the stones which lie nigh to the well of the martyr have borne the color of his innocent blood, like as the floor of the temple of old was reddened by the blood of the holy Zachariah; for they were stained therewith when he was cruelly slain for Christ the Lord, Who is hymned and exalted supremely for all the ages.

Never have the pure waters of the well of the martyr ceased to flow, ever slaking the bodily thirst of those who drink thereof, and likewise quenching the spiritual thirst of those who with faith have recourse to the saint's intercession before the All-holy Trinity, Whom he hymned and exalted supremely for all the ages.

Theotokion: Ewe-lamb, all-immaculate and ever-unblemished, art thou, O Theotokos, and the flame of lust and the fire of sin fell back in awe before thy purity, not daring to touch the Mother of the Creator of all. Wherefore, we chant in jubilation: O all ye works of the Lord, hymn ye the Lord and exalt Him supremely for all ages!

Ode IX

Irmos: Thou art all desire, all sweetness, O Word of God, Son of the Virgin, God of gods, all-holy Lord of the saints. Wherefore, we magnify Thee and her who gave Thee birth.

Commemorating the holy Nectan with the most holy Theotokos and all the saints, we give thanks to the Lord of all the saints, that He hath given us such mighty advocates.

The divine Word of God, the Son of the Father, gave boldness unto Nectan, who spake words of peace and love to the malefactor and was slain for his virtuous speech.

All the Orthodox bless the martyred hermit Nectan and exult in his godly witness; and we also worship the Son of the Virgin, Whom he worshiped in spirit and in truth.

Theotokion: Now let us magnify the Virgin Mary, the Queen of heaven, the Mother of the Word, the King of Kings and Lord of lords, for she is our helper and intercessor.

Exapostilarion: Spec. Mel.: "Hearken, ye women..."—

O Nectan, thou star who shonest forth from Wales and illumineth the firmament of the Church of Christ, the Creator of the vault of heaven: Entreat Him to have mercy on the souls of us who with reverence honor thy most holy memory with hymns of praise.

Glory..., Now & ever..., from the Pentecostarion; or this theotokion—

O all-pure Theotokos Mary, the divinely wise virgins who surround thee as a Queen by birth have been brought before thy Son, the King of all, as becometh brides. Him do thou entreat in our behalf, O Virgin Maiden and Mother.

Aposticha stichera from the Octoechos; and Glory...: Idiomelon, in Tone IV—

Though Hartland is among the least of the towns of Devon, and England itself hath sadly fallen away from the glories of its ancestral piety; yet doth the Church of Christ rejoice to this day in the holy Nectan, who flourished therein in ages past, for his light still shineth down unabated from the choirs of the righteous on high, to which the venerable martyr doth add his melodious voice in constant praise of the King and Lord of all, into Whose hand he had surrendered his spirit.

Now & ever..., from the Pentecostarion; or this theotokion, or this stavrotheotokion: Spec. Mel.: "As one valiant among the martyrs..."—

When she beheld Thee, the Lamb and Shepherd, on the Tree, the Ewe-lamb who

gave Thee birth lamented and exclaimed to Thee maternally: "O my Son most desired, how is it that Thou art suspended upon the tree of a Cross, O Long-suffering One? How is it, O Word, that Thy feet and hands have been transfixed with nails by the iniquitous, and Thou hast poured forth Thy blood, O Master?"

At Liturgy

Prokimenon, in Tone VIII—

The saints shall boast in glory, and they shall rejoice upon their beds.

Stichos: Sing unto the Lord a new song; His praise is in the church of the saints.

Epistle to Timothy, §291

[II Tim 1:8-18]

Timothy my child: Be thou not ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God; Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the Gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the gentiles. For the which cause I also suffer these things; nevertheless, I am not ashamed; for I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Spirit Who dwelleth in us. This thou knowest, that all they who are in Asia be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well.

Alleluia, in Tone VIII—

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

Gospel according to Matthew, §37

[Mt 10:23-31]

The Lord said: "When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not those who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows."

Communion Verse—

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