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SAINT NECTARIOS OF PENTAPOLIS' LIFE AND WORKS:
A HISTORICAL - CRITICAL STUDY

BY

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MA Dissertation
Submitted to the Faculty of Arts
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28 OCT 1994
To my Spiritual Father

Rev. Dr. GEORGE S. VAYANOS,

in gratitude
for he inspired me with the idea of realizing
postgraduate studies in England
ABSTRACT

The present study sketches the life, the thought and the work of Saint Nectarios of Pentapolis. It is divided into six chapters. The first comprises the Saint’s childhood years in Selybria, the continuation of his high-school studies in Constantinople, his journey to Chios where he served as a primary school teacher, was tonsured as a monk and ordained to the Diaconate, as well as his study at the Theological School in Athens.

The second chapter refers to the entrance of Saint Nectarios as deacon to the Patriarchate of Alexandria, his ordination as a presbyter and Metropolitan of Pentapolis, and his five-year fruitful contribution to the Greek Orthodox Community of Cairo, closing with his expulsion from Egypt and his returning to Greece.

The third chapter includes the trials which Saint Nectarios underwent during the first period of his stay in Athens, his appointment as the Itinerant Sacred Preacher in the Province of Euboia, his activities there, as well as his transfer into the same position in the Province of Phthiotis-Phokis and his wanderings in this Province.

The fourth chapter deals with the appointment of Saint Nectarios as the Dean of Rizareios Ecclesiastical Seminary, his pedagogical work, the rich extra-curricular activity and his resignation from his Seminary duties.

The fifth chapter gives reasons for Saint Nectarios’ claims for re-establishment of the Monastery of Zoodochos Pege in Aegina, his personal work in erecting the monastery, his benevolent deeds towards the islanders of Aegina, his last trials and concluding with his illness and dormition.

The sixth chapter includes the period from Saint Nectarios dormition to the recognition of his sanctity by the Ecumenical Patriarchate of Constantinople. It starts with the presentation of the Saint’s will, the translations of his relics, his canonization and the feast and celebration which took place for its cause.

At the end of each chapter there is a brief presentation of the theological treatises which the Saint wrote, and the correspondence which he maintained during each one period of his life and ministry. In addition, I present an extensive anthology from them on diverse topics in my bibliography, in chronological order. The list of his writings is the most complete and systematic presently available.

There are, finally, two appendices to the present thesis consisting of a) seven previously unpublished interviews with eyewitneses who met and spoke with Saint Nectarios, which refer to his whole life, and reveal unknown aspects of his life, personality and activities, and b) a catalogue of churches and benevolent foundations dedicated to the memory of Saint Nectarios throughout the world.
ABBREVIATIONS

Ε.Λ.Ι.Α.  Ελληνικό Λογοτεχνικό και Ιστορικό Αρχείο (Ε.Λ.Ι.Α.: Association of Greek Literary and Historic Archive)

Ε.Κ.Α.  Ελληνική Κοινότης Αλεξάνδρειας (Greek Community of Alexandria)

Ε.Κ.Κ.  Ελληνορθόδοξος Κοινότης Καΐρου (Greek Orthodox Community of Cairo)

Θ.Η.Ε.  Θρησκευτική και Ηθική Εγκυκλοπαίδεια (Religious and Ethical Encyclopedia)

Α.Υ.Ε.  Ιστορικό Αρχείο Υπουργείου Εξωτερικών (Archives of the Ministry of Foreign Affairs of Greece)

Ε.Ι.Ε.  Ελληνική Ιστορική Εταιρεία (Greek Historic Association)

Ρ.Ε.Σ.  Ριζάρειος Εκκλησιαστική Σχολή (Rizareios Ecclesiastical Seminary)
TABLE OF CONTENTS

ACKNOWLEDGMENTS

PREFACE

INTRODUCTION

PART ONE: THE FIRST GROWTH (1846-1885)
   1. Childhood Years in Selybria
   2. The Arrival and Stay in Constantinople
   3. Teacher in Lithi of Chios
   4. Monk and Deacon in Nea Moni of Chios
   5. Completion of High School Studies
   6. Theological Studies in the University of Athens
   7. The Writings of this Period
      1) Ecclesiastical Sermons on Faith and Confession
      2) Ten Ecclesiastical Sermons on the Great Lent
      3) Other Sermons and Preaching

PART TWO: THE CLERGYMAN (1885-1890)
   1. Nectarios as Deacon and Presbyter
   2. Nectarios as Great Archimandrite
   3. The Pastoral Work of Archimandrite Nectarios
   4. The Writings of this Period
      1) Ecclesiastical Sermon on the First Sunday of Lent
      2) Ecclesiastical Sermon on Confession
      3) Two Ecclesiastical Sermons on Faith and Miracles
      4) On the Holy Synods and the First Two Ecumenical Synods
      5) On the Revelation of God in the World
      6) Sermon on Our Duties to the Holy Sanctuary
      7) Other Homilies and Sermons
      8) Correspondence
   5. The Administrative Work of Archimandrite Nectarios
   6. Nectarios' Election and Ordination to the Episcopate
   7. The Pastoral Work of Metropolitan Nectarios
   8. The Writings of this Period
PART THREE: THE PREACHER (1891-1894)
1. Appointment as Preacher in Euboia
2. Nectarios' Wanderings in the Province and his Trials
3. Candidate Archbishop of Chalkis
4. Preacher of the Province of Phthiotis-Phokis
5. The Writings of this Period
   1) The Ecumenical Synods of Christ's Church
   2) The Sacred Memorial Services
   3) On the Revelation of God in the World
   4) On the Formulation Concerning Man
   5) On the Truth and False Knowledge
   6) On the Care of the Soul
   7) Correspondence

PART FOUR: THE THEOLOGIAN (1894-1908)
1. Nectarios' Appointment to Rizareios Seminary
2. Nectarios' Effect as Dean of the Seminary
3. Nectarios' Extra-Curricular Activity
   1) Recognition from the Church and State
   2) Moral Support for the People of Chios
   3) Candidate Bishop of Chalkis
   4) The Pilgrimage to the Holy Mountain
   5) Candidate Patriarch of Alexandria
   6) Founder of a Convent in Aegina
4. Nectarios' Resignation
5. The Writings of this Period
   1) On the Divine Character
   2) The Treasury of Sacred Sayings
   3) Epic and Elegiac Opinions
   4) Christian Ethics
5) Pastoral Study
6) Orthodox Sacred Catechesis
7) Christology
8) On the Immortality of the Soul
9) Evangelical History
10) Knowing Yourself
11) On the Sacrament of the Divine Eucharist
12) Contritional Prayer book
13) On the Mother of the Lord
14) On the Saints of God
15) Theotokarion
16) On Ordered Fasting
17) Digest of Holy Scriptures
18) Hieratical Manual
19) David's Psalter
20) On the Sacred Icons
21) Catechetical Letters
22) Correspondence

PART FIVE: THE SPIRITUAL FATHER (1908-1920)
1. The Re-establishment of Zoodochos Pege in Aegina
2. Nectarios' Activity in Aegina
   1) His Work in Erecting the Convent
   2) His Beneficial Deeds in Aegina
   3) Nectarios as a Mystic of Christ
   4) The Miracle-working Bishop
   5) The Suffering of the Bishop
3. His Illness and Dormition
4. The Writings of this Period
   1) Triadikon
   2) Kekragarion
   3) On the Causes of the Schism
   4) Two Studies on Church and Tradition
   5) On the Honorable Cross
   6) On the Divine Sacraments
   7) On the Church
   8) Correspondence
PART SIX: THE SAINT (1920-1961)

1. Nectarios' Will
2. The Translation of Nectarios' Relics
3. Nectarios' Canonization

CONCLUSION

APPENDIX ONE: INTERVIEWS OF EYEWITNESSES

1. Introduction
2. Interviews
   1) Anastasios Ch. Kephalas (General)
   2) Elizabeth Nikolaidou (Period of Selybria)
   3) Archimandrite Gennadios Arnaoutelis (Period of Egypt)
   4) Catherine Staikidou (Period of Euboia)
   5) Nun Philothei Zirganou (Period of Phthiotis-Phokis)
   6) Hieromonk Gregorios Danielidis (Period of Rizareios)
   7) John Lazarou (Period of Aegina)

APPENDIX TWO: CHURCHES OF SAINT NECTARIOS THROUGHOUT THE WORLD

1. Introduction
2. Churches of Saint Nectarios
3. Chapels of Saint Nectarios
4. Monasteries of Saint Nectarios
5. Remaining Foundations of Saint Nectarios
6. Churches of Saint Nectarios (Old Calendar)
7. Monasteries of Saint Nectarios (Old Calendar)
8. Chapels of Saint Nectarios (Old Calendar)
9. Saint Nectarios Printers - Book shop
10. Saint Nectarios Hotel
11. Saint Nectarios Streets
12. Statistic List of Benevolent Foundations named after Saint Nectarios

SELECTED BIBLIOGRAPHY

1. Primary Sources
   1) Letters by Saint Nectarios of Pentapolis
2) Letters to Saint Nectarios of Pentapolis
3) Letters Referring to Saint Nectarios of Pentapolis
4) Articles of Saint Nectarios of Pentapolis
5) Published Treatises of Saint Nectarios of Pentapolis
6) Unpublished Treatises of Saint Nectarios of Pentapolis
7) Other Primary Sources

2. Secondary Sources
   Reference Books and Articles
I would like to express my gratitude to all those who in many ways have assisted me in my effort to complete the writing and presentation of this dissertation:

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PREFACE

On 20 April 1961 the Ecumenical Patriarchate of Constantinople officially proclaimed the sanctity of the venerable Father Nectarios D. Kephalas, Metropolitan of Pentapolis. This official recognition was the seal of approval of the great love and deep respect of Orthodox Christians towards the Hierarch who, after his death, continues to make his presence noticeable to many people by his innumerable miracles.

I was fifteen years old when I entered the Rizareios Ecclesiastical Seminary and heard the elder seminarians talking with great respect and awe about the bright personality of the former principal, the Metropolitan Nectarios of Pentapolis. He had offered his valuable services for fourteen consecutive years in training future leaders of the Eastern Orthodox Church. I was particularly impressed by the fact that, even though eighty-five years had already passed since Saint Nectarios had resigned from the administrative work of the Seminary, his presence there was still alive. All these reasons mentioned beforehand prompted me to undertake research on the life and works of this recently canonized Hierarch.

The present thesis is the fruit of nine years' investigation on the subject. My aim is to present unknown biographical elements as objectively as possible, through which the personality and theological contribution of this modern Father of the Church may be fully appreciated. It is chiefly with the hope of original biographical and theological account of the evidence on the life and works of this Great Orthodox Saint of our century, that the present treatise has been written.

Fr. Kleopas Strongylis - Monferatos
February 22, 1994
Boston, Massachusetts
INTRODUCTION

In 1961, the Holy Synod of the Ecumenical Patriarchate issued an encyclical proclaiming Nectarios Kephalas, Metropolitan of Pentapolis to be a Saint of the Church. Before this official proclamation of sainthood, the faithful people of God recognized him as a holy man, and this spiritual reality was deeply ingrained in their hearts and consciousness.

In just a few years after this official recognition, Saint Nectarios became widely known throughout Greece and the entire Orthodox world. In fact, hundreds of churches and chapels have been built in his honor, and continue to be built wherever Greek Orthodox faithful are to be found. Moreover, the miracles, which began with his early youth and continued throughout his life and after his death on November 8, 1920, have clearly intensified since 1961, as more and more of the faithful have turned to Saint Nectarios for his intercessory prayers at times of serious illness.

It was my mother who spoke to me first with great enthusiasm about the miraculous Saint of Aegina. When I entered Rizareios Seminary, I wanted to become more familiar with his life. A paper I wrote in my Pastoral Care class at the Theological School of Athens, helped me to become acquainted with the character and thinking of this contemporary Saint of the Church. I was very impressed with his ministry in the Patriarchate of Alexandria, especially with the way he understood and handled his expulsion from Egypt. Also, I admired the attitude he adopted towards the injustice of his colleagues, and his spiritual behavior during his trials.

From what I had read I believed that his biography was not complete. Therefore, guided by the most important biography of the Saint, written by Metropolitan Titos (Matthaiakis) of Paramythia and Saint's Letters that were found and published by Matthaiakis, I began research in the files and records of various Libraries and Archives of Athens. It must be said that I am referring to the Archives and the Library of Rizareios Ecclesiastical Seminary; the Archives of the newspaper "Εὐρύος," which gives us valuable information concerning the spiritual work of Saint Nectarios in Euboia; the Archives of the Dioceses of Chalkis, Phthiotis and
Phokis; the personal Library and the Archive of Saint Nectarios at his Convent in Aegina; the Association of Greek Literary and Historic Archives (Εταιρεία Ελληνικού Λογοτεχνικού Ιστορικού Αρχείου Ε.Λ.Ι.Α.) in Athens, with the richest collection ever assembled in Greece of the above material and period; the Archives of Greek Ministry of Foreign Affairs in Athens, which contains the reports of Greek Ambassadors and Consuls to their Minister, archive-material belonging to Hellenic Communities and Patriarchate and Hellenic Associations etc.

I also had the opportunity to visit many places in which Saint Nectarios had preached and worked. I searched the Archives of the Ecumenical Patriarchate of Constantinople, the Archives and Libraries of the Greek Orthodox Patriarchate in Alexandria and Cairo, the Archives and the Library at the Archdiocese of Sinai in Mount Sinai, the Archives of the Hellenic Community of Alexandria and Cairo; the Consular Archives in Egypt, the Archive-Library of the late Evgenius Michaelides, now entitled: Museum of Greeks in Alexandria. The product of persistent nine-years effort and research in the above mentioned Archives and Libraries was the discovery of sufficient unpublished authentic material, which I will present in this study.

Today, in Egypt are found the archives of the two largest Greek Communities, those of Alexandria and Cairo. In these two archives are also deposited the archives of smaller communities, which are equally important and which have dissolved. Such are the communities of Mansoura, Tanta, Simbin el Kom, Zagazik, Mechala Kempir and others. The most important section of the archive of EKA is deposited in E.L.I.A. (Athens), while a large section of the same archive was microfilmed in 1978-80 and is the property of the Academy of Athens (Research Center for the History of Modern Hellenism). Also, in Egypt a researcher must consider the possibility of the existence of material in the archives of EKA in the library of the Patriarchate of Alexandria, in the Cultural Community Museum of Alexandria - the Michailides Collection (Consulate General of Alexandria), in the library of Middle Schools of EKA, in the library of Ambetios School (Cairo), in the library of St. Catherine of Sinai Monastery Dependency (Daher-Cairo), in the library of St. Catherine of Sinai Monastery itself, and in the library
of St. George's Monastery (Old Cairo). At this point it must be stressed that the Cultural Community Museum in Alexandria was established with the personal library and collection of the late professor Evgenios Michailides who donated it to the Greek public. Michailides, who is considered the bibliographer of the Greeks in Egypt, listed in two massive volumes books, periodicals, newspapers and any publications printed in Egypt. We are referring to the Bibliography of the Greeks in Egypt (1853-1966), and to Panorama, which is an iconographic and historical work of the Demographic and Political History of the Greeks in Egypt (1862-1972). It must be stressed that family (private, etc.) archives are in the hands of individuals, mostly in Greece and, today, less so in Egypt. It is a sad fact, however, that many of the archives relating to their enterprises which would have been useful to us today have been either sold or destroyed.

A product of my research was also the correspondence which was exchanged between Saint Nectarios and the Brotherhood of the Monastery of Grottaferrata in Rome, Italy. Having the permission and the help of the Librarian of Grottaferrata, Hieromonk Fr. Emiliano and of Fr. Giuseppe M. Crose, I discovered six unpublished letters exchanged between Nectarios and the Abbot Arsenios of Grottaferrata, which I published in the periodical "Orthodox Herald" of London.

The present study sketches the life, the thought and the work of Saint Nectarios of Pentapolis. I cite the most important dates and events in the Saint's ministry, note his main traits of character, and call attention to his holy way of life, and to the manifold and widespread influence which he has exerted.

What will come out of these pages is not simply an informative contribution about the unknown aspects of the Saint's ministry, but light will also be shed on his life, and also we are taught just how and why Saint Nectarios pleased God, and the manner in which he struggled and resolved the many problems he faced throughout his life-time. Imitating and following his example of the true spiritual power that he received in a spirit of personal humility with an absolute trust in God, will help those who are involved in the Church's administration to avoid the mistakes of the past.
PART ONE: THE FIRST GROWTH (1846-1885)

1. Childhood Years in Selybria

Saint Nectarios, Metropolitan of Pentapolis of the Patriarchate of Alexandria, known in the world as Anastasios Kephalas, was born on the 1st of October 1846 in Selybria in Eastern Thrace.¹ His parents, were called Demosthenes and Vasilike and he had three brothers and three sisters, Demetrios, Gregorios, Charalambos, Smaragda, Sevaste, and Mariora.²

The birthplace of Saint Nectarios, Selybria, is found on the Thracian side of Propontis, near Constantinople. At that time Selybria had 8000 citizens. There were four neighborhoods, one Greek Orthodox, one Armenian, one Jewish and one Turkish. The last of these was outside the walls of the city. The citizens were occupied in merchandise, agriculture, vine-growing, cattle-raising, dairy-farming, navigation and fishing.³

From the ecclesiastical point of view, Selybria had a resident Metropolitan and several parish churches, as Saint Spyridon in the cemetery, the Cathedral church of Panaghia Selybrine, the Panaghia of the Dormition, etc. The last one was Saint Nectarios' parish, and was to be found close to a fountain, Davarni-Chesme, but there was not a Liturgy every Sunday. Three large pilgrimages existed in

¹The date and Saint Nectarios' birthplace is witnessed to by the documents of his studies, the certificates of his ordinations which have been saved in his personal archives, in the Holy Trinity Convent in Aegina [Metr. T. Matthaiakis, Ο Άγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 40].
³These data were gathered in Thessalonica by an interview with the Selybrians, Mrs. Elisabeth Nikolaidou on 5th September 1991, and Mr. Yiakemis Apostolidis on 6th September 1991. It is remarkable that both of them were familiar with the Saint's family in Selybria. See also the appendix of the present dissertation, "Interview with Eye-Witnesses."
Selybria, for Panaghia Selybrine, for Blessed Xeni⁴, and for Saint Agathonikos. On the 8th of September, the Nativity of the Theotokos, the Selybrians celebrated the feast of Panaghia Selybrine, during which a famous religious and commercial festival took place, lasting eight days. A great number of pilgrims thronged together there, from all over Thrace and Constantinople, mostly from the villages surrounding Selybria and from the towns Epivates, Xastero, Yalous and Economio. According to the tradition, the icon of Panaghia, painted by the Evangelist Luke, was transferred from the Holy Wisdom church (Aghia Sophia) in Constantinople to Selybria after the conquest of Constantinople by the Crusaders. It was painted on both sides. The facade represents the enthroned Virgin Mary holding Christ in her arms, and the back represents the Nativity of the Theotokos. After the Asia Minor disaster (1922), this icon, together with the bodies of Saint Xeni and Saint Agathonikos were transferred to Greece and placed in the city of Kavala, in the Cathedral church of Saint John-the-Forerunner.⁵

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⁴ The Blessed Xeni was patron of the city of Mylasa in Asia Minor. Her relics had been preserved for 900 years in the city of Mylasa in a convent which was founded by Blessed Xeni. Later the relics were transferred to Selybria. In August 1904 the headmaster of the school of Mylasa, called "The Blessed Xeni," G. A. Koukoulis, visited Saint Nectarios in his office in Rizareios Ecclesiastical Seminary, communicating the desire of the Christian committee of Mylasa to acquire a section of the relics of the Blessed Xeni. Saint Nectarios recommended him to write to Anastasios Stamoulis, a notable person of Selybria, asking information about the relics. Metropolitan Nectarios promised to help with the donation of the relics. Truly, after the efforts which were made, Metropolitan Dionysios of Selybria by the order of the Ecumenical Patriarch, gave to the committee of the Mylasans a section of Blessed Xeni's relics, in January 1906. In a publication of the event Mylasans praised Metropolitan Nectarios for his intervention with the following words: "In the first class of the protagonists for the donation is His Eminence the Holy one of Pentapolis, Mgr. Nectarios Kephalas ..., who is of great value for the nation, the Holy Church, and especially his fellow-citizens" ["Τά περὶ τοῦ ἱεροῦ λειψάνου τῆς ὦσιας Ξένης τῆς πολιούχου πόλεως Μυλασσῶν καὶ πάσης τῆς Καριάς ἀγρύπνου φρουρᾶς," Ξενοφάνης (Athens) 1 (1906) 334]. This event bears witness to the love and association which Saint Nectarios had maintained with the citizens of his birthplace, although 45 years had passed since he definitely departed from there.

⁵See note number 3.
As far as education in Selybria at that time is concerned, we should note the following: Selybria already from 1799 had two schools, a seminary, founded and financed by Metropolitan Kallinikos of Selybria, and an ordinary school financed by the governor of Vlachia, Alexander Mourouzis. Later, in 1849, a school for girls and a library were created, which made Selybria the center of spiritual excellence. During this period, when Anastasios lived in Selybria (1846-1860), only a school for young children was active, equivalent to the present day elementary school, and the girls' school equivalent to today's two first classes of the Gymnasium. Any youth at that time who wanted to continue higher studies had to be transferred to the nearest city, Epivates or Constantinople.

Anastasios lived in Selybria for fourteen years of his life. He received his earliest education there. During his childhood he was brought up "in the wisdom of the Lord" by his devout parents, who, although poorly educated according to secular standards, had a rich Christian heart, and a exemplary life of virtue. His mother Vasilike, taught him salvation stories from Holy Scripture, and how to sing ecclesiastical hymns. Anastasios knew David's moving and edifying psalm of repentance (Ps. 51) by heart, and often recited it. When ever he reached the point which says: "I will teach Your ways to the lawless and the wicked will return to you," he interrupted the reciting of the psalm and repeated the same verse many times, thus indicating his divine call for mission from that
very early age. As it turned out he did become a missionary and a preacher of the Gospel, and returned many people to the Christian life by his teaching.

2. The Arrival and Stay in Constantinople

The young Anastasios was sensible, prudent, mild, sober, obedient to his parents, and had ardent desire in his heart compelling him to study the sacred science of theology. Since he was unable to fulfill these desires in his birthplace, he graduated from the elementary school, and with the moral and financial support of his family went to Constantinople in pursuit of higher studies.

Anastasios' departure from his birthplace on 1860 was confirmed by what seemed to him to be a miracle. As a result of his anxiety to leave by the first ship for Constantinople, he did not bring the exact amount for his fare. Because of this, the ship's captain prohibited Anastasios from embarking. The young boy stayed ashore quite depressed as he looked for a while at the ship which was about to leave. For some unknown reason the ship could not move. Only after the captain had signaled to Anastasios to

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8 J. Timagenis, "Αγιος Νεκτάριος 'Επίσκοπος Πενταπόλεως ο Θαυματουργός - Βίος καί πολιτεία - Θαύματα - Άσματική ἀκολουθία - Παρακλητικός κανών (Athens, Undated) 17.
9 Saint Nectarios' relatives and those who knew his domestic situation supported the statement that at that time the young Anastasios went to Constantinople with the full moral and financial support of his wealthy family. Alternatively, a section of his biographers say that Anastasios went to Constantinople to work and help his family. [Rev. S. Papagathangelou, 'Ο Άγιος Νεκτάριος Αιγίνης ο Θαυματουργός (Cyprus, 1986) 15-19. Cf. Archim. H. Vasilopoulos, 'Ο Άγιος Νεκτάριος (Athens, 1987) 10; Monk Theokletos (Dionysiatis), 'Ο Άγιος Νεκτάριος ο Θαυματουργός (Thessaloniki: 'Ορθόδοξη Κυψέλη, 1979) 16; S. Hondropoulos, 'Ο άγιος τοῦ αἰώνα μας - 'Ο 'Οσιός Νεκτάριος Κεφαλάς (Aegina: 'Ιερά Μονή 'Αγίας Τριάδος Αιγίνης, 1973) 36; M. Melinos, μάλιστα μὲ τὸν 'Άγιο Νεκτάριο - Συνεντεύξεις μὲ 30 καὶ 1 ἀνθρώποις ποὺ τὸν γνώρισαν (Vol. 1) (Athens, 1987) 17]. I accept the opinion of Nectarios' relatives as correct for the reason that they knew him better than his biographers, who try perhaps here to present the Saint as a hero, in order to impress their readers.
return to the ship did the sail become effective and the ship moved. This first "miracle" was followed by another. During the voyage a sea storm arose and the ship became endangered. Instinctively, Anastasios took off his silver cross with the wood of the True Cross in it, which had been a gift from his grandmother, attached the cross by the chain to his belt and signed the waters with the cross, in the Name of the Holy Trinity. By the third immersion the wind dropped and the sea became calm. The journey continued normally but Anastasios' cross had disappeared. Later on, a strong tapping came from the keel of the ship. When the expert followed through his investigation, he explained to the captain that a small cross was glued at the place in which the tapping had been heard. It was Anastasios' cross, which he wore through the whole of his earthly life.10

When Anastasios came to Constantinople (1860) he was introduced to the School of the Holy Sepulchre in the Phanar, whose headmaster was his uncle Alexander Triantaphyllides. Anastasios attended lessons of high school level and also taught in classes of elementary level at the School of the Sepulchre.11 As the level of learning and progress, he devoted his spare time in systematic study at the library of the above school, which was considered as one of the best in Constantinople.12 In that library he studied the writings of the Greek Fathers of the Church and the ancient Greek


12 V. Stavrides, Ιστορία τοῦ Οἰκουμενικοῦ Πατριαρχείου '1453 – σήμερον (Thessaloniki, 1987) 130.
Classics and stored up these treasures which were best in his opinion. The fruit of that early study was the publication, in Athens, on 1895-96, of a two volume work which was entitled *Treasure of sacred and philosophical savings*. This valuable indicates his powerful inclination in the depths of his being for God and thirst for the life of perfection in Christ.

As Anastasios wanted to lighten the burden of his personal expenses which were on his family, during the same period he worked as a clerk-assistant in a tobacco shop. It is quite possible that he combined his studies with that job, as the prologue of the above-mentioned publication, leads us to conclude. The following extract from the "Memorandum to the Readers" (υπόμνημα τοις ξενουχόμενοις) is particularly revealing conclude:

The work on hand is the product of a long and systematic study and is due to an ardent desire, which grew up prematurely, to transmit beneficial knowledge.

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13 The "Memorandum to the Readers" is the following:

"Τὸ ἀνὰ χείρας ἔργον εἶναι προϊόν μακράς καὶ συντόνου ἐργασίας καὶ ὀφείλεται εἰς τόθνυ διακαπ' προώρως ἀναπτυχθῆνα πρὸς μετάδοσιν ὡφέλιμων γνώσεων. διότι πρόσθεσις ήδη τὸ τοῦ διδασκάλου τῆς κοινωνίας ἐξήλωσα ἔργον, καὶ πρὸς αὐτῷ μετὰ προθυμίας ἐπεδόθην. Τὸ ἔργον ὅμως πολὺ τοῦ ζῆλου ἢ ὑπέρτερον, διὰ τὴν ἐμὴν ἀνεπαρκὴ πρὸς τὸ ἔργον παρασκευὴν· ἀλλ' ἤ ἐπιθυμία ἤ ἵσχυρα καὶ ἐπίμονος. Πρὸς πλήρωσιν αυτῆς ἔγγον νὰ ὡφελθῇ ἕκ τοῦ θησαυροῦ τῶν προγόνων· οὔτος ἔκειτο πρόχειρος καὶ ὑπὸ τὴν διάθεσιν μου· ἐκ τοῦ θησαυροῦ τούτου ἐδυνάμη νὰ θησαυρίσω· ἢ ἐργασία ἡράτω, καὶ συλλογή τῆς πενιχράς ρητῶν, γνωμῶν καὶ ἀποθεματών κατηρτίσθη· ἀλλὰ καὶ ὁ τρόπος τῆς μεταδόσεως διὰ τὴν ἔλεην χρημάτων ἢ ὅσω ἤττων δυσχερῆς· ἀλλὰ καὶ αὐθὲς εὑρών τὰ μέσα πρὸς ἅρσιν τοῦ κυλύματος. Ἐνδυμία ὁτι ἐδυνάμη νὰ χρησιμοποιήσω ως δημοσιογραφικά φύλλα τά χάρτινα κατασκακία τῶν ἐν Κωνσταντινουπόλει Καπνοπωλών. Τὸ ἐπινόημα μοι ἔδαυν λυπιτές καὶ εὐθὺς τὸ σχέδιον ἐπέθθε εἰς ἐνέργειαν. Ἐπὶ ικανὸν ἁριθμὸ τοιοῦτων φύλλων ἔγραφον καθ’ ἐκάστην διάφορα ἕκ τῶν θησαυροθέντων γνωμικῶν, ὅπως οἱ χρώμενοι τούτος ἐκ περιεχόμενους ἀναγνώσκοντες τὰ γεγραμμένα διδάσκονται τὰ σωφρόνα καὶ ὡφέλιμα· αὐτὴ ὑπήρξεν ἡ ἀρχή τοῦ ἀνὰ χείρας βιβλίου, καὶ τῷ πόθῳ τούτῳ ὀφείλεται." [Metr. N. Kephala, Ἰερῶν καὶ φιλοσοφικῶν Λογίων Θεσσαύρισα (Vol. 1) (Athens: Α. Καλλαράκη—Ν. Τριανταφύλλου, 1895) c].


15Κ. Stamatis, Οἱ Ἀγιοὶ τῆς Αἰγίνας (Athens, 1990) 83. Cf. also, Monk Theokletos (Dionysiatis), Ο Άγιος Νεκτάριος ὁ Θαυματουργός (Thessaloniki: Ὀρθόδοξη Κυψέλη, 1979) 16.
Although I was still a teenager, I was zealous for the work of the teacher of society, and gave myself over to this with great eagerness. That task, however, was much superior to my zeal, for I had not been adequately prepared for it; but my desire was strong and persistent. In order to fulfill it, I knew that I could benefit from the treasure of our ancestors, which was laid on hand and at my disposal; I could be enriched from that treasure. Thus the work began, and a poor collection of manner of transmission, due to lack of funds was no less difficult. I found, however, at once the manner for removing the obstacles. I thought that I could use the tobacco pouch of tobacconists of Constantinople as journalists’ sheets of paper. The invention seems easy to me and at once the plan was put into effect. I wrote on a great number of such sheets each day varying treasured thoughts, so that the people who used these papers, read these written works from curiosity and were taught wise and beneficial things. That was the beginning of the work on hand, and the product of that desire.\textsuperscript{16}

Several points of the above memorandum of Saint Nectarios, throw light in our study of his biography at that early period. It throws light on the fact that the main reason which urged Saint Nectarios to write the above-mentioned work was the desire which he had from an early age to transmit beneficial knowledge to his fellow-men. The word “teenager” (πρόσηνβος ηδή) confirms that he was at his young age, namely the period which we are examining. In order to fulfill his desire, he used “the treasure of the ancestors” (Θησαυρός προγόνων), which “was laid on hand and was at his disposal”, points perhaps to the library of the school of the Holy Sepulchre, where the Saint found the works of the Greek Fathers and the writings of the ancient Greek Classic authors. That he wrote the apothegms and the sayings on “tobacco pouches of the

\textsuperscript{16}See foot note number 13.
tobacconists of Constantinople" links this early publication to the
period of his stay in Constantinople. The fact that, as he states, he
wrote these sayings every day on a great number of tobacco pouches
indirectly confirms the opinion of all the biographers of the Saint
that he worked in a tobacconists' shop and wrote the sayings during
his break time.17

3. Teacher in Lithi of Chios

The total residence of Anastasios in Constantinople lasted
approximately six years, from the age of fourteen to twenty (1860-
1866). Subsequently he went to the island of Chios in 1866.
According to his biographers, the main reason which led him to
choose Chios as the place of his stay was his inner desire to become
a monk. Having a registered letter from his uncle Alexander
Triantaphyllides, for the Metropolitan Gregorios (Pavlides) of Chios,
Anastasios went to the Diocese of Chios. Metropolitan Gregory
welcomed Anastasios and encouraged him to undertake duties as
a teacher in the village of Lithi. His main work was to teach the
students of the elementary school of the above village. In fact
he did not limit himself only to teaching, but he also preached the
Word of God in that area and offered counseling to the citizens
of the village. Although he was very young, Anastasios developed a
rich spiritual activity, which was greatly appreciated by the
farmers of Lithi. Anastasios remained in this post for seven years
(1866-1872).18

gνώρισαν (Vol. 1) (Athens, 1987) 17; Monk Theokletos (Dionysiatis), Ὁ Ἁγιος Νεκτάριος Ὠθαματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 22.
4. Monk and Deacon in Nea Moni of Chios

While teaching and preaching at Chios Anastasios began to redirect the center of his interest from education to monasticism. It seems that the regular visits which he paid to the Monastery of the Holy Fathers on Mount Provation in Chios contributed to this development. Particularly important were his spiritual discussions on monastic subjects with the founder of the Monastery, Monk Pachomios, and his association with the brothers of the Monastery, which cultivated within him a love for the monastic ideal. In this way he acquired the ardent desire to enter the order of monks.

The contact of 27-year-old Anastasios with the spiritual father Pachomios, to whom he entrusted himself for spiritual guidance, his daily study of the texts of the Fathers of the Church, his conscientious participation in the liturgical prayer and mysteries of the Church, his intense effort to control and suppress passions and temptations, was sealed with his initiation as a novice monk in the Monastery of Porphyrogenetos, the Nea Moni of


20 Saint Nectarios' spiritual relationship with the Monk Pachomios is mentioned in the remaining Catechetical Letters which the Saint sent to the Brotherhood of his Convent of Holy Trinity in Aegina: letter 26 of 23 September 1905; letter 27 of 24 September 1905, letter 28 of 27 September 1905, letter 30 of 14 October 1905, letter 34 of 1 November 1905, letter 35 of November 1905. These letters also explain the reason for the illness and death of the Monk Pachomios, whom the Saint called "a friend and guide at the beginning of his discipline" [B. Yannakopoulou, 'Άγιου Νεκτάριου Πενταπλάσιως Επιστολάι Προς τον Γέροντα Παχώμιον." Έφημερις (Athens) 41 (April 15 - May 1, 1992) 121-122].

Chios. Thus, the best combination was provided for the realization of Anastasios' inclination to devote himself to God and to receive God's sacred service.

The historical Nea Moni of Chios is to be found in the center of the island on Mount Provation, 13 Kilometers from the main town, whereas the Monastery of the Holy Fathers, where Monk Pachomios led a hermit life, is to be found in the southern part of the island. The history of the New Monastery stems from the middle of the eleventh century, when the Emperor Constantine the Gladiator was in exile to Lesvos. Three monks who lived as hermits in a cave of Mount Provation, Niketas, John and Joseph, led by the Theotokos, went to the exiled emperor and declared to him that he would return again to Constantinople as emperor. Constantine promised the monks that if their words were to come true, he would build for them a new monastery instead of the old one which they had built. The prophecy of the monks was fulfilled two years later, in 1042, and Constantine undertook the erection of the New Monastery. The building-work lasted twenty years and when the emperor died, was continued and completed by the Empress Theodora. The successive Turkish invasions repeatedly struck this splendid Byzantine ornament and an earthquake in 1881 caused serious damage to the complete structure of the building. The whole architectural work of the Katholikon of Nea Moni is an imitation of the octagonal system of the interior of the church of Saint Sergios and Saint Vacchos in Constantinople and the famous mosaic work which adorns it is a blend of Renaissance and Sacred Byzantine art, which came into being during the monumental Byzantine iconographic development of the Macedonian dynasty.22

22 Axiotakis, A., 'Η Νέα Μονή τῆς Χίου (Chios, 1989) 11, 14-21, 33, 49.
Anastasios stayed at the New Monastery for three years as a subordinate monk. Free from the cares of the world, he concentrated the powers of his soul in following the ascetic training of the abbot of the monastery, and observing the lengthy mystagogical services. In that way Anastasios could approach God and ask for His will. It is not an accident that Anastasios remained there for three complete years as a novice. He wished to be measured against his new obligations, to see whether the powers of his soul and body were constantly vigilant, and whether he could undertake the responsibilities of the angelic schema. He was well-aware that to be a monk means to be "an angel on earth." Exhausting all time limits for such a trial, as appointed by the Holy Fathers of the Church, Anastasios became a professed monk on the 7th of November 1876, taking the name of the Saint of the day, Blessed Lazaros. By his tonsure, Lazaros was registered as a monk of the Monastery of Nea Moni and served as secretary.

Lazaros' excellent conduct, readiness to respond and blameless performance of duties impressed all who associated with him and especially of the Metropolitan Gregorios of Chios. To

23 Monk Theokletos (Dionysiatis), 'Ο Αγιος Νεκτάριος ό Θαυματουργός (Thessaloniki: Όρθοδοξη Κυψέλη, 1979) 20.
26 Gregorios Pavlides remained as Metropolitan of Chios during the years 1860 to 1877, and he was then removed to other Diocese. He died in 1888 at the age of 66 years. He wrote a great number of essays, on ecclesiastical, theological, historical, and hermeneutical themes. In 1878 the title of Honorary Doctor of the Theological School of
award Lazaros' dedication Bishop Gregorios ordained him deacon on the 15th of January 1877 in the Cathedral church of the Holy Martyrs, Menas, Victor and Vincent, renaming him Nectarios. It is remarkable, as Saint Nectarios' biographers point out, that the date of his initiation into holy orders coincided with that of his initiation into the Christian Church, that is, the day of his baptism.

5. Completion of High School Studies

Nectarios remained at Nea Moni after his ordination for the same length of time as his novitiate, a total period of three years.
According to some biographers, he subsequently went to Athens, though others believe he went to Chora, the island's capital, to complete his high school studies.

The only surveying witness to this, is an article by one of Saint Nectarios' pupils at Chios, Protopresbyter John Neamonitakis, entitled "Saint Nectarios, Bishop of Pentapolis," which reports that:

Saint Nectarios, Bishop of Pentapolis, was my first teacher at Chios in the year 1879. I remember him as a simple rasophore Nectarios Kephalas of Nea Moni in Chios, ascetic and devout, radiant with the holiness of his life and the zeal of a true Christian. The love of learning briefly led him to further studies in the capital of the island. There he graduated from the Gymnasium.

The new element that one gathers from the above extract is that Deacon Nectarios continued his teaching, even after his ordination. At the same time he completed his high school studies during 1879-1881. The young Deacon applied himself to his

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32 John Neamonitakis says:

"Ὁ Ἀγιος Νεκτάριος Ἐπίσκοπος Πενταπόλεως, κατά τὸ ἔτος 1879 εἰς τὴν Χίον ὑπήρξε διδάσκαλος τῶν πρώτων γραμμάτων μου. Τὸν ἐνθυμούμε 
tὸτε ὁ ἄπλος παιδοφόρος Νεκτάριον Κεφαλάν τῆς Νέας Μονῆς τῆς Χίου, ἀσκητικὸν καὶ εὐσεβῆ, ἁμιμοῦσα μὲ τὴν ἁμότητα τοῦ βίου καὶ τὸν ζήλον τοῦ ἀληθοίς χριστιανοῦ.

Ἡ ἁμότητα τῆς μαθήσεως συντόμως τῶν ὁδήγησεν εἰς περαιτέρω σπουδὰς εἰς τὴν πρωτεύουσαν (Χώραν) τῆς νῆσου. Ἐκεῖ ἀπεφοίτησε τοῦ Γυμνασίου."


33 Monk Theokletos (Dionysiatis), Ὁ Ἀγιος Νεκτάριος ὁ Θαυματουργός (Thessaloniki: Ὀρθόδοξη Κυψέλη, 1979) 25.
studies with special zeal and enthusiasm, and on their completion he returned to Nea Moni with a certificate to inform his Abbot and Bishop about the successful results of his efforts.34

6. Theological Studies in the University of Athens

Nectarios' urgent longing and early desire to become a theologian, were realized in September 1882. At that time, with the express permission of the Abbot of Nea Moni, the exhortation of the Metropolitan of Chios and the support of the Chiotan professor of the University of Athens, Nicholas Damalas35, the headmaster of the Gymnasium of Chios36 and other notables of the island37, he went to Athens, where, having successfully passed entrance


36According to oral reports from the Patriarchate of Alexandria, the headmaster of the High School of Chios, a contemporary of Saint Nectarios, supported him financially throughout his theological training.

examinations at the Varvakion Lyceum of Athens, he entered the Theological School of the National Kapodistrian University. The Abbot's permission states the following:

Permission is given to Hierodeacon Nectarios D. Kephalas, brother of Nea Moni, to leave for Athens in order to continue his studies at the University. We recommend him to the hierarchs as devout, moral and virtuous, and we acknowledge the integrity of his character. For this reason the present certificate is handed out to him to be used for any occasion. At Nea Moni of Chios, 18 September, 1882. The Abbot Nicephoros.

Nectarios was register with the Theological School of Athens, for the academic year 1882-83. He was esteemed by his fellow students and his teachers for the modesty of his character, morality, excellent conduct, and diligence as a student. Professor N. Damalas, who was professor of the Interpretation of the New Testament, recognized Nectarios' intellectual ability and his special keenness to learn and became his patron. Neamonitakis, in his above mentioned article, says the following:

Subsequently, being led by the heart-felt need to enrich his knowledge, also being poor, but enjoying the

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40The Abbot's permission is the following:
"Παρέχεται η άδεια τω Ιεροδιακόνω Νεκταρίῳ Δ. Κεφαλᾷ, αδελφῷ τῆς Νεαμονίας, ὅπως ἀπέλθῃ εἰς 'Αθήνας πρὸς ἐξακολουθήσειν τῶν ἐν τῷ Πανεπιστημίῳ σπουδῶν του. Συνιστώμεν δὲ τοῖς Ἀρχιερεύσιν αὐτόν, ὡς εὔσεβῆ, χρηστοθέτη καὶ ἐναρέτον καὶ ὀμολογοῦμεν τὴν ἀκεραιότητα τοῦ χαρακτήρος του."Οθεν καὶ διδωται τὸ παρὸν ἐνδεικτικὸν εἰς χείρας του, ὅπως τῷ χρησιμεύῃ ἐν παντί καριῷ. Ἑν Νέοι Μονῇ τῆς Χιοῦ τὴν 18ην Σεπτεμβρίου 1882. ὁ Καθηγούμενος Νικηφόρος."
moral support of Professor Damalas, the Chiotan Theologian esteemed for his virtues, Nectarios arrived at Athens and was registered with the Theological School. Nicholas Damalas did his best to ensure material support for the poor, virtuous young man. Damalas' friendly connection with the very rich Chiotan merchant John Choremis, resulted in the latter's promise to provide for Nectarios a small monthly allowance. At the same time, believing that his portage was no ordinary student but an exceptionally good one, Damalas succeeded in finding a scholarship for him from the Theological School which secured his financial independence to the end of his University studies.41

Indeed, as dean of the Theology School and Rector of Athens University during 1878-1879, Damalas had earned for the University the great legacy of A. F. Papadakis.42 It was this legacy that provided the above scholarship for Nectarios, earned through competition in 1883. A document of the Rector of the University of Athens, P. G. Kyriakos, dated 19 May 1883 and addressed to the second year student of the Theological School, Deacon Nectarios D. Kephalas from Selybria, states the following:

According to the decision of the Academic Senate, dated 7 May 1883, which endorses the Report of the

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41 John Neamonitakis states also the following:

"Εν υσυχεία δήδοιμους πάντοτε ἀπὸ τῆν ἀνάγκην τοῦ πλουτισμοῦ τῶν γυνάων Σου, πτωχός, ἀλλ’ ἔχων τὴν πολύτιμον ἁθηκὴν προστασίαν τοῦ ἐκτιμῶντος τὰς ἀρετὰς Αὐτοῦ, ἀγαπητής Καθηγητοῦ τοῦ Πανεπιστημίου Νικολάου Δαμαλά. Χίου θεολόγου, ἐδώσαν εἰς τὰς Ἀθῆνας δύσην καὶ ἐνεργάθη ἐις τὴν Θεολογικὴν Σχολὴν. Διὰ τῆς Ξεσαφαλίσαν σχετικῆς ὁλικῆς ἀνέσεως εἰς τὸν πτωχὸν ἐνάρετον νέον, ὁ αἰγινημότος Νικόλαος Δαμαλάς, ἐπάρετε πάν τοῦ δυνατοῦ. Συνδέομενος οὕτῳ διὰ στενῆς φιλίας μὲ τὸν ξαμπλουτὸν Χίου μεγαλεμποροῦν Ἰωάννην Χωρέμην, συνέστησαν εἰς αὐτὸν τὸν Νεκτάριον καὶ ἀπέσπασαν παρ' αὐτὸ τὴν ύπόσχεσαν, ὡς Τὸν ἐνισχύσα τακτικῶς διὰ μικρὸ μηνιαίον ἐπίδοματος. Ἀλλ' καὶ πέραν τούτου, πιστεύω, ὅτι ὁ προστατευόμενος τοῦ δὲν ἦτο τοιχαίος φοιτητής, ἀλλ' ὁ ἐκλεκτός, ἐπέτυχον ὑπὲρ Αὐτοῦ ὑποτροφιαν τῆς Θεολογικῆς Σχολῆς, Ξεσαφαλίσασαν εἰς Αὐτὸν σχετικὴν οἰκονομικὴν ἀνεξαρτησίαν μέχρι πέρατος τῶν πανεπιστημιακῶν υποδομῶν Σου." [Metr. T. Matthaiakis, 'Ὁ Ἀγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846-1920) (Athens, 1985) 284].

Theological School concerning the result of the competition for the scholarship from the legacy of A. F. Papadakis, in which you took part, you have won the first prize. Therefore we appoint you holder of the scholarship of this legacy until the end of your studies at the Theological School, with a monthly allowance of 100 old drachmas, to begin from the date of the Senate's approval. You are obliged to live a decent life and at the end of each academic year, to submit to the Rector’s office letters of approval from your professors indicating that you have been deemed worthy of the continuation of the scholarship because of your diligence. The Rector, P.G. Kyriakos. The Secretary, G. Kanellides.43

Another beneficial event that took place during Nectarios' theological studies at Athens was his acquaintance with Patriarch Sophronios of Alexandria. It was beneficial because it was to open the way for his career in that Great and venerable Church where he was to enter the holy order of the priesthood and even to rise to the episcopate. Actually it was his benefactor John Choremis who introduced him to Patriarch Sophronios, and suggested that he direct his aspirations towards the Alexandrian Church.

Indeed, according to oral sources from the Patriarchate of Alexandria, the Chiotan Choremis had developed rich commercial

43The document of the Rector P. Kyriakos is the following:

"Κατά τήν ἀπό 7 η. μηνός ἀπόφασεν τής Ακαδημ. Συγκλήτου ἕνεκρίθη ἢ τής Θεολογικής Σχολής ἐκθέσει περί τοῦ ἀποτελέσματος τοῦ γενομένου διαγωνισμοῦ περί ὑποτροφιαζέκ τοῦ κληροδότηματος τοῦ Α. Γ. Παπαδάκη, εἰς ἢν διαγωνισθέντες ἦριστευάτε. "Οθέν διορίζομεν ύμᾶς ὑπότροφον τοῦ κληροδότηματος τούτου μέχρι τέλους τῶν ἐν τῇ Θεολογικῇ Σχολῇ σπουδῶν σας. ἐπὶ μηνιαία συντάξας δραχμών παλαιῶν εκατόν (100), ἀρχηγόν ἀπὸ τῇ ῥηθείᾳς ἥμερας τῆς ἐγκρίσεως τῆς Συγκλήτου. Ὁρείλες ἔποτά δὲ νὰ διαγένη κασιόμος καὶ εἰς τό τέλος εκάστου ἀκαδημ. ἔτους νὰ προσάγῃς εἰς τό Πρυτανείαν ἀποδείξεις τῶν οἰκείων καθηγητῶν. δηλούσας ὅτι ἐν τῇ ἀποτελεσματικῇ δοκιμασίᾳ περί τῆς ἐπιμελείας ύμῶν ἐκρίθη ἄξιος πρὸς ἐξακολουθῆσιν τῆς ὑποτροφία σας. 'Ο Πρύτανις Π. Γ. Κυριάκος. 'Ο Γραμματεύς Κ. Κανέλλιδης."
activities in Alexandria, establishing a chain of shops by the name of "Choremis-Benakis & Company." It was at Choremis prompting that Deacon Nectarios went to Egypt and made a personal acquaintance with Patriarch Sophronios. The Patriarch was quite pleased by the young clergyman, and invited him to return to Alexandria and join his clergy after the completion of his University studies.

Three years of Theology training at the University were crowned with success as Bachelor (προλύτης), and the Hierodeacon Nectarios received his degree of Theology on 25 October 1885. What is even more remarkable is that Nectarios was that year the only candidate who took the oath of Bachelor of Theology. His innermost desire to become a theologian had at last been fulfilled, except that he had to put this theoretical knowledge to practice, i.e. to live as a theologian.

7. The Writings of this Period

1) Ecclesiastical Sermons on Faith and Confession

Deacon Nectarios Kephala's first theological writing saw the light of publicity during the period of his studies in the Theological School of Athens. His first work "Ecclesiastical Sermons" (Λόγοι Ἐκκλησιαστικοί) was published in pamphlet form in Athens in 1884.

It consists of three sermons which he himself had preached in various churches in Athens: a) On Faith (Περί Πίστεως), b) On Confession (Περί Ἐξομολογήσεως), and c) On the Divine Eucharist (Περί τῆς Θείας Εὐχαριστίας). Since these sermons have not been reprinted and were not available to us and since the only discussion of their contents is that of Cavarnos, we shall quote it in full as being succinct and most informative:

The thought in all is well-organized and set forth in a clear, simple and concise manner, and with the warmth that comes from the heart of one who possesses authentic piety. In the pamphlet Concerning Faith, the Saint undertakes to establish the nature and truth of the Christian faith drawing chiefly from the New Testament. Although we believe that the evidence from Scripture is sufficient to prove the truth of faith, he also offers the content of the Christian faith. The sermon Concerning Confession touches upon all the essential points of the subject. Saint Nectarios makes extensive use of Holy Scripture. In addition, he uses insights pertinent to the value of confession contained in the writings of ancient Greek writers, in particular Hesiod, Plato, and Plutarch. Concerning the Divine Eucharist extols the importance of this Mysterion, calling it 'the highest of the Mysteria (Sacraments) and the most necessary for man'.

2) Ten Ecclesiastical Sermons on the Great Lent

The second work of this early period, which Deacon Nectarios published in Athens in 1885, was entitled Ten Ecclesiastical Sermons on the Great Lent (Δέκα Λόγοι Ἐκκλησιαστικοί διά τήν Μ. Τεσσαρακοστήν). In the first sermon, On Faith which is devoted to the First Sunday of Lent, the writer sees the pure heart as the

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49 ibid., pp. 16-17.
prerequisite of faith which recognizes the omnipresence of God. In the second sermon *On Patience* which is devoted to the Second Sunday of Lent, Nectarios refers to the patience which someone ought to display in a period of afflictions. In the third sermon, *On True Freedom and its Relationship to the Moral Freedom*, which is devoted to the Third Sunday of Lent, he speaks about man as an image of God, naturally free and self-determined. In the fourth sermon *On Confession*, which is devoted to the Fourth Sunday of Lent, he exalts the exceptional necessity of the Sacrament of Confession. In the fifth sermon *On the Divine Eucharist*, which is devoted to the Fifth Sunday of Lent, he refers to the indication of the sacrament of the Eucharist, to its greatness and value, and also to the presuppositions which are required for someone to partake worthily of the holy gifts. In the sixth sermon *On Love and Worship towards God*, which is devoted to the Sixth Sunday of Lent, he speaks about the love and the worship which is due to God. In the seventh sermon *On Reconciliation and Redemption*, which is devoted to Good Friday, he develops as his main theme the saving advent of the God-man on earth, and its prediction by the Prophets. In the eighth sermon *On Repentance*, which is devoted to Meatfare Sunday, he refers to the coordination of the human will with God's grace which results in man's salvation. In the ninth sermon *On Worship in Spiritual Truth* he explains the meaning of the spiritual and rational worship which man offers up to God and how it is externalized in his life through the words of love. In the tenth sermon, which is entitled *Study on the Human and Animal Soul* Nectarios speaks about existence and rationality of man's soul, as well as about the irrationality of the soul of animals.50

50 Metr. N. Kephalas, Δέκα Λόγοι Ἐκκλησιαστικοί διὰ τὴν Μεγάλην Τεσσαρακοστήν.
The academician Panayotis Bratsiotis, makes the following remarks about these sermons of Saint Nectarios:

.... these were the first fruits of his literary productions bearing witness to his divine zeal and predicting the distinguished, ecclesiastical and holy man who was to come in the future.51

This view, however, stands in contradiction to that of the review of the Saint's book found in the official periodical of the Ecumenical Patriarchate "'Εκκλησιαστική 'Αλήθεια."52 Here an unnamed reviewer criticizes Deacon Nectarios for inexperience and overdaring boldness, and recommends restraint from publications and dedication to private study. The excessively critical and 'personal' tone of this review raise more questions about the reviewer than the author. This is confirmed by a careful reading of the Sermons themselves.

(Athens: Γ. Σταυριανού, 1885) 5-38.
51 Bratsiotis' remarks are the following:
52 The unnamed reviewer's critical article is the following:
"Καίτιο ὅλιγον ἀγαπώμεν τὴν αὐτητην κριτικήν διά τὰ ἔργα τῆς καθ ἡμᾶς πενιχράς φιλολογίας, ἵνα μὴ ἐντευθὲν ἀποδειλώσιν οἱ δυνάμενοι πῶς εἰς τὸ κοινὸν τι νὰ προσάγωσιν, ἀλλ᾽ ὁμοί σαφῆς εἰς τὰς εὐρυκομῆς εἰς τὴν ἁνάγκην νὰ κατακρίνωμεν ἐγγα πρωτοπείρων μάλιστα καὶ τολμηρῶν ἀνθρώπων. Εἰς τοιαύτην ἁνάγκην περιγήγαν ήμᾶς καὶ ἡ ἁνάγκης τῶν ἁγγελομένων δεκά λόγων τοῦ ἱερολογισμότου Ν. Δ. Κεφάλα, ὡς ἔν τῷ μαθητικῷ ἐπὶ σταδίῳ τρέχων δὲν ἦκαν νὰ προσαγάγη μαρτυριον τὴν περὶ τὴν ὁμιλητικήν ενασχολήσεως." Ἥδε πολύ κάλλιον θὰ ἔπραττε νὰ ἀφηνε τοὺς λόγους αὐτοῦ ἐπὶ μακρὸν ἐπὶ ἑπόχαζοντας ἐν τῷ ἑαυτοῦ γραφείῳ καὶ μετὰ ταῦτα ἐν ὁριστότερα κατὰ τὰς γνώσεις ἡλικία νὰ σκεφθῇ ἄν εἶναι ἁνάγκη νὰ προσέθεσα καὶ οἱ λόγοι οὗτοι εἰς τοὺς πολλοὺς καὶ πολυμνούς, ὅσοι ἀπὸ τῶν δημοσιουέομεν δισκολοξύσας μάλλον ἀντὶ νὰ εὐκολύνουσι τὴν περὶ τὸ κήρυγμα ἐνασχόλησιν τῶν ἀπλουστέρων μάλιστα ἰερέων." Οὕτω δήποτε ὁμοί ἐπαινεύμεν τὸν ζῆλον τοῦ γράφαντος καὶ συνιστάμεν αὐτῷ πλείονα φιλοσοφίαν καὶ ἀληθέρων εἰς δημοσιευσίες διδάσκεσιν." ["Βιβλιοκρισία," 'Εκκλησιαστική 'Αλήθεια (Constantinople) 9 (September 15, 1885) 429].
3) Other Sermons and Preaching

Apart from the two above mentioned collections of Sermons which Nectarios published during his theological studies, there is evidence that there are other sermons which were composed and delivered to various churches in Chios, where he went during the vacations. Unfortunately these sermons were lost because of the great earthquake which struck the island and caused considerable damage to Nea Moni.\(^5\)

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\(^5\)G. Leventidis, ""Ο' Αγιος Νεκτάριος και η Χίος,"" Ο Λαός (Chios) 29 (3. 4. 1982) 1.
PART TWO: THE CLERGYMAN (1885-1890)

1. Nectarios as Deacon and Presbyter

One of the most important stages in the life and pastoral activity of Saint Nectarios, during which one could observe the inner grandeur of his soul and his rich and manifold contributions to the Church and to education, is the stage of his ministry in the Patriarchate of Alexandria. One of the senior supporters of Saint Nectarios during his theological studies at the University of Athens was Patriarch Sophronios IV of Alexandria, also known as "Byzantios" (Βυζάντιος), presumably because he came from Constantinople. Having the invitation of Sophronios and a registered letter from the Chiotan notable John Choremes, Nectarios went over to Egypt, probably during the second year of his university studies. He stayed for a while at Patriarchate in Alexandria. Sophronios admired the piety of the young Deacon Nectarios and promised to grant him moral and financial support.54 Sophronios was impressed by the spiritual interests of Nectarios and invited him to join the clergy of the Patriarchate, after the completion of his studies. Thus, Nectarios, assisted by Sophronios and Choremes55, graduated from the Theological School of Athens and was awarded the degree of "licentiate" in Theology, on 25

54 According to the sources of the Greek Orthodox Patriarchate of Alexandria, Patriarch Sophronios of Alexandria, John Choremis, the Director of the Elementary School of Chios, and the Professor of the University of Athens John Damalas were the main supporters of Saint Nectarios, while he was student of School of Theology.

55 Archim. J. Spetsiers, Βιογραφική σκιαγραφία και θαύματα του ἐν Ὀσίων ἁειμνήστου Πατρὸς ἡμῶν καὶ Ποιμέναρχος Νεκταρίου Μητροπολίτου πρ. Πενταπόλεως κτήτορος τής ἐν Αἰγίνη Κοινοβιακής 'Ι. Μονής Γυναικών τῆς Ἅγιας Τριάδος (Athens, 1929) 10. See also, Metr. T. Matthaiakis, 'Ὁ Ἅγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846-1920) (Athens, 1985) 41-42.
October 1885.\(^{56}\) Having received the permission and benediction of his venerable Elder, the Metropolitan Gregorios (Pavlides) of Chios, the Saint left Chios, but he did not break contact with his Bishop and his close friends and relatives in Selybria. On November 26, 1885, Nectarios reached Alexandria\(^{57}\) where he was received by the Patriarch; he lived in the Patriarchate and offered his services to Patriarch Sophronios with an exemplary devotion and obedience.

The period in which Saint Nectarios began his career in Egypt, includes the time during which the efforts of the Greeks was to focus on the financial concerns of the community, and to continue their ethnic life by becoming the founders of schools, churches, hospitals, and other charitable institutions. This period proved to be very successful as far as the pursuit of prosperity for the Greeks is concerned. As far as the life and deeds of the Greeks in the two largest Greek Communities, Alexandria and Cairo, in both of which Saint Nectarios had worked, we must draw attention to the following events.

The promotional activity of the Greek Community in Alexandria (G.C.A.) begins in 1884. During the elections of 1884 they chose Commissioners, G. Averof, K. Zervoudakes, E. Benakes,

\(^{56}\) Metr. T. Matthaiakis, 'Ο "Αγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 42.

\(^{57}\) In the Archives in the Patriarchate of Alexandria, in the "Μητρώων Ἰερού Κλήρου τοῦ Ἀγιωτάτου καὶ Ἀποστολικοῦ Θρόνου Ἀλεξανδρείας," (Codex 37, No. 114), says the following: "Νεκτάριος Κεφαλάς, Ἰεροδιάκονος, ἐγκαταστάθη στὸ Πατριαρχεῖο Ἀλεξανδρείας στὰ 26/9/βίριον 1885, πατρὶς Σπυρίδια, ἐξειροτονήθη ἱερεὺς στὰς 23 Μαρτίου 1886 ὑπὸ τὸν Πατριαρχὸν Συμφωνίου ἐν Ἁγίῳ Σάββα, ἡ Ἀρχιμανδρίτις ἐν Ἁγίῳ Νικολάῳ Καίρου κατὰ Αὐγούστον 1886. Ἐξειροτονήθη Ἀρχιερεὺς Μητροπολίτης Πενταπόλεως, ἀναχωρών κατ’ Ὀκτώβριον 1890." According to Saint Nectarios' biographer, Monk Theokletos Dionysiatis, the Saint "ἀνεχώρησεν πάνω τῆς Ἀλεξάνδρειας κατὰ τὰ τέλη Σ/βίριον τοῦ 1882, ἐφιδιασμένος μὲ σχετική ἁδεία ἀπὸ τὸν ἡγούμενον τοῦ μοναστηρίου τοῦ, Νικηφόρον" [Monk Theokletos Dionysiatis, Ο Αγιος Νεκταριος ο Θαυματουργος (Thessaloniki, 1979) 25]. This information does not seem to be confirmed, and thus because the written legal permission that was given to Nectarios by the Abbot Nichphorus of Nea Moni of Chios, dated September 18, 1882, was given "ὅπως ἀπέλθῃ εἰς Ἀθήνας πρὸς ἔξακολουθήσαι τῶν ἐν τῷ Παναιστημίῳ σπουδῶν του" [Metr. T. Matthaiakis, Ο "Αγιος Νεκταριος Κεφαλας Μητροπολιτης Πενταπολεως (1846–1920) (Athens, 1985) 42].
and K. Salvagos, and in 1885 Averof was elected as President of the Committee, in which position he remained until his death in 1899. This famous national benefactor continually covered the Community's financial deficits. He left notable amounts to the G.C.A. in his last will. Already, from 1878, a high school with two classes had been founded in Alexandria, which later became an ordinary school, with an average standard of education and was renamed "Averofeion" in 1886. The Tositsaia School had operated in the same period. Under the supervision of G.C.A. the Greek Hospital named "Saint Sophronios" was actively constituted as a scientific research center.  

The first Greek Community in Cairo established in 1856 was called "Greek Orthodox Community." Since the seventeenth century, the Greeks of Cairo had an educational tradition, because the Patriarchate maintained the three schools for the Greek children, the Monastery of Saint George in Old Cairo and an Old People's home. Around 1860 or 1861, Ambetios School operated in Cairo. In 1883, E. Achillopoulos donated a large amount of money for the maintenance of the Girls' School, which was housed in the area of Mouski, together with the Boys' School. The Greek compatriots in Cairo from 1869 and the following years faced serious financial problems which also influenced the life of the Church there. The event is witnessed to in the letters of Saint Nectarios written during the years 1886-87. At this time many establishments closed, only to become active again many years later.

58 G. Kipiadis, "Ελληνες ἐν Αἰγύπτῳ ἕν συγχρόνων Ελληνισμοῦ ἕγκατάστασις καὶ Καθηδρύματα Εθνικά (1766-1892) (Alexandria, 1892) 31.
The Orthodox Patriarchate of Saint Mark in Alexandria was in its glory with the influx of these new Orthodox Christians. As we will see in the next chapters, it established a strong relationship with these Greek Communities, guiding them spiritually and supporting them in building churches, creating schools, and generally bringing in immigrants, who were certainly a contrast to the local population, the Arabs, who were at the time still underdeveloped and poor.

Sophronios noted Nectarios' willingness and zeal, and studied how he could make his new theologian a worthy clergyman. His desire was to help him live up to the high spiritual expectations and demands of the Greeks in Egypt. The Greeks at that time wanted dynamic, knowledgeable and active spiritual leaders who would be able to offer effective pastoral care. Sophronios' thoughts became embodied in the person of the young Deacon. Therefore, some months after his arrival in Alexandria, on March 23, 1886, at the festal Divine Liturgy, the ordination of Deacon Nectarios, who was then forty years of age, took place to the second degree of the sacred priesthood, the presbyterate, at the hands of Patriarch Sophronios in the Patriarchal Cathedral of Saint Sabbas, in Alexandria.60

2. Nectarios as Great Archimandrite

On August 6th of the same year 1886, the Patriarch conferred on Nectarios the rank of the Great Archimandrite of the Patriarchal Throne in Alexandria and of the General Confessor in the territory of Egypt and the Superior of the Cathedral Church of St. Nicholas, to
whom duties of preacher, Patriarchal Warden and Director of the Patriarchal Office in Cairo were conferred. St. Nectarios undertook the Direction of the Patriarchal Office in Cairo having succeeded the Metropolitan Ignatius of Libya, on August 12, 1886, when he was dismissed. Nectarios’ ordination is corroborated by a letter dated August 7, 1886, which was directed from Patriarch Sophronios in Cairo to the Metropolitan Matthaios of Thevais in which he reports as follows:

Yesterday, we ordained Father Nectarios as Great Archimandrite of our Most Holy Throne, and spiritual father of these spiritual children of mine who come to confess to him.

Sophronios also charged Nectarios with the duties of Preacher, Patriarchal Commissioner, and Dean of the Patriarchal Clerical Office in Cairo. In the letter dated August 26, 1886, which was sent by the Patriarch Sophronios from Alexandria to the Trustees of the Greek Orthodox Community in Cairo, he announced the charge of the duties of the new Archimandrite Nectarios as follows:

We have also orally informed you that we have recently appointed the Archimandrite Mr. Nectarios

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Kephalas as our commissioner in our Patriarchate here. Because of the passing of time, this oral information was not made available to all the members of the honorable Committee, we have written this letter officially by which we have announced to all of you that the ex-commissioner Metropolitan Ignatius of Libya has resigned and left, and Archimandrite Mr. Nectarios Kephalas is appointed, whom we authorize to represent us at meetings etc., signing instead of us on the records of the minutes, and every document-carrying out the decisions of the Committee.65

The Board of the above Community met after the receipt of the above letter of Sophronios, having accepted the election of Nectarios as the new Patriarchal Warden.66 Nectarios displayed efficiency and zeal in the execution of his new duties. Concerning the word and administrative abilities of Nectarios in the letter dating September 16, 1886 which was sent by Patriarch Sophronios to Metropolitan Matthias of Thevais, it is as follows:

..... we have appointed a man whom we trust, learning and with necessary qualifications to the vacant position as our representative and administrator of our affairs in the Patriarchate in Cairo.67

65 The letter of Patriarch Sophronios' to the Trustees is the following. The Patriarch's reference to the resignation of Metropolitan Ignatius is a polite way of publical referring to the official dismissal.


67 "Ελληνική Κοινότης Καΐρου ΑΡΧΕΙΟΝ Βιβλίων Πρακτικών Έτών 1885 μέχρι 1896 (No. 79, pp. 76-77)."
3. The Pastoral Work of Archimandrite Nectarios

We derive much information concerning the pastoral concerns of Saint Nectarios from the Minutes of the Meetings of the Greek Community in Cairo. Assistance and financial aid to the poor are stressed in many meetings of the Board. It is on Saint Nectarios' initiative that the Community of the Cairo organized benevolent theatrical performances, as these were called at that time, in order to collect money and distribute it to the poor at Christmas or Easter. The Community Board assisted both the Greek and Egyptian poor with sums paid by the contributions of its registered members and if this was impossible, money was withdrawn from the reserve funds of the Community property. The Board distributed oil and clothes to the poor. In the Registry of the Patriarchal Warden in Cairo one can see the registration of a letter of thanks by Saint Nectarios to Messrs. A. Mayer & Co. for the offer of 12 suits for the poor children. There were cases when Saint Nectarios issued free certificates for sacraments in order to discharge the poor from expenses and in this way he gained their confidence in the Church. This was also a way of guidance.

[E.L.I.A., Archives of Patriarchate of Alexandria, File No. 122].

68The charitable work of the Board of the Creek Community in Cairo has been cited in the Minutes of its meetings, of November 9, 1886, December 20, 1886, December 21, 1887, and April 18, 1888. 'Ελληνική Κοινότης Καΐρου ΑΡΧΕΙΟΝ Βιβλίον Πρακτικών Ετών 1885-μέχρι 1896, pp. 93-94, 95-96, 124, 129.

69"Νά ληφθούσιν έκ τών έν τῇ Τραπεζῇ Credit Lyounais ἀποθεματικῶν κεφαλαίων τῶν κτημάτων λίραι εβδομήκοντα, ὀπωροδανειμθούσιν εἰς τούς πωροχυζήρας πεντήκοντα". Τακτική Συνεδρίασις τῆς 20 Δεκεμβρίου 1886, 'Ελληνική Κοινότης Καΐρου ΑΡΧΕΙΟΝ Βιβλίον Πρακτικών Ετών 1885 μέχρι 1896, σελ. 95-96.

70Πρωτόκολλον τού ἐν Καΐρῳ Πατριαρχείου τῶν ὸρθοδόξων, Νο. 1533 (March 3, 1887) 212.

71Πρωτόκολλον τού ἐν Καΐρῳ Πατριαρχείου τῶν ὸρθοδόξων, Νο. 1608 (March 9, 1888) 225; Νο. 1609 (March 22, 1888) 226.
The most important work performed by the Community of Cairo when Saint Nectarios was the Patriarchal Warden, during the period of our study, was the "building of seventeen small houses for the poor people" in the yard of Saint Mark in the suburb of Hart El Rum in Cairo. The building started on October 28, 1886, by the submission of a drawing and was completed on December 19, 1888, by the inauguration of the Poor-house. The importance of this project is that it was completed within a period which was characterized as particularly difficult for the Community of Cairo. The whole procedure was completed within eight meetings of the Community Board. When one reads the Minutes of these meetings, one cannot but admire the perseverance of Patriarch Sophronios and Saint Nectarios, as well as of the members of the Board, for the realization of this housing plan, during a difficult period, from the financial point of view, of the Community, as during these meetings the empty Community treasury is mentioned, and for the various methods used in order to achieve this humanitarian project.

The sacraments were means of pastoral action for Saint Nectarios, allowing him a spiritual communication with young people. It is true that in comparison with his colleagues, Saint Nectarios performed the least number sacraments, i.e. nineteen baptisms and nine marriages. Saint Nectarios' interest for young people is apparent in two letters of his. The first, dated March 26, 1887, was sent by him to Artan Iakov Pasha, requesting him to intervene for the admission of Apostolos N. Apostolides, a young man from Leros, to the Technical University of Egypt.
"Voulakio." The second letter, dated May 9, 1887, was sent to the Consul of Tynis, via the Greek Consulate of Cairo for the discharge from prison of a certain young man named Alexander Sarrouf.

The pastoral intervention of Saint Nectarios for the adoption of a young girl of a widow, living in the Patriarchate as a protégé of the Saint, was touching. In the Minutes of adoption No. 526 of the Patriarchal Code we can read about the adoption of the young girl by her new parents who, according to the Saint "as from this day, consider her as their natural child and they undertake her support and her Christian bringing up and her marriage. Therefore, the girl was delivered to them and the religious ceremony of the adoption was performed."

In some cases, Saint Nectarios showed his pastoral care dealing with divorce or the dissolution of the marriage of some couples. In the minutes, the Saint reports the reasons that drove him to take such a decision. In the act of dissolution of an engagement, the Saint, in his desire to save the honor of a girl who was deceived, called her fiancé into the Patriarchate three times. He refused to go saying that he was a mason and had nothing to do with the Orthodox Church, considering his engagement with the girl as dissolved. Consequently, the Saint ratified the act of dissolution of the engagement, giving to the girl the opportunity to start a new life.

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75 Πρωτόκολλον τοῦ ἐν Καΐρῳ Πατριαρχείῳ τῶν Ὀρθόδοξων, No. 1518 (March 26, 1887) 210.
76 Πρωτόκολλον τοῦ ἐν Καΐρῳ Πατριαρχείῳ τῶν Ὀρθόδοξων, No. 1675 (May 9, 1887) 236.
77 Minutes of adoption of March 29, 1888, (No. 526) Κώδικα Ε' ἀπὸ Μάρτ. 1887 μέχρι Απρίλ. 1889, p. 89.
78 Dissolution of engagement of August 31, 1887, (No. 445) Κώδικα Ε' ἀπὸ Μάρτ. 1887 μέχρι Απρίλ. 1890, p. 52.
In case of character incompatibility, Saint Nectarios used the separation of the couple as a pastoral measure, hoping that in the meantime they would see the wisdom to live together. If not, the Saint imposed on them a separation of six months, then a separation for an indefinite period and finally seven years, according to the Church laws in force at that time.\textsuperscript{79} In an interesting case, Saint Nectarios issued an act of separation for incompatibility and risk of infection from the husband who suffered from a contagious disease.\textsuperscript{80} In cases where the spouses could not reach an agreement, Saint Nectarios issued the divorce as the extreme solution.\textsuperscript{81}

Other cases where Saint Nectarios granted divorce were when one of the two spouses had a problem of sexual impotence\textsuperscript{82}, when one of the spouses married without a divorce from his previous marriage\textsuperscript{83}, when two brothers married two sisters in opposition to canon law\textsuperscript{84}, when a spouse abandoned the marital home etc.. In this latter case, when it was harmful for children to live with divorced parents, he asked the State to protect the children and transferred them to orphanages, according to Church law.\textsuperscript{85}

\textsuperscript{79}Minutes of separation of September 21, 1887, (No. 453) Κώδικας Ε’ από Μάρτιο Απριλίου 1887 μέχρι Απριλίου 1890, p. 55. See also, Minutes of separation of May 27, 1887, (No. 403) Κώδικας Ε’ από Μάρτιο Απριλίου 1887 μέχρι Απριλίου 1890, p. 25.

\textsuperscript{80}Minutes of separation of October 18, 1888, (584) Κώδικας Ε’ από Μάρτιο Απριλίου 1887 μέχρι Απριλίου 1890, p. 119.

\textsuperscript{81}Declaration of divorce of February 4, 1888, (No. 499) Κώδικας Ε’ από Μάρτιο Απριλίου 1887 μέχρι Απριλίου 1890, p. 77. See also, Act of divorce of November 16, 1888, (No. 599) Κώδικας Ε’ από Μάρτιο Απριλίου 1887 μέχρι Απριλίου 1890, p. 125.

\textsuperscript{82}Decision of Ecclesiastical Court of March 10, 1887, (No. 366) Κώδικας Ε’ από Μάρτιο Απριλίου 1887 μέχρι Απριλίου 1890, pp. 1-2.

\textsuperscript{83}Decision of Ecclesiastical Court of March 23, 1887, (No. 373) Κώδικας Ε’ από Μάρτιο Απριλίου 1887 μέχρι Απριλίου 1890, pp. 7.

\textsuperscript{84}Decision of Ecclesiastical Court of May 30, 1888, (No. 545) Κώδικας Ε’ από Μάρτιο Απριλίου 1887 μέχρι Απριλίου 1890, p. 98.

\textsuperscript{85}Certificate of divorce of November 9, 1888, (No. 594) Κώδικας Ε’ από Μάρτιο Απριλίου 1887 μέχρι Απριλίου 1890, p. 124.
The Saint had rejected only one case of divorce when he discovered that the plaintiffs had given false evidence against a woman who was accused for adultery. Then the Saint ordered investigation on and examined witnesses. As fraud was proved on the part of the husband, the Saint rejected the petition for a divorce and imposed on the husband the most severe punishment of that time, that is to pay the costs of the court.⁸⁶

4. The Writings of this Period

1) Ecclesiastical Sermon on the First Sunday of Lent

The first published study of Saint Nectarios as Archimandrite is his homily before the Patriarch of Alexandria, in the Patriarchal Church of Saint Nicholas, based on the text of the parable of the Good Samaritan. This homily, titled *Ecclesiastical Sermon in Saint Nicholas Church in Cairo, on the First Sunday of Lent*, was printed in Alexandria, in 1886, in "Omonia" Editions. Saint Nectarios starts his sermon with the question of the lawyer to Jesus, concerning eternal life. Saint Nectarios defines eternal life as the endless perpetuation of the self in communion with God. This inner truth can be perceived by man through the intuitions of the heart and is confirmed by wisdom and inner yearning.⁸⁷ According to Saint Nectarios, eternal life depends on the quality of life in this world. It is experienced by the spiritual worship and true devotion to God and love for people expressed in mutual help, mutual benefit,

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⁸⁶Decision of Ecclesiastical Court of February 12, 1888, (No. 510) *Κώδικι Ε' ἀπὸ Μάρτ. 1887 μέχρι Ἀπριλ. 1890*, pp. 82-83; Decision of Ecclesiastical Court of February 17, 1888, (No. 514) *Κώδικι Ε' ἀπὸ Μάρτ. 1887 μέχρι Ἀπρ. 1890*, p. 84.

⁸⁷G. Archim. N. Kephalas, Λόγος Ἐκκλησιαστικός ἐκφώνητεις ἐν τῷ ναῷ τοῦ Ἁγίου Νικολάου ἐν Καΐρῳ τῇ Κυριακῇ τοῦ Τεσσαρακονθημέρου (Alexandria, 1886) 5.
progress and the promotion of both the physical and spiritual nature of man.

2) Ecclesiastical Sermon on Confession

The first work that Saint Nectarios published in Athens in 1885 was entitled Ten Ecclesiastical Sermons on the Great Lent. The Fourth Ecclesiastical Sermon on Confession, was devoted to the Fourth Sunday of Lent, and addressed in a church of Athens on March 23, 1885. This sermon was enlarged and republished by Saint Nectarios under the same title in 1887, in Cairo. The sermon "Concerning Confession" touches upon all the essential points of the subject. The author exalts the exceptional necessity of the Sacrament of Confession. He makes extensive use of Holy Scripture. In addition, he uses insights pertinent to the value of confession contained in the writings of ancient Greek writers, in particular Hesiod, Plato, and Plutarch.

3) Two Ecclesiastical Sermons on Faith and Miracles

The first work by Nectarios in Cairo appeared in 1887, and had the title Two Ecclesiastical Sermons. He preached the first sermon in the Patriarchal Cathedral Church of Saint Nicholas in Cairo. It was entitled "On the Sunday of Orthodoxy, that is on Faith." He preached the second sermon in the Patriarchal Cathedral Church.
Church of Saint Sabbas in Alexandria. It had the title "On the Revelation of God in the World, that is on Miracles."

Taking Hebrews\textsuperscript{91} as his point of departure for his first sermon, Saint Nectarios undertook to show that: 
(a) We ought to order our actions with reference to our Faith. 
(b) We ought to prefer the afflictions that go with the promise of salvation than the life of luxury.  
(c) The believer ought to regard the reproach of Christ more precious than earthly treasures.  
(d) We ought to believe in recompense.\textsuperscript{92} To establish these points, he made special reference to the Church Fathers.

In the second sermon, the Saint defended the reality of miracles as one of the ways in which God reveals Himself to man through nature. The denial of miracles, he said, implied the negation of divine revelation, which is the foremost doctrine of Christianity. Basic to his defense is his distinction between two worlds: the natural and the spiritual world, each of which has its own laws and operations. Our Saint incidentally touched upon other ways in which God reveals Himself to man.\textsuperscript{93}

4) On the Holy Synods and the First Two Ecumenical Synods

The disdain for Byzantium and the Church on the part of many Europeans at the end of the nineteenth century, and also the predominant confusion of the ideas concerning the necessity of the Ecumenical Synods, constituted the incentives which Nectarios pushed to deal with that subject. He embarked on the very difficult and painful work of refuting the prevalent ideas concerning the

\textsuperscript{91}Hebrews 11: 24-27.  
\textsuperscript{92}Archim. N. Kephalas, Δύο Λόγοι Εκκλησιαστικοί (Cairo, 1887) 4.  
\textsuperscript{93}Archim. N. Kephalas, Δύο Λόγοι Εκκλησιαστικοί (Cairo, 1887) 6.
Ecumenical Synods and also of the restoration of unjustly disdained Byzantium in the conscience of the learned people.

It is known that the historian Constantine Paparegopoulos first developed a positive appreciation of Byzantium by publishing his classical work *The History of the Greek Nation*, in which Byzantine History is seen as the continuation of the ancient Greek one. He presented Byzantium with all its glory but hiding its dark aspects. The great historian could not understand Byzantine theology as he could understand political history. At those points, in which the Church of Byzantium had come to a conflict with the emperors, Paparegopoulos mostly sided with the emperors. He placed the interest of the nation above all, thinking of the differences in doctrine as unworthy subjects for discussion, which only existed in order to break up the unity of the country.

The Greek scholars of Saint Nectarios' period had, in part, adopted the ideas of Paparegopoulos. For this reason the Saint also felt the compulsion, because he was a clergyman, to refute this erroneous ideology circulating in Alexandria about 1888. His apologetic work, *On the Sacred Synods and on the Importance of the First Two Ecumenical Synods* sets out to do so. That was his first fruitful work in the research which he did on this subject. This writing was dedicated to his patron and benefactor Patriarch Sophronios, as a token of his gratitude.

His writing dealt with the necessities and needs of the conciliar institution of the ancient Church and the evolution of the phenomenon of synods. It culminated with a concentration in the

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94 Archim. N. Kephala. Περί τῶν Ἱερών Συνάδων καὶ ἰδίως περὶ τῆς σπουδαιότητος τῶν δύο πρώτων Οἰκουμενικῶν Συνάδων (Alexandria, 1886).

95 "Τῇ Αὐτοῦ Θειοτάτη Παναγιώτη καὶ Μακαριώτη τῷ Πάπα καὶ Πατριάρχῃ Αλεξανδρείας τῷ τρισεβάστῳ Προστάτῃ καὶ Εὐεργέτη Κυρίω Κυρίω ΣΩΦΡΟΝΙΩ εὐγνωμονίους ἐνεκεν".
First and Second Ecumenical Synods. Nectarios distributed many copies of the above work, sending some of them to the leaders of the Orthodox Church. This matter is attested by a congratulatory letter, which Saint Nectarios received from Patriarch Gerasimos of Antioch, a few days after his ordination as Metropolitan of Pentapolis.  

Nectarios' intention was to complete his work in one lengthy composition about the remaining five Ecumenical Synods. His removal from Egypt and unexpected arrival in Athens cut-short the realization of his desire, until the year 1892, when as the Sacred Preacher of the county of Euboia, he published his definitive edition of the above work with the title, *The Ecumenical Synods of Christ's Church*.  

5) On the Revelation of God in the World

The next writing published by Metropolitan Nectarios in 1888 in Alexandria is *On the Revelation of God in the World*. This study which was dedicated by the author to his friend Demosthenes Choremes, the son of his patron John Choremes, is divided into three parts. In the first part, he set out to prove that miracles can be understood logically, they are not threatened by the appearance of other supernatural laws and are a consequence of the Creator's love for His creation. The second part forms a more extensive development of the same subject. The writer progressed dialectically and treated the theme of God's revelation. In the third

97 Α'It Oικουμενικά Σύνοδοι τής του Χριστού Εκκλησίας (Athens, 1892).
99 "Τῷ Φιλογενεστάτῳ καὶ Φιλομουσικάτῳ Κυρίῳ ΔΗΜΟΣΘΕΝΗ ΧΩΡΕΜΗ βαθυτάτης εὐγνωμοσύνης ἐλάχιστον τεκμήριον".
part, the revelation of God to the world is demonstrated from history. Nectarios brought forward all the prophecies which were found in the Prophets and associated with the coming of the expected Messiah, and showed the results in the person of Jesus Christ.

The expanded edition of the above treatise had already been completed when Saint Nectarios was still living in Cairo, on October 13, 1890, but his ejection from the Patriarchate of Alexandria delayed the publication. Finally, he published it in 1892 in Kyme of Euboia, adding two more chapters. The fourth part presents the prophecies relevant to the infidelity of the Jews, their land, and the calling of the nations. In the fifth chapter, the author presents the prophecies which are associated with the punishment of the nations which afflicted the "sons of Israel." The present study, distributed as a gift by Metropolitan Nectarios, found reasonable acceptance among the people.

6) Sermon on Our Duties to the Holy Sanctuary

*Sermon on Our Duties to the Holy Sanctuary*, addressed by Saint Nectarios at the Ambetios School in Cairo, was published in 1888, by the Greek Printing-House G. G. Mazarakis & Co. This speech is the explication of the passage of the Letter to the Hebrews by the Apostle Paul (9:1), referring to Jesus as a Great High priest. Saint Nectarios contrasts the Sanctuary of Moses, in which sacrifices to God were of best for the High priest's personal sins and those of the people, to the sinless Jesus, who was the victim and the sacrificer offering himself in the heavenly Holy of Holies to the redemption of

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100 Metr. N. Kephalas, *Περί τῆς ἐν τῷ Κόσμῳ ἀποκαλύφεως τοῦ Θεοῦ*. 2nd Edition (Kyme, Euboia, 1892).
humanity. Then the speaker sets out our duties to the Holy Sanctuary that are epitomized in the offer of living spiritual sacrifice to God and the realization that we deservingly receive communion of the Holy Sacrament, thus proving our love for God. The Saint ends by saying that the criterion for this love is our love toward our fellow human beings.101

7) Other Homilies and Sermons

In addition to his other activities, Nectarios preached in Cairo, as in other cities, Alexandria, Zagazik, Port-Said, etc. Nectarios later published some of his sermons with suitable elaboration. Others were published in local magazines. Regarding the sermons which Nectarios preached, Patriarch Sophronios in a letter on November 11, 1886 to the Metropolitan Matthaios, remarks as follows:

Archimandrite Mr. Nectarios will preach here (i.e., in Alexandria) next Sunday and he wishes to have it published in the newspaper "Omonia."102

Again, Sophronios in a letter written on February 24th addressed to the same person, wrote:

Archimandrite Nectarios was given permission to preach on the fourth Sunday in Zagazik, and the fifth in Port-Said, "On Love."103

101 G. Archim. N. Kephalas, Λόγος περί τῶν καθηκόντων ἡμῶν πρὸς τὸ "Αγιόν Θυσιαστήριον (Cairo, 1888) 9.
102 Ο Αρχιμανδρίτης Κύρι Νεκτάριος θα έκφωνήσε τήν προσεχή Κυριακή ἐνταύθα (s.s. στήν 'Αλεξάνδρεια) καὶ ἀς τό δημοσιεύσω εἰς τό φύλλο τῆς 'Ομονοιας".
103 Ο Αρχιμανδρίτης Νεκτάριος ἐνεκρίθη να έκφωνήσε τήν μέν τετάρτην Κυριακήν εἰς Ζαγαζίκιον, τὴν δέ πέμπτην εἰς Πόρος-Σάλθ περί ἀγάπης".
8) Correspondence

In studying over 10 years in the libraries all the records available, especially in the Patriarchate of Alexandria and the sacred Monastery of Sinai - in Athens and abroad -, was the discovery of twenty-four hand-written unpublished letters of Saint Nectarios. Therefore, as far as we know, Saint Nectarios addressed: a) To the Patriarch Sophronios of Alexandria, b) To the Metropolitan Matthaios of Thevais, c) To Archbishop Porphyrios I of Sinai, and to other persons, which are included in the bibliography.

In these letters, Nectarios reported about many subjects concerning the functioning and the administration of the Patriarchal Office which was administered from Cairo concerning the internal life and the financial difficulties which he faced during that time. By thoroughly studying these letters, we are able to see the feelings of gratitude which took hold of the soul of that Saint to his benefactors, such as the Patriarch Sophronios, John Choremes and others. We also observe the love and respect of Father Nectarios towards his superiors and subordinates, elements which prove his profound spirituality and erudition.

5. The Administrative Work of Archimandrite Nectarios

Among Saint Nectarios' numerous activities and responsibilities were included in his efforts to collect money from donations and contributions, for the iconography of the church of Saint Nicholas104 in Cairo which began in 1887. Nectarios

104St. Nicholas Church at Hamzaoui in Cairo was erected in 1839 under the supervision of Patriarch Hierotheos of Alexandria, with the donations of the Christians from Russia and Egypt. Therefore, the whole Patriarchate moved to this quarter-district. At the
commissioned the iconographer E. Armenopoulos in 1888 for the following icons: the four Evangelists at the four points of the dome of the church, the Annunciation, the Prophets in the arch above the Holy Altar, the Enthroned Christ, the Holy Trinity, Christ blessing the loaves, and above the doors of the North and South entrance the Beatitudes, and the Palm-carriers. That iconography had been achieved through an agreement between Nectarios and Armenopoulos. This event is recorded in a contract which was signed by the above persons that same year in Cairo. Nectarios' concern for the iconography of the above church is witnessed in his 115th Catechetical Letter of October 21, 1907 to the Sisterhood of the Holy Trinity Convent in Aegina. In that letter, the Saint mentions a dream that he had concerning Saint Nicholas of Lycia.

On November 9, 1886, a letter which was sent from Patriarch Sophronios to the Metropolitan Matthaios of Thevais dealt with the renewal of the Patriarchate in Cairo, the care of which had been taken over by Nectarios:

> When we auspiciously reached our Patriarchate here by the mercy of God”, Sophronios mentioned in his letter, "we found those living in the Patriarchate were well. We found the buildings restored magnificent .... All this was done through the tireless care and supervision of Archimandrite Nectarios who had

same time, all the Patriarchal institutions which in the past were in the Monastery of Saint George in Old Cairo, that is, hospital, nursing home, and asylum for the poor, were replaced with new buildings next to Saint Nicholas Church. [E. Souloyannis, "Ελληνική παρουσία στο Κάιρο τόν 18ο και τόν 19ο αιώνα," Πάνταινος (Alexandria) 83 (1991) 40].

Also, the signatures of the Christians who made donations towards the ikonography are recorded in another book. [Metr. T. Matthaiakis, 'Αγιος Νεκτάριος Κεφαλάς ΜητροπολίτηςΠενταπόλεως (1846–1920), (Athens, 1985) 43].

Metr. T. Matthaiakis, 'Αγιος Νεκτάριος Πενταπόλεως Κατηχητικά Επιστολαί πρὸς τὰς Μοναχὰς Ἱερὰς Μονῆς Αγίας Τριάδος Λιγνίνης (Athens, 1984) 222.
Evangelos Sinaios as his collaborator ... tomorrow the repair of the opposite building will begin.\(^\text{107}\)

In the letter dating August 16, 1887 which Patriarch Sophronios addressed from Leros to Metropolitan Matthaios of Thevais, the following was reported:

Archimandrite N. Kephalas writes to us about how well he is and all who are in the Patriarchate. However, he briefly writes that in the crypt of Saint George they found a great number of old icons. They are understood to be ecclesiastical icons of great value according to the opinion of the archaeologist Keramefs (unknown to us) which he transferred to the Patriarchate. He then cleaned up a place in a room, only these things, he gives no further explanations to whom he was answering and writing by the enclosed letter about what is needed.\(^\text{108}\)

Gerasimos M. Mazarakis in an article, refers to that event by the following:

These icons had ceased to be useful in worship long ago, we mean that the older icons had been accumulated in a crypt carved in a wall of the tower, like the cistern which had a small hole in the chapel of the Holy Forty Martyrs. The largest of them, as the icons of Gorgoeipikoos, Saint Catherine, the whole icons of the iconostasion of the temple and others, from the facade of the temple .... In this way they had these things until the August of 1887, when we went over

\(^{107}\)"Φθάσαντες αἰσίως, θείω ἐλέῳ, εἰς τὰ ἐνταύθα Πατριαρχεία μας, εὑρομεν τοὺς ἐν τοῖς Πατριαρχεῖοις καλῶς ἔχοντας· εὑρομεν δὲ καὶ μιὰ ὀχέλιαν νεοστὶ κατασκευασθείσα μεγαλοπρεπῆ .... Ἐγένετο δὲ τῇ ἀοίκῳ ἐπιμελείᾳ καὶ ἐπιστασίᾳ τοῦ Ἀρχιμανδρίτου Νεκταρίου ἔχοντος συνεργάτην καὶ τὸν Ἔναγγελον Σιναίον ... ἀπὸ αὐρίον θ' ἀρχίσομεν τὴν ἐπιδιόρθωσιν τῆς ἀπέναντι ὀχέλας...."

\(^{108}\)"Ὁ Ἀρχιμανδρίτης Ν. Κεφάλας μὲς γράφη ὅτι καλὰ αὐτὸς τε καὶ πάντες οἱ ἐν τοῖς Πατριαρχείοις. Λέγει δὲ μὲ ὅλιγας λέξεις ὅτι ἐν τινὶ ὑπογείῳ τοῦ Ἀγίου Γεωργίου εὑρον πλήθυν εἰκόνων παλαιῶν. Ἐννοηται ἐκκλησιαστικῶν αξίων μεγάλης κατὰ τὴν γνώμην τοῦ ἀρχαιολόγου Κεραμέως (ἀγνώσιον εἰς Ἦμας) τὰς ὁποίας μετέφερεν εἰς τὰ Πατριαρχεία, τὰς ἐκαθάρσεις καὶ τὰς ἐσπεριθέτεσσας εἰς ἐν δωμάτιον, ταῦτα μόνον καὶ χωρίς νὰ ἔζηνται περιασάτερον, πρὸς ὄν ἀπαντώντες τὰ γράφομεν διὰ τοῦ ἐσωκλείστου τὰ δέοντα." E.L.I.A., Archives of Patriarchate of Alexandria, File No. 122.
with the erudite Archimandrite Mr. Nectarios Kephalas and the distinguished scholar Mr. Papadopoulos Keramefs desiring to see the icon of Gorgoepikoos, in Old Cairo, where he was resolved to transport all the old icons to the Patriarchate that were to be cleaned and hung in a room. Those icons that were not used and had become worthless for worship because of the faded paint, left no trace because of the many years of the accumulation of dust, dirt, and flies. We did this ourselves, Archimandrite Nectarios and the Deacon Theophanis, later Metropolitan of Tripolis. We very carefully removed the dust and dirt from the icons. Continuing that work, we discovered that the icons that had been rejected in the crypt and some others which had been used for making incense or were used for the Holy Myrrh in Passion Week, were of real archaeological importance. After cleaning them, they were placed in one of the Patriarchal rooms, by the order of the Patriarch, as a precaution from dampness. We prepared that room as a chapel of Gorgoepikoos, and we put them in there ....

A chapter of the administrative work of Saint Nectarios was his collaboration with his clergy colleagues. The Saint was responsible both for the appointment of the Greek-speaking and Arabic-speaking priests and their activities exercised in the whole periphery of the Patriarchal Warden of Cairo, where he was the chief. From the minutes of the meetings of the Warden and from his correspondence, we learn how he behaved towards his subordinates. Undoubtedly, he always showed them his love. In almost all his letters, one can see his interest and his concern for them and for their families. The Saint tried to conceal from the Patriarch their weaknesses and their shortcomings, as in the case of Deacon Ignatius, when the people of Leros signed a report against him, for an unknown reason, in order to send it to the Patriarch. The Saint

109. G. Mazarakis, Σημειώσεις περί τών ἐν τῇ κατά τὸ Παλαιὸν Κάιρων Ἰερά Μονή τοῦ Ἁγίου Γεωργίου εὐρήκειας ἄρχατανετικών (Cairo, 1888) 14-15.
then wrote to the Patriarchal Warden of Alexandria, the Metropolitan Matthaios, asking him not to present this report to the Patriarch. But, in some cases, he himself asked the interference of Patriarch Sophronios to settle a problem, as it happened for the Arabic-speaking Priest David, who asked a high remuneration for his services to the Patriarchate office in Cairo. Then the Saint wrote again to Metropolitan Matthaios, asking him to send another Arabic-speaking priest and a Greek one, and his request was accepted by Sophronios.

The administrative work of Saint Nectarios comprises also his care for the official visits of the Patriarch to Cairo, for the registration of new members of the Greek Community in Cairo, the organization of ceremonies in honor of various personalities, the representation of the Patriarch to reception for politicians, statesmen, and other official people. He staffed with cadres the schools of the Greek Community of Cairo and cared for their good operation, he assumed the capacity of the President of the Church Court etc..

110 E.L.I.A., Archives of Patriarchate of Alexandria, File No. 149.
111 "Εκτακτη συνεδρίασις εν τῷ Συνοδικῷ τῆς Πέμπτης 4 Σεπτεμβρίου 1886 (No. 80), 'Ελληνική Κοινότης Καΐρου ΑΡΧΕΙΟΝ Βιβλίων Πρακτικών Ετών 1885 μέχρι 1896, p. 78. See also, E.L.I.A., Archives of Patriarchate of Alexandria, File No. 149.
112 Πρωτόκολλον τού ἐν Καΐρῳ Πατριαρχείον τῶν Ὀρθοδόξων, No. 1526 (March 5, 1887) 211.
113 Τακτική συνεδρίασις Σάββατον – Σεπτεμβρίου 1886 (No. 85), 'Ελληνική Κοινότης Καΐρου ΑΡΧΕΙΟΝ Βιβλίων Πρακτικών Ετών 1885 μέχρι 1896, p. 83.
114 Επιστολή πρὸς τὸν Πρόξενον τῆς 'Ελλάδος δι' ἣς εἰδιποιοῦμεν ὅτι ἡ δοξολογία τοῦ Ἁγίου Γεωργίου θα ψαλλῃ τὴν δευτέραν τὴν 10 ὥραν. 'Πρωτόκολλον τού ἐν Καΐρῳ Πατριαρχείον τῶν Ὀρθοδόξων, No. 1615 (April 15, 1888) 227.
115 See the letter that Saint Nectarios sent from Cairo to the Metropolitan Matthew of Thivais, dated October 2, 1886. [E.L.I.A., Archives of Patriarchate of Alexandria, File No. 149].
116 See the letter that Saint Nectarios sent from Cairo to the Metropolitan Matthew of Thivais, dated August 21, 1886. [E.L.I.A., Archives of Patriarchate of Alexandria, File No. 149]. See also, 'Πρωτόκολλον τού ἐν Καΐρῳ Πατριαρχείον τῶν Ὀρθοδόξων, No. 1478 (October 3/15, 1886) 203; No. 1557 (June 18, 1887) 211.
117 Archives of the Patriarchal Library of Cairo.
Saint Nectarios was particularly interested in the financial management of the Community of Cairo and in the collection of money to cover the deficit of its treasury. His efforts consisted in: a) the receipt of the annual contributions paid by the members of the Community, b) the pursuit of financial assistance by the Patriarchal-Warden of Alexandria, C) the decrease of the taxes or the discharge from taxes (to be paid by the Community), on the basis of its assets, d) the collection of money by organizations of philanthropic theater performances and dances, e) the research of free granting of land from the state in order to erect buildings of the Community, as churches and schools, f) the safeguarding of the Community property from shrewd embezzlers and trespassers etc..

Concerning the six solutions proposed and acted by Saint Nectarios in order to cover the Community deficit, we can say more for each one of them. This deficit is mentioned many times in the meetings of the Board of the Cairo Community. More particularly, in the Minutes of the extraordinary meeting of November 6, 1886, the following sentence is noted: "The Treasury is empty and money is needed." In an undated meeting between March 31 and May 21, 1887, it was said that "it is urgently needed that the annual contributions be immediately received in order to cover the deficit of the Treasury." In the extraordinary meeting of December 21, 1887, the Treasurer announced that the "Treasury of the Community owes .... there is no money in the Treasury." In the extraordinary meeting of April 18, 1888, the President of the meeting Saint

118 Εκτακτη Συνεδριασις της Τριτης 9 Νοεμβριου 1886 (No. 96). Ελληνικη Κοινοτης Καιρου ARXEOIN Βιβλιον Πρακτικων Ετων 1885 μεχρι 1896, pp. 93-94.
Nectarios announced the "terrible condition of the Treasury." Finally, in the extraordinary meeting of July 18, 1888, Saint Nectarios proposed the substitution of the Treasurer Gerasimos Mazarakis whom the Board considered as guilty for the deficit, because of his "negligence." Saint Nectarios finally assumed the whole responsibility for the deficit, when on March 11, 1890, a few months before his leaving the Church of Alexandria, Patriarch Sophronios noted, in his own handwriting, in the Books of Extraordinary Events of the Alexandria Patriarchate "To the deficit of the Office of Cairo administration by Nectarios, piasters 14,093." I do not know the exact reasons of this deficit but, I believe it is due to the works of construction and renovation of the buildings of the Community and the Patriarchate, as well as the accumulation of previous deficits. I will speak of this last deficit in the next chapter.

The first proposed solution of the receipt of the annual contributions from the members of the Community consisted in the collection of money for the distribution of relief to the poor and the erection of the Poor-house and the Greek Hospital of Cairo. According to the Community's Regulations only those who paid their contribution were allowed to take part in the general assemblies of the Community Board.
As a second solution, the Saint considered the bequest of money from the Alexandria Patriarchate. In his letters of August 1 and October 5, 1887, which he sent to the Metropolitan Matthaios of Thevais, the Saint complained of a great financial need, because of which he was unable to obtain even the "expenses for food." For this reason he requested the Bishop to transfer to him a bill of exchange for the payment of the debts of the Cairo Patriarchal Warden.\textsuperscript{125} By his letters to the Egyptian Government, Saint Nectarios asked the decrease of the discharge from the taxes due by the Community for its real assets.\textsuperscript{126}

One of the most favorable solutions for the financial assistance to the Community was the organization of a "beneficial performance," a "Theatre Performance" or a "Dance." In the extraordinary meeting of November 9, 1886, the Board of the Community decided to "conduct the annual performance in favor of the Community or a dance, if more profitable."\textsuperscript{127} In the Registry of Correspondence of the Patriarchate, we see that Saint Nectarios addressed his application of December 29, 1886, to the Minister of Public Works in Egypt, Abd-al-Rahman-Rusdey Pasha, by which he requested that he be granted the Great Theater of Cairo for the Community performance on 17/29 January 1887.\textsuperscript{128}

\textsuperscript{125}\textit{E.L.I.A.}, Archives of Patriarchate of Alexandria, File No. 150.

\textsuperscript{126}\textit{Τακτική Συνεδρίασις Σάββατον 16/28 Οκτωβρίου 1886 (No. 86),} \textit{Ελληνική Κοινότης} \textit{Καίρου ΑΡΧΕΙΟΝ Βιβλίων Πρακτικών} \textit{Ετών 1885 μέχρι 1896,} p. 86. \textit{See also, Τακτική Συνεδρίασις Σάββατον 4 Οκτωβρίου 1886 (No. 87),} \textit{Ελληνική Κοινότης} \textit{Καίρου ΑΡΧΕΙΟΝ Βιβλίων Πρακτικών} \textit{Ετών 1885 μέχρι 1896,} pp. 84-85. \textit{See also,} \textit{Εκτακτή συνεδρίασις Τρίτη 4/16 Μαρτίου 1887 (No. 103),} \textit{Ελληνική Κοινότης} \textit{Καίρου ΑΡΧΕΙΟΝ Βιβλίων Πρακτικών} \textit{Ετών 1885 μέχρι 1896,} p. 101.

\textsuperscript{127}(No. 96), \textit{Ελληνική Κοινότης} \textit{Καίρου ΑΡΧΕΙΟΝ Βιβλίων Πρακτικών} \textit{Ετών 1885 μέχρι 1896,} pp. 93-94.

\textsuperscript{128}Πρωτόκολλον τού ἐν Καίρῳ Πατριαρχείον τῶν Ὀρθοδόξων, No. 1499 (December 29, 1886) 207.
Another way used by the Saint in collaboration with the members of the Community for the erection of public profit works of the Patriarchate and the Community in Cairo was the request for land to the Egyptian Authorities to be used for these projects. In the Correspondence Protocol of the Alexandria Patriarchate, there is evidence of two letters of the Saint, dated March 2, 1887, to the Ambassador of Russia in Constantinople and to Halim Pasha, by which land is requested for the erection of a greeting house and school in the suburb Evekia of Cairo of the Greek Community under organization.129

The Saint, in his wish to prevent and avoid making recourse to the civil courts for the trial of cases for trespassing the Community of Patriarchal property in Cairo, to reduce expense used various methods of threats against the trespassers and embezzlers of this property. More particularly, the first step was to send them a letter with specific recommendations. In case they did not comply, he called them to his office to discuss the problem, and if they did not change their attitude, he sent them a summons or an official notification and asked the interference of the Patriarch for the solution of the problem,130 or he assigned the case to the Greek lawyer of the Patriarchate, G. Athanassakis.131 From the extraordinary meeting of the Community Board, that took place on 9/21 December 1887, with Patriarch Sophronios as president, G. Athanassakis informed the members of the meeting that the

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129 Πρωτόκολλον τού ἐν Καΐρῳ Πατριαρχείου τῶν Ὄρθοδόξων, Νο. 1518 (March 2, 1887) 211. Πρωτόκολλον τού ἐν Καΐρῳ Πατριαρχείου τῶν Ὄρθοδόξων, Νο. 1523 (March 2, 1887) 211.
130 Σαιντ Νεκταρίου οὖσας τῆς 9/21 Ιανουαρίου 1888 (No. 127), 'Ελληνικῆς Κοινότητος Καϊροῦ ΑΡΧΕΙΟΝ Βιβλίον Πρακτικῶν Ετῶν 1885 μέχρι 1896, p. 125.
problem which had arisen from the claiming of property of the Patriarchate of Alexandria and Constantinople, may be given a solution by the representative of the Egyptian Government, Butros Pasha, to whom the Saint was sent together with a member of the Community Board.\textsuperscript{132}

Easier cases were assigned to Saint Nectarios by the Patriarch and the Community Board, as the renovation of the Community building after its destruction by a fire in February 1887, that also caused damage to the nearby Patriarchal apartments.\textsuperscript{133} The repairs were performed, and the cost that reached 1665 Egyptian piastres was covered by the construction of a storehouse to be leased.\textsuperscript{134} The Saint was also charged with the arrangement of a proper space to serve as the office of the Community within the Patriarchate.\textsuperscript{135}

6. Nectarios' Election and Ordination to the Episcopate

Patriarch Sophronios watched Nectarios' spiritual work with special interest, thinking how he could reward him for his labors. Therefore, on January 15, 1889, three years after his ordination to the presbyterate, Patriarch Sophronios ordained the "Blessed and learned among the sacred monks and Archimandrites, Mr. Nectarios Kephalas as Metropolitan to ancient See of the Metropolitan of

\textsuperscript{132}Ελληνική Κοινότης Καϊρού ΑΡΧΕΙΟΝ Βιβλίον Πρακτικών Ετών 1885 μέχρι 1896, No. 125, p. 122.
\textsuperscript{133}Εκτακτη συνεδρίας τής Τρίτης 3/15 Φεβρουαρίου 1887 (No. 101), Ελληνική Κοινότης Καϊρού ΑΡΧΕΙΟΝ Βιβλίον Πρακτικών Ετών 1885 μέχρι 1896, pp. 98-99.
\textsuperscript{134}Εκτακτη συνεδρίας τής Τρίτης 4/16 Μαρτίου 1887 (No. 103), Ελληνική Κοινότης Καϊρού ΑΡΧΕΙΟΝ Βιβλίον Πρακτικών Ετών 1885 μέχρι 1896, p. 101.
\textsuperscript{135}Τακτική Συνεδρίας της 21 Νοεμβρίου 1887 (No. 123), Ελληνική Κοινότης Καϊρού ΑΡΧΕΙΟΝ Βιβλίον Πρακτικών Ετών 1885 μέχρι 1896, p. 121.
Pentapolis, according to the succession of the late Neilos Kallipolitis, Metropolitan of Pentapolis. 136

As the Patriarchate of Alexandria had no Prelates at that time, because of the death of Alexandria's Patriarchal Warden, the Metropolitan Matthaios Vallinakes of Thevais, and the dismissal from the Throne of Patriarchal Warden of Cairo, the Metropolitan Ignatius of Libya, the aforementioned election and ordination of Saint Nectarios and the new Metropolitan Germanos Vourlalides of Thevais was made by Patriarch Sophronios and two Prelates provisionally residing there at that time, the Archbishop of Sinai Porphyrios 137 and the Archbishop Antonios Hariatis of Corfu. 137

The Cyrenian Pentapolis, found in Libya and established from the Ptolemaians, consisted the towns Cyrene, Verenike, Ptolemais, Arsinoe, and Apollonias. It is known that has flourished in the Hellenistic ages. As far as Ecclesiastical History is concerned the Bishop of Pentapolis and the Bishops of Egypt and Libya were considered commissioners of the Patriarch of Alexandria, so that all the Metropolitan duties were conducted by the Patriarch himself. So, when the Diocese of Pentapolis declined, the Patriarchate of Alexandria knowing how important it had formerly been, elevated its occupants to holders of a titular see, as was done with Saint Nectarios. The Metropolis where Saint Nectarios was elected was

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136 The record of Saint Nectarios' election to the Metropolis of Pentapolis is inscribed to the 66th Codex of the Patriarchate of Alexandria (pp. 394-395).

137 In the letter that Patriarch Sophronios addressed from Cairo to the Priest Seraphim Phokas in Port-Said, dated January 16, 1889, is referring to the ordination of Saint Nectarios to the prelate as following:

"Αἰώνιως καὶ μεγαλοπρεπῶς ἐπιτελέσαντες χήθες τὴν χειροτονίαν τοῦ τέως Ἀρχιμανδρίτου Νεκταρίου εἰς Μητροπολίτην Πενταπόλεως. Προτεθεμένα νά κατέλθωμεν τὴν προσεχή Πέμπτην μὲ τὸ τρένο τῶν δύο Μ.Μ. μετά τοῦ κ. Κερκύρας. Πρὸ Ἦμων θὰ κατέλθῃ καὶ ὁ Ἀρχιεπίσκοπος Σινᾶ δι’ ὑποθέσεις του".

"an ancient See," which means that the Saint was a titular Metropolitan.\(^{138}\)

In the personal records of Saint Nectarios in the Holy Trinity Convent in Aegina, there is the confession of his Orthodox Faith with the inscription "Nectarios by the grace of God candidate of the Holy Metropolis of Pentapolis proposed by me" and at the end the words "Nectarios by the grace of God Metropolitan of the Most Holy Metropolis of Pentapolis, established by me."\(^{139}\) The fact of the consecration of Saint Nectarios as Metropolitan of Pentapolis was published in the ecclesiastical press of Athens and Constantinople, according to the papers "Σωτήρ " and "Εκκλησιαστική "Αλήθεια."\(^{140}\)


\(^{139}\)At the personal Archive of Saint Nectarios in Holy Trinity Convent in Aegina is preserved the Confession of his Orthodox Faith, which has in the beginning the following inscription: "Νεκτάριος ἐλέω θεοῦ υποψήφιος τῆς Ἀγιωτάτης Μητροπόλεως Πεντάπολεως ἵδια χειρὶ προτέταξα," and at the end the words: "Νεκτάριος ἐλέω θεοῦ τῆς Ἀγιωτάτης Μητροπόλεως Πενταπόλεως ἵδια χειρὶ προτέταξα". Μητρ. Τ. Ματσαϊάκη, 'Ο Αγιος Νεκτάριος Κεφαλάς Μητροπόλιτης Πενταπόλεως (1846–1920), (Αθήναι, 1985), σελ. 44.

\(^{140}\)Ειδήσεις, "Σωτήρ (Athens) 10 (May, 1889) 159. See also, "Εκκλησία 'Αλεξανδρείας,"Εκκλησιαστική 'Αλήθεια (Constantinople) 9 (February 8, 1889) 114; 9 (April 5, 1889) 178.

In 1989 the 100th anniversary of the consecration of Saint Nectarios of Pentapolis to Prelate was celebrated with a great magnificence in various places of Greece. The celebration started in Athens, on the Sunday of the Orthodoxy, the 19th March 1989. In the church of Saint George of Rizareios Seminary, in Halandri, the Holy Liturgy of Evangelist Mark was celebrated in its archaic form on the basis of the adaption made in June 1890 by Saint Nectarios with the text of Meletios Peghas. After the liturgy, the former Director of Rizareios Seminary, the Archimandrite Nectarios Kotzias spoke about "The Hundredth Anniversary of the Prelate Service of Saint Nectarios in Church, Education, Theology and Letters." Then, the Protopresbyter Sarantos Sarantou developed the subject: "The rich offer of Saint Nectarios to the Church and to the State." Similar manifestations took place in the Youth Center of Saint Paraskevi in Nea Smyrni, on January 30, 1989. After the introduction by Panayotis Strongylis, with the subject: "Saint Nectarios of Pentapolis - 100 years of archeirarchal Service," the Sunday School groups of the Parish presented in five acts the life of Saint Nectarios. Also, a group of girls from the Primary School of the Parish chanted hymns from the Theotokarion of Saint Nectarios, the "Hymn to the Divine Love" and praises to Saint Nectarios. The text of the sketch were written by P. Strongylis as well as the music arrangement of the hymns. In the Holy Pilgrimage of Saint Nectarios in Kamariza, Attika, festve performances took place on January 25th, 1989. The Most Rev. Metropolitan Agathonikos of Messoghea and Lavreotike spoke with following
The Saint's position was in Cairo from which he continued to minister as the Dean of the Patriarchal Office, Patriarchal Commissioner, and Ecclesiastical Administrator. He also cared for the property interests of the Patriarchate and for its restoration without payment. In addition, he arranged a list and classified the archaeological icons in the Monastery of Saint George in Old Cairo, and he registered everything in the Archives of the Saint Nicholas Patriarchal church in Cairo.

In the Regulations of Saint Nicholas of Cairo and more particularly in articles c, d, and i, we are informed about some further liturgical and administrative duties of Saint Nectarios. When the Saint acted as Patriarchal Warden, he officiated together with the chief of the church who always accompanied him when he was invited to the "Holy Sacraments" at home for marriages and baptisms, as well as funeral services. The Dean of Saint Nicholas assisted the Patriarchal Warden in the management of the office, being present each time in the Church Court and undertaking those cases that the Director of Saint Nicholas assigned to him. When the Saint was absent, he was substituted by the director of Saint Nicholas.

subject: "The Saint of our Century." The greeting of Archimandrite Nectarios Vitales, the founder of the Holy Pilgrimage, followed, and the Association of the Friends of Byzantine Music of Lavrio chanted Byzantine Hymns. On 13 February 1989, in the Cultural Centre of Annunciation church in Chalkis/Euboia, the Association of the People of Chalkis organised a performance and Dr. Leonidas Pavlou spoke with the following subject: "Saint Nectarios, Metropolitan of Pentapolis as preacher of Euboia." Similar performances took place during the same year in the Chapel of Apostle Paul in the School of Theology in Athens, where the Divine Liturgy of Evangelist Mark was celebrated and Professor of the Theological School of Athens, Rev. Fr. George Metallenos, spoke, and also in Saint Nicholas church in Cairo, where the speaker was the Metropolitan Titos of Leontopolis.

From what I found and read during my research in the Archives of the Patriarchate of Alexandria, I did not see written anywhere, that the Saint received any salary. Metr. T. Mattheaiakis, Ο"Λυσας Νεκτάριος Κεφαλάς Μητροπολίτης Πεντάπολεως (1846-1920) (Athens, 1985) 52-53.
Nicholas, as director of the matters of the Office, assisted by the Secretary on duty.\textsuperscript{143}

7. The Pastoral Work of Metropolitan Nectarios

The pastoral work of Saint Nectarios during this period is issued from the Minutes of the Hellenic Community of Cairo, where we see his management of various cases, such as divorces, adoptions of children, benevolent works etc.. More particularly, four court decisions issued by the Saint are interesting from the pastoral point of view. We see the efforts of the Saint for compromise, and that is why in cases which for us the proposed solution might have been divorce, the Saint used various pastoral means to keep the spouses united, as happened at the court decision of November 6, 1899.\textsuperscript{144} Also, in the Minutes No. 646 of the court decision of February 17, 1889, the Saint reported that the wife accused the husband of ill treatment and wasting of her personal property. The Saint rejected the proposed issue of divorce and ordered her to pay the court costs.\textsuperscript{145}

It is interesting to see the Minutes 841 of the court decision of April 20, 1890, according to which the wife filed a petition for a divorce, accusing her husband "for accusations against her honor and repute, and complete abandonment and lack of care for his family."\textsuperscript{146} Saint Nectarios considered as premeditated the refusal of the husband to appear before the Court of the Patriarchate, although summoned. Before the final court decision on the

\textsuperscript{143} Κανονισμός Ἱερατικός τοῦ ἐν Κάιρῳ Πατριαρχικοῦ Ναοῦ τοῦ Ἅγιου Νικολάου (Cairo, 1892) 3, 4-5.
\textsuperscript{144} Κώδικς Ε' ἀπὸ Μάρτ. 1887 μέχρι Απρίλ. 1890, p. 179.
\textsuperscript{145} Κώδικς Ε' ἀπὸ Μάρτ. 1887 μέχρι Απρίλ. 1890, pp. 143-144.
\textsuperscript{146} Κώδικς Ε' ἀπὸ Μάρτ. 1887 μέχρι Απρίλ. 1890, p. 213.
dissolution of the marriage, Nectarios informed the Court for the pastoral measures he took in order to save this marriage. Having seen that these measures did not have the results he expected, because of the bad behavior of the husband, he issued the divorce.\textsuperscript{147}

On September 1899 the Patriarchal Court met with Saint Nectarios as President, in public hearing, in order to judge on the petition for a divorce of a husband against his wife, with the accusation that she had worked in a brothel. The Court having heard the parties was convinced that "the wife had lived a free and wholly corrupted life, and that she had lived for three years in a Beer house"\textsuperscript{148} and ordered measures. The attitude of Saint Nectarios towards the child of this family was touching. The measures taken were intended to the protection of the child to ensure for him the proper conditions for living in a moral environment. The same judgment mentioned the mother's decision to change her way of living. By meetings of this kind, Saint Nectarios aimed to change the minds of the parties, to change their way of living in the interests of their family.

Saint Nectarios' love for the young is proved by the two following actions: He charged with the adoption of a three-year-old child to the adoptive parents, recommending to them, during the establishment of the Minutes of Adoption:

\textit{... to adopt and bring up this child as their own child, ... and the parents cede the rights of adoption on all their estate as if this child had been their natural child, ... and the child will have their name.}\textsuperscript{149}

\textsuperscript{147} 
\textit{Κώδιξ Ε' ἀπὸ Μάρτ. 1887 μέχρι Ἀπρ. 1890, pp. 213-214.}

\textsuperscript{148} 
\textit{Minutes of the Ecclesiastical Court of September 25, 1889, (No. 737) Κώδιξ Ε' ἀπὸ Μάρτ. 1887 μέχρι Ἀπρ. 1890, pp. 172-173.}

\textsuperscript{149} 
\textit{Minutes of adoption, (No. 627) Κώδιξ Ε' ἀπὸ Μάρτ. 1887 μέχρι Ἀπρ. 1890, p. 136.}
The pastoral care of Saint Nectarios for the young is also shown by the letter of July 21, 1892, that the Canon of the Patriarchal Throne of Alexandria Dorotheos addressed to the Archdeacon Constantine Pagones. We are informed from this letter that the Saint placed a young lady under the protection of a rich man.\textsuperscript{150}

The pastoral care of the Saint was also expressed toward his colleagues, the clergymen, whom he visited in their houses and their communities,\textsuperscript{151} and to whom he offered hospitality in Cairo.\textsuperscript{152} In the known correspondence of Saint Nectarios, concerning the five-year period of 1885-1890, one can see that in all his letters, he shows his interest for his fellow Clergymen, whom he called "brothers," regardless of their position and rank.

8. The Writings of this Period

1) A Sermon on the Feast of the Three Hierarchs

A few days after his ordination as Metropolitan Saint Nectarios represented Patriarch Sophronios in speaking at the Achillopouleion School for girls in Cairo, on January 30, 1889, a Sermon on the Feast of the Three Hierarchs.\textsuperscript{153} This sermon, which was dedicated to the noble Mr. Evangelos Achillopoulos, patron of

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\textsuperscript{150} E.L.I.A., Archives of the Patriarchate of Alexandria, File No. 237.

\textsuperscript{151} In the letter of Rev. Seraphim Phokas, dated September 10, 1889, which was sent from Port-Said to the Metropolitan Germanos of Thivais, it is mentioned the hospitality that was offered to Saint Nectarios from Phokas. [E.L.I.A., Archives of the Patriarchate of Alexandria, File No. 152].

\textsuperscript{152} In Saint Nectarios' letter of September 16, 1889, to the Metropolitan Germanos of Thivais, he talks about the hospitality he offered to a priest called Polycarp in Cairo. [E.L.I.A., Archives of the Patriarchate of Alexandria, File No. 149].

\textsuperscript{153} Metr. N. Kephalas, Λόγος ἐκφωνηθεῖς ἐν τῷ Ἀχιλλοπούλειῳ Παρθεναγωγεῖῳ κατὰ τὴν Ἑορτὴν τῶν Τριῶν Ἱεραρχῶν (Alexandria, 1889).
the Achillopouleion School for girls, of the Committee in Cairo,\textsuperscript{154} was published in the same year (1889) in Alexandria by the author.

At the beginning of his sermon, Metropolitan Nectarios explained why the trinity of the saintly Hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom, were considered as the "patrons of enlightened education and protectors of Education." In continuing, he divided his sermon into two parts. The first one under the subtitle, "Man is naturally a religious being," and the second one under the subtitle "Concerning the manner of the formation of man, that is concerning religious training of children. Continuing, the Saint used as an example the model mothers of the Three Hierarchs, and he ends by congratulating the founder of the Achillopouleion School for the rich and beneficial activity of his institution, wishing other rich Greeks to also imitate his example.\textsuperscript{155}

2) The Divine Liturgy of the Evangelist Mark

Among the remaining works of Saint Nectarios which have been saved in his personal archive, in the Monastery of the Holy Trinity in Aegina, is also The Divine Liturgy of the Holy Glorious Apostle and Evangelist Mark, which was rewritten by the Saint himself from the manuscript Codices of the Patriarchate of Alexandria, in Cairo, June 1, 1890,\textsuperscript{156} a little before his expulsion from Egypt. The Liturgy of the Evangelist Mark was written in the fifth century and constitutes a development of the ancient Egyptian

\textsuperscript{154}Metr. N. Kephalas, Λόγος ἐκφωνηθεὶς ἐν τῷ Ἀχιλλοποιεῖν Παρθεναγωγείῳ κατὰ τὴν Ἑορτὴν τῶν Τριῶν Ἐσααρχῶν (Alexandria, 1889) 1.

\textsuperscript{155}Metr. N. Kephalas, Λόγος ἐκφωνηθεὶς ἐν τῷ Ἀχιλλοποιεῖν Παρθεναγωγείῳ κατὰ τὴν Ἑορτὴν τῶν Τριῶν Ἐσααρχῶν (Alexandria, 1889) 4-17.

\textsuperscript{156}Metr. N. Kephalas, "Ἡ θεία λειτουργία τοῦ Ἀγίου ἐνδόξου Ἀποστόλου καὶ Εὐαγγελιστοῦ Μάρκου." Θεολογία (Athens) 26 (1955) 14-36.
Liturgy. In the text of the Liturgy, Metropolitan Nectarios made various footnotes and corrections, and also commented on the text of the manuscript of Meletios Pegas, Patriarch of Alexandria from 1583 to 1601 from which the Saint had also made extracts. Inserted in the beginning of the Liturgy was a preface by Metropolitan Nectarios which outlined the place of discovery and the shape of the book in which the Liturgy is written. Also there was a note from Amphilochios of Pilousion.157

3) An Outline on Tolerance

A little before his expulsion from the Patriarchate of Alexandria, Metropolitan Nectarios republished the writing of Evgenios Voulgaris, in Alexandria in 1890 An Outline on Tolerance. In the republication of 1890, the Saint added his own notes, and he also explain the reasons for which he proceeded with an exact reprint of the first edition: "Firstly because the work being of so much value became very scarce, secondly because ... we consider it very beneficial reading, for its interior value is indisputable, and the so reasonably assembled evidence, is very wonderful, these are factors not usually found in secular and sacred literature."159

4) Correspondence

158Metr. N. Kephala, Εὐγενίου Βουλγάρου Σχεδίασμα περὶ ἀνεξιθρησκείας (Alexandria, 1890).
159Deacon Cl. Strongylis, Δύο ἀνέκδοτες ἐπιστολές τοῦ Ἁγίου Νεκταρίου Πενταπόλεως πρὸς τὸν Αρχιεπίσκοπο Σιναίου Πορφύριο τὸν Α' in Newspaper "Phos" (Volume 42) (Cairo: 21. 2. 1992), p. 4.
As I previously mentioned in my research at the Archives of the Patriarchate of Alexandria and of Holy Monastery of Sinai, three more original letters of Metropolitan Nectarios of Pentapolis were discovered. Because of their importance I will talk briefly about them.

The first letter was sent from Cairo to Archbishop Porphyrios I of Sinai on April 21, 1889\textsuperscript{160}, to whom Metropolitan Nectarios forwarded the petition of his friend Nicholas Ambet, as he was able to include him among the members of the inspectorate of the Ambetios School. The second letter dated September 16, 1889\textsuperscript{161} was sent from Cairo to Metropolitan Germanos Vourlalides, successor of the late Matthaios Vallinakes, and referred to administrative matters of the Patriarchate of Alexandria. The third letter, as we mentioned previously, addressed to George Averof, president of the Greek Orthodox Committee in Alexandria, dated May 23, 1889\textsuperscript{162}, referred to the celebration of the 50th anniversary of Patriarch Sophronios' prelacy.

9. The Administrative Work of Metropolitan Nectarios

In addition to the pastoral activities of the Saint, it is interesting to see his administrative work as Prelate. From the information given by the Minutes of the Community, we are informed about the meeting of the Board that took place on March 5,

\textsuperscript{161}E.L.I.A., Archives of Patriarchate of Alexandria, File No. 149.
\textsuperscript{162}E.L.I.A., Archives of Patriarchate of Alexandria, File No. 149.
1889, under the presidency of the Patriarch Sophronios, in order to elect a twelve member of the Board.\textsuperscript{163}

With the collaboration of these persons, the Saint continued his ministration as the Patriarchal Warden of Cairo, and during his time of service the renovation works of the Patriarchal apartments in Cairo as well as the painting and decoration of Saint Nicholas church were completed. When Patriarch Sophronios was in Cairo in May 1890, he addressed an encyclical to his flock in which he talked about the work done in Cairo by the Patriarchal Committee. In this he reported the following:

\begin{quote}
.... we recently restored the Patriarchate both externally and internally and Saint Nicholas church in Cairo. Through our efforts and the noble contributions of the devotees, the church has become very beautiful. These are witnessed to by many which have been achieved in our Patriarchal labors and privations. We underwent these things with self denial, and also suffered for the glory and the celebration of Christ's Church and our race.\textsuperscript{164}
\end{quote}

These renovation works were very expensive and big sums were paid that were collected after terrible deprivations of the Patriarchal Office in Cairo, which as reported above, was under a continuous financial crisis. Obviously, during the execution of these works, the Saint had not calculated some miscellaneous expenses, and he was accused for a deficit. In the Book of Extraordinary events of the Patriarchate of Alexandria, the

\textsuperscript{163}Ελληνική Κοινότης Καΐρου ΑΡΧΕΙΟΝ Βιβλίον Πρακτικών Έτών 1885 μέχρι 1896, pp. 144-145.

\textsuperscript{164}Ε. Μιχαηλίδης, "Η Μονή του Άγιου Γεωργίου ἐν Παισιώ Καΐρω (Alexandria, 1936) 79.
Patriarch Sophronios wrote the following: "A deficit of the management of the Office in Cairo by Nectarios of Pentapolis, amounting to piasters 14.093 (March 11, 1890)"165, without justifying the existence of the deficit. In order to see the real size of the deficit we can use a percentage of the total balance sheet of the Community of Cairo in 1890 that amounted to piasters 1,592,082.58.166 This percentage is only the 1,1%, a minimum number in comparison with what now is called a considerable deficit.

Within the framework of Saint Nectarios' administrative duties is the correspondence he exchanged with various persons on matters of collaboration with the Community of Cairo and the Patriarchal Office, that are recorded in the bibliography. Also, his duties as the Patriarchal Warden comprised the representation of the Patriarch in various official celebrations, such as the reception of the princes of Egypt in the station of Cairo after an invitation of the Governor of the city167, the establishment and issue of 395 documents as judgments, liquidations, letters of guarantee and marriage licenses, depositions of witnesses, powers of attorney, marriage contracts, acts of divorce, certificates of inheritance, summons, purchases, lease agreements, sales contracts, debit bonds, minutes of adoption etc..168 The registration of the Christian Churches of Alexandria was cited by Saint Nectarios at that time,

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165 Α' Βιβλίον Εκτάκτων 1886-1889 τοῦ Πατριαρχείου Ἀλεξανδρείας.
166 Λογοδοσία τῆς διαχειριστικῆς Ἐπιτροπῆς τῆς ἐν Καΐρῳ Ἑλληνικῆς Ὀρθοδοξοῦ Κοινότητος, Συνεδρίασις τῆς 6/18 Μαΐου 1890. Ἑλληνικὴ Κοινότης Καΐρου ΑΡΧΕΙΟΝ Βιβλίων Πρακτικῶν Ετῶν 1885 μέχρι 1896, pp. 170-171.
167 Ελληνικὴ Κοινότης Καΐρου ΑΡΧΕΙΟΝ Βιβλίων Πρακτικῶν Ετῶν 1885 μέχρι 1896, p. 159.
168 Κώδικας Ε' ἀπὸ Μάρτ. 1887 μέχρι Απριλ. 1890.
as we can read in a manuscript code of the Patriarchal Library of Alexandria.169

In the framework of the activities of Metropolitan Nectarios, the participation of the Greek Orthodox Community in Cairo had been included, which he led as Patriarchal Commissioner, in the celebration of the fiftieth anniversary of the prelacy of Patriarch Sophronios. This event is witnessed to in the letter of May 23, 1889, which Metropolitan Nectarios addressed from Cairo, "To the President of the Hellenic Community of the Alexandrines, Mr. G. Averof in Alexandria. In his letter, the Saint of Pentapolis showed the following:

Mr. President, Answering your letter dated on the 10th of this month by which you let us know the decision of the Community Committee over which you preside that concerns the occasion to celebrate the fiftieth anniversary of the prelacy of His All-Holiness, our Venerable Father Patriarch Mgr. Sophronios. We announce to you that our Community is also animated by the same feelings and desires that represent the Orthodox public of the capital, in order to show its deep devotion and its endless respect towards the Chief Sacrificer of the Alexandrian Throne, have decided a few days ago to also celebrate this extraordinary feast here, with proper splendors as well.

Mr. President, accept the assurance of the excellent reputation by which we remain respectfully yours,
The Commissioner of the President of the Greek Orthodox Community in Cairo
+ Nectarios of Pentapolis.170

170"Πρὸς τὸν Πρόεδρον τῆς Ελληνικῆς τῶν Ἀλεξανδρῶν Κοινότητος Κύριον Γ. Ἀθέρωφ. Εἰς Ἀλεξάνδρειαν, τῇ 23ῃ Μαΐου 1889.
Κύριε Πρόεδρε, Ἀπαντῶντες εἰς τὴν ἀπὸ ἡμερομνήσιαν 10 τρέχῃ ἐπιστολὴν ὦ μιν, δὴ ἡς μᾶς γνωστοποιεῖτε τὴν ἀπόφασιν τῆς τελευταίας συνεδρίας τῆς ἡς προϊστασθε Ἐπιτροπῆς τῆς Κοινότητος πρὸς πανηγυρισμὸν τοῦ ἐκ τοῦτου γεγονότος τῆς ἀπὸ Ἀρχιερευσύνης Πεντηκοσταστηρίδος τῆς Α. Θ. Π. τοῦ Γεραρδοῦ ἡμῶν Πατρὸς καὶ Πατριάρχου Κυρίου Κυρίου Σωφρόνιου, ἀγγελάμεν ὦ μιν ὅτι καὶ ἡ ἡμετέρα Κοινότης ὑπὸ τῶν αὐτῶν ὀρμουμένη αἰσθημάτων καὶ ὑπὸ τῶν αὐτῶν ἐμφορουμένη φρονημάτων καὶ ἐπιθυμιῶν καὶ αὐτῇ ὡς
The Board of the Greek Orthodox Community of Cairo met three times for the establishment of the program for the festivities. In the meetings of May 21, May 24, and June 12, 1889, the members of the Board referred to the issue of a golden plate to be offered from the Community as a gift to Sophronios, for the issue of commemorative medals, for the unveiling ceremony of his bust, for the establishment of a list of contributions for the expenses of the festivities and for the issue of invitations, for the charging of speeches etc..

Indeed, on June 29, 1889 according to the program of the Community of the Greek Orthodox Committee in Cairo, the celebration of the fiftieth anniversary of Patriarch Sophronios took place. In the afternoon on the same day the Christian crowd and the officials attended an enthusiastic reception during the arrival of the Patriarch at the railway station in Cairo. A reporter of that time remarked:

At the station, there was an exceptional and innumerable crowd. Among them were His Eminence of Pentapolis, His Eminence of Sinai, Prince Mourouzis, the Administrator of Cairo, several clergy, the Committee of the Community and Consuls and many others. The train arrived at 7.45 p.m. The Patriarch came out cheerfully, and the crowd vigorously cheered him. After the greeting, His Eminence of Pentapolis addressed him very emotionally. The Patriarch and the people were...

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αντιπροσωπεύοντα τὸ Ὀρθόδοξον κοινόν τῆς πρωτευόνης νὰ δείξῃ ἐναργῶς τὴν ἀκαίν ἀφοσίωσιν καὶ τὸν ἀπειρον σεβασμὸν πρὸς τὸν Ἀρχιθύμην τοῦ Ἀλεξανδρινοῦ Θρόνου ἀπεθάνει πρὸς ἡμέρων ἥδη νὰ πανηγυρίσῃ καὶ ἐνταῦθα μετὰ τῆς προσκούσης λαμπρότητος τὴν ἐκτεκτον ταύτην ἐορτήν.

Δέξασθε Κύριε Πρόεδρε τὴν διαβεβαιώσων τῆς ἐξαιρέτου πρὸς Ὑμᾶς ὑπολήψεως ἡμῶν μεθ ἡς διατελοῦμεν.

Ο Ἐπίτροπος τοῦ Προέδρου τῆς ἐν Καΐρῳ Ἑλλ. Ὀρθ. Κοινότητος

ΠενταπόλεωςΝεκτάριος."


171 Ελληνική Κοινότητα Καΐρου ΑΡΧΕΙΟΝ Βιβλίον Πρακτικών Ετών 1885 μέχρι 1896, p. 153, 154, 155.
moved. The spectacle was majestic, especially during the procession to the Patriarchate. His All-Holiness climbed onto the magnificent four horse carriage. .... The throng flocked together in excess of eight thousand. The Liturgy was very soon celebrated by the Patriarch himself. .... After the ending of the Liturgy, the Patriarch mounted the throne and gave a speech with obvious emotion... . After they repeated their cheering, His Eminence of Pentapolis, and the Consuls of Greece and Russia unveiled the covered column. It was an obelisk about three or three and a half meters high. On the front, in the middle of the obelisk facing northward, was carved the profile of the Patriarch. .... After the unveiling of the obelisk, the Patriarch and the others went to the Synodical meeting place where the feast finished. The Patriarch left with great emotion in order to rest. The Committee in memory of the feast and as a seal of this, distributed medals having on one side the same inscription as the obelisk, and on the other side, the symbols of the throne and the superscription 'Pope and Patriarch of Alexandria, Sophronios the Byzantine, 1839-1889.' The medal with the same superscription was offered to the Patriarch.172

The celebration of the fiftieth anniversary of the prelacy of the Patriarch Sophronios was described as above. The ability of Metropolitan Nectarios to organize such an important celebration, and his deep filial love and respect for his benefactor, the Patriarch, was proven by that event.

10. The Expulsion from Egypt

Metropolitan Nectarios exerted great efforts for the spiritual cultivation of his flock. Therefore, his knowledge and his morality very soon earned the appreciation, the love, and the respect of the notables of the Greek Orthodox Community in Cairo, and of all the

172 Κ. Πλατούτσας, Πεντηκοντατέρης τῆς Ἀρχιερωσύνης τοῦ Πάπα καὶ Πατριάρχου Ἀλεξανδρείας Κυρίου Σωφρονίου Δ' τοῦ Βυζαντίου (Athens, 1889) 18-20.
Christians of the local Churches. His fame began to spread slowly throughout all of Egypt. By his devotion, his ecclesiastical conscience, his extraordinary zeal, and many other virtues, the decent Metropolitan Nectarios developed a rich social and charitable work. He was distinguished for his disregard of money. Therefore, many people who knew him said, "Money and the Metropolitan of Pentapolis are two different things."\textsuperscript{173}

These virtues, which illuminated the hierarch of the Church of Alexandria, made all gaze with clear respect towards his person, and inwardly envision him as the worthy successor of the aged Patriarch Sophronios. The desire of the Greek Orthodox people did not find resonance in the patriarchal heart; but on the contrary, they disapproved. This was the reason for the beginning of the conflict which was created between the Patriarch, those surrounding him, and the Metropolitan. The correspondence that was exchanged at that time among the clergy of the Patriarchate of Alexandria informs us about the tension which existed concerning the relationship between Saint Nectarios and Patriarch Sophronios, even from the end of 1889.\textsuperscript{174}

\textsuperscript{173}Archim. J. Spetsieris, Βιογραφική σκιαγραφία καί θαυμάτα τού ἐν 'Οσίωσ ἀειμνήστου Πατρός ἡμῶν καί Ποιμέναρχου Νεκταρίου Μετροπολίτου πρ. Πενταπόλεως κηφίσιος τῆς ἐν Αγίῳ Κοινοβιακῆς 'I. Μονῆς Γυαλίκων τῆς 'Αγίας Τριάδος (Athens, 1929) 12.

\textsuperscript{174}A letter which was sent by the priest Seraphim Phokas from Port-Said to the Metropolitan Germanos of Thevais in Alexandria, dated December 12, 1889, informs us for the beginning of this conflict. The letter says between others the following:

"Αυτό, μιλούμε, πολύ διά τάς ἐν Καίρῳ ἄνωμαλίας, ὑπόστευμαι δέ ὅτι περί τοῦ Ἀγίου Πενταπόλεως παρ' οὗ μόνον εὐχαριστήση ἡλπίζα, ὅτι τά παρεῖχεν εἰς τήν Α. Θ. Παναγιόττα, ἀλλὰ μᾶλλον καί πρὸ πάντων περί τής Α. Θ. Παναγιόττας ὅτις ἑδικαιοῦτο καί δικαιοῦται καί παρ' ἄλλων μὲν τῶν περὶ αὐτόν νά ἀπολαμβάνει εὐχαριστήσεις, καί ἁνεν μὲν ἀντὶ ἐνοχλήσεων καί φοβοῦντων, πρὸ πάντων δὲ παρ' ἐκείνων οὐς καί πλέον εὐρήγητε: μολονότι δὲ φονώ ὅτι μέτρον τῆς ὑπερείας ἐκάστου, δὲν πρέπει νά εἶναι ὁ βαθμός τῆς ὀφελείας, ἀλλὰ αὐτό τό καθήκον καί ἡ ἀκριβής ἐκτέλεσας αὐτοῦ. Τούθ ὅπερ καί μόνον ἀπήττησε πάντοτε καί ἡ Α. Θ. Παναγιόττας ο Τρισέβαστος ἡμῶν Πατήρ, ὑπέρ οὗ εὔχομαι νά μὴ τῷ δοθῇ ἀφορμήν νά ὑποπέσῃ εἰς αφοδράν καί ὀδείαν ἔξαψιν."

As Saint Nectarios was wholly irreproachable, those under the Patriarch's control, who could not suffer his fame and respect by the Christians, invented the calumny as the classical weapon against him. But this calumny became a source of grace for the Church of Greece later on.

Nectarios was able to interpret in the right way the injustice he suffered, and as he was a brave man, he could endure the grief caused to him. For the good of the Church he faced his personal trials with a admirable patience following the example of the Great Fathers of the Church. As it is known from other cases from his reverend life, he remained calm, full of love, praying for those who prosecuted him. The Library of the Patriarchate in Alexandria has the richest collection of writings by Saint Nectarios, that he personally sent to the Patriarch and his associates, many times with a hand written dedication. This proves his spiritual superiority, from the fact that he wished to maintain good relations with those who caused him such a grief. Nectarios was distinguished by his humility and did not appear to contemplate any measures of anticanonical elevation to the Patriarchal Throne.

The result of the unfair war against Metropolitan Nectarios happened only sixteen months after his ordination as bishop, and it

Furthermore, in the letter of Seraphim Phokas, which was addressed from Port-Said on May 15, 1890, to the Archdeacon of the Alexandrian Throne, Constantine Pagones, somehow foretells the Saint's removal from Egypt, with these words:

"Αδελφέ Κωνσταντίνε, φήμει περί ἐνοχλήσεων δοθειών καὶ πάλιν τῇ Α. Θ. Παναγιώτη τ. Καΐρω, καὶ περί διαστάσεως, ίνα μὴ εἴπω ῥηξεως τελείας, ἐπελθούσης μεταξύ τοῦ γεραροῦ Πατρός ἡμῶν καὶ τοῦ 'Α. Πενταπόλεως, εἰπθυρίσθησαν ἐνταύθα. Κατέρι διαστάξατον περί τοῦ βασίμοι αὐτῶν, λυπούμαι ἀναλογιζόμενος ὅτι ὁ σεβαστός ἡμῶν Γέρων ἐνοχλεῖται ἐκεῖ, ἐνθα προσεδόκησαν, καὶ ἔδικαιοί τιναι νὰ προσδοκα γαλήγην, καὶ εὐχαρίστησαν."  

Another letter that Metropolitan Germanos of Thevais sent from Cairo on May 29, 1890, to the Archdeacon Constantine Pagones, mentioned the following:

"Ὁ Ἀγός Πενταπόλεως σήμερον τὸν εἴδον λιαν μεταβεβλημένον καὶ μέτριον εἰς τὰς ἀξίωσις τοῦ καὶ μοι ἐφάνη παράθοιζον, ὁ Θεός νὰ τὸν φωτίη.
was confirmed on May 3, 1890, on the acceptance of the First Patriarchal Communication. Those surrounding the Patriarch had achieved a double blow towards Metropolitan Nectarios. They had managed to slander the guiltless hierarch who seemed to plot against Sophronios' throne, they limited his commonly accepted pastoral activity, and confined him to his room.

The attitude of those in the Patriarchate became more cruel with a Second Patriarchal Communication which they sent to him two months after the first, and was confirmed on July 11, 1890. According to that, this refuted the content of the First Communication, and suggests that the stay of Metropolitan Nectarios in Egypt was useless.

Together with the Second Communication they sent him a certificate of discharge. According to its contents, the Metropolitan's inability to become acclimated to Egypt was the reason he had to abandon his ministry in the Alexandrian Church and go to a foreign land. According to the certificate of release, the Saint left the Patriarchate because of the humid climate of Egypt.

In addition, a letter from the "Political Agent" of Greece in Egypt, John Gryparis to the Minister of Ecclesiastical Affairs, Demetrios Kallifronas on the date January 28, 1894 shows that Nectarios left the Patriarchate for moral causes and obedience towards Patriarch Sophronios. We consider necessary to comment on these
three causes of the Saint’s removal, before further narrating the other events connected with him and the Patriarchate in Alexandria.

The bad climatic conditions of Egypt and also other causes influenced negatively the health of Saint Nectarios already, as we conjectured from the content of 30 August 1889 and of 6 September 1889 of Metropolitan Germanos of Thveis, Patriarchal Commissioner in Alexandria, to the Patriarch Sophronios who was abroad and also in the letters of 25 August 1889 of Patriarch Sophronios from Leros to Germanos. These letters which were found in the Patriarchate of Alexandria, in the archives of Metropolitan Germanos of Thveis, tell us that the health of the Saint suffered because of the dampness of Egypt.\(^{179}\) The Saint’s health problems did not actually provoke his departure, but the Saint’s colleagues being unable to tolerate the superiority of his character, preferred the facile way of slander.

As far as to the second cause, the Metropolitan of Pentapolis was expelled for moral reasons, always according to the

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\(^{179}\)Fragments of the above mentioned letters are cited below.

In his first letter, dated August 30, 1889, addressed to the Patriarch Sophronios in Leros, Metropolitan Germanos of Thveis reports:

“Ἡ Ἀ. Πανιερότης ὁ Ἁγιος Πενταπόλεως, κατὰ διαταγὴν τῶν ἰατρῶν ἀνεχώρησεν εἰς Σουές καὶ ἐκείθεν διὰ τῆς διώρισας ἡ ἄπαγε εἰς Πόρτ Σαΐδ. ὥσπο τὰ διαμείνη ὅλιγας ἡμέρας καὶ διὰ τῆς θαλάσσας ἡ Α. Πανιερότης ὁ Πενταπόλεως κύριος Ἕκταριος ὑποφέρων εἰσέστη, παρέμεινε δὲ τρεῖς μόνον ἡμέρας καὶ ἄνεβη εἰς Καΐρου.”

G. Triantaphyllakis, "Ὁ Ἅγιος Νεκτάριος Μητροπολίτης Πενταπόλεως," Πάντανος (Alexandria) 21/22 (November 1, 1961) 293.

The second letter which was addressed by Patriarch Sophronios from Leros in August 25, 1889, to the Metropolitan Germanos of Thveis, says that:

"Μὲ κακοφανημόν μας εἴδομεν νὰ μᾶς λέγη περὶ Πενταπόλεως νοσιλευμένου εἰσείτη ἐν Ἰερᾶ Μονῆ τοῦ Ἁγίου Γεωργίου καὶ εὐχόμεθα ταχιανάνάρρωσιν."


The third letter, dated September 6, 1889, which was sent by Germanos to Sophronios, refers that:

"Τὸ παρελθὸν Σάββατον 2 Σεπτεμβρίου ἀφικέτο ο ἐνταῦθα διὰ θαλάσσας ἡ Α. Πανιερότης ὁ Πενταπόλεως κύριος Ἕκταριος ὑποφέρων εἰσέστη, παρέμεινε δὲ τρεῖς μόνον ἡμέρας καὶ ἄνεβη εἰς Καΐρου."

G. Triantaphyllakis, "Ὁ Ἅγιος Νεκτάριος Μητροπολίτης Πενταπόλεως," Πάντανος (Alexandria) 21/22 (November 1, 1961) 293.
suggestions of those surrounding the Patriarchate. It is obvious that this accusation was groundless, because it was in contradiction to the content of the hierarch's Certificate of discharge, according to which Metropolitan Nectarios could perform his Episcopal duties wherever he might go. If he was really immoral, he would have received permanent dismissal, according to the Canons of the Church, or been cleared in the worst situation. In his circumstances, he was immoral according to Patriarchal sources, according to his Certificate of discharge which had been given to him by the same people. Yet, Nectarios was worthy to perform his Episcopal ministry, two things completely contradictory and incompatible. It is obvious that these people did not have Nectarios' acquittal in view, but only his expulsion from Egypt.

According to the third cause, Saint Nectarios was disobedient towards Patriarch Sophronios. Even so, the Metropolitan neither before nor after the Patriarchal Communications and the Certificate of discharge protested, but he preferred silence and obedience to the decisions of the Mother Church. He knew very well that if he were to adopt a different attitude, he would destroy the best that he had infused into the souls of his spiritual children. As a real minister of God, he preferred to be unjustly accused rather than destroy the image of prelacy before the eyes of his flock, or to censure his brother hierarchs who had wronged him.\(^1^{80}\) As a matter

\(^{180}\)In the letter shown below, we are told that Metropolitan Germanos of Thevais wrote to Archdeacon Constantine Pagones, and accused Saint Nectarios of being proud of himself:

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" Ο Τρελλοπαρίσης ο Ἰατρός μᾶς ἔκαμεν ἄνω κάτω .... Οὔτος ὁ φαντασάμπληκτος τοῦ ὁποίου τὰ χνώτα μόνον μὲ τὸν Πενταπάλεως περιάξεις ἐκ μὴ εἰληλοθημείζοντα, μακαρίζοντες ὁ εἰς τὸν άλλον ἅλλον διὰ τήν πολυμάθειαν καὶ τὸν γεγυμνασμένον κάλλιον."
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Ten years later, in 1900, after the death of Patriarch Sophronios, Metropolitan Germanos of Thevais protested in his treatise 'Αντιπελαργήσεως Κωνστ. Παρώνη (Μ. 'Αρχιδιακόνου) Ἐλευθορ., for the anticanonical election of the Chancelor Meletios
of fact, the scales leaned negatively towards the side of Patriarch Sophronios because of his very advanced age (88 years old), he was unable to discern the minds of the people surrounding him. Ambitiously bound by his throne, and without looking for the source of the accusations which were cast against his bishop, he did not allow him the opportunity to apologize, and the Patriarch was influenced and he believed the slanderers against his spiritual son. Nectarios, from the first day of his involvement in the Alexandrian Church, in every way showed his gratitude towards his guardian and benefactor Sophronios, and by the sanctity of his life in accordance with his rich pastoral obligations, he proved that he was worthy of such benefaction.

Nectarios remained silent towards the injustice of his brother-hierarchs, because of his profound spirituality. He was sure that behind the human injustice, inscrutable and unfathomable divine plans were hidden. What is important is that Nectarios succeeded in covering his fidelity to his folk. That fact is witnessed to in the farewell letter of July 29, 1890, which was given to him by a delegation of 900 homogenous people in Cairo, before his departure from Egypt. In this letter we can see, on the one hand the subordination of God's people to the Divine Will, which in this circumstance suggests the sufficiency of the "Good Shepherd," and on the other hand the devotion, the zeal, and the self-denial of the Metropolitan and his rare virtuous abilities, which are recognized by his flock. It is worthy to note that in this

Apostolopoulos in the position of the vicar of the Alexandrian Throne, and for those hierarchs who were "κακήν κακώς ἐκδιώκχθεντες" from Egypt, as Saint Nectarios, "τοῦ βίου ἀπομακρυθέντος Μητροπολίτου Πενταπόλεως καὶ νῦν ἐπάξιος διευθύνοντος τὴν ἐν Ἀθηναίς Ριζάρειον Σχολήν" (pp. 10, 27). The content of this treatise refutes the previous letter, and vindicate the Saint.

letter the sign of empathy or fanaticism does not rise against those who had wronged the Metropolitan, but his expulsion is to be construed as according to the Divine Will. At the same time, we can see how the devout people in Cairo respected and loved their spiritual leader. "The Saint was humble and Christo-centric that he would have worked in the vineyard of the Lord, so that he could transplant the true way of Christian life to others, the Theanthropic life which he lived himself."\(^\text{182}\)

The Greek people of Cairo were very sorry because of Nectarios' departure. Their spontaneous and unselfish love for him was graciously exhibited in an Alexandrian newspaper which printed their above mentioned letter with over nine hundred compatriots' signatures. He refused to lose courage, and with the strength that he prayed for, without complaint, he went forth. It was this that prepared him for what was ahead. He asked to apologize to the Patriarch, but Sophronios refused to accept his apology. Metropolitan Nectarios certainly departed from the Alexandrian Patriarchate in October of 1890, and returned to Athens.\(^\text{183}\)

11. Metropolitan Nectarios and the Archdiocese of Sinai

Two unpublished letters of Saint Nectarios Kephalas, Patriarchal Warden of Cairo to the Archbishop Porphyrios A' of Sinai were the fruit of my research and study in the Monastery of Sinai, the content of which is given and commented later herein, as well as other letters exchanged between the Archbishop Porphyrios and


\(^{183}\)Μητρώον Ἱεροῦ Κλήρου τοῦ Ἀγιωτάτου καὶ Ἀποστολικοῦ Θρόνου Ἀλεξανδρείας ἐπί τῆς εὐκλεοῦς Πατριαρχείας Σωφρονίου Δ' (Codex 37, No. 114) (Archives of the Patriarchal Library of Alexandria).
the Sinai brotherhood, that assist us in understanding the crisis then existing between Sinai and the Alexandria Patriarchate.

Nectarios' first letter is a forwarding document of the letter of Selim Kalerghis, dated 2/14 October 1886, who had offered, in January 1884, to the Greek Orthodox Patriarchate, his coaches for the funeral of a certain George Vassiliou, who was Orthodox in faith and of Italian nationality. The fees for the use of the coaches amounted to 50 francs had been asked many times by Kalerghis but the predecessor of Saint Nectarios had not paid him, and that is why the Saint transfers the application of Kalerghis to the Monastery of Sinai, the heirs of the deceased Vassiliou.\textsuperscript{184}

Saint Nectarios sent another letter to the Archbishop Porphyrios A' of Sinai, in which letter he is the mediator, transferring to him the request of Nicholas Ambet, to be a member of the School-Board of the School established by his relatives George, Raphael and Ananias Ambet. According to the Will of the Ambet brothers, the Archbishop of Sinai is the President of the School-Board of the Ambetios School. This was the reason Saint Nectarios wrote to the Archbishop of Sinai.\textsuperscript{185}

We shall then refer to the relations of Saint Nectarios with the Archbishop of Sinai Porphyrios A', on the basis of the information we collected from the above research. Nectarios was appointed by Patriarch Sophronios as the Patriarchal-Warden of Cairo on August 6, 1886, at which time the famous Sinaitic problem was in progress. By this term, we mean the dispute existing between the Patriarch of Alexandria and the Sinai Archbishop for

\textsuperscript{184}Archives of Monastery of Sinai, "Εσωτερικόςφάκελλος 24, Κάιρον 1867-1890 - 5 (1886) Κορυνήλιος".

\textsuperscript{185}Archives of Monastery of Sinai, "Εσωτερικόςφάκελλος 24, Κάιρον 1867-1890 - 5 (1886) Κορυνήλιος".
the Monastery dependency of Mount Sinai established in Cairo, which was faced with skepticism by the Patriarch of Alexandria. It also happened that the Archbishop of Sinai went to Cairo, to the Monastery dependency without previously paying his respects to the Patriarch of Alexandria himself, and without informing the Patriarchal-Warden of Cairo. This offended the Patriarch and had as a consequence, the interruption of the relations between the Patriarch of Alexandria and the Archbishop of Sinai. Although this problem had started in the middle of the 16th century, at the time of Lavrentios the Father Superior of Sinai Monastery, it still existed during the time of Sophronios. In his letter of 1888, sent by the Deacons Porphyrios and Nikodemos, brothers of Mount Sinai, living in the monastery dependency in the district Tzouvania of Cairo, to the Exarch of the Monastery the Archimandrite Anthimos and Oekonomos Evgenios, they mention this problem as follows:

.... at this point, our relations with the Patriarch of Alexandria are interrupted.186

In the letter of August 1888, that was sent by the Deacons Porphyrios and Nikodemos, again to the Archimandrite Anthimos and Oekonomos Evgenios, they refer to the solution of this problem thanks to the interference of the President of the Greek Community in Alexandria, George Averof. The extract of the letter is as follows:

.... we are pleased to inform you that the Patriarchal problem was happily brought to an end by the courteous interference of Mr. G. Averof, without conditions. Last Friday, the 12 of August, Mr. Averof, Mr.

186".... εἰς τό αὐτό σημείον μετά τοῦ Πατριάρχου Αλεξανδρείας εὐρισκόμενοι διακεκομένας ἔχοντες τὰς σχέσεις". Archives of Monastery of Sinai, "Τζουβανία 3, αρ. 226".
Averof invited in Alexandria, by cable, the Archbishop (Porphyrios A') who came on Saturday and visited the Patriarch, and kissed him in a fraternal and cordial way and thus they became best friends.\textsuperscript{187}

Saint Nectarios, during the five years he served as the Patriarchal-Warden in Egypt (1886-1890), informed the Patriarch concerning the visits of the Sinai Archbishop in Cairo without permission. This was probably the reason for which the Archbishop of Sinai was initially unfriendly to Nectarios. In the letter of November 14, 1888, of Porphyrios A' to the Sacristan of Mount Sinai, the Archimandrite Gregorios, he mentions the death of the Patriarchal-Warden of Cairo, the Metropolitan Matthaisios Vallinakis of Thevai and his succession as follows:

The Patriarch wrote to the Patriarch of Jerusalem to send him a Prelate, provisionally, until he ordains another Prelate at the place of the deceased. It is certain that Kephalas will take this post and alas. All this between us.\textsuperscript{188}

Obviously, the Archbishop of Sinai, although he was one of those prelates who ordained Saint Nectarios as Metropolitan of Pentapolis, did not approve his election to the post of the Patriarchal Warden because the Saint was honest and did not seek for compromises. In the letter of January 12, 1889, of Archbishop Porphyrios from Cairo to some "Most Reverend," probably a member

\textsuperscript{187}"...μετά χαράς ἀναγκάσωμεν ύμιν ὅτι τὸ Πατριάρχηκον ἑπεισόδιον ἐλύθη αἰσίως τῇ ἐγεννῇ μεταλβήσει τοῦ μεγαθύμου κ. Γ. Ἀβέρωφ ἄνευ ὅρων. Τὴν παρελθούσαν Παρασκευὴν 12 Ἀυγούστου ὁ κ. Ἀβέρωφ προσεκάλεσεν εἰς Ἀλεξάνδρειαν τηλεγραφικῶς τὸν Δεσπότην (σ.σ. Σιναῖον Πορφύριον τὸν Ἄ'), ὡς τοὺς καταβας, τὸ Σάββατον ἐπεσκέψατο μ.μ. τὸν Πατριάρχην ἀσπασάμενον αὐτὸν ἀδελφικῶς καὶ ἔγκαιρως καὶ οὕτω τούτοι ἔγιναν μέλι γάλα". Archives of Monastery of Sinai, "Τσοβάνια, αρ. 244".

\textsuperscript{188}"Ὁ Πατριάρχης ἔγραψεν πρός τὸν Ἱεροσολυμὸν νά τοῦ στείλει ἕναν ἄρχιερα προσωρινῶς ἐως ὧν ἀρχιεπισκόπησαν ἄλλον ἄρχιερα εἰς τὴν θέσιν τοῦ μακαρίου Θηβαίδος. Ὡς τοιοῦτος δὲ βέβαιον εἶναι ὅτι θὰ γίνῃ ο Κεφαλᾶς καὶ ἀλλοίμονον. Πάντα τά καθ' ἡμᾶς ἰδιαιτέρως". Archives of Monastery of Sinai, "2. Καίρων 1882-1929, αρ. 41-2".
of the Sinai Brotherhood, he announces the ordination of Saint Nectarios to the post of the Bishop, as follows:

The Patriarch is awaited this day with the Archbishop of Corfu from Alexandria and next Sunday we shall ordain Kephalas as Bishop of Pentapolis, perhaps.¹⁸⁹

In his letter of February 6, 1889, that Archbishop Porphyrios addressed from Cairo, again to some "Most Reverend," he expresses his sorrow for his bad relations with Patriarch Sophronios:

Good God! Good God! I am tired to write any more. There is nobody to collaborate. We have problems again with the Patriarch. He will not grant us a written permission from the Monastery in order to come and if we ask this, this will establish a right of the Patriarch and if we do not, we will have the same problems and even worse.¹⁹⁰

In the letter of Archbishop Porphyrios to Archimandrite Kornelios, dated May 12, 1890, the discharge of Saint Nectarios from his duties is reported as follows:

The Patriarch is still living in Cairo with Metropolitan of Thevais because they did not conciliate with Kephalas, whom the Patriarch does not wish to keep as the Patriarchal-Warden but simply as a Prelate to officiate when needed and without any other authority in the Church or management.¹⁹¹

¹⁸⁹"Σήμερον περιμένεται ο Πατριάρχης με τόν πρ. Κερκύρας εξ 'Αλεξανδρείας καὶ τήν προσεχή Κυριακήν θὰ χειροτονήσουμεν τόν Κεφαλά' Άρχιερέα Πενταπόλεως'". Archives of Monastery of Sinai, "2. Κάιρον 1882—1929, αρ. 56—2".

¹⁹⁰"Θεέ μου! Θεέ μου! 'Εβαρύνθημεν να γράψωμεν πλέον. Δέν έχουμεν μετά τίνος νά συσκεφθώμεν, μετά τίνος να συνεργασθώμεν. 'Εχουμεν πάλι άλλας ιστορίας μετά του Πατριάρχου ένεκα τουτού και να μη θελήση να ζητήσουμεν άδειαν γραπτήν ἁπό τήν Μονήν πρίν κατεβώμεν και τότε ἀν ζητήσουμεν άθα καθέρωθη τούτο ως δικαιώμα τοῦ Πατριάρχου, δέν ζητήσουμεν θα έχουμεν πάλιν οὔτε ίδια καὶ χειρώτερα ...." Archives of Monastery of Sinai, "2ονΠ. Κάιρον 1882—1929, 52/6".

¹⁹¹"Ὁ Πατριάρχης μένει εἰσέθετε εἰς Κάιρον μετά τοῦ Θηβαίδος, διότι δέν εφιλώθησαν μετά τοῦ Κεφαλά, τόν όποίον ὁ Πατριάρχης δέν έννοεῖ άφθηση επίτροπόν του, ἀλλά ἀπλῶς μόνον ως 'Αρχιερέα νά λειτουργεῖ καὶ ιεροπράττει όσακις εἶναι ἀνάγκη χωρίς νά έχει οὐδεμιαν ἄλλην 'Εκκλησιαστικὴν εξουσίαν καὶ διαχείρισαν. Καὶ οὕτως ἔχουσι πρός το παρόν τά πράγματα".
In the letter of July 18, 1890, of Porphyrios from Alexandria to Dikaios of Mount Sinai, Canon Gerasimos and to the other members of the Holy Assembly of his Monastery, he noted:

His All-Holiness .... will bring back the Metropolitan of Thevais here, now living in Cairo in the place of the Metropolitan of Pentapolis, who was dismissed by the Patriarch long ago and ordered him to leave Egypt.192

According to the information of the Librarian of the Monastery of Sinai, the Hieromonk Symeon Papadopoulos, Saint Nectarios visited Sinai Monastery only once during his stay in Alexandria. Unfortunately, the archives of Monastery of Sinai do not possess the Book of visitors for the years 1885-1890 and that is why this oral testimony is not cross-checked with another written one.

Archives of Monastery of Sinai, "2, Αλεξάνδρεια 1868–1899, ap. 287".

192".... ἡ Παναγιώτης θὰ ἐπαναφέρῃ τὸν "Αγιον Θηβαίδος ἐνταύθα διαμένοντα ἦδη ἐν Καίρῳ ἀντὶ τοῦ Πεντάπολεως, ὅν ὁ Πατριάρχης ἐπαύσε τῆς θέσεως ἐκείνης ἀπὸ πολλοῦ καὶ διέταξεν αὐτὸν νὰ ἀπέλθῃ τῆς Αἰγύπτου".

Archives of Monastery of Sinai, "2, Αλεξάνδρεια 1868–1899, ap. 322".
PART THREE: THE PREACHER (1891-1894)

1. Appointment as Preacher in Euboia

Rejected and slandered by his brother hierarchs, Metropolitan Nectarios was forced to leave Egypt at the end of 1890, and returned to Greece. He briefly considered living an ascetic life in Mount Athos, beseeching the protection of 'Lady Theotokos', during the difficult trial which he endured. Many of his friends, amongst whom was the Archbishop Hierotheos of Patras, recommended that he remain 'in the world', in order to help the spiritual rebirth of the country.

Nectarios came to Athens faced with the problem of his survival, deprived also of his daily bread, 'a miserable existence,' as he characteristically wrote in his letter to the Patriarch Sophronios of Alexandria. He stayed in a small room in Gargaretta. He partially overcame his financial difficulties by the income he received from some 'stole-money' which Metropolitan Germanos Kalligas of Athens granted him. It was a short-term


194Archim. J. Spetsieris, Βιογραφική σκιαγραφία και θαύματα του έν Οσίου Αιμινήσιου Πατρός ήμων και Ποιμέναρχου Νεκταρίου Μητροπολίτου πρ. Πενταπόλεως κτήτορος τής έν Αιγίνη Κοινοβιακής Ι. Μονής Γυναικών της Άγιας Τριάντα (Athens, 1929) 11.


solution. The problem of poverty that Metropolitan Nectarios continued to face, led him to submit a form to the Sacred Synod of the Church of Greece on 27 October 1890, asking to be appointed in any place of the then Greek Kingdom as preacher, or teacher of religious studies, or locum tenens in a vacant see.\footnote{The form that Saint Nectarios submitted to the Synod is the following:}

The Sacred Synod transferred the application to the Ministry of Ecclesiastical Affairs and Public Education, suggesting his appointment as preacher in the Province of Euboia.\footnote{ibid., p. 51. Cf. also, Archim. J. Spetsieris, Μιλητική σκιαγραφία και θαύματα του Ευαγγελίου Νεκταρίου Μητροπολίτης Πενταπόλεως Νεκτάριος (Athens, 1929) 11-12.} The Ministry, however, replied in its document of 9 November 1890, that while it accepted the appointment, its fulfillment was impeded because the Metropolitan did not have Greek nationality.\footnote{ibid., p. 51. Cf. also, Archim. J. Spetsieris, Μιλητική σκιαγραφία και θαύματα του Ευαγγελίου Νεκταρίου Μητροπολίτης Πενταπόλεως Νεκτάριος (Athens, 1929) 11-12.} In consequence, the Sacred Synod by its document of 19 November 1890 to the Ministry replied that "the aforesaid hierarch as well as having the experience and the ability, is also bachelor of the Theological School of our national University," and he "has Greek nationality ... ."\footnote{Metr. Ch. Themelis, Ιεροκήρυκες ἐν Εύβοιᾳ (Athens, 1982) 50-51.}

The Ministry by its document of 3 December 1890 to the Sacred Synod wrote amongst other things that "the appointment of his Eminence Mgr. Nectarios of Pentapolis, although he has all the
qualifications according to the law, to be in the position of preacher, could offend the dignity of the higher ecclesiastical office that he possesses, therefore we abstained from appointing him as a preacher," and added that "it would be better if his qualifications were to be used in one of the vacant sees in the country, the one which most needs the presence of a hierarch." The Sacred Synod, by its document of 6 February 1891 to the Ministry, explains why it insists on this position, concerning the appointment of Metropolitan Nectarios and asks the Ministry to appoint him as preacher in the Province of Euboia, in which at that time existed the towns Chalkis, Aliveri, Karystos, Kyme, Aedipsos, Istiaia, Limne, and the islands of Northern Sporades.

After this, the Ministry of Ecclesiastical Affairs and Public Education, by its document of 15 February 1891 to the Sacred Synod, announced that a royal decree which was published on 12th. February 1891 "charged the duties of the preacher of the Province of Euboia to his Eminence Metropolitan Mgr. Nectarios Kephalas of Pentapolis, with the official salary for the position of preacher."

201ibid.
202The Synod's document is the following: "Η Ιερά ἀπεκδέχεται καὶ εἰσχαριστίας αὐτῶ ἐκφράζει ἐπί τῇ προνοίᾳ αὐτοῦ διὰ τὴν τήρησιν τῆς ἀξιοπρεπείας τοῦ περί αὐτοῦ τοῦ λόγου ἱεράχου. Ἀλλὰ ὡς καλῶς γινώσκει τὸ υποτρέψει καὶ ἂν ἦθελεν ἐπιτραπῇ παρά τῆς Συνόδου, νὰ μεταβῇ οὕτως εἰς τινὰ τῶν χρηστούσων Ἐπισκοπῶν, πρῶτον μὲν δὲν δύναται ἄλλως νὰ πράττῃ, ἢ νὰ ἐπιτελῇ οὕτως εἰπέν ἐφημεριακὰ καθήκοντα, ἀπὸ τοῦ ἐν ἑνθάμει περὶ τοῦτον νόμον μὴ παρεχομένου αὐτῷ τὸ δικαίωμα τοῦ ἐνασκεῖν ἐπισκοπικὰ καθήκοντα. οἴον καθήκοντα διασκέδαις καὶ ἀκολουθιάν ἐνά δὲ θὰ εἶναι ὑποκείμενος τῇ Ἐπισκοπῇ μὲν ἐπαρχίας ἑκείνης, εἰς ἂν ἔμεθη, ὅπερ λίιν ἐξευτελιστικὸν ἐνεύρηκεν θα καὶ τοῦτο ἄν ὑποτεθῇ ἐπὶ γίνεται, πάλιν ὁ ἐν λόγῳ ἱεράρχης, ἂν μετὰ δύο ἢ τρεῖς τὸ πολὺ μῆνας γείνωσι αἱ ἀπαίτησι καὶ τὰς χρηστούσας ἐπισκοπᾶς προτάσεις, θὰ μεῖνη ἄνευ θέσεως, καὶ πάλιν θὰ στερεῖται τοῦ ἐπιουσίου ἀρτουν." [Metr. Ch. Themelis, 'Ἐροκήρυκες ἐν Εὐβοίᾳ (Athens, 1982) 52].
203The Sacred Preachers were appointed by the Ministry of Eclesiastical Affairs: one Sacred Preacher for each Province, according to the Law DCCXLVII of 13 December 1878 [Metr. Ch. Themelis, 'Ἐροκήρυκες ἐν Εὐβοίᾳ (Athens, 1982) 52].
204ibid. The decision of the Ministry of Ecclesiastical Affairs which referred to Saint Nectarios' appointment in the post of Sacred Preacher of the Province of Euboia was
It happened that at this time Euboia lacked preachers because her two hierarchs were unable to preach the divine word. Bishop Makarios Kalliarches of Karystia\(^{205}\), because of his advanced age, and Archbishop Christophoros Stamatiades of Chalkis\(^{206}\), because of his illness, were unable to offer their services to the people of Euboia. This is witnessed to in the memorandum of 3 August 1890 that Metropolitan Makarios of Karystia submitted to the Sacred Synod of the Church of Greece, pleading with the Sacred Synod to appoint a preacher in their Province.\(^{207}\)

2. Nectarios' Wanderings in the Province and his Trials

Metropolitan Nectarios certainly went to Chalkis in the middle of March 1891. He established himself in a room of a two-stored house behind the court house. Nectarios stayed there for a short time only, and then moved to another house in Kotopouli Street.\(^{208}\) The then weekly newspaper *Evripos*, gives us valuable information

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\(^{205}\) Bishop of Karystia from 1852-1896 [Metr. T. Matthaikas, *'Αγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846-1920)* (Athens, 1985) 251].

\(^{206}\) Archbishop of Chalkis from years 1882-1892 [J. Konstantinidis, *Μητρόπολις Χαλκίδος,* Θρησκευτική και Ηθική 'Εγκυκλοπαίδεια 12 (1968) 60].

\(^{207}\) Metropolitan Makarios' memorandum is the following:

"Προς την Ιερά Σύνοδον της Εκκλησίας της Ελλάδος.
Παρακαλείται η Ιερά Σύνοδος να ευφρενιστήκη και μεριμνήση περί διορισμού Ιεροκήρυκος κατά τον Νόμον Ευβοίας, καθ’ ότι άρφοτεροι οι κατά τον Νόμον αυτόν ύπάρχοντες 'Αρχιερείς κατέστησαν ήδη, άνικανοι εἰς τὸ διδασκεῖν. Τὸ κατ’ ἐμὲ ως ἐκ τοῦ γηραιότου μου έγνυς δόντος τῶν δεκαπών, τὸ δὲ Ἁγίου Χαλκίδος πάσχοντος ὡς πληροφοροῦμαι, ὑπὸ βαρυτάτου νοσήματος καὶ κατά τοὺς φθιλαμοὺς, ὅποτε ὁ Λαὸς τῆς Ευβοίας στερείται πάνω τοῦ Θείου Λόγου.
Εὐφρενίστατος ὁ Καρυστίας Μακάριος."

[L. Pavlou, *'Αγιος Νεκτάριος Μητροπολίτης Πενταπόλεως ὡς Ιεροκήρυκας Ευβοίας* (Chalkis, Euboia, 1989) 3].

about both the spiritual work of Saint Nectarios in Euboia, and his personality. His arrival was greeted by Evripus as follows:

The recently appointed preacher to the Province of Euboia, Nectarios Kephalas, arrived here last week. This devout preacher who has the high office of Archpriest was the Metropolitan of Pentapolis, in Alexandria. According to our information he is a knowledgeable hierarch and bachelor of the Theological School of our National University; tomorrow he will preach in the Metropolitan church of Saint Demetrios, the next Sunday in Saint Paraskevi’s church. At the beginning of next month he will go to the country of Karystia, where he will also preach the word of God, and by permission of the Metropolitan of Karystia who is a synodical bishop, he will celebrate all over the country, an arrangement for which the local Episcopal commissioners have taken the proper orders and directions.209

On the occasion of Saint Nectarios' departure to the county of Karystia, to preach the Divine Word, Evripus mentioned the effect that the preaching of Saint Nectarios had on the people of Chalkis. The convincing arguments of his words and his eloquence was recorded:

His Eminence the Preacher of the Province of Euboia and former Bishop Nectarios Kephalas of Pentapolis left the previous day to Karystia, in order to preach the word of God there also. This knowledgeable clergyman has repeatedly been preaching in the sacred

209Evripus’ comment is the following:

"'Ο ἀρτιός ἱεροκήρυς τοῦ Νομοῦ Εὔβοιας διορισθεὶς Νεκτάριος Κεφαλᾶς, ἀφίκετο ἐνταῦθα ἀπό τῆς παρελθούσης ἑβδομάδος. Ὁ σεβασμὸς ὁδός ἱεροκήρυξ φέρει τὸ ύμηλόν ἱερατικὸν ἁζίωμα τοῦ Ἀρχιερέως, κρηματίας ὡς τοιοῦτος Μητροπολίτης Πενταπόλεως τῆς Ἀλεξάνδρειας, καθ ἢς ἐχομεν δὲ πληροφορίας εἶναι Ἀρχιερεὺς εὐπαιδευτός, καθ’ ὅ τρόφιμος τῆς Θεολογικῆς Σχολῆς τοῦ Ἐθνικοῦ Ἡμῶν Πανεπιστημίου' αὐτόν ὠρισεν ἐπὶ τῷ Μητροπολίτῳ Ναῷ τοῦ Ἁγίου Δημητρίου, τῇ ἐπομένῃ δὲ Κυριακῇ ἐν τῷ τῆς ἁγίου Παρασκευῆς, περὶ δὲ τὰς ἁρχὰς τοῦ προσευχῆς μηνὸς μεταβάλεται εἰς τὴν ἐπαρχίαν Καρυστίας, ὅπου θέλει κηρύκει ἑπίσης τὸν λόγον τοῦ Θεοῦ, καὶ ὅπου συνάμα ἐπηράστη αὐτῷ ὑπὸ τοῦ Ἁγίου Καρυστίας, καθ’ ὅ Συνοδικοῦ, ἢ ἄνεια τῆς τελεσεος ἀρχιερατικῶν ἱεροτελεστῶν καθ’ ἄτασαν τῇ Ἐπαρχίαν, τῆς ὁποίας ὁι κατὰ τόπους ἑπισκοπικοὶ ἐπίτροποι ἔλαβον τὰς προσηκούσας πρὸς τοῦτο διαταγάς καὶ ὀδηγίας."
churches here, and in the schools, attracting the respect and the esteem of the citizens who eagerly throng together, in order to hear and be taught many things by the modest sacred preacher, whose powerful arguments and spontaneous elocution have been praised very much.210

"The journeys continued tirelessly in Karystos, Kyme, Skyros, Aliveri, Aghios Loukas, Istiaia, Aedipsos, Northern Sporades and Chalkis."211 The departure of Metropolitan Nectarios from Kyme to Chalkis upset the people of Kyme very much, because as is mentioned in Evripos , they missed their spiritual father who, with his soul-saving words, the example of his behavior and his flowing knowledge, embraced them all indiscriminately, regardless of their class and age.212 As Nectarios especially loved Kyme and its

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210Evripos' comment has as follows:
"Απῆλθε προχθές εἰς Καρυστίαν, ἵνα καὶ έκεί κηρύξῃ τὸν λόγον τοῦ Θεοῦ οἱ Σεβασμωτάτοις Ἱεροκήρυκες τοῦ Νομοῦ Εύβοιας καὶ πρώην Ἐπίσκοπος Πενταπόλεως Νεκτάριος Κεφαλάς. Ὅ εὐπαίδευτος οὗτος κληρικὸς ἐπαινεῖμενως κηρύξας ἐν τοῖς ἑνδυμασίας ιεροῖς ναοῖς καὶ τοῖς σχολείοις, ἐφέλκυσε τὸν σεβασμὸν καὶ τὴν ἐκτίμησιν τῶν πολιτῶν, προθυμίῳ συρρεχομένως, ἵνα ἀκούσασθαι καὶ διδαχθῆσθαι πόλλα παρὰ τοῦ σεμινῶν Ἱεροκήρυκος, οὗ τὸ θέσον τῶν ἐπιχειρήματος καὶ ἡ πρόχειρος εὐγλωττία λιὰν ἔπνευσθαιν." [Εὐρίπος (Chalkis) 1305 (30.3.1891) 4].


212Evripos mentioned the following:
"Καθ' ἡ γράφουσιν ἐκ Κύμης, ἢ ἐκείδεν ἀναχώρησις τοῦ Ἱεροκήρυκος τοῦ Νομοῦ Εὐβοιας Μητροπολίτου Ἀγίου Πενταπόλεως ἀφατον ἄλθως προκάλεσε λύπην καὶ ἀνεπλήστους ἐπαφήκεν ἐντυπώσεις; Ἡ ἀπουσία τοῦ ἑκ τοῦ Θρόνου κατὰ τὰς ἄγιας ταύτας μάλιστα ἡμέρας μεγάσην παρέχει τὴν αἰσθήσια. Καὶ εἰκότως τῇ ἅλθεσις τοσαύτην ἐπὶ τῇ ἀπουσίᾳ τοῦ οὗ Κυμαίοι αἰσθάνονται λύπην, καθ' ὅσον κατὰ τὸ μικρὸν διάστημα τῆς ἐν τῇ πόλει τῶν παραμονής του μεγάλα ἄλθως, ὡς Πνευματικὸς Πατήρ ἀπείρασατο. Οἱ ψυχόφελες αὐτοῦ λόγοι, σαφεῖς καὶ ἀπερίττητοι τῇ ἔκφρασιν, μετὰ περίσσῃς πρακτικότητος καὶ εὐφέρων ἐπιστήμων ἔννοιας, συνεκίνουν μέχρι τῶν μυθιστάτων τῆς καρδιᾶς ἐξ ἵππου πάντας καὶ εἰς ἄλθη τῆς φιλοθυμίας τῆς Κύμης λαὸν ἤγον συναίσθησιν. Καὶ πῶς ἢδυνατο η διδακαλία αὐτοῦ ἀλλοίως νά παραγάγῃ καρπούς, ἅδικον ὡς υπογραμμόν καὶ παράδειγμα ἐκείνων παραμετρίκης, παρατηρήσῳ δόντως στοργῆν καὶ χριστιανικῆς ἄλθως συμπεριφοράν ἀδιακρίτως πρόσπαντασεπέδικνυμένον." [Εὐρίπος (Chalkis) 1340 (4.1.1892) 8].
citizens, he stayed there for a long time. He himself spoke later with great admiration for the quality of the people of this area.  

In March 1892, it was rumored that Metropolitan Nectarios would be moved to the Province of Lakonia. This event caused deep sadness for the people of Euboa of whom 509 citizens of Chalkis signed and sent a petition to the Ministry of Ecclesiastics to revoke the removal of Metropolitan Nectarios if it had been published.

213M. Melinos, μίλησε με τόν 'Αγιο Νέκταριο - Συνεντεύξεις με 30 και 1 άνθρωπους που τόν γνώρισαν (Vol. 2) (Athens, 1989) 74. Cf. also, L. Pavlou, 'Ο 'Αγιος Νέκταριος Μητροπολίτης.Πενταπόλεως,μετατάσσεται τόν Νομό Λακωνίας.' Η απροσδόκητος είδησης έξεπλήξε και συνετάραξε άλλους τήν ημέραν κοινωνίαν, ήτις πολλήν απονέμει τιμήν τῷ σεβασμῷ κηρική, ὀς μετὰ τού παρόντος, ἐγύρητος καὶ πιστοκτόνος κρύψει τῶν λόγων τοῦ Θεοῦ ἀνά τόν νομόν, σαγμηνεύον τοὺς ἐκκλησιαστικοὺς καὶ ἐκποιηταίς αὐτούς ἐν τῇ πίστει τῶν πατέρων. 

Δι' ἐξέλειψιν ἄλλος τῇ Ἀρχιερείῳ εἶναι ἀναγκαίοτάτη διά τῷ κήρυγμα ἡ παρουσία Ἰεροκήρυξι διαπνευμένου υπὸ ιεροῦ ζήλου καὶ γινώσκοντος να ἀντλή ἐπιχειρήματα ἐκ τῶν ἀληθῶν πηγῶν τῆς Ἰρυσκείας. Τοιοῦτον δὲ Ἰεροκήρυκα εὑρεν ἡ μετέρα πόλις ἐν τῷ προσώπῳ τοῦ Σ. Μητροπολίτου, δικαίως δὲ συνεκκινήθη ἐπὶ τῇ μεταθέσει αὐτοῦ. Αὐθήμερον δὲ πλήθος πολιτῶν συνέταξαν ἀναφοράν, διαβιβασθείσαν ἦν, ἐν ἡ ἐξέβρασιν τῆς ἐπιθυμίας τῆς πόλεως, ὅπως ἀνακληθῇ ἡ μετάθεσις. Ἐλπίζομεν, ὡς ο. κ. 'Ιπποργός, μηδενὸς λόγου ὑπάρχοντος, δὲν θὰ παρίση τὴν αἵτημα πεντακοσίων πολιτῶν. Ἡ πρὸς τῷ Υπουργείον τὸν Ἐκκλησίαν ἀναφορά ἔχει ὡς ἔξος.

Πρόε
Τὸ Σ. ἐπὶ τῶν Ἐκκλησιαστικῶν Υπουργείον.
Oἱ μετὰ σεβασμοῦ ἀναφέρομενοι πολίται τῆς Χαλκίδος, μαθόντες ὅτι ο τοῦ Νομοῦ Ευβοίας Ἰεροκήρυξ Νέκταριος πρώην Μητροπολίτης Πενταπόλεως πρόκειται να μεταταξιθεί, σπεύδουμεν να καθικτεύσωμεν τῷ Σ. Υπουργείον, ὡς μὴ θέλησιν να κάμι τὸ ἄδειον τοῦτο εἰς τοῦ Νομοῦ Ευβοίας, ἐὰν δὲ ἡ μεταθέσις ἐγένετο, να εὐφρωσυνηθῇ ν' ἀνακαλείται αὐτήν, διότι ἡ διατήρησι τοῦ Ἰεροκήρυκος τοῦτού, ὅτι ὅτι τῷ Ἀρχιεραπτοῦ ἀξιώματος τοῦ καὶ τῶν ἄλλων ἐκκλησιαστικῶν ἀρτέων καὶ προσόν τοῦ καταλλήλου πρὸς κήρυγμα, ἀναγκαίωτάτη ἀποβαίνει διὰ τῆς ἤθικῆς διαμόρφωσιν καὶ τῆς τοῦ θρησκευτικοῦ αἰσθήματος ἀνύψωσιν ἐν τῷ λαῷ τοῦ Νομοῦ Ευβοίας, δι' ἡ γινώσκωμεν ὅτι, ἡ Σ. Κυβέρνησις ἐκ τῶν πρῶτων ἐνδιαφέρεται καὶ προνοεῖ, ἔχοντες ὅτι ὅψει μιας τοῖς περὶ τοῦ ἀντικείμενον τοῦτοῦ περισσοῦντος 'Ἐγκυκλίων τοῦ ἐπὶ τῶν Ἐκκλησιαστικῶν Κ. Υπουργοῦ. 

Ἐπὶ τῆς πεποίθησης ταύτης ἐρείδομένοι καὶ ἐκ τοῦ συνοικισμούος, ὅτι διὰ τῆς ἤθικῆς τῆς κοινωνίας βελτιώσων ἀπαραίτητον ἀποβαίνει, τοιούτῳ Ἰεροκήρυκες, οἷον ὁ Σεβασμιώτατος Πενταπόλεως, νὰ κρύπτωσιν τόν λόγον τοῦ Θεοῦ, τολμῶμεν ὡς τε χριστιανοὶ καὶ πολιτεία ἐνδιαφερόμενοι διὰ τῆς κοινωνικῆς διαμόρφωσιν, ἐξ ἡ πάντα τα λοιπά καὶ ἤθικα καὶ πολιτικά ἀγαθὰ ἐκπληγάζουσιν, νὰ παρακαλέσωμεν θερμώμεν τῷ Σ.' Υπουργείον, ὡς ἀνακαλέσα τὴν μεταθέσι τοῦ ἐν λόγῳ Ἰεροκήρυκος ἐν μέσῃ μάλιστα Μεγάλη Ῥεσαρακόστη, καθ' ἕν το φιλόσοφος 'Ἰεροκήρυξ Νέκταριος δὲν παύεται διὰ τῶν τείχων αὐτοῦ κρυματάων να ψυχαγωγή τῶν λαῶν καὶ νὰ ἐμπάλα τῆς μετάνοιαν εἰς ὅλα τῆς κοινωνίας τᾶς κλάσεις, καθ' ὅσον τὸ κήρυγμα αὐτοῦ πάντως διαφέρει τῶν στερεοτύπων καὶ ἀνέων πολλακίς τῆς ἐλαχιστής ἐννοιας καλογερικών υμιλιών.
The move succeeded, and the people of Chalkis celebrated this event which exhibited the love of the people of God for the worker in 'the vineyard' of Christ.215

During the national feast day of the 25th March 1892, Metropolitan Nectarios preached in Chalkis and officiated on the name day of King George I of Greece.216 In June of 1892, he went over to the islands of Sporades (Skiathos, Skopelos, Skyros) where he preached.217 In June 1892 Saint Nectarios crossed over to Xerochori (Istiaia) of Northern Euboia, where he preached to the citizens of the area. When he returned to Chalkis, he resigned from the position of preacher, because of an episode which had been brought about by the Episcopal Committee of Chalkis which managed the then vacant see (now Metropolis) of the Archdiocese of Chalkis.218

His resignation was due to the following incident; that year (1892) Archbishop Christophoros Stamatiadis of Chalkis died.219

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215 The Evripos' article is as follows:
"Μετά πολλῆς εὐχαριστήσεως μανθάνομεν, εκ τηλεγραφικῆς εἰδήσεως χάρας ἐπέρας λήθειάς, ὅτι ἡ μετάθεσις τοῦ Ἱεροκήρυκος Εὐβοίας κ. Νεκταρίου, Μητροπολίτου Πενταπόλεως, ἀνεκλήθη, πεισθέντος τοῦ κ. Ἰπποργοῦ εἰς τὴν εὐλογίαν ἄτιτην τῶν ἡμετέρων συμπολίτων. Χαίρομεν ἐπὶ τούτω διότι, οὔτε δίκαιον ἢν, οὔτε πρέπον, νὰ στερηθῇ ἡ ἡμετέρα πόλις κατά τάς ἄγιας ἡμέρας, αἰτήσεις ἑπέρχονται, σεμνοῦ καὶ πεπαιδευμένου Ἱεροκήρυκος, ἀφοῦ μάλιστα μετὰ τῶν βάναυσων τῶν αἰείθυμων Ἀρχιεπισκόπων Χαλκίδος Χριστοφόρου χρησεῖ ἢ ἀρχιερατική θέση, μήπω πληρωθεῖσα. Ο θέ κ. Ἰπποργός τυχάνει αἵος τῶν συγχαρητηρίων καὶ τῆς εὐγνωμοσύνης τῆς ἡμετέρας πόλεως διὰ τὴν ὑπὲρ αὐτῆς προθυμίαν καὶ ἀγαθὴν διάθεσιν."

216 Ibid., 1354 (28.3.1892) 3; 2 (25.4.1892) 2.
217 Ibid., 1362 (13.6.1892) 3.
218 Ibid., 1366 (18.7.1892) 3; 1367 (25.7.1892) 3.
219 Saint Nectarios presided over the funeral of Archbishop Christophoros in Chalkis, and addressed the obituary [Εὐρίπος(Chalkis) 1340 (4.1.1892) 7.
According to the law Cl of 1852, concerning bishops and dioceses, the administration of the vacant see of the Archdiocese, until the position would be filled, was overseen by a committee of three members. The Episcopal Committee of Chalkis which consisted of the priestly office holders; Nicholas Zapheiropoulos, Panteleon Tsalis and George Pharmakides, sent the preacher its document of 2 July 1892 informing him that, a) his duty as preacher was to teach the faithful the teachings of the Gospel and not to celebrate for stole-money, b) it prohibited him from celebrating anywhere without the committee's permission, c) it called him to submit the outline of his work and an exposition about the religious and moral circumstances of the citizens of the places which he visited and preached, and also two of his sermons which had been preached until then, and d) it accused him of celebrating as a canonical hierarch without permission from the appropriate authority, which the committee advised him to seek in future.220

220The Episcopal Committee's document is the following:

"Βασιλείον τῆς Ἑλλάδος.
Αριθμὸς Πρωτ. 276 Διεκ. 213
Ἐν Χαλκίδι τῆς 2 Ἰουλίου 1892.
Ἡ Γενικὴ Ἐπισκοπικὴ Ἐπιτροπὴ Χαλκίδος.
Πρὸς τὸν Ἱεροκήρυκα Νομοῦ Εὐβοίας Σεβ. Πενταπόλεως Κύριον
Νεκτάριον Κεφαλάν.

Συνεπεία τῆς ὑπ’ ἀρίθμ. 761833 καὶ ἀπὸ 15 Ἰουνίου ἑνεστώτως ἑτοὺς διαταγῆς τῆς Ἰερᾶς Συνόδου ποιεῖ γνώστον Ἡμῖν ἡ ἑπιτροπὴ πρῶτον μὲν ὅτι τὸ μετέρχεσθαι τοὺς Ἱεροκήρυκας. Ἐργα Ἐφημεριακά εἶναι ἀσυμβίβαστον πρὸς τὴν ἐμπιστευθείσαι αὐτοῖς υψηλὴν ἐντολὴν, ὡς δὲν εἶναι βεβαιός τὸ ἐπετείνῃ ἱεροπραξίας ἐπὶ χρηματισμῷ, ἄλλα τὸ περιέρχεσθαι καὶ διδάσκειν τοῦ πιστῶς τὴν σωτηρίαν τοῦ Ἑυαγγελίου Διδάσκαλιαν καὶ τὰ καθαρώτατα τῆς ἁθικῆς διδαχῆς πρὸς ἀνοξεπώρους τὸν ἱερακευτικὸν αἰσθητικὸς καὶ πρὸς ἔξαλεψις τῶν ποικίλων κακῶν, δ’ ὃ ἀπαγορεύεται υἱὸν ἤπι τῷ μέλλον ἢ ἄνευ αἰδείας τῆς ἑπιτροπῆς τέλειας πάσης ἱεροπραξίας, ἢ τὴν ἐπέτειλαν ἢθελεν αἰτήσει τῶν Χριστιανῶν τις δεύτερον προσκαλεῖ ὑμᾶς ἡ ἑπιτροπὴ νὰ ὑποβάλλητε δι’ αὐτῆς τῆς Ἰερᾶς Συνόδου συνῳδᾶ τὸ ΣΤ του ἀπὸ 13 Ἰουλίου 1838 Β. Διατάγματος, διάγραμμα τῆς πορείας ὑμῶν καὶ ἔκθεσιν περὶ ἱερακευτικῆς καὶ ἁθικῆς καταστάσεως τῶν κατοίκων τῶν κυμοπόλεων, τῶν πόλεως καὶ τῶν χωρίων ἐν ός μετέρχεσθαι καὶ ἔκφρασεν, συμφωνῶς πρὸς τὴν ἀπὸ 14 Ἰουλίου 1869 καὶ ὑπ’ ἀρίθμ. 222 συνοδικῶν ἐγκυκλίων καὶ οὐκί κατὰ τόπου ἱδιον δ’ ὃ καὶ ἐπεστρέφεται ὑμῖν ἢ ἀπὸ 7 Ἰανουαρίου 1892 πρὸς τήν Ἰερᾶν Σύνοδον, διὰ τοῦ Σεβ. Προέδρου αὐτῆς ὑποβληθείσαι ύμετέρα αναφορὰ καὶ τρῖτον σὰς διατάττει ἡ ἑπιτροπὴ ἐξ ὀνόματος τῆς Ἰερᾶς Συνόδου νὰ ὑποβάλλητε τῆς Ἰερᾶς Συνόδου διὰ τῆς ἑπιτροπῆς. ὡς οἶον το τάχιον δύο λόγους ἐκ τῶν ἔως ἁρτί υφ’ ὑμῶν
He superscribed this document: "This is returned to those who published it as unnecessary, + Bishop of Pentapolis," because he had already taken the decision to resign from his duties as Preacher of the Province of Euboia. This appears in his resignation of 9 July 1892 which he submitted to the Metropolitan of Athens and the president of the Sacred Synod of the Church of Greece, Germanos Kalligas.\footnote{The Sacred Synod, however, did not accept his resignation, and by its document of 24 July 1892 to the Episcopal Committee of Chalkis, it made known its decision and petitioned them to announce it to the Metropolitan so that he could continue to execute his duties.} Being subordinate to the decision of the Church, Nectarios continued his teaching work. \textit{Evripos} again

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\begin{flushleft}
\textsuperscript{\footnotesize 221}ibid., p. 13.
\footnote{Saint Nectarios' resignation says the following: 
"'Εν Χαλκίδι τῇ 9 Ιουλίου 1892. Πρὸς τὴν αὐτὸν Σεβασμιότητα τὸν Μητροπολίτην Ἀθηνῶν καὶ Πρόεδρον ἰερᾶς Συνόδου Κύριον Γερμανόν ὁ ὑποταχιόντων ἀδυνατῶν νὰ πληρώσω μὲ ἀκριβείᾳ τὰ καθῆκοντα τού ἱεροκήρυκος ἐν τῷ Νομῷ Εὐβοίας ὑποβάλλω τὴν παρατησίαν μου διατελῶν μετά τοῦ προσήκοντος σεβασμοῦ. 
'Ὁ Πενταπόλεως Νεκτάριος Κεφαλᾶς'\footnote{L. Pavlou, 'Ὁ Ἄγιος Νεκτάριος Μητροπολίτης Πενταπόλεως ὡς Ἱεροκήρυκας Εὐβοίας (Chalkis, Euboia, 1989) 13-14; Εὐρίπος (Chalkis) 1366 (18.7.1892) 3]."}
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published the wanderings of the Metropolitan. In its comments, it mentioned:

.... the Sacred Preacher of the Province of Euboia Mgr. Nectarios Kephalas arrived from his travels. Tomorrow he will celebrate an archeirarchal memorial service for the repose of the soul of the late Eminent Archbishop Christophoros Stamatides of Chalkis in the Sacred Metropolitan church of Saint Demetrios.223

3. Candidate Archbishop of Chalkis

In April 1892, by various publications in the press and by resolutions, the Christians of the Archdiocese of Chalkis whose Archiepiscopal See had been vacant for over one year, expressed their desire to appoint their Preacher as the Shepherd of the Archdiocese.224 The expression of the deep love of the devout flock towards the distinguished hierarch and incomparable preacher brought out the human weakness of the Archimandrite Chrysanthos Antoniadis, headmaster of the Ecclesiastical School who, having failed six times to be elected as Metropolitan to one of the vacant Sees of the Greek Kingdom, had coveted this Metropolis. He, fearing the election of Nectarios to this post, published a study in Evripos by the title of Study on the Canon Law of the Eastern Orthodox Church for the purpose of proving, on the one hand the uncanonical status of the publications of the devout Christians which supported

223Evripos wrote:

"Αφίκητο ἐκ τῆς περιοδείας τοῦ ὁ Ἰεροκήρυξ τοῦ Νομοῦ Εὐβοίας κ. Νεκτάριος Κεφαλᾶς Μητροπολίτης Πενταπόλεως. Αὐτόν τελείται ἐν τῷ ἱερῷ Ναῷ τοῦ Ἁγίου Δημητρίου, Ἀρχιερατικὸν Μνημόσυνον ὕπερ ἀναπαύσεως τῆς ψυχῆς τοῦ πέρυσι μεταστάντος Σεβασμιώτατον Ἀρχιεπισκόπου Χαλκίδος Χριστοφόρου Σταματιάδη ὑπὸ τοῦ ἄνθροπος αὐτοῦ Σταματίου Σταματιάδη, δικηγόρου."

[Εὐρίπος (Chalkis) 1396 (27.2.1893) 3].

the candidacy of Nectarios, and on the other hand the anticanonicity of the Saint who left the area in which he was elected by God. Archimandrite Antoniadis accused Nectarios of having abandoned the place where he was elected to serve, having false information or not knowing the fact that the Saint was violently removed from Cairo. The attitude of Chrysanthos' published article was the following:

Our Holy Church through its Holy Synods has taken the privilege of choosing bishops away from the laity. This was decided in order to avoid uprisings and riots on the part of the laity and also to avoid illiterate and poorly suited persons from this high ecclesiastical position. .... Besides, it is forbidden for a bishop to desert the church that he was ordained for and emigrate to another.225

The Saint, in reality, never voluntarily sought to abandon the position in which he had been called to serve in Cairo, but he was compulsorily rejected by the Patriarchate of the Alexandrian Church. The two Patriarchal Communications which he received from Patriarch Sophronios of Alexandria in 1890226, and also the

225 Archim. Antoniadis' article said the following:

"Αφορμήν εἰς σύνταξιν τῆς βραχυτάτης ταύτης μελέτης ἐπὶ τοῦ Κανονικοῦ Δικαίου τῆς ἡμιέτερας Ὀρθοδόξου 'Ανατολικής Ἐκκλησίας ἐδωκέ μοι ἡ δημοσίευσις ἀναφορῶν πολιτών των εὐσεβῶν καὶ Χριστιανών πληρώματος τῆς χρυσοβάσης Ἀρχιεπισκοπῆς Χαλκίδος. Αἱ ἀναφοραὶ έκκενναι σκοτόν εἰχον τὴν λαϊκήν σύστασιν τῶν Ἰεροκηρυκῶν τῶν Νομῶν Εὐθορίας καὶ Σεβ. Μητροπολίτου Πενταπόλεως Κ. Νεκταρίου, προέκαθασσαν αὐτοῦ ἐν τῇ χρυσοβάσῃ ἔδρα τῆς Ἀγιωτάτης Ἀρχιεπισκοπῆς Χαλκίδος. Ἐν τοῖς ἐπομένοις σκοτούμενα νὰ υποδειξαμεν τὸ ἀναφέλεις καὶ παράνομοι τῶν τοιούτων ἀναφορῶν, ὧν τῶν Ἐκκλησιαστικῶν Κανόνων κωλύντων τὸν λαὸν τοῦ ἐκλέγειν τῶν ἐπίσκοπων, καὶ πρὸ πάντων, ὅτι τὸ καταλείπειν τὸν ἐπίσκοπον τὴν παροικίαν, ἣν ὑπὸ τοῦ Θεοῦ ἐκληρώθη, εἶναι ὁμοφυλομοῦντος καὶ ἀντικανόνικον. Ποιοῦμεν δὲ τούτο, ὡς περιφορμηθῶμεν, τὸ ἐδ ἡμῖν, τοὺς μᾶλλον εὐάστους περὶ τὰ τοιαῦτα καὶ τοὺς ἀδειοῖς τῶν πατρών ἡμῶν Ἐκκλησιαστικῶν θεσμῶν ....".

[Archim. Ch. Antoniadis, "Μελέτη ἐπὶ τοῦ Κανονικοῦ Δικαίου τῆς Ὀρθοδόξου 'Ανατολικής Ἐκκλησίας περὶ Κανόνων τῆς Ἐκκλησίας," Εὔρης (Chalkis) 1402 (April 17, 1893) 2].

letters that Saint Nectarios addressed in the years 1894-1895 to the Patriarchs, Sophronios and Photios of Alexandria, and Joachim the 3rd of Constantinople, proved the groundlessness of the writings of Chrysanthos, and witnessed to the truth. Nectarios uncomplainingly accepted the accusations of Chrysanthos, preferring to be unjustly accused rather than to defend his reputation, because he did not wish to irritate Patriarch Sophronios. In the end, Evgenios Depastas was elected the Bishop of Chalkis.

Metropolitan Nectarios continued his journeys throughout the Province of Euboia. According to Evripos in August 1893, the Saint of Pentapolis went over to Kyme on the invitation of the Bishop of Karystia to replace him during the Feast of the Dormition of the Theotokos.

4. Preacher of the Province of Phthiotis-Phokis

Nectarios was transferred to the post of Sacred Preacher of the Province of Phthiotis-Phokis, because this area needed the service of a good preacher more strongly. The news of his transfer

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228 The Archbishop of Chalkis was ordained in Athens on the 1st of August 1893. He took over his duties at the beginning of September of the same year (1893) until 1902 when he died [Εὐρίπους (Chalkis) 1410 (31.7.1893) 1; 1417 (7.8.1893) 1. Cf. also, J. Konstantinidis, "Μητρόπολις Χαλκίδος," Θρησκευτική και Ήθική Έγκυκλοπαίδεια 12 (1968) 60; Archim. Ch. Themelis, "Εκκλησιαστικά Ευβοϊκά Σεμινάρια εν οίς ο αιώνιος Πενταπόλεως Νεκτάριος," in Metr. T. Matthaiakis, Ο' Άγιος Νεκτάριος Κεφάλας Μητροπολίτης Πενταπόλεως (1846-1920) (Athens, 1985) 257-260.
229 Evripos remarks these:

"Μετά βραχυχρόνιον ἐνταύθα διατρήθην ἀνεχώρησεν εἰς Κύμην πρό τινος ὁ Ἱεροκήρυξ Εὐβοίας Κ. Νεκτάριος Μητροπολίτης Πενταπόλεως προσκλήθησεν ὑπὸ τοῦ Ἐπισκόπου Καρυστίας ὅπως ἀναπληρώσει αὐτὸν κατὰ τὴν εορτὴν τῆς Κοιμήσεως τῆς Θεοτόκου καθ' ἣν τελεῖται ἐκεί μεγάλη πανηγύριος."

upset the people of Euboia, and through a letter from their mayor, K. Saraphianos, which was sent to Metropolitan Nectarios on 10 September 1893, they expressed their sorrow at his departure, and also their gratitude for his preaching activities and writings. The letter Nectarios received from Kyme was the following:

Your Eminence,

Our town, together with the whole county would like to express our sorrow because of your departure from the Province of Euboia where you preached for two and a half years. The general good will and respect which has been expressed by all the county indicative of the love you have instilled in us through your sermons on Christian life. Having been a prime example of one who lives a Christian life, with your caring and help, we have come to regard you as a dear friend. Kyme, along with the county of Karystos will always remember you fondly for this. The innumerable holy writings you published here for our spiritual benefit will further rouse our memory of you for years and years to come.

We would have considered ourselves very fortunate if our expressed wishes to the Honorable Ministry were answered and we had you among us for many years. However, since it has been decided by the Director of Church Affairs to send you elsewhere, we revere their decision and will all due respect, pray for your continued good health and general welfare. Furthermore, we ask that Your Grace will never cease praying for us in his supplications to God. In full acceptance of all your benedictions and blessings, we kiss your right hand and remain forever grateful to you.

Kyme, September 20, 1893

The Mayor of Kyme: K. Sarafianos

Mayor Saraphianos' letter has as follows:

'Εσεβασμώτατε,
'Η ημέτερα πόλις, μεθ’ όλης της 'Επαρχίας εκφράζει δι’ ἐμοῦ πρὸς τὴν Ημετέραν Σεβασμότητα τὴν λύπην ἐπὶ τῇ ἀναχωρήσει Αὐτῆς ἐκ τοῦ Νομοῦ Εύβοιας, ἐν ὦ ἐπὶ δύο καὶ ἡμίσιν ἔτη, ώς’ ἱεροκήρυξ ἐν αὐτῷ διετρύφατε.
'Η ἐκδηλώθεια παρ’ όλης τῆς 'Επαρχίας γενική εὐνοία πρὸς τὴν 'Τμ. Σεβασμότητα καὶ ὁ ἀπόλυτος σέβασμός, οὐ ἀπολαμβάνει ἀπὸ πᾶσας ἡλικίας, εἶναι ἐνδεξιῶς τῶν αἰσθημάτων τῶν καρδιῶν ἀπάσης τῆς 'Επαρχίας, ἀς διὰ τῶν κηρυγμάτων τῆς καὶ τῆς χριστιανικῆς πολιτείας τῆς κατέχοντος.
'Η Κύμη καὶ μετ’ αὐτῆς ἄπασα ἡ 'Επαρχία Καρυστίας, ἡδέως πάντοτε θὰ ἀναμμυνήσχεται τῆς μεταξὺ ἡμῶν παρουσίας τῆς τῆς τοιοῦτον καταστάσεως προσφιλοῦς. Αἱ ἑναποληφθείσαι αὐτῇ ἱεραί συγγραφαὶ τῆς, ἀς
Enviros, too, inserted an article in which there was a brief sketch of the personality of the Metropolitan, his profound erudition, his rhetorical competence, the originality of the subjects he used in his sermons and the faultless performance of his Episcopal duties.231

[Enviros'] article has as follows:

"Μετά λύπης έμαθομένη, ὃτι ὁ 'Ιεροκήρυξ τοῦ Ὑφαίνοντος κ. Νεκτάριος Κεφαλάς,Μητροπολίτης Πενταπόλεως,μετέτβη ώστοι αὐτοῦς εἰς τὸν Ὑφαίνοντος φιλότητος καὶ φωίκος. Πρὸς τρεῖς περιών διορισθείσα 'Ιεροκήρυξ, ἐδιείχθη ἀντάξιος τῶν καθηκόντων, ἀπάν τινας εἰς αὐτὸν ἢ Ἐκκλησία. Διὰ τῆς εὐφραδείας καὶ πειθοῦ τοῦ λόγου τοῦ κατεκημένος πολλάς τὰ ὅτα τῶν ἐκκλησιαζομένων καὶ προσέλκυσε τοῦ σεβασμοῦ αὐτῶν. Ἀνήρ λίαν εὐπαιδευτός καὶ κηταμένος πάσας τὰς γνώσεις, ὅσα ἀπαίτοντος, ἵνα εὐδοκίμησι τις ἐν τῇ ἀπ' ἀμβώνων ῥητορία, διαφέρει τῶν συνήθων ἐκκλησιαστικῶν ῥητορίων, ἦν ἡ ῥητορικὴ ἱκανότητα περιορίζεται εἰς ὅλης κοινωτικὸς καὶ ἀφορήτως χειρονομίας. Ἐν ἐκάστῳ λόγῳ αὐτὸς ἐξουσίαται καὶ νέον θέμα, ὅπερ πραγματεύεται φιλοσοφώτατα καὶ εὐφράδεστα, ἀπέχουν ἥκτα ἀξιοπρέπον κινήσεως καὶ σχημάτων. Οὐ γάρ λόγῳ δέ, ως 'Ιεροκήρυξ ἐπιτιμήθη λίαν, ἀλλὰ καὶ ἐν τῇ ἐκκλησίᾳ Ἀρχιερατικῶν καθηκόντων, ἐνταῦθα μὲν μετὰ τὸν θάνατον τοῦ ἀοίδιον Χριστοφόρου, ἐν Καραστίτη δέ κατὰ τὰς ἁπουίας τοῦ Σεβασμιωτάτου Ἐπισκόπου Μακαρίου. Διὰ τούτου πάντες αἰσθάνονται λύπην διὰ τῆς μετάβασιν τόσον ἱκανοῦ τοῦ θείου λόγου καὶ εὐχοῦνται, ὅπως καὶ ὁ διάδοχος αὐτοῦ εἶναι ἀντάξιος τοῦ προκατόχου."
At the beginning of October 1893, we are informed by Evripos that Metropolitan Nectarios was in Lamia. Immediately after his appointment, he started his journeys throughout the Province, visiting the towns of Amphissa, Domokos and Atalante. The biographies of Saint Nectarios mention a monumental sermon which he gave in Galaxidi. He went there to console some families who had lost their relatives in a shipwreck. In his sermon, the Saint spoke about the value of the Mediatrix of the world, the Theotokos, who hears the prayers of all and intercedes with her Son, Jesus Christ the Saviour of the whole of humanity. Nectarios wished his audience to acquire the great virtue of patience which adorns the All-Holy-One (The Theotokos), who endured Her Son’s sacrifice on the Cross for the salvation of the human race. The suffering people of God were consoled through the Saint’s words, and petitioned him to remain at hand, so he continued in Galaxidi for three more days, encouraging and enlivening the faith of the Christians of the area.

Immediately after this event, Nectarios returned to Lamia. There he made the acquaintance of the Sakkopoulos family and, appreciating the moral qualities of the son of the family, called Costes, he undertook his protection until the close of his life. Costes became Nectarios’s most faithful attendant and trusty servant, who devoted his life as a vigilant guardian of the Holy

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232 Evripos wrote: 
"'Ανεχώρησεν εἰς Λαμίαν ὁ ἐκεί μετατεθείς Ἰεροκήρυξ Κ. Νεκτάριος Κεφαλάς. Μητροπολίτης Πενταπόλεως." 
[Εὐριπος (Chalkis) 1424 (2.10.1893) 3].


Trinity Convent, Aegina. A marvelous dream that Metropolitan Nectarios experienced is connected with this period of his life and he recounted it to the Sakkopoulos family. This dream confirmed in Nectarios' mind that the Lady Theotokos protected him and blessed his spiritual work.\textsuperscript{235}

Nectarios remained no more than six months in the post of Preacher of the Province of Phthiotis-Phokis.\textsuperscript{236} His fame was spreading in the ecclesiastical and political circles of that time as a holy and learned man. His qualifications led to his appointment as administrator of the Rizareios Ecclesiastical Seminary from the beginning of March 1894.

5. The Writings of this Period

1) The Ecumenical Synods of Christ's Church

As we have already mentioned, Nectarios during his ministry in Alexandria had his writing published with the title, \textit{On the Sacred Synods and on the Importance of the First Two Ecumenical Synods} (1888). Not foreseeing his rejection from the above Patriarchate, he wished to complete his work with an extensive exposition of the five Ecumenical Synods which followed. Metropolitan Nectarios' thought materialized in 1892 when he was serving as Preacher in the Province of Euboia. His new study entitled \textit{The Ecumenical}

\textsuperscript{235}"One night the 'Lady Theotokos' flanked by two hierarchs, appeared in his sleep. He thought that they were Saint Basil-The-Great and Saint Gregory Palamas. The 'Lady Theotokos' in a marvellous brightness revealed to him that they might take him into their company, but the Lord wanted him to remain for the benefit of the faithful people" [S. Hondropoulos, 'Ο άγιος τοῦ αἰώνα μας – Ό "Οσος Νεκτάριος Κεφαλάς (Aegina: Τερά Μονή Αγίας Τριάδος Αιγίνης, 1973) 92. Cf. also, Monk Theokletos (Dionysiatis), 'Ο Άγιος Νεκτάριος ο Θαυματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 47].

\textsuperscript{236}Monk Theokletos (Dionysiatis), 'Ο Άγιος Νεκτάριος ο Θαυματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 45.
Synods of Christ's Church was published in Athens by his friend Professor P. Kaplanides in a second edition revised and expanded.\textsuperscript{237}

In the preface of his work, Metropolitan Nectarios gave the reasons which led to this writing, and went on to explain the background of First Synod and then the other Ecumenical Synods, referring to the causes, the convocation and the collection of doctrinal texts which emerged from the Synods. He made the value of this work obvious, by closing with an exposition of each Synod. Throughout the work, Metropolitan Nectarios praised the universal dimensions of the achievement of the Synods, and marveled at the unity of so many peoples and ages through the use of one Symbol of Faith.

Concerning the Seventh and last Ecumenical Synod against Iconoclasm, the position of Saint Nectarios became the pretext for attacks and censure on him by a small team of speculative theologians led by the Nun Magdalene (excommunicated by the official Church of Greece in the days of Archbishop Seraphim of Athens, in 1976), who through a series of books spoke against Saint Nectarios from 1974 until the present. In her opinion the Saint was an iconoclast and a monk-hater, yet her argument fails for the following reasons:

a) At the time when Saint Nectarios wrote this work on the Ecumenical Synods, the newer outlook of the Byzantinists were not available to him. Therefore, he learned on the predominant interpretation which the scientific world of his age had accepted,

that is, the one accepted by Constantine Paparegopoulos in his writing 'Ιστορία τοῦ Ἑλληνικοῦ Ἑθνοῦς, 238

b) Saint Nectarios considered Iconoclasm as a reformation, similar to the model of the religious Reformation in the West, and believed in the kind intention of the Iconoclasts who wanted to improve a bad situation in the Church, 239

c) Saint Nectarios, for clearly apologetic reasons, proposed a healthy religious belief over against the magical superstitions which the fanatic monks and the common people had come to hold. 240 The nineteenth century was a century of materialism and atheism, the genuine child of the previous century of enlightenment. The revolution in the area of positive science, determinism, and the attachment to general progress had obscured Byzantine history (the religious extremes are well-known from excessive popular devoutness, for example the scraping of the icons and the use of the shavings for philters etc.),

d) By nature, Saint Nectarios used mild language, even for heretics. So whenever he referred to the Iconoclast emperors, he spoke completely objectively as a third observer, as an impartial historian who saw historical events before him and calmly examined them,

e) Some manifestations of Saint Nectarios' life witness to the particular devoutness which he nurtured for the icons. Three examples from his life point to this. A beloved daily custom of the Saint before the service of Matins, in the Monastery of Aegina, was

238Metr. N. Kephalas, Αἱ ὁικουμενικαὶ Σύνοδοι τῆς τοῦ Χριστοῦ Ἐκκλησίας (Thessaloniki: B. Ρηγόπουλος, 1972) 44.
240Metr. N. Kephalas, Αἱ ὁικουμενικαὶ Σύνοδοι τῆς τοῦ Χριστοῦ Ἐκκλησίας (Thessaloniki: B. Ρηγόπουλος, 1972) 177.
that of tearfully embracing the icon of the Crucified Christ behind the Holy Altar. Nectarios as Archimandrite of the Patriarchate of Alexandria took care through his own initiative of the iconography of Saint Nicholas church in Cairo. The deepest respect of the Saint for the icons culminated a short while before the end of his earthly life, where during his illness, he went over from his Convent to the Chrysoleontissa (Golden Lioness) Monastery in Aegina. He prayed with tearful eyes there, on his knees with his hands raised before the miraculous icon of the Theotokos.

f) Saint Nectarios did not disapprove, either of monasticism or of honor towards holy icons, the veneration of which is referred to in the "Festival of Orthodoxy." This is proved, on the one hand, by the attitude of Saint Nectarios towards the heterodox tactics of most of Byzantine monasticism concerning its reorganization "similar to the system of the Jesuits," an element that the Icon-haters censured, and on the other hand, by the laudatory way that he speaks of the defenders of the holy icons; Saint John of Damascus the greatest part of whose "Apologetic Sermons" entitled "Towards those who calumniate the holy Icons" sets this out, and Saint Theodore of Studion. Saint Nectarios' love for monasticism was


244 Metr. N. Kephala, Αἱ Οἰκουμενικαὶ Σύνοδοι τῆς τοῦ Χριστοῦ Ἐκκλησίας (Θεσσαλονίκη: Β. Ρηγόπουλος, 1972) 218.


proved by many events from his personal life, such as: a) The pilgrimages that he accomplished to Mount Athos in 1898 during his tenure as the Dean of Rizareios,247 b) The establishment of his Convent in the name of the Holy Trinity in 1904 where he remained for sixteen years until the end of his life.


2) The Sacred Memorial Services

In the second part of his study, *The Ecumenical Synods of Christ's Church*, Metropolitan Nectarios published the study, *The Sacred Memorial Services Served by Us*. The care of publishing both of these works was of his friend P. Kaplanides, Athens 1892. Metropolitan Nectarios published the above study for the purpose of "its being useful to many for their conscientious defense against those who dissent, and for the edification of the faithful." The study is divided into four parts. The first part is entitled *Preview* and deals with the immortality of the soul. The second part is entitled *The Catholic and Apostolic Church on Memorial Services* which develops the teaching about the Sacred Memorial Services, in agreement with the spirit of the Eastern Orthodox Church. The third part is entitled *On the Sacred Memorial Services as Beneficial from the Apostolic Tradition*, and is comprised of evidence concerning the benefit of the sacred

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256B. Yannakopoulou, "'Αγίου Νεκταρίου Πενταπόλεως επιστολαί πρὸς τὸν Γέροντα Παχώμιον," Εφημερίος (Athens) 41 (April 15 - May 1, 1992) 121-122.
257"Μελέτη περὶ τῶν ἁγίων εἰκόνων," Ἀναμόρφωσις (Athens) 26 (1902) 202-204; 27 (1902) 210-212; 28 (1902) 218-221; 29 (1902) 226-228; 30 (1902) 234-236; 31 (1902) 244-246; 32 (1902) 250-251; 33 (1902) 258-260; 34 (1902) 266-268; 35 (1902) 274; 36 (1902) 282-283.
258Metr. N. Kephalas, Αἱ Οἰκουμενικαὶ Σύνοδοι τῆς τοῦ Χριστοῦ Ἐκκλησίας (Thessaloniki: Β. Ρηγόπουλος, 1972) 41.
259Ibid., p. 56.
261Ibid., pp. 25-53.
Memorial Services, according to the New Testament, the Fathers of the Church, the Divine Liturgies, the Diptychs of the ancient Church, the Confessions and the Apostolic Canons. The fourth part is entitled *On the Last Days, that is Concerning the State of the Souls before the Last Judgment, and about Paradise and Hell*, dealing with eschatology. This writing is dedicated to the memory of the author's parents and three of his brothers, and was republished by himself in 1901 in raised and expanded form.

3) On the Revelation of God in the World

The next writing published by Metropolitan Nectarios in 1892 is *On the Revelation of God in the World* which had been completed while still in Cairo, on 13 October 1890, but whose publication was delayed by his removal from the Patriarchate of Alexandria.

This study, which is dedicated by the author to the noble and devout people of Chalkis and Kyme, is divided into five parts. In the first part, Metropolitan Nectarios set out to prove that miracles can be understood logically, are not threatened by the appearance of other supernatural laws and are a consequence of the Creator's love for His creation. The second part forms a more extensive development of the same subject. The writer progresses dialectically and refers to the conjecture that God is revealed in the world. The third part demonstrates through history, the revelation of God to the world, noting of all the prophecies.
associated with the coming of the expected Messiah, and shows the results in the Person of Jesus Christ. The fourth part presents the prophecies relevant to the infidelity of the Jews, their country, and the conversion of the nations. In the fifth chapter, the author presents the prophecies which are associated with the punishment of the nations who afflicted the 'sons of Israel'.267 This study, distributed as a gift by Metropolitan Nectarios, led to reasonable correspondence from the people of Euboia also.268

4) On the Formulation Concerning Man

Yet another writing which the Metropolitan of Pentapolis published during his stay and ministry in Euboia in 1893, is On the Formulation Concerning Man.269 In the prologue of his work, he explains the reason for his writing, namely the debate which he had with a team of university students, who had upheld that the soul of man only differs quantitatively from the soul of animals. This urged him to compose a sixteen page study with the title On the Relationship of the Soul of Man with the Animal, aimed at the refutation of misleading opinions. Since this brief study did not fully satisfy the students, the author decided to study this more extensively, and go on to compose an enlarged new study. The product of his research, was his work On the Formulation

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268 "Ἐὐριπός" in an article with the title "Books", presents this writing of Metropolitan Nectarios. In the beginning it refers to the sections of the book, and continues by commentating favourably about it [Εὐριπός (Chalkis) 1365 (11.7.1892) 4].

269 This volume of Nectarios was republished: the first in 1978 in Athens and the second in 1986, in Piraeus in a modern Greek translation, from an unknown publisher and translator.
Concerning Man in which he dealt with man and the difference between him and the animals.270

The work is divided into four parts. In the first part man is examined bodily and psychologically in an effort to answer the question, 'What is Man'. In the second part the uniqueness of the human race is set forth. The third deals with the origin and the nature of the soul. The fourth and last part discusses the immortality of the soul.271 The author's use of modern European philosophy, and that of the past, contributes to the usefulness and the value of this study which has been described as "the first Christian anthropology in the Modern Greek language."272

5) On the Truth and False Knowledge

Three published sermons provide an example of Nectarios' preaching in the Provinces of Euboia and Pthiotis-Phokis, with the general title On the Truth and False Knowledge.273 The first sermon274 was given by Metropolitan Nectarios on 8 November 1893 before the students of the High School of Lamia and entitled, The Call of Youth in Society.275 "It is an exhortation to virtue, stressing the importance of cultivating the virtues of piety, love of truth, moral wisdom, understanding, self-control, temperance and

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270Γιοτύπωσες περί ἂνθρώπου (Athens, 1893); Reprinted (Athens: Άγιος Νικόδημος, 1978) 5.
271ibid., p. 5.
273The previously mentioned writing of Saint Nectarios was republished in Athens: the first in 1983, and the second in 1989.
274The presentation of the sermons does not follow the chronological order in which they were given, but their publication order.
justice." The second sermon was given by the Metropolitan on 21 August 1893 at the inauguration of the Gymnastic Society of Kyme of Euboia and has the title *Sermon on Gymnastics*. In this, the author looks at physical exercise from the ethical standpoint, as an essential part of developing the total human being in which the body, being healthy and strong, can serve as an instrument of the soul. The third sermon which he gave in Lamia on 20 November 1893, is entitled *Writing on Suicide*. In this, he discusses the factors that dispose persons to commit suicide, the means of preventing or curbing suicide, and the Church's refusal to bury those who have committed suicide.

6) On the Care of the Soul

The work that Metropolitan Nectarios published as the Preacher of the Province of Phthiotis-Phokis was *On the Care of the Soul*. It was printed in February 1894 in Athens, published at the expense of the Merchant Association of the people of Lamia, and distributed free.

This work contains thirteen homilies. In the first four homilies, the writer discusses man's inner freedom, his God-given powers of free choice and self-control, which together are denoted by the patristic term αὐτεξούσιον. Saint Nectarios notes that

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281This study of Saint Nectarios was republished in Athens in 1973, 1975, and 1986.
αὐτεξούσιον, αὐτοσυνειδησία (self-consciousness) and λόγος (reason) are elements of the image of God, contained in each man's soul. It is these that differentiate and elevate man above the beasts, and render him a moral being, responsible for his actions. The fifth homily refers to sin, which according to the author, "is a great evil, because it poisons the soul, putting disease engendering seeds in it, weakening and corrupting it, finally preparing it for its death." Repentance follows sin and consists of the soul's return to God, communicating together with Him and seeking divine mercy. This constitutes the central meaning of the sixth homily. The seventh homily refers again to repentance and satisfaction of the offended divine justice and also to the presuppositions of salvation. In the last two homilies, eight and nine, the writer connects repentance with confession. Turning the discussion to the Mystery of Confession he says that it is necessary because "a) it is a commandment of God; b) it restores peace between God and man; and c) it benefits man morally and spiritually."

The sermons referred to above are dedicated to the Divine Eucharist. Nectarios calls the Divine Communion "the most wonderful of wonders, the highest which the Wisdom of God derived and the most worthy of all the gifts which the love of God presented to men." When one receives Holy Communion duly prepared, the sins within his soul are burned up, he is filled with Divine Grace, all his powers are strengthened, the mind is illumined and the heart is

283Metr. N. Kephalas, Περί ἐπιμελείας ψυχῆς (Athens, 1986) 38.
284Ibid., pp. 52-56.
285Ibid., pp. 57-72.
286Ibid., p. 78.
filled with reverence for God. Saint Nectarios makes use of the Bible and the writings of the Fathers of the Church, especially of Saint Basil the Great, John Chrysostom, Athanasius the Great, Gregory of Nyssa, and Gregory the Theologian, John of the Ladder etc.  

7) Correspondence

Although he left Egypt, he maintained his correspondence with Patriarch Sophronios of Alexandria. In the Index of Letters and Manuscripts to His All-Holiness, two letters of 1893, addressed by Metropolitan Nectarios to the Patriarch Sophronios, have been recorded. The first was sent from Kyme of Euboia, dated August 25, 1893, and the second from Lamia, dated November 11, 1893. In these, the Metropolitan asked to return and stay in the Patriarchate, near the patriarchal library of Alexandria, in order to continue the writing of his treatises. The letter of Patriarch Sophronios to Metropolitan Nectarios in Kyme, dated 9 September 1893, which is kept in the Archives of the Patriarchate of Alexandria, informed Nectarios that Sophronios received his book An Outline on Man. The exchange of letters between Nectarios and Patriarch Sophronios points to Nectarios' ability to forgive past

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290 G. Triantaphyllakis, "Ὁ Ἀγιὸς Νεκτάριος Μητροπολίτης Πενταπόλεως," Πάνταινος (Alexandria) 21/22 (November 1, 1961) 295. Cf. also, Εὐφρέτηριον ἐπιστολῶν καὶ ἐγγράφων πρὸς τὴν Α. Θ. Παναισθήτα, τῶν Πατριάρχην Ἀλεξανδρείας Σωφρόνιον (Record Nos. 219, 261).


292 Πρωτόκολλον εἰσερχομένων καὶ εξερχομένων ἐπιστολῶν τού ἐν Ἀλεξανδρεία Πατριαρχείου τῶν ὸρθόδόξων (1886-1889) (Record No. 180, p. 82).
wrongs, and to his hope of returning to Egypt that his work there could continue.
1. Nectarios' Appointment to Rizareios Seminary

Metropolitan Nectarios worked as a Preacher in the Province of Phthiotis-Phokis until his appointment as Dean of the Ecclesiastical Seminary of Rizareios. This was confirmed by document number 3721 of 8 March 1894 of the Ministry of Ecclesiastics and Public Education, by Royal Decree issued in Athens, on 1 May 1894, according to the 19th., 20th., and 21st. articles of the Organization of Rizareios, and according to the proposition of the Minister of Ecclesiastical Affairs.293

Near the Royal Palace, on an avenue which was then called Ampelokepoi, stood the buildings which served as the Rizareios Ecclesiastical Seminary. An imposing wall surrounded the complex which was built through the generosity of Manthos and George Rizaris who had made their fortune in Russia. George Rizaris actually did the work of seeing that the funds which they had collected would be put to use since his brother had died before seeing the dream materialize. The complex which was referred to simply as the "Priests' School" by its neighbors, includes a courtyard with trees and a small chapel lovingly dedicated to Saint George in honor of the school's benefactor.

The institution was governed by a ten-member governing committee under the supervision of the Ministry of Religious Affairs and Education, according to the laws set forth by its founders. The members were elected by notable and distinguished citizens, and according to founders' guidelines, they had to be

divided as follows: four had to be from Zagorochoria of Hepirus, one from Yannina, two from Smyrna, and the remaining three from Thessaly, Crete and Chios.\(^{294}\)

Metropolitan Germanos Kalligas of Athens, believing that the virtues of Nectarios would benefit the Church, warmly supported his candidature for the post of Dean of Rizareios Seminary.\(^{295}\) The official welcome for the new Dean of the Seminary took place on the 1st of March 1894. Speeches, addresses and replies were exchanged before the students, teachers and the Governing Councilors of the Seminary.\(^{296}\)

2. Nectarios' Effect as Dean of the Seminary

Prior to the appointment of Nectarios to Rizareios, the Seminary was in disarray. When he undertook its administration, harmony and peace were re-established. Due to his qualifications he was strongly recommended by the governors of the school, the students and the teachers.\(^{297}\)

The Dean was appointed to teach certain lessons, such as Christian Ethics, Pastoral Study, and Orthodox Sacred Catechism. The rich theological and secular knowledge which was held by the Dean and the teachers of the Seminary explains why Rizareios had obtained fame and a brilliant reputation even beyond the limits of the then Hellenic Kingdom. The professors of the Seminary were distinguished for excellence in their own sciences, for the

\(^{294}\)S. Hondropoulos, Ο άγιος του αιώνα μας – Ο”Οσιος Νεκτάριος Κεφαλάς (Aegina: Ιερά Μονή Άγιας Τριάδος Αιγίνης, 1973) 81.


\(^{296}\)Monk Theokletos (Dionysiatis), Ο Άγιος Νεκτάριος ο Θαυματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 51.

\(^{297}\)Archim. Ch. Papadopoulos, Ιστορία της Ριζαρείου Εκκλησιαστικής Σχολής (Athens, 1919) 162-163, 165.
seriousness of their ethos and for their ecclesiastical zeal. It is notable that a majority rose to the honor of professor in the university. Although a century and a half have passed since the foundation of the Seminary (1844), nevertheless Rizareios maintains the splendor of the past to this day, and holds a position of pride among the other Ecclesiastical Seminaries of the Balkans. Because of its great contribution to the Greek nation and to the Church, Rizareios has recently been honored with the gold medal of the Academy of Athens.

Nectarios spent his powers in his educational work, in the shaping of the souls of the students, through the formation of clerical consciousness and ecclesiastical ethos. "He brought another spirit into the school, which was not known by those within the foundation of the Seminary and it constituted a challenge. It was the spirit of devout piety and virtue. He based his entire educational system on faith in Christ, on the life in Christ. Nectarios was not an educator in the common meaning of the word, but a wise 'pedagogist in Christ,' a mystic of spiritual life, a soul activated by the uncreated energies of the Holy Spirit, full of 'the fruit of the Spirit,' with deep experience in Christ."\(^{298}\)

The Bishop had boundless tolerance and magnanimity with which he succeeded in overcoming the immaturity of the young, without wounding their spirits. "He even tolerated being laughed at on occasion and when he had discerned that someone lied, he did not forcibly, authoritatively or oppressively intervene in order to overcome the sinner. This love and appreciation towards immature children brought them to a consciousness of their fault and later, to

\(^{298}\) Monk Theokletos (Dionysiatis), 'Ο Αγιος Νεκτάριος ο Θαυματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 30-51, 67.
repentance and improvement. He preferred to subject himself to
discipline, for example by fasting, when his discernment informed
him that punishment would create repulsion and animosity or
psychological wounds. Although perhaps in some situations the
Saint used the pedagogic method of strictness when the
circumstances demanded such, the pastoral way of love, of goodness
and his paternal Episcopal courage always prevailed."299

Metropolitan Nectarios was often found in the chapel before
the services of Mattins and Vespers, and throughout the day. He did
not stand in the hierarchal throne, but in a common seat which was
found to the right of the cantors' seats. He did this both to set an
element of ecclesiastical attendance, and because he took pride in
hearing the two choirs of students who sang the services. The dean
felt deep emotion when he heard the seminarians singing his hymns
from the "Theotokarion" and from the "Hymn to the Divine Love." He
himself often took care of the cleanliness of the chapel, of the
sanctuary and of the vestments.300

Nectarios presence did much to spread the Seminary's fame,
so much so that a great number of people came from Athens and
Piraeus to attend the contritional services which the Bishop held in
the chapel, and to hear his sermons. The governors of the school
were forced to issue an entrance ticket with which some could
follow the Liturgy in the chapel of Saint George as result of

299 protopresb. Sarantos, S., "Η πλούσια προσφορά του 'Αγίου Νεκταρίου στήν Εκκλησία
300 Metr. T. Matthaiakis, 'Ο 'Αγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846-
1920) (Athens, 1985) 277. Cf. also, Monk Theokletos (Dionysiatis), 'Ο Αγιος Νεκτάριος
ο Θαυματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 56-57.
crowding.\textsuperscript{301} "His liturgy was a mystagogy and gathered together the complement of the church in the Trinitarian God."\textsuperscript{302}

Nectarios was a model of humility. Some noticed that the Bishop had subjected himself to a great depth of humility even to the point of taking care of the Seminary's physical maintenance.\textsuperscript{303} Such gave a distinguished sweetness to the Dean of Rizareios, observed by the Seminarians who, in their discussions talked about the blessed personality and the rich knowledge of their teacher.\textsuperscript{304}

Nectarios worked there for a total of fourteen years. During this period he educated many students in the way of Christ. His fourteen-year ministry produced a remarkable number of clergymen and lay scientists who distinguished themselves by their theological formation and their high morals. During the administration of Metropolitan Nectarios (1894-1908), a Copt student from Rizareios mounted the Patriarchal Throne of the Coptic Church in Egypt, nine Seminarians were elected as Metropolitans, many of whom were ordained priests, some were professors of the University of Athens: three of Theology, one of Philosophy and one of Dentistry, two were elected as rectors of the University, and presidents of the Academy of Athens, one became a


\textsuperscript{302} protopresb. Sarantos, S., "Η πλούσια προσφορά του 'Αγίου Νεκτάριου στήν'Εκκλησία και στήν Πολιτεία," Κοινωνία (Athens) 32 (April/June, 1989) 178.


\textsuperscript{304} Metr. T. Matthaiakis, 'O Άγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846-1920) (Athens, 1985) 276.
minister of Ecclesiastical Affairs and one a lecturer of the University.305

3. Nectarios' Extra-Curricular Activity

1) Recognition from the Church and State

Metropolitan Nectarios was not limited to the performance of duties exclusively related to Rizareios Seminary, but with them also developed important extra-circular activity in Athens, Piraeus and the suburbs. The State honored him many times, entrusting him with the task of adjudicator for many educational subjects, as in the year 1894 for example, when he was appointed "judge over the philosophic preparatory education and pedagogy in the teaching for Higher Education."306

The Sacred Synod of the Church of Greece honored the learned hierarch, and expressed its pleasure, congratulating him for his publication of theological writings. Each Metropolitan of Athens entrusted him with the ordinations of deacons and presbyters, the interrogation of defendant clerics, or called him to conferences on diverse themes for the public good. In 1905, Metropolitan Theokletos of Athens had commissioned the teaching of lessons to the chantors of Athens. In 1908, Theokletos had commissioned Nectarios for the ministry of preacher in the churches of Piraeus, in an effort to combat heresies. Certainly, the preaching activity of


306 Document No. 5401 of 22 March 1894 of the Ministry of Ecclesiastical Affairs and Public Education [Metr. T. Matthaiakis, O "Άγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 64. Cf. also, Monk Theokletos (Dionysiatis), Ο Άγιος Νεκτάριος ο Θεοματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 54-55.}
the ardent Bishop was not limited to the Church of Piraeus, but was also extended to the churches of the capital and all the Attica. Nectarios received invitations from various charitable and communal associations, and was frequently commissioned as their honorary president.

2) Moral Support for the People of Chios

Metropolitan Nectarios was particularly concerned about the Christians of the village of Lithi and all of Chios, where he had worked as a primary school teacher, monk and deacon. His great interest in the island was apparent from the correspondence which he maintained. Not only had Nectarios supported them financially through the benevolence of Syngros, but he also sent his books "gratis" to all the island's schools and libraries. Following a warm recommendation from the Metropolitan, Andreas Syngros, a banker of Chios, known throughout the whole Greek nation for his kind deeds, granted his assistance to the inhabitants of the island, particularly to his birth-place Lithi.

Nectarios loved the people of Lithi and sent them whatever he could throughout his life, so as to offer some assistance in their need. According to an official letter, dated September 14, 1895, which was given to Nectarios by the elders of Lithi, their needs were so extensive that they were desperate. They lost the two boats they had owned to the previous owners. Nectarios wrote to

Syngros on behalf of Chians, and Syngros kept his promise. Nectarios realized this when one day he received a letter of gratitude from the Chians, dated February 12, 1896. On the death of Syngros a few years later in 1899, Metropolitan Nectarios came into contact with the executors of the will, to claim a sum of money left to his birth-place, as well as a special sum for the villagers of Lithi.

3) Candidate Bishop of Chalkis

The ecclesiastical condition of Chalkis was restored by Metropolitan Nectarios in 1907. Those from Chalkis, having kind memories of Nectarios from his three-year Diaconate in their city (1891-1893), sought the election of their former Preacher to the Episcopal throne of Chalkis by a petition in "Evripos," and by a request to the Sacred Synod of the Church of Greece. This event was described in the unpublished letters, which Nectarios sent at that time to the president of the Commercial Association of Chalkis, B. Georgiades, and to the Metropolitan Theokletos of Athens. Also, in his Catechetical Letters to the Sisterhood of

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311 Ibid., pp. 65-68.
312 Εὐρίπος (Chalkis) 1968 (28.5.1907) 2.
313 Metr. T. Matthaiakis, Αγίου Νεκταρίου Πενταπόλεως Κατηχητικά Επιστολαί προς τάς Μοναχάς Ιεράς Μονής Αγίας Τριάδος Αἰγίνης (Athens, 1984) 205, 207.

The following letters which Saint Nectarios sent to the President of the Commercial Association, B. Georgiades, and to the President of the Sacred Synod of the Church of Greece, Metropolitan Theokletos of Athens, are a product of my research at the Archives of Rizareios Seminary:

"ΔΙΕΘΥΝΣΙΣ
ΠΙΖΑΡΕΙΟΣΧΟΛΗΣ
Άρθ. 2915

Βασίλειον Γεωργιάδην
Πρόεδρον τού Εμπορικού Συλλόγου Χαλκιδέων

Λαμβάνω τὴν τιμὴν νά δηλώσω ἐπισήμως πρὸς τὴν Ἰματέραν Εὔγενη
φιλίαν, λαβὼν τὴν ἀφορμὴν ἐκ τῆς ἐπισήμου ἀνακοινώσεως τῆς γενομένης μοι
his Convent in Aegina, dated 27 May 1907, and from 12 June 1907, he wrote:

.... The people of Chalkis are working together to make me bishop of their area. They are doing it verbally and in print through their local newspaper .... However, I do not know the outcome of their actions. I pray that God will reveal something to one of you. If it is His will, then His will be done. 

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The Saint’s letter to the Chalkians said:

"Oi Χαλκιδείς ένεργούσα ανεξαρτήτως και νεανικά, τάς πάντας τις θέμες, και τις δυνάμεις και τις δυνάμεις, τις ημέρες της Επαρχίας Χαλκιδόν προς επίτευξη του διορισμού μου είς την την Επισκοπή Χαλκίδος, δι' υμών και των δικών υμών, κατά την πρώτην Τιμετέραν προς ήμες έκφρασα των διαθέσεων των υμετέρων συμπολιτών είπεν ότι ανέχει το ενεργούσιον την εκποίησιν των πόδων υμών, εάν τον Κύριο Βουδόφυρης και τον Κύριο Βουδόφυρης μοι ανακοινώσεν γενέτειραν της την Τιμετέραν, κατεύθυνε τον πλήρωσιν των καινών και πόθαιν έκφρασα την εκποίησιν του παρασκευής και εις την εκποίησιν, και εις την Επισκοπή της "Ο Θεός η εικότητα μεθ' ημών γενέτειραν την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την Επισκοπή την.
Thanks to the Grace of God, I am well. The students' final examinations are over, and I will come there in exactly one week, unless the situation of Chalkis keeps me longer. I tell you though, the holy synod does not want me as a bishop, so it appears that such is not the will of God.\textsuperscript{315}

Nectarios remained peaceful, without making any effort to gain the esteemed throne. In the end, Chrysanthos Provatas was elected Bishop of Chalkis.

4) The Pilgrimage to the Holy Mountain

During the summer holidays of Rizareios Seminary in 1898, the Metropolitan of Pentapolis expressed his desire to go to the Holy Mountain, the "garden of the Theotokos." This journey was to serve two purposes; on one hand the Holy Mountain, as the heart of Orthodox monasticism, always attracted the hierarch, who loved monasteries as a place of prayer. On the other hand, his study in the famous monastic libraries of Athos would offer him rich material for the continuation of his literary work. Nectarios arrived at Mount Athos with the blessings of the Ecumenical Patriarch Constantine V. In the introductory letter from the Ecumenical Patriarch, dated 30 May 1898, the following was written:

\begin{quote}
\textsuperscript{\textit{Metr. T. Matthaiakis, 'Αγιος Νεκταριος Πενταπόλεως Κατηχητικά 'Επιστολαί πρὸς τὰς Μοναχὰς Ἰερᾶς Μονής Ἀγίας Τριάδος Λιγίνης (Athens, 1984), Letter No. 105 of 27 May 1907, p. 205].}
\end{quote}

\begin{quote}
\textsuperscript{315}\textit{The second Catechetical letter said:}

"Χάριτι Θεία εἰμι καλά καὶ αἱ ἔξτασεις ἐπελεύσαν. ἕγω θὰ ἔλθω ἄκριβως μετὰ μίαν ἔβδομὰ τρίαν ἡ τῆς Χαλκίδος ὑπόθεσις μὲ ἑπεξεργασία διὰ ὀλίγων ἀκόμη ἡμέρας, ἀλλὰ σᾶς ἀναγήλω, ὅτι οἱ ἄγοι Συνοδικοὶ δὲν θέλουσιν, ὃστε φαίνεται δὲν εἶναι θέλημα Θεοῦ." \\
\textsuperscript{\textit{Metr. T. Matthaiakis, 'Αγιος Νεκταριος Πενταπόλεως Κατηχητικά 'Επιστολαί πρὸς τὰς Μοναχὰς Ἰερᾶς Μονής Ἀγίας Τριάδος Λιγίνης (Athens, 1984), Letter No. 106 of 12 June 1907, p. 207].}
\end{quote}
Therefore I ask that you gladly receive His Eminence, for it is with pleasure that I am recommending him to you. I have no doubt that your Holy Community, the reverend abbots, superintendents, fathers and monks will greet him will all due respect and reverence which befits his title and high rank. Please offer him, both promptly and eagerly, every facility so as to enable him to comfortably fulfill his desire.316

Then, in the recommendation letter of the Athos Community to the supervisors and representatives of the twenty holy monasteries of Mount Athos, dated 30 July 1898, the following was written:

His Eminence Metropolitan of Pentapolis .... is well known through his many theological and religious writings, as well as from his pure and fervent desire for the religious and ethical edification of the faithful. Towards this goal, he has worked successfully and hard, almost to the point of exhaustion, for many years now. The persons in charge of religious matters in Greece, having been mindful of his virtues, properly entrusted him to the position of principal in one of the best religious schools we have. We therefore strongly urge you to greet His Eminence on this first visit to our land with all due respect and reverence which befit his title and high rank. We also urge you to eagerly and promptly offer him every facility which will help fulfill his intended desire. At this time we would also like to declare to you that he has been given the authority to minister from His Most Holiness the Ecumenical Patriarch.317
The Council of the Holy Mountain welcomed the learned hierarch Nectarios Kephalas with honors at the end of July 1898. We do not know if he visited all the monasteries of Athos. According to the Athonite oral tradition, the wanderings of the Bishop took in the monasteries of Dionysiou, the Great Lavra, Simonos Petra and Gregoriou, where in each he left a deep impression of his humility and love in Christ.\textsuperscript{318}

Passing through many sketes, Metropolitan Nectarios reached the skete of Lesser Saint Anne, where he spoke with the hermits and ascetics. One of them who had the gift of foresight, revealed the hierarch's episcopal order, although he was dressed as a simple monk. He received hospitality and maintained correspondence with Daniel Katounakiotis, loasaph of the skete of Saint Anne, and Avimelech Bonakis the cave dweller.\textsuperscript{319} Nectarios' two-month period on the Holy Mountain ended towards the end of August 1898. The visit to Athos, apparently influenced his perception of monasticism considerably. There he became acquainted with the monastic Athonite ethos and embraced it with a receptive heart.
5) Candidate Patriarch of Alexandria

Following the death of Patriarch Sophronios of Alexandria in August 1899, the Greek communities in Egypt invited Nectarios to submit his candidature for the vacant Patriarchal Throne. The Greek and foreign newspapers, in Athens and Egypt, supported the candidacy of Nectarios, sketching-out the Episcopal personality of the hierarch, and referring to his writing and preaching activity. Articles were published showing the love of God's people for their former spiritual father and pastor.

The conversations regarding the possibility of his ascending the Patriarchal Throne were even going on in Rizareios School. Nectarios decided to take the journey to Egypt once again, ten years after his dismissal. Although he was prepared to serve the Church in a patriarchal capacity, he did not actively seek the position. Nectarios went to Egypt from 18 to 23 September, 1899 to participate in the election of the new Patriarch. He had hardly reached Alexandria before he was faced with on the one hand the enthusiasm of the Greek Community of Alexandria, and on the other, the coolness of the Ecclesiastical Authorities who reacted in favor of Metropolitan Photios (Peroglou) of Nazareth, a member of the

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321Archim. J. Spetsieris, Βιογραφική σκιαγραφία και θαύματα τού ἐν 'Οσίοις αἰειμνήστου Πατρός ἡμῶν καὶ Ποιμενάρχου Νεκταρίου Μητροπολίτου πρ. Πενταπόλεως κτήτορος τῆς ἐν Λιγνί Κοινοβιακῆς 'Ἰ. Μονῆς Γυναικῶν τῆς Ἐκκλησίας Τριάδος (Athens, 1929) 12-13; Metr. T. Matthaiakis, 'Ο Άγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 87; Monk Theokletos (Dionysiatis), Ο Άγιος Νεκτάριος ο Θεαματουργός (Thessaloniki: Όρθόδοξη Κυψέλη, 1979) 87.

322Ο Μητροπολίτης Πενταπόλεως."Ανάπλασις (Athens) 12 (September 9, 1899) 2.
Holy Sepulchre Brotherhood who enjoyed the support of Patriarch Damianos of Jerusalem and of the sister of the Tsar, Queen Olga of Greece. Nectarios also went again to Egypt on November 25, 1899. Nectarios seeing all these "behind the scene" activities, supported the candidature of the then former Ecumenical Patriarch Joachim the 3rd, and returned to Athens, before Photios had been elected Patriarch of Alexandria.

A long time after the final elections that distinguished Photios as the Patriarch, Nectarios had come to understand that his return to Egypt was not the will of God. He visited Egypt, after ten years, at the invitation of Greeks there who believed that his presence would help to solve the problems following Sophronios's death. The Saint had loved Egypt, and was feeling love for the Greeks of the Parikoia. His whole attitude, and the two trips of 1899, showed that he wished to return to Egypt and serve there as a legal Bishop. He did not try earlier because he did not wish to defy Sophronios. The death of the much aging Patriarch, as well as the invitations of the Greeks of Egypt were seen as a call for his return. Nectarios came and left as a peacemaker. He did not want to cause discord but unity. But on his arrival there, he recognized among his colleges the same ill will of the past. He wished another attitude from the Patriarchate. Perhaps he believed that the hatred of the past had been forgotten during the ten years of his absence. I believe that the two trips of the Saint to Egypt in 1899 were a new trial for him. He repeated his behavior of the past. He left silently and humbly, being certain that he contributed to the conciliation of

323 Monk Theokletos (Dionysiatis), 'Ο Αγός Νεκτάριος ο Θαυματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 96.
324 Metr. T. Matthaiakis, 'Αγίον Νεκταρίον Πενταπόλεως Κατηχητικά' Επιστολάι πρός τάς Μοναχάς Ίεράς Μονής Άγιας Τριάδος Αιγίνης (Athens, 1984), Letter No. 130 of 15 February 1908, p. 250.
the local Church, the concord and harmony among people. From the information available we can say that the Saint did not visit Egypt again, but he continued a friendly correspondence with the Greeks there and with some clergymen of the Patriarchate.

6) Founder of a Convent in Aegina

Metropolitan Nectarios was a gifted confessor. A large number of men from every class and order used to go to Rizareios, to gain the advice of the Bishop. Among them was a group of young girls who had resolved to follow the monastic life. They all wanted the Saint as their spiritual father and director of their sisterhood. The desire of these women identified with the will of the Bishop, who from that time asked God to suggest a place close to Athens for him to create a monastery.325

Nectarios urged his friend Archimandrite Papaconstantinou to visit the island of Aegina on 10 September 1904, with three attendant monks. They went to the "Palaia Chora," and stayed in "Xantos," where they found some ruins of a little dedicated to the Zoodochos Pege and two old cells. This place seemed an ideal location for establishing their sisterhood. The visit to Aegina satisfied the Metropolitan and his attendants, with the consequence that he sent his first spiritually aspiring girls there. Ten novice nuns constituted the nucleus of the newly established sisterhood of the Holy Trinity Convent, the name of which was changed by the establishment of the Bishop, during the years 1904-1908, until his

325 Archim. Th. Papakonstantinou, Βιογραφική σκιαγραφία καὶ θαύματα τοῦ Ἐν Οσίοις ἅγιαν Ἁμών ὡς καὶ Ποιμενάρχου Νεκταρίου Μητροπολίτου πρ. Πενταπόλεως κτήτορος τῆς ἐν Αἰγίνη Κοινοβιακῆς Ἡ. Μονῆς Γυναικῶν τῆς Ἁγίας Τριάδος (Athens, 1937) 14.
resignation from Rizareios. The first abbess of the Convent was Chrysanthi Strongylou, the blind, renamed Sister Xení.  

Nectarios wrote a letter to the Monastery of Nea Moni in Chios, requesting that they send him a letter of release, striking him from the roster of monks, so that he would be free to choose where to go. Nectarios received his release letter around the 24th of November, 1900. He was now able to accept a directorship in the Convent of Aegina.

Nectarios habitually visited the Convent during the students' holiday from Rizareios and for other special reasons. He went to Aegina to guide and direct the novices in the details of the monastic life. He also celebrated the liturgy and preached the divine word to the inhabitants of the island who came to his Monastery to receive his fatherly counsel and his prayers.

4. Nectarios' Resignation

In the document of February 7, 1908 Nectarios offered his final resignation to the Committee of Rizareios for reasons of health. It read as follows:

To the Honorable Trustees of the Ecclesiastical Seminary of Rizareios

I take the honor of informing the honorable committee of the seminary that, because of a tired body and frequent illness, I feel that I am no longer able to carry out the important duties of dean of the seminary. Because of this, it is with great sorrow that I am taking

328 Monk Theokletos (Dionysiatis), 'Ο"Αγιος Νεκτάριος ό Θαυματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 102.
the liberty to declare to you that I am hereby resigning from the position of dean. I wholeheartedly wish that the Lord will bless you in your good works, and your work for the seminary, which I have loved from the bottom of my heart. The Lord takes care of and will promote the seminary's high purposes and goals, the very goals for which it was created by its founders. They are always in our loving memory, and may they be remembered always. Please be assured of my highest regards towards you, and accept my love towards you, with which I remain, praying for the Lord's blessing on you always.

The Dean
Nectarios of Pentapolis

His fellow teachers felt that his departure would be a great loss for the school. The directors realized that for the past fourteen years, it was his selflessness and endurance that brought the Seminary to its respectable standing and position. However, since he could no longer endure the position, the directors decided to offer him a lifetime pension. One month before the final acceptance of resignation, the following notation was made by the Committee on the Seminary records:

329Saint Nectarios’ resignation states the following:

'Αθήναι, 7.2.1908

Πρός
Τό Σεβ. Συμβούλιον τής Εκκλησίας Ριζαρείου Σχολῆς.

Διαφωνηθείς τό σώμα καὶ ὁποκύπτων συνεχῶς εἰς ἀσθενείας, αἴσθᾶμαι ἐμαυτόν ἀνίσχυρον, νά φέρω τά τῆς Διευθύνουσεως τῆς Σχολῆς σπουδαία καθήκοντα, διό καὶ προάγομαι μετά πολλῆς λύπης, νά δηλώσω ώμιν, ὅτι παραιτοῦμαι τῆς Διευθύνουσεως τῆς Σχολῆς καὶ εὐχόμαι ἀπό καρδίας, ὅπως ὁ Θεός ύμᾶς μὲν εὐλογη, ἐργαζομένους ύπὲρ τοῦ ἅγιου, τήν δὲ Σχολὴν, τήν ὅποιαν ἡγάπησα ἀπό μέος καρδίας, σκέψῃ καὶ προάγη πρός ἐκπλήρωσιν τοῦ ψηλοῦ αὐτῆς σκοποῦ, δι’ ὅν ἰδρύθη ὑπὸ τῶν αὐτίκων αὐτῆς ἱδρυτών, ἄν αἰωνία ἡ μνήμη.

Δέξαθε τήν διαβεβαιώσιν τῆς ἄκρας πρός ὧμᾶς ὑπολήψεως καὶ ἀγάπης, μεθ ἡς διατελώ διάπυρος πρὸς Θεόν εὐχέτης.

'ΟΔιευθυντής

'Ὁ Πενταπόλεως Νεκτάριος''

Before deciding whether to accept this resignation, Mr. Athenogenes is instructed to express the Committee's deep sorrow for this event. The Committee, in acknowledgment of His Eminence Nectarios' service to the School, will offer him in due course, the aid of three hundred drachmas monthly and will also request him to stay on as dean until they officially accept his resignation.330

After Nectarios' retirement from the Seminary which took place after the Pascha of 1908, the Governing Committee, the professors and the students of Rizareios were gathered in the corridor of the Seminary from which his temporary successor, Dean Nicholas Papayannopoulos appropriately called to him offering him a commemorative gift, a large amber chaplet. With his characteristic smile he bade farewell to those who were present, while at the same time looking forward to seeing the Convent of Aegina. The Saint was no more the dean of Rizareios, but the Seminary continued to be influenced by his spirit. The Minister of Ecclesiastical Affairs accepted the resignation by his document number 4613, dated 24 March 1908, and made a special laudatory notation expressing royal satisfaction.331

330 The document of Rizareios' Committee has as follows:

5. The Writings of this Period

1) On the Divine Character

The first brief study, which was published in Athens, 1895, by Nectarios, as Dean of Rizareios, was the *Sermons on the Divine Character and the Work of our Savior Jesus Christ and Endless Life in Him*. This study was comprised of two sermons: the first was an investigation of eternity as shown in and found in the knowledge of the true God. The second sermon gives the reason for the beneficial influence which the knowledge of the true God exercises in man through Christ the Savior. Finally, the author summarizes in twenty-nine parts the marks of Christ.332

2) The Treasury of Sacred Sayings

The next work which Metropolitan Nectarios granted was the two-volume study *The Treasury of Sacred and Philosophical Sayings* which was published in Athens in the years 1895-1896. This work of 942 pages was produced after many years of toilsome study and consists of sayings from Holy Scriptures, from the Greek Fathers of the Church and from the ancient Greek philosophers. This study resulted in an index of opinions and sayings of the above authors which have been included in the text.333

"From this anthology of his various studies, it seemed to be a lavapaedium work and showed the..."
strong inclination which he had towards God, and his thirst for the perfection of life in Christ."\textsuperscript{334}

3) Epic and Elegiac Opinions

In 1896, Nectarios published his new book entitled \textit{Epic and Elegiac Opinions of the Lesser Greek Poets; Maxims of Theognis of Megara, Pythagoras' Golden Verses, Phokylidis' Poem of Admonition, and maxims of others}. Under the title is the statement: "For the use of the schools." The compiler's name does not appear on the title page, and there is no preface to indicate the purpose which the book was intended to serve. But from examination of its contents, one may safely conclude that its primary aim was moral edification. As a book for classroom use, it could also be used as a text for instruction in the ancient Greek language.\textsuperscript{335}

4) Christian Ethics

The \textit{Manual of Christian Ethics} was published by Metropolitan Nectarios in 1897, in Athens. He personally used this book with the pupils of the Seminary. In \textit{Christian Ethics}, the author sets out the duties of every Christian, which emanate from the ethical law of the Savior Christ. His desire was for Christians to embrace the love of the Lord and to live in a daily relationship amongst themselves. For the writing of this work Nectarios consulted the manuals of Martensen and Tornes, and also Zekos Roses' moral stories. This work was endowed to be re-issued in revised form, as we read in the prologue of the second edition, which is signed and


\textsuperscript{335}\textit{C. Cavarnos}, \textit{Modern Orthodox Saints - St. Nectarios of Aegina} (Massachusetts, 1981) 39-40.
dated by the author "In Aegina, 17 January 1920," an aim which was achieved not at the time, but much later through another publication. 

5) Pastoral Study

Through his work *Pastoral Study*, which he published in 1898 in Athens, Nectarios developed the model of a spiritual shepherd, which was embodied in himself. The work was included among the teaching textbooks which the Dean wrote for the use of the pupils of the Seminary. The peculiar merit of *Pastoral Study* lies in the fact that it was a condensation of the author's knowledge and twenty years of clerical practice. The *Pastoral Study* is dedicated "to the blessed memory of the brothers Manthos and George Rizaris, the ever-memorable founders of Rizareios Ecclesiastical Seminary." Except for the introduction and the bibliography, it was divided between general and particular emphasis. The analysis of themes which are related to the pastoral ministry are presented in the form of questions and answers for easier understanding of the text.

In this work, he discusses the qualifications of prospective priests and bishops and their duties. But it also contains much that is of broader interest, such as discussions on the nature and purpose of the Church, its relation to the State, the seven Sacraments, the place of reason and logic in theology, the value of encyclopedic and philosophic knowledge for the bishop. Nectarios sets high moral,

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intellectual, and spiritual standards for clergymen, especially bishops, devoting more than a third of the book to their ministry.

6) Orthodox Sacred Catechism

"Undertaking the teaching of the lesson of Sacred Catechism and being obliged to teach it extensively according to the new organization of the Seminary, forces me to write Catechism," Nectarios remarked in the preface of the Orthodox Sacred Catechism which was issued in 1899 in Athens. After the "Preface" and the long "Introduction," the Catechism is divided into three parts; a) the Dogmatic, in which the dogmatic truths of the Holy Scriptures are developed, b) the Ethical, in which he referred to the ethical truth of the Holy Scriptures, and c) the Sacred Rites which dealt with the sacraments of the Church, received through Sacred Tradition, and which preserve the teachings of the Apostles and divine commandments.

7) Christology

The next work that Nectarios published in 1901 in Athens was Christology, that is on the Divine Character and the Work of our Savior Jesus Christ, and on the Fulfillment of the Prophecies in His Divine Person. The work is divided into three parts. The first developed the dogmatic teaching of the Church about the advent of the Savior Christ and His redemptive work perpetuated through the Church. The second part described the apocalypse of God in this world, and the third part described the complete fulfillment of the

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339 The present study was republished in Thessaloniki in 1980 and in 1984.
Old Testament prophesies regarding the Christ Messiah. The second and the third part of the work consists of a transcript of the third, fourth and fifth chapters of his writing *On the Revelation of God in the World.*

8) On the Immortality of the Soul

The *Study on the Immortality of the Soul and on the Sacred Memorial Services* was published by Saint Nectarios in 1901 in Athens. The whole work is divided into two parts. The first part consisted of a description of the totality of the Christian and Philosophical view aspect of the soul. The theories of the ancient Greek philosophers and Fathers of the Church about the origin, the nature and the cause of the soul were contained in the first part. The second part dealt with the Sacred Memorial Services and the benefits which they confer. Finally, it cited the teaching of the Church about the transitory state of souls after death, the resurrection of the dead and the Last Judgment.

9) Evangelical History

One new massive writing of Nectarios was issued in 1903 in Athens, and entitled *Evangelical History, through the harmony of the texts of the Sacred Evangelists Matthew, Mark, Luke and John.* In order to write the *Evangelical History,* the author used as his reference books the "Synopsis Evangelica" of Constantine de Tischendorf, the "Symphony of the Four Gospels" of the Archbishop

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341The Μελέτη περί της αθανασίας της ψυχής καὶ περί ιερών μνημοσύνων was republished, in Athens in 1972 and 1981 and in Thessaloniki in 1973. The second part of the work which is entitled "Study concerning the Sacred Memorial Services" (Μελέτη περί τῶν Ιερῶν Μνημοσύνων) republished and self contained in 1981 in Athens in an exact translation from archaic Greek to Modern Greek by Demetra Kakkisis - Georngatzis.
Neokomos and the text of the Gospels of the Church. The whole work was divided into seven periods, according to the seven fixed chronicle signs from the Evangelists, which fixed the years of the life of Christ. The work was also divided into 157 paragraphs, as this is also the number of the parallel and peculiar historical events which the Evangelists relate.

10) Knowing Yourself

"Knowledge of yourself' is the first necessity of man," according to Metropolitan Nectarios. If man wishes to have a perfect knowledge of himself, he must render himself a subject of his study. As the learned Bishop perceived the effort that the attainment of this aim demands, he published in 1904, in Athens, his moral and religious study, Knowing Yourself; that is Moral and Religious Studies Representing the Religious and Ethical Character of Man and the Image of the Soul as Reflected Images. It is a study concerned with the virtues and the vices opposed to them. The virtues dealt with are: faith, hope, love, justice, truthfulness, the virtues of the cognitive part of the soul, those of the spirited part (the will and the emotional power), and those of the appetitive part. At the end of the study, Nectarios added as an appendix, "Epistolary dissertation to the Eusebia Nun," in which the type of perfect virgin was described and the dangers in following the monastic life were related.

342Metr. N. Kephalas, Εὐαγγελική Ἰστορία δι' ἀρμονίας τῶν κειμένων τῶν Εὐαγγελιστῶν Ματθαίου,Μάρκου,ΛουκᾶκαὶΙωάννου (Athens: Π. Λεώνη, 1903) iv-x.
344Ibid., 242-258.
11) On the Sacrament of the Divine Eucharist

The *Study on the Sacrament of the Divine Eucharist* was issued by Metropolitan Nectarios in 1904 in Athens. In it the author deplores those who do not receive Holy Communion regularly because of sheer indifference to the benefits that are derived from the Sacrament, not because they are hindered by some sin. He remarks that whether we receive Holy Communion unworthy, or we avoid it, we have no life. The whole study is adorned with the relevant decisions of Ecumenical Synods and with references to the works of the Fathers of the Church.\(^{345}\)

12) Contritional Prayer book

In 1904, Nectarios issued his work, *Contritional Prayer book* which contained prayers and troparia for all the days of the week, taken from the "Great Horologion," and from the liturgical books of the Eastern Orthodox Church. In 1913, he republished the same book, expanded through the addition of the services of the first hour and the Canon of the Akathist Hymn. Through this double edition the Metropolitan sought to incite the faithful to pray with a continuous doxology to the Trinitarian God and the Theotokos.\(^{346}\)

13) On the Mother of the Lord

Because of the deep devotion of Metropolitan Nectarios towards the "Lady Theotokos," and because he wished to refute

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some errors reported about the Theotokos, he published the volume
*Studies on the Mother of the Lord, the Most Holy Theotokos and
Ever-Virgin Mary* in 1904. This study was consisted of three
chapters. In the first, the author presents the Orthodox view, that
"the Most Holy Theotokos was a virgin before giving birth, and
remained a virgin after the birth keeping her virginity intact." In
the second chapter he referred to the honors that the faithful gave
and give to the Mother of God, beginning with the years of her
earthly life. The third chapter referred to the Synodical institution
of the term, "Theotokos" from the third Ecumenical Synod, a term
which the subsequent Synod adopted. He also discusses the
various appellations that have been used in speaking of Her, and
closes with an encomium to the Theotokos and a note on the hymn to
Her that begins with the words "Αξιόν Εστίν ("Truly it is Meet.")

14) On the Saints of God

The *Study on the Saints of God* was issued by Metropolitan
Nectarios in 1904, in Athens. This short study is made up of two
chapters. The first was a sermon about the beginning of the glory
which the Supreme Judge bestowed on the righteous after death,
that is, the triumphant Church. This glory was manifested by the
devout, whom the Church honors as saints and friends of God. It
invokes their names in prayer as mediators of God, and honors their
relics and icons. In the second chapter, the author gives a sermon
about the intercessions of the saints as a catholic dogma of the
Church. It also states the Orthodox view that those who die as
members of the Church of Christ, are not separated from the Church,

347Metr. N. Kephalas, Μελέτη περί τῆς μητρός τοῦ Κυρίου τῆς Υπεραγίας Θεοτόκου καὶ Αειπαρθένου Μαρίας (Thessaloniki: Νέα Στοιχειοθετική, 1985) 3-18.
but as the Body of Christ, are ceaselessly united with the Church, glorify God together with Her, and intercede on behalf of the Militant Church.\footnote{N. Kephalas, Μελέτη περί τῶν ἁγίων τοῦ Θεοῦ (Athens, 1904) 3-12.}

15) Theotokarion

Nectarios, out of his theological treatises, also composed hymns to the Theotokos which he included in his book, entitled \textit{Theotokarion}. The Bishop issued his poetic work in 1905 in Athens, as an expression of his gratitude to the Ever-Virgin Mary for her many kindnesses to him. The complement of contritotional, grateful, supplicatory and glorifying verses, which were composed in different meters of ancient Greek poetry, with deep dogmatic and spiritual content, reveal his inner depth and piety.\footnote{The first edition of \textit{Θεοτοκάριον} of 1905 includes 103 odes, thirty hymns and eleven canons. The second edition of 1907, again from Saint Nectarios, has five new odes, fifty-three hymns and nine canons. The following editions of 1967, 1972, 1982, and 1990 is exact reprint of the edition of 1907.}

16) On Ordered Fasting

The \textit{Historic Study on Ordered Fasting} was written by Nectarios in 1905 and was published after his death. The present study "has an apologetical character, and was written in order to teach those who question the validity and the spiritual benefit that comes from it."\footnote{Metr. N. Kephalas, Ιστορική μελέτη περί τῶν διατεταγμένων νηστειῶν Care of Archim. T. Matthaiakis in Θεολογία (Athens) 27 (1956) 463; Reprinted by Metr. T. Matthaiakis, Νεκταρίου Κεφαλᾶ Μητροπολίτου Πενταπόλεως Θεολογικαὶ Μελέται (Athens, 1990) 35-56.} The work is divided into two parts. In the first, the author makes an historical survey of the institution of fasting, from the teaching of Jesus Christ on the keeping of fasts by the Apostles and the Church, the witness of the Fathers of the Church
and the historical and ecclesiastical writers on this theme, including his contemporary professors; N. Damalas and G. Dervos. In the second section, the author presents the historical source and practice of the fasts; the Nativity of Christ, Holy Pascha, the Transfiguration, the Holy Apostles, and the Dormition of the Theotokos. According to Nectarios, the fast chiefly consists of preparation in prayer, and contributes to health and longevity.\(^{351}\)

17) Digest of Holy Scriptures

Shortly before the publication of *Knowing Yourself* (1904), Nectarios considered writing another ethical-religious work in which he would compile all the relative sayings of the Old and New Testament. While the hierarch was preparing to put down his thoughts, the book *Digest of the Holy Scriptures of Monk Antioch of the Lavra of Saint Sabbas, of the seventh century*, came to his notice, the contents of which perfectly corresponded to his own spiritual quest during that period. For this reason, instead of composing a new study, he preferred to republish the Digest of Monk Antioch from the Patrology of Migne, in 1906. It was composed of one hundred and thirty chapters, each one dealing with an ethical supposition. The whole work, therefore, consists of a system of ethical theology adorned with the thoughts of the Holy Scriptures and the ancient teachers of the Church.\(^{352}\)

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\(^{351}\)ibid.

18) Hieratical Manual

The Heretical Manual published by Metropolitan Nectarios in 1907, in Athens, is divided into three chapters. The first has as its subject the Sacred Diaconate which began from Jesus Christ the Great High Priest. The second chapter examines the primacy of the Apostle Peter according to hagiographic texts, and the patristic interpretations and errors related to this are refuted. The third chapter refers to the theme of equality among the bishops.353

19) David’s Psalter

The Psalter of the King-Prophet David incorporated in meters according to the tonic base with interpretive notes was published in 1908 in Athens and expresses the worshipping life of Saint Nectarios. In the introduction of his work, he presents the personality and the work of David, and goes on to speak about the Psalms, their authorship, the time of their writing, their contents and their interpreters. Finally, he refers to his own work, and he interprets the text with brief footnotes, in order that it may be understood.354 Nectarios used the text of the Alexandrian Codex, the interpretations of the Fathers of the Church, and of historians, the original Hebrew texts, and also translations from the Greek, French, Italian and Latin.355


354 Metr. N. Kephalas, Ψαλτήριον τοῦ Προφητάνακτος Δαυίδ ἐντεταγμένον εἰς μέτρα κατὰ τὴν τοικῆν ἐκφάνσιν μετά ἐρημηνευτικῶν σημειώσεων (Athens: Π. Λεώνη, 1908) 12.

20) On the Sacred Icons

The Study on the Sacred Icons, is a series of articles which Metropolitan Nectarios published in 1902, in the periodical "Anamorphosis" of Athens, and which were undertaken to refute some theories of theologians of that period. These writers who accepted the existence of Sacred Icons in the Christian Churches and their veneration refused to accept the archaeological revelations of the nineteenth century which proved that the icons were used in the first three centuries of persecution and Christian martyrdom after the resurrection of Christ. The writer developed the dogmatic teaching of the Church about icons, showing the relationship between the teachings of the Fathers of the Church and the views of contemporary history. In continuation, he examined the subject of the veneration of icons, and the traditions which are related to the icons not made with hands of the Savior Christ and the Theotokos generally, and particularly the icons of the Theotokos, which had been drawn by the Evangelist Luke.

21) Catechetical Letters

As we have seen, Nectarios, during his administration of Rize, founded the Convent of Holy Trinity in 1904, in Aegina. On account of his duties in the Seminary, he stayed away from the Convent, and led the nuns through pastoral letters. He sent one hundred and thirty-six letters from Athens during 1904-1908.

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356 The present study was republished in 1972 in Thessaloniki with the general title, "Saint Nectarios, I: The Ecumenical Synods of Christ's Church, II: Study concerning the sacred ikons," (Α. Αι Οικουμενικαί Σύνοδοι τής του Χριστοῦ Ἐκκλησίας , Β. Μελέτη περί τῶν ἁγίων εἰκών) pp. 219-291.
referred to by his biographers as *Catechetical Letters*, which aimed at the teaching and the formation of the Sisterhood in the subject of monastic discipline. The Bishop's aim was to better equip the female personality for devoutness and life in Christ.\(^{357}\)

22) *Correspondence*

Saint Nectarios wished to maintain good relations with those who caused his expulsion from Egypt, therefore he maintained correspondence with Patriarchs Sophronios, Photios, and Joachim, and other hierarchs. He sent them his writings and offered hospitality to them, showing them in action Christian love and forgiveness, and he expressed feelings of gratitude to his benefactors. His desire to be recognized in his life time as a canonical Bishop of the Eastern Orthodox Church was never fulfilled. This only occurred after his death, as we will see in the following letters.

Nectarios learned, much to his astonishment, that his appointment at the Rizareios Seminary had not been approved because of the misinformation about his moral character, and that he had been expelled from Egypt because of moral reasons. Nectarios again felt the torment which was altogether too familiar. He appealed to the secretary of the Ministry for information as to what was being said concerning him. He was given a copy of the "information" about him which came from the Political Representative (or what would be called an ambassador today), to

Egypt. It was a confidential letter from the Representative, John Gryparis, addressed to Minister Demetrios Kaliphronas, dated the 28th of January, 1894. It reads as follows:

Mr. Minister,

At the request of the Honorable Foreign Minister, I have the honor to send you information regarding His Eminence, the former Bishop Mg. Nectarios Kephalas and the reason that provoked his departure from Egypt.

The aforementioned bishop was a Monk at the Monastery of Chios when he became known to Mr. John Choremes, who then took him under his patronage and warmly recommended him to His Holiness, the Patriarch of Alexandria. Together, the two men paid for Mr. Kephalas' religious studies in Athens, where he received a degree equivalent to the Master of Arts of Theological studies from the Theological School of the National University. Following his studies, he returned here, where the Patriarch ordained him Archimandrite and made him a preacher and secretary of the Patriarchate. During these ministries, he showed himself to be truly zealous in carrying out his duties, and lived a truly ascetic life. After a while, he was sent to Cairo by the Patriarch to be under the Metropolitan of Libya and Patriarchal Commissioner. Following a disagreement between the Patriarch and Metropolitan of Libya however, the Commissioner departed to Smyrna, and the position of the Patriarchal Commissioner was then taken over by the Archimandrite Nectarios. He kept the position even after his ordination as Metropolitan of Pentapolis. In the beginning, the Patriarch was quite pleased with the Metropolitan of Pentapolis, for he showed himself to be enterprising and efficacious. Later on however, he started to displease the Patriarch by showing a desire to act without restraint and independently. The Patriarch thought that this independent action was insubordination and should be punished, and that is why His Holiness thought it best that the Metropolitan should be moved from Egypt. Patriarchal sources cite that the removal of the Metropolitan of Pentapolis from Egypt was also provoked further because of moral reasons. My duty, however, obligates me to also inform you that, according to other sources who are equally trustworthy, the Metropolitan was a victim of a conspiracy and slander.
Finally, I have the honor to report to you that the Metropolitan of Pentapolis was considered to be a perfect cleric, who was both energetic and effective, even by those within the Patriarchate.

Respectfully,
J. Gryparis

Nectarios never believed that the destructive, irresponsible gossip and malicious hatred towards him would find its way to the official service of the Ministry. He never thought that it would feed the idle and inquisitive gossipers to such an extent, and actually

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358The letter of John Gryparis is the following:

"Πολιτικόν Πρακτορείον τῆς Ελλάδος
ἐν Αἰγύπτῳ
'Εν Αλεξάνδρεια τῇ 28 Ιανουαρίου 1894
Αριθμ. Εμπ. Πρωτ. 3 καὶ 8
Κύριε Ὑπουργέ!

Τῇ ἐντολῇ τῆς αὐτοῦ Εξοχότητος τοῦ κ. ἐπὶ τῶν Ἑξωτερικῶν Ὑπουργοῦ λαμβάνω τὴν τιμὴν νὰ χορηγήσω τῇ Τμήματι Εξοχήτη Πληροφορίας περὶ τῆς Ἀυτοῦ Σεβασμίτητος τοῦ ἄλλοτε Ἐπισκόπου Πενταπόλεως κ. Νεκτάριου Κεφαλά καὶ τὸν λόγον τῆς ἐξ Αἰγύπτου ἀναχωρήσεως αὐτοῦ.

Τὸν ἐν λόγω Επισκόπον μονάζοντα ἐν μονῇ τῆς Χίου ἐγνώριεν ὁ κ. Ἰωάν. Χωρέμης, λαμβάνων δὲ αὐτὸν ὑπὸ τὴν προστασίαν του, συνέστησε θερμῶς τῇ Ἀυτοῦ Πανιερότητι τῷ Πατριάρχῃ Αλεξανδρείας, δαπάνας δὲ ἀμοιβέτων ἀπεστάλη πρὸς σπουδὰς θεολογικὰς ἐν Ἀθῆναις, λαβὼν μετὰ τὴν κεκανονισμένην φοίτησιν ἐν τῇ Θεολογικῇ Σχολῇ τοῦ Ἑβν. Πανε. διπλῶμα προλύτου, ἐπανήλθην ἐνταῦθα, ὅπως ὁ Πατριάρχης ἑξειροτόνησεν αὐτὸν Ἀρχιμανδρίτην καὶ κατέστησεν αὐτὸν ἱεροκήρυκα καὶ γραμματέα τοῦ Πατριαρχείου. Ἐν τοῖς λειτουργήμασι τούτοις ἐπέδειξα τὸ λαθὴ ὅπως τὴν ὑπηρεσίαν ζήλων, ἔξις δὲ βιον ἀληθοῖς ἀσκήτου. Μετὰ τὰν χρόνον ἀπεστάλη ὁ Νεκτάριος ὑπὸ τοῦ Πατριαρχοῦ εἰς Καίριον ὑπὸ τὸν ἀγίον Ἀδρίανον Πατριαρχικὸν Ἐπιτρόπον, κατόπιν δὲ ἐπελθούσης δυσαρεστείας μεταξὺ τοῦ Πατριαρχοῦ καὶ τοῦ ἄγιου Ἀδρίανου, ἀπήλθην ὁστὸς εἰς Σμύρνην, τῇ δὲ θέσιν αὐτοῦ ὡς Πατριαρχικοῦ Ἐπιτρόπου κτάλαβαν ὁ Ἀρχιμανδρίτης Νεκτάριος, τηρήσας αὐτὴν καὶ μετὰ τὴν χειροτονίαν του εἰς Ἐπισκόπον Πενταπόλεως. Καὶ ἐν ἀρχῇ μὲν ὡς τὰ μέγιστα εὐχαριστήμουν ὁ Πατριάρχης ἐκ τῆς ὑπηρεσίας τοῦ ἀγίου Πενταπόλεως, διότι καὶ ρέκτης καὶ δραστήριος ἐδείχθη, κατόπιν δὲ ἀρχαῖο δυσαρεστημένον τοῦ Πατριαρχῶν, ἀπὸ ἐπιδεικνύων διαθέσεως πρὸς αὐτόβουλον καὶ ἀνεξάρτητην ἐνέργειαν, διαθέσεις ὑπὸ τοῦ Πατριαρχοῦ ἐκληθέοντας, ως ἀντιπαιδορικάς, ἐνεκα τῶν ὅπων ἢ Ἀυτοῦ Παναγιώτης ἐνόμισεν ὅρθων, νὰ ἀπομακρύνα ἀυτὸν τῆς Αἰγύπτου. Κατὰ πηγὰς Πατριαρχικὰς πρὸς ταῖς ἀντιπαιδορικαῖς διαθέσεις, τὴν ἀπομάκρυνσιν ἁγίου Πενταπόλεως προκύκλωσαν καὶ λογὶς ἁθικῆς. Καθάκιν δὲ μοι λαβὸτα ἐναστρίων, νὰ ἀνακοινώσω, ότι καὶ ἄλλας πηγὰς καὶ ταύτας ἀξιοποίησαν, ὑπήρθην, ως πρὸς τοῦτο ὁ Μητροπολιτῆς θύμα ραδιοφωνίας καὶ συκοφαντίας.

Ἐν τέλει λαμβάνω τὴν τιμὴν, νὰ γνωρίσω τῇ Τμήμα τῇ Εξοχήτῃ, ὅτι παρὰ πάντων καὶ αὐτῶν τῶν περὶ τὸ Πατριαρχεῖον, ὁ ἄγιος Πενταπόλεως ἐθεωρεῖτο ως κληρικὸς ὁρίστος, ρέκτης καὶ δραστήριος.

"Ὁ Εὐπεθέστατος
Γ. Γρυπάρης"

bring the Minister himself to thoughts of hesitation about him. Nectarios finally decided to write the following personal letter to Patriarch Sophronios, dated March 11, 1895:

All Holy Master!
I kiss your most holy right hand ardently.

In Alexandria

The Ministry of Ecclesiastical and Public Education asked of the Political Representative of the Greek Government in Alexandria, Mr. J. Gryparis, through the Ministry of Foreign Affairs, information concerning me and the reason of my departure from Egypt. .... Have I been, Your All Holiness, so irreverent towards you, that after four years since my unjust departure from Egypt, you were compelled to give the Patriarchal staff such defamatory information against me, to give to the Greek Government? During these past four years I have lived humbly and reverently, simply trying to earn my daily bread, which I then shared with the poor. During the past four years I have also acted deaf and dumb in reaction to the many patriarchal accusations which have been made against me. When, did Your All Holiness realize my 'disobedient tendencies'? Through which actions did they manifest themselves? Which were the indications that also characterized me as being disrespectful, rebellious, and an evil servant who was plotting against your ecclesiastical authority? Which ecclesiastical tribunal tried me and condemned me, and which one decided that I was immoral? How then could the Patriarchal Commissioners blatantly inform the Political Representative of the Greek Government, who was seeking information in an official capacity, that I was removed from my position because I was rebellious, unethical and immoral? Where are the transcripts to this effect? Where are my accusers? Where are the witnesses? Where is the evidence of my crime? On what grounds was this official accusation against me made, an accusation which condemns me to a moral death? What great wrong did I do against you, Your All Holiness, or for that matter, against any of the patriarchal trustees? Why is there such a great wrath, and pursuit against me, seeking my total destruction, even though I am so far? Please, tell me, how I have troubled you in the least? What was my great sin
against you? What evil desire and cunning have I had? With God as my witness, I tell you that I have never, ever plotted anything whatsoever against anyone. I have only sought good throughout my life, and did so with great love and many good works. I truly believe that Your All Holiness should remember having experienced and seen the glorious examples of my humble and good intentions. Besides, what is all this for? Your wrath has been satisfied, the work has been completed against me and the evil one has been punished. What, therefore, is the purpose of my outdated protest?... The purpose is to bring it to the knowledge of Your All Holiness, that your wrath against me is unjust. May God be my witness and judge.

I remain, with deep reverence, and pray the best for you.

+ Nectarios of Pentapolis

359Saint Nectarios’ letter to Patriarch Sophronios is the following:

"NavayiouTaAeoJTOPaTa!
TnN Panagian'Ym6vN aevxiav euedebastos katakataxaiomai
Eies Aleaxandrveia.

To 'Ypourgeion tov 'Ekklisisiastikon kai tis Dhmousas 'Ekpaideiousews
exh apeia dia tov 'Ypourgeion tov 'Exwterikon paro tov en' Aleaxanuleia
politikou praktكور tos 'Ellinikis Kubeurneisws kurioi G. Gruptar
plhroforias peri euno kai tov lagnon idi tis 'ex 'Aigyptou anaxvhrisewos mou.

....
Toxoqontov, Panagwitatate, eneywmi envo kakov pro'Ym6s, woste meta
tesvea ete apo tis akivataste apo 'Aigyptou anaxvhrisewos mou, kath' exi
exi (photovwv) ton eputision arton, woves meriavwvi aivn tois poiwos, kivos
kai anavovv genovmenos pro's tis poiwias ton Patribarxikon krat emouv
kathgorias, oi Patribarxhikoi toiauta krat' emouv na dtwos plhroforias,
oivwv episwmos zetepheias para tis 'Ellinikis Kubeurneisws; Pote
Panagwiatate katenviaste tais antipseivarkhikous moi dnaviseis; 'En otopioi
exedplwvsthevn'regou; Opoiav ai evediezwv, woste na xaraktrwswv, wos
asebeb' kai epnavastastes kai dvelos poyrros kavka melipwshas kata tais
'Ekklisisiastikous moi arghv; Opoioin 'Ekklisisiastikon Dikasthriovn me
edikase kai me katekikase kai apefanev peri tis anvthkostotis mou, woste oi
Patribarxikon meta parvshias na plhroforwshn tos politikon tis
'Ellinikis Kubeurneiswspraktvora,epsimeiswvzetvnon'tasaunvteivnemantikh
par' avtovn plhroforias, dti edwvchv, wos epnavastates kai anvthkos; Pou
eurisdkontai ta praktika; Pou oi kat'wvroi mou; Pou oi marpwres; Pou to
swma ton egklmato; Pou to edwso ed' estprikhe h kai' emouv epwismos
authe kathgoria, dti h kategikazovn eis vthkon vnavaton; Opoioin mega
kakovn egwvthein pros YmasPanagwitatate, h kai pro's tis Patribarxikon,
wpwv dolefovnwv; Diazati h toswut 'Ym6v rat' emouv mehns h kai tov
parakoilouthosa moi, dti h zetei o pantelh vlothrwv mou; Kat' tis
todelalston patrynkalhpsa Ymas; Opoioin to mega pros'Ymas avartmhm mou;
Opoia h povria mou kai h kavia mou; 'Egvo epikalovwma marptvra ton Theon,
dti oudepotpe peri oudevovn emelwpsa kakovn monon to vaghov emelwpsa kath
olln tis zoan mou kai autovn evratv kai evratovn egwvmyv' frowo oti tis
agavovn mou dnavwseis peiran elbate kai trnavas tais evedieivs esche h g. T.
Panagvntos. 'Aall hie pros' ti taota pantao; 'Tov egrvoy suvnetlevsh, h mehns
iakappoiqeh, o povrois paradeiymatikov' eimiwvthi' pros' ti h akairo aetp
Sophronios did not answer to Nectarios' letter, therefore after Sophronios' death, Nectarios wrote to the new Patriarch of Alexandria, Photios, by October 10 of 1902. He wrote the whole history of what had happened there in detail. He even wrote about the injustice done to him. Nectarios somehow hoped, that Patriarch Photios would clear up matters and that his life would now take a turn for the better, perhaps bringing him new ventures and struggles in Egypt. The days passed and Nectarios heard nothing from Photios. Although Nectarios tried to remain confident about receiving help from the Patriarch, he could not help but wonder. Nectarios received no response. He was informed by reliable and important sources that the new Patriarch had indeed received the letter and filed it under a non-existent day of the year, so that he could put it off indefinitely.

On September 10, 1903, Nectarios decided that he had to make a stern and final decision about how he would clear his name. It was then that he decided that even if there were only a remote possibility of receiving an answer, he must write to the Ecumenical Patriarch of Constantinople. At that time, this most Supreme Throne was occupied by Joachim III. Nectarios proceeded to write a letter to him, seeking the following:

The main reason that I made the request to the Patriarch of Alexandria Photios, was to clear my
position as a hierarch of the Eastern Orthodox Church and that this be announced to ecclesiastical authorities. This has to be done because, as it presently stands, I am discharged and therefore do not belong to any of the Autocephalous Churches. Even though I have been in Greece for fourteen consecutive years serving the country, I am officially considered by the Holy Synod governing the Church of Greece as simply a visiting priest, and on all the communication it uses, I am given the title 'Visiting Hierarch.'

The fact that a hierarch has been fully discharged and does not belong to any Church has been unknown up to now in the Church annals and I feel that even Your All Holiness, as well as any other expert of Ecclesiastical Canons and Decrees cannot accept this as being proper, nor can approve of this.

Patriarch Joachim was on the spot. He was the third, as well as the highest ranking Patriarch whom Nectarios approached with his dramatic request. In order for him to solve this matter he would have to go against Patriarch Photios and those close to him. Joachim did not ignore Nectarios' request though. A month later, on

361 Saint Nectarios' letter to Ecumenical Patriarch Joachim is the following:

"Διά τῆς ἐπιστολῆς μου ἔξησαν παρά τῆς Α. Μακαριώτης τοῦ Πατριάρχου Ἀλέξανδρείας Φωτίου θεραπεύει τῆς προσγενεμένης μου ἀδικίας καὶ ἱκανοποίησιν τοῦ δικαίου. 'Αλλ' ἢ Α. Μακαριώτης καίτοι πρὸ ἔνδεικτα ἀκριβῶς μηνὺν ἐγνενό κατόχος τῆς ἐπιστολῆς μου, ἐγκλείσας φερούσας καὶ ἄντιγραφα πιστὰ τῶν διακοινώσεων καὶ τοῦ ἀπολυτηρίου, ἐν τούτοις ἀναξίως ἐθεώρησεν ἡμᾶς ἀπαντήσεις. 'Απορῶν περὶ τοῦ πρακτοῦ καὶ δεόμενος συμβολῆς, ἐκρίνα ἐπιβαλλομένον μοι, νὰ προσδράμω πρὸς τὴν Τμετέραν Θ. καὶ Προσκυνητὴν Παναγίστη καὶ ξεαίτησόμαι τὰς σοφὰς Αὐτῆς συμβουλὰς περὶ τοῦ τι δέον γενέσθαι.

Ἡ περὶ θεραπείας αἰτίας μου πρὸς τὸν Μακαρίωτατον Πατριάρχην Ἀλεξανδρείας Φωτίων κύριον σκοπὸν ἔχει τὴν διακανόνισιν τῆς θέσεως μου, ως 'Ἀρχιερείως τῆς Ορθοδόξου' Ἀνατολικής Ἐκκλησίας καὶ ἐπίγνωσιν τῆς Ἐκκλησιαστικῆς Ἀρχῆς, ἐξ ἢς ἐξαρτῶμαι καὶ εἰς ἡν ὑπάγωμη, ως Ἀρχιερεύς, διότι, ως ἂδικον ἔχουσα τὰ κατ' ἑμὲ, εὐρίσκομαι ἀπολελυμένος καὶ εἰς οὐδεμίαν τῶν Ἀὐτοκέφαλῶν Ἐκκλησίων ἀνήκων, διότι καὶ ἐν Ἐλλάδι μετὰ δέκα τεσσάρων ἑτῶν συνεχὴ ὑπήρεσαν ἐν τῷ κράτει ως ὑπαλλήλου, θεωροῦμαι ὑπὸ τῆς ἐν Ἐλλάδι Διοικοῦσας Ἐρας Συνόδου, ως παρεπιθυμητοὶ Ἀρχιερεῖς, καὶ ἐν τοὺς πρὸ ἐμὲ Ἀὐτῆς ἑγγράφος χωράει τὸ λέγει 'παρεπιθυμιώντα Ἀρχιερεῖα'. Τό εἰς τὰ ἐκκλησιαστικὰ χρονικὰ ἄγνωστον τοιοῦτον γεγονός, τὸ εἶναι Ἀρχιερεῖα πνευμόνων ἀπολελυμένον καὶ εἰς μηδεμίαν Ἐκκλησίαν ἀνήκοντα, φρονῶ, ὅτι οὔτε ἡ Τμετέρα Θ. Παναγίστης, οὔτε ἐπερότις τις εἰδίδουν τῶν ἐκκλησιαστικῶν κανόνων καὶ διατάξεων, δύναται ἢ να κρίνει, ως καλῶς ἔχον ἢ να ἐπιδοκιμᾶται."

[Metr. T. Matthaiakis, ὍLambdaθοςΝεκτάριοςΚεφαλάςΜητροπολίτηςΠενταπόλεως(1846–1920) (Athens, 1985) 54-55].
October 25, 1903, he addressed two letters to the Patriarch Photios of Alexandria and to Saint Nectarios, sending his patriarchal greetings, and saying that Photios is the only proper person who could give the solution to the Saint's request for the moral rehabilitation and arrangement of his position.

When Nectarios received the Patriarch's suggestion on what he should do, he felt relieved, for whatever he could humanly do, had been done. He depended on the goodness of the Lord to take care of him and provide for him. However, it nevertheless boggles the mind that an Orthodox cleric, a bishop with an impeccable past and years of good acts, did not have a proper position.

The defamation of the Saint through people of the Patriarchate, before his appointment to Rizareios, brought back this

362 The two letters that Patriarch Joachim addressed to Patriarch Photios and Saint Nectarios are the following:

"ἀπ. 378

Τῷ Πατριάρχῃ Ἀλεξανδρείας Φωτίῳ
Τοῦ ἐν Ἰερώτατῳ Μητροπολίτῳ Πενταπόλεως κύρι Νεκταρίου γράφαντος ἡμῖν ἑναχχος περὶ τινών ἀξιώσεων, ἃς λέγει ὅτι ἤχει ἀπὸ τοῦ Θρόνου τοῦ περιποιδάστων ἡμῖν σέβασμίας Αὐτῆς Μακαρίωτητος καὶ περὶ ὅν καὶ πρὸς Αὐτὴν ἥδη πρὸ καιροῦ ἀπετάθη, διαγνώσῃ τῆς περὶ ἡμᾶς ἁγίας καὶ Ιερᾶς Συνόδου καλόν ἐνομίσαμεν ἵνα γνωρίσωμεν τοῦτο ἀδελφικός τῇ Σέβασμίᾳ Αὐτῆς Μακαρίωτητι ἐίς ἡ τῆς κυριαρχίκην κρίσιν καὶ ἐκτίμησιν, ὡς εἰκός, τὸ πράμα ὑπάγεται. Τοῦτο τοῖνυ διὰ τῆς ἀδελφικῆς ἡμῶν ταύτης ἐπιστολῆς ἡς πράπτοντες καὶ προσδιαβιβαζόντες ἐν ἀντιγράφοι τὸ τοῖς ἡμῶς γράμμα τῆς αὐτοῦ Ἰερότητος καὶ τὰ ἐπισυνημένα αὐτῷ σχετικά ἔγγραφα, κατασπαζόμεθα Αὐτὴν καὶ αὐθεντικήν ἀγίας.

'O Κωνσταντινούπολεως ἱωακείμ
1903 ἔ Ῥωμουρίου 25 ἡμερών

"ἀπ. 378

Τῷ Ἰερωτάτῳ Μητροπολ. Πενταπόλεως Νεκταρίῳ
λαβόντες τὸ ἀπὸ ἡμᾶς ἤδη παρελθόντος γράμμα τῆς αὐτῆς Ἰερότητος μετὰ τῶν συνημένων καὶ προφορῶν τῆς αὕτης ἀντιληψιν ἐις τὴν ἡ ἐκτίθησιν ὑπόθεσιν αὐτής παρασχεῖν ἐπιθυμοῦντες, συνοδικῇ διακήψει διεξειδόθησαν ἐν ἀντιγράφοι τὸ το πράμα καὶ τὰ λοιπὰ ἔγγραφα πρὸς τὸν Μακαριώτατον Πατριάρχῃν Πενταπόλεως Νεκταρίῳ, εἰς οὐ, ὡς εἰκός, τῆς κυριαρχίκης κρίσιν καὶ ἀπόφασιν τὸ πράμα ἀποκλειστικῶς ὑπάγεται τὴν τοιαύτην ἐνεργεῖαν ἀνακοινωομεῖν την τῇ αὐτής Ἰερότητι εἰς ἀπαντήσιν καὶ ἐπιθυμοῦσίν διί, ὡς καὶ ἡ αὐτῆς Ἰερότης οἶκοθεν ἐννοεῖ, πλεῖον τῆς ἐνεργείας ταύτης ἐπὶ τοῦ προκείμενου ἢ καθ ἡμᾶς ἐκκλησία οὗθεν ἢδύνατο ἢ δύναται πράξαι, αἰτοῦμεθα αὐτῇ πᾶν ἀγαθὸν παρὰ Θεοῦ, ὡς ἡ χαρις καὶ τὸ ἀπέριον Ἐλεοσέβη μετ αὐτῆς.

'O Κωνσταντινούπολεως ἱωακείμ
1903 ἔ Ῥωμουρίου 25 ἡμερών

[Κώδικς ἐπιστολῶν τοῦ Οἰκουμενικοῦ Πατριαρχείου, τοῦ ἐτους 1903, p. 469].
hatred. This time he was accused of being an immoral person and a revolutionary. The Saint protested to the Patriarchs of Alexandria Sophronios and Photios, and Joachim the 3rd of Constantinople, but without success. He continued to behave towards them as before. He collaborated with the Ecumenical Patriarchate in matters of dialogue with heterodoxes, he continued his correspondence, and he also sent writings to the Alexandria Patriarchate.\(^{363}\) Nectarios offered hospitality in Greece to two persons of the Alexandrian Throne, the Metropolitan Germanos of Thevais in Rizareios,\(^{364}\) and the priest Seraphim Fokas in his Monastery in Aegina.\(^{365}\) These two men had something in common: they had both contributed to the expulsion of the Saint from Egypt, as we read in the present study. Perhaps Nectarius had been informed of the negative role they had played during the period of his problems with Sophronios. He did not hold it against them, but with his hospitality he showed them in action Christian love and the forgiveness of the enemies.

\(^{363}\) In the Records of Patriarch Photios’ correspondence we read the following: " 'Ο Νεκτάριος Μητρ. Πενταπόλεως ἀπέστειλε τῷ 1909 ἔξι Αθηνῶν ἐν σώμα τοῦ συγγράμματος τοῦ "Τριαδικών ἢτοι ὡδαί καί ὃμοι πρὸς τὸν ἐν Τριαδιθεόν".

Εὐρετήριον Α’ δωρεῶν συγγραμμάτων πρὸς τὴν Ἁ. Θ. Μακαριότητα, τὸν Πατριάρχην Ἀλεξανδρείας Φώιτον, pp. 22-23.

\(^{364}\) Βιβλίον Ἀλληλογραφίας δευτέρου Διευθυντοῦ τῆς Ἐκκλησιαστικῆς Ριζαρείου Σχολῆς, No. 1917, p. 408.

\(^{365}\) Metr. T. Matthaiakis, 'Ὁ Ἀγίος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 201-203.
PART FIVE: THE SPIRITUAL FATHER (1908-1920)

1. The Re-establishment of Zoodochos Pege in Aegina

On 17 February 1912, a meeting of the local town-council was held at the town-hall of Aegina in order to discuss a proposal which had been made by the mayor of the island, Nicholas Peppas. The proposal was to offer the church of Zoodochos Pege and its surrounding cells at Xantos, near the old city of Aegina, to Metropolitan Nectarios of Pentapolis. As a result, the prelate would be allowed to establish the institution of religious education "Holy Trinity" at his own expense, or whatever public welfare institution he may wish to create.

The local town-council under the presidency of Evangelos Katsimigios endorsed the mayor's proposal in its fourth session, expressing the conviction that a useful and sacred purpose would be supported in the island by this, and the religious faith of the citizens would be strengthened and increased. The prefect of Attica and Viotia, Dasios, was in full agreement with the approval of the municipality of Aegina's town-council. As he indicated in his letter to the mayor of Aegina, dated 6 April 1912, "the personality of Metropolitan Nectarios provides a complete guarantee regarding the utilization of the church of Zoodochos Pege and its surrounding cells as a means to strengthen religious awareness and divine worship."

In that same year (1912) the restoration work of the Sacred Convent of Aegina which was to be given to Metropolitan Nectarios

367Ibid., p. 160.
was completed. This work had already begun in the year 1904 after an agreement with verbal approval from Metropolitan Theokletos of Athens, who invited Nectarios into his office and asked him to give an account of his efforts to re-establish the monastery in Aegina. The Metropolitan's enthusiastic interest gave Nectarios the optimism to go on, and to send a letter to Aegina, dated October 19, 1904, announcing to his spiritual daughters that Metropolitan Theokletos has consented to the re-establishment of their Convent.368

However, Metropolitan Theokletos came to believe certain slanderous actions brought against Nectarios and changed his mind. Nectarios, being informed of Theokletos' disapproval regarding the already established convent, decided to write to him reminding him of his verbal consent to the re-establishment of the convent and to request his moral support. Nectarios would have very much liked the monastery to have been legally and officially recognized by the State so that it might accept public donations and to possess its own property. In his letter to Metropolitan Theokletos, dated 7 August 1913, Nectarios requested the Athenian prelate to make a decision about the following:

..... either the convent should be recognized by both the Church and the State as a private Lavra under the jurisdiction of the Metropolis of Athens, conducting its own affairs according to the approved monastic regulations, or through changing its character and name, the convent could be recognized by the State alone as a

public welfare institution, employing nuns for its staff according to the practices of the Western Church.\textsuperscript{369}

Metropolitan Theokletos did not consider his brother in Christ to be worthy of a reply to his letter. Consequently, Nectarios decided to write a formal letter to Theokletos, on 20th June 1914, nearly a year after his first letter, requesting the following:

Your Eminence, .... I request your approval for the creation of this convent, and for the acknowledgment of it as a private monastery for women operating under the auspices of the Holy Metropolis of Athens on which it depends.

Your Eminence, my desire is for this monastery to be a shining model which will not only be an example of the holy monasteries of this nation, but will also be an honor to your province and a place of blessing to those who visit it. In order for this desired goal to become a reality, I leave Your Eminence every freedom to draw up the rules under which the practicing nuns can abide in the monastery, so that they may become models of virtue and perfection.\textsuperscript{370}

\textsuperscript{369}Saint Nectarios’s letter mentioned the following:

"...πρόκειται περί διλήμματος ἡν ἀναγνωρισθῇ ἡ Μονή παρὰ τε τῆς Ἐκκλησίας και Πολιτείας, ὡς ἰδιωτικὴ Μονὴ ὑποκειμένη εἰς τὴν δικαιοδοσίαν τῆς Μητροπόλεως Ἀθηνῶν καὶ πολιτευμένη κατὰ τὰς διατάξεις τῶν περὶ μοναχῶν κανόνων, ἡν ἀλλάξῃ χαρακτῆρα καὶ όνομα καὶ ἀναγνωρισθῇ ὑπὸ τῆς Πολιτείας, ὡς ἰθνηνοθεσικόν ἰδρυμα μὲ προσωπικὸν μοναχῶν κατὰ τά ἱδρύματα τῶν καλογραυμῶν τῆς Αὐτηκῆς Ἐκκλησίας." [Metr. T. Matthaiakis, "Ὁ Ἀγίος Νεκτάριος Κεφαλάς Μητροπόλιτης Πενταπόλεως (1846–1920) (Athens, 1985) 140-141; Monk Theokletos (Dionysiatis), "Ὁ Ἀγιος Νεκτάριος ο Θαυματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 121-123.

\textsuperscript{370}Nectarios’ letter has as follows:

"Σέβασμοιώτατε... λαμβάνω τὸ θάρρος, νὰ εξαίτησωμαι παρὰ Αὐτῆς τήν ἔγκρισιν Αὐτῆς πρὸς ἰδρυμα Παρθενινὸς καὶ ἀναγνωρίσῃ αὐτήν, ὡς ἰδιωτικὴ γυναικεῖα Μονήν, τελούσαν ὑπὸ τὴν ἑθικὴν προστάσιαν τῆς Ἑλλάδος Μητροπόλεως Ἀθηνῶν. ἐξ ἡς εξαρτάται.

Σέβασμοιώτατε! ὁ ἐμὸς πόθος εἶναι νὰ ἀναδειχθῇ ὁ Παρθενινὸς οὔτος πρότυπον ἑλλάδος Μονῆς, ἂς νὰ τηθῇ καὶ ὑπὸ σταθερά γένηται τὰς τοῦ Κράτους Ἑλλάδος Μοναχῆς καὶ ωκενίμως τὰς προσθεῖται αὐτῆς. Πρὸς ἑπιτίμησιν τοῦ ἑπιτίθεμεν αὐτότητα, ἀφήνῃ τῇ Ἑκατοτρίαν ἑσυχασμότατη πάσαν ἑλευθερίαν, ὥσπερ συντάξαν κανονισμοὺς, καὶ ἐν πολιτείας καὶ ἑκατοτρίας ἀναδειχθῆσαι πρότυπον ἀρέτης καὶ πελεύσιται." [Metr. T. Matthaiakis, "Ὁ Ἀγίος Νεκτάριος Κεφαλᾶς Μητροπόλιτης Πενταπόλεως (1846–1920) (Athens, 1985) 142-143; Monk Theokletos (Dionysiatis), "Ὁ Ἀγιος Νεκτάριος ο Θαυματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 124-125, 127].
This time Nectarios informed Theokletos in the name of the Triune God about the erection of the church from its foundations, and the transformation of the abandoned church yard into a sacred convent. In this same letter, Nectarios sought the approval of Metropolitan Theokletos to establish the convent, and its recognition as a private institution under the patronage and jurisdiction of the Sacred Metropolis of Athens. He acknowledged the absolute right of the Metropolitan of Athens to constitute a monastic rule which the nuns would follow. The bishop's desire, as he indicated in his letter, was for the convent to become highly distinguished among all the other convents throughout the entire state and of use to all those who sought for divine help and comfort.

Three and a half months passed after Metropolitan Nectarios sent his second letter to Theokletos in Athens, when the latter decided to express his true feelings on the subject in his letter dated 30 September 1914, to "the Right Rev.. the former Metropolitan of Pentapolis, Mgr. Nectarios, in Aegina." Theokletos's letter was referring to canonical law and ignoring the existing work and life of the convent at Aegina. It carried the protocol number 1363 and said the following:

.... My soul is deeply sorrowed by having been informed by Your Reverence that without my knowledge and will, a community of women has been created in Aegina, which is under my supervision, and that the number of women is increasing to this day, that cells have been built mostly through their donations, that there is a chapel, and that generally you are leading this community as if you were the abbot of an acknowledged monastery. In addition, you are also elevating the women to being wearers of the great habit by cutting their hair, and you perform divine liturgies as the parish priest of a newly formed community, with the consecrated nuns as your assistants.
My soul is deeply sorrowed because you are in full knowledge of the holy canons of our most Holy Church, especially the fourth canon of the Fourth Ecumenical Synod, which states the following: 'It is ruled that no one, anywhere, should erect or form a monastery or chapel without the knowledge of the local bishop.' Also, the first canon of the First-Second Synod states, 'Nobody is permitted to erect a monastery without the knowledge and will of the bishop and his recording of it in his archives ....'. Your Reverence has proceeded to do the aforementioned without taking into consideration all that should be done prior to this, nor those things which those who are striving ought to do on their own.\footnote{Metropolitan Theokletos' letter has as follows:}
In this letter Theokletos claimed that the erection and functioning of the convent had taken place without his will and consent. He consequently invited Nectarios to answer the following eight questions in writing: a) Why did he establish a convent without the consent of the local bishop? b) What is the exact number of nuns who live in the convent? c) How many cells have been built, at what cost and who paid for them? In the name of which Saint is the church dedicated? When and by whom was it consecrated? d) Do the nuns wear sacred vestments in the services performed in the convent? e) What fasting rule do the nuns follow? f) What is the significance of the bishop's presence, and what kind of spiritual leadership does he exercise?

In this same letter Theokletos called Nectarios' convent "women's community (κοινότητα γυναικών)," the convent's church

γ) Πόσα κελιά έχουσι κτισθεί διὰ τήν κατοικίαν τῶν γυναικῶν τούτων, πόση διαπάνη δι’ αὐτά ἀπητηθῇ, τις καταβαλεν τήν διαπάνην, όμωστι τίς ὁ καταβάλων καὶ ποῦν τό καταβληθέν ύπ’ αὐτοῦ ποσόν.

δ) Ἐπὶ ὁνόματι τίνος Ἁγίου πυμάται ὁ εὐκτήριος τῆς κοινότητος οίκος· πόση ἢ δι’ αὐτοῦ διαπάνη καὶ τίς ὁ καταβάλων αὐτήν· ἀν ἐνεκαινισθῇ κατά τάς διατυπώσεις τῆς Ἁγίας ἡμῶν Ἑκκλησίας, παρά τίνος Ἀρχιερέως καὶ πότε ἐγένετο ὁ ἐγκαινιασμός καὶ ἀν διὰ τήν ἀνέγερσιν καὶ τά ἐγκαινία προηγήθησαν τά διαπεταγέμενα.

e) ᾿Αν ὁντως ἐπικουροῦσιν ἐν τῇ Θείᾳ Λειτουργίᾳ καὶ ταῖς λοιπαῖς Ἀκολουθίαις γυναίκες καθωρισμέναι, φέρονται τά ώς εἰρήται ἀνωτέρω λεπά δίμφα· καὶ ποῖα ἢ ύπ’ αὐτῶν τελωμένη ὑπηρεσία.

σ) Πῶς διατιτώναται αἱ τήν κοινότητα ἀποτελοῦσα γυναίκες ἀπὸ τήν ἔσοπον τῆς ἔγερσιν, ἤτοι κατοικίας, τροφῆς, ἐνδυμασίας, τίνες οἱ προμηθευόται καὶ οἱ ὑπηρετοῦντες καὶ πόθεν ἡ προμῆθεια τῶν διὰ τὸν βίον χρησιμον.

ζ) Ποιὰν ὑπὸ τῆς ῾Υμετέρας Σεβασμιότητος ἀσκεῖ ἤθεσιν ἐπὶ τοῦ ἐν γένει τῆς κοινότητος βίου.

η) Τις ἐν συνάλω καὶ ἐν μέρει καὶ καθ’ ὅλας τὰς ἐπώψιν καὶ τοῦτον τὰς σωματικὰς καὶ πνευματικὰς ζωῆς κανονισμοὺς.

Ἀναμένοντες δοῦν αὐτὸν τό τάξιστόν τὸν αἰτούμενον παρά τῆς ᾿Υμ. Σεβασμιότητος γραπτόν λόγον ἐπὶ πάσιν τοῖς ἀνωτέρω

Διατελοῦμεν
Τῆς ᾿Υμετέρας Σεβασμιότητος ἐν Χριστῷ ἄδελφός
"Ο λωστρόθυμος
+ ὁ ᾿Αθηνῶν Θεάκλητος"

[Metr. T. Matthaiakis, "Ο Άγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 144–145].

37ibid., p. 145.
"Building of prayer (eυκτήριος οίκος)" and the nuns "devout women (τεταγμέναι γυναίκες)." The dishonesty of the Metropolitan of Athens is apparent in that the words he used to describe the convent show his hypocritical ignorance of its establishment in Aegina, and at the same time his unwillingness to accept it as a functioning convent. It is interesting that Metropolitan Theokletos began to show interest in the official approval of his brother in Christ's convent ten years after the commencement of its functioning. Most of the biographers of the Saint share the common belief that Theokletos was not so much bothered by the establishment of a new monastery within the limits of the kingdom of Greece, but rather mostly by the Metropolitan of Pentapolis abandoning any other ecclesiastical activity and becoming ascetic in a little convent in the mountains of Aegina.

Metropolitan Nectarios, being obedient to the orders of the local bishop, sent a letter from Aegina, dated 10 October 1914,

373 ibid., p. 144.
374 Monk Theokletos (Dionysiatis), 'O'Αγιος Νεκτάριος ο Θεαματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 117-118.
375 Saint Nectarios answering letter to Theokletos is the following:

"Εν Αἰγίνη τῇ 10' Ὺκτυβρίου 1914"
in which he gave clear and straightforward answers to all the questions. Specifically, he mentioned that the convent was erected with the approval and consent of Metropolitan Theokletos from whose Metropolis Nectarios received the Holy Myrrh (Chrism) for the consecration of the convent church. Nectarios reminded Theokletos of his desire to send the elder Sister Yatrakos with her daughters to become new members of the community. He also tried to give a somewhat detailed account of the everyday life in the convent. He mentioned that the nuns wear sacred vestments [deacon's stole (δράπιον) and cuffs (ἐπιμανίκια)] as subdeaconesses with the important duty of keeping the church clean, changing the altar cloths according to the seasons and, in cases of emergency, carrying the Holy Elements to the sisters of the convent who were unwell. He then mentioned that the spiritual leadership of the convent was given to the blind sister Xeni. His duty as the founder of the convent is strictly to speak and perform the church services and oversee the convent's spiritual and financial growth. The fasting and spiritual regulations were those approved by the Eastern Orthodox Church.

Together with the letter, Metropolitan Nectarios sent a report in which the first arrival of nuns, together with their names, origin and dates of admission into the convent are clearly mentioned, from Sister Xeni, the abbess of the convent.376 We have examined the position of the extracts of the letter from Nectarios, who was reported for ordaining subdeaconesses:

Concerning the subdeaconesses, I declare that these are certainly vergers of the sanctuary. The attire

376ibid., pp. 149-153.
was of the type of those readers who wear sacred vestments in the churches of towns. The cuffs were permitted for the following reasons. Since deacons do not exist in a convent, nor priests, I cannot take care of the cleanliness of the church, neither can I act as a verger in the church. The sanctuary has absolute need of dedicated people to clean the sacred vessels, to change the covers of the holy altar, and move the tabernacle and do every work of the verger in the sanctuary. Therefore, I considered appointing two, to serve in the sanctuary. There is an absolute need to convey the Holy Eucharist in a small cup which was made for this purpose to the ill sisters otherwise they act simply as vergers.377

The Professor of the Theological School of Athens, Evangelos Theodorou, in his doctoral thesis, deals with the law about deaconesses. In a footnote of the epilogue of his dissertation, he refers to the attire and to the way the nuns of the Convent in Aegina were ordained to be subdeaconesses in Saint Nectarios' days and later. The importance of this subject obliges us to cite the quotation placed in the footnote:

In the Convent of the Holy Trinity in Aegina which was founded by the local Saint of Aegina, Saint Nectarios (1846-1920), Metropolitan of Pentapolis, there are nuns today - 'deaconesses,' sanctioned by the ever-memorable Archbishop Chrysostom Papadopoulos of Athens, who wear the diaconal stole, censer, adorn the holy altar, read the texts from the Gospels in the absence of the ecclesiastical celebrant, and also give the presanctified gifts to the sick nuns. They have been sanctioned by a blessing which is read during the ordination of subdeaconesses, and not during the Divine Liturgy. However in the Monastery of the Dormition of the Theotokos (Chrysoleontissa), today there is an abbess (Magdalene Moustakas), a very old and devout deaconess who when she was a nun of the Holy Trinity Convent, was 'ordained' by Saint Nectarios in 1911 in the Sacred Sanctuary on the day of Pentecost during the

377 ibid., p. 147.
Divine Liturgy by placing of the hands and by the blessings which are said during the ordination of a deacon, calling-out, 'The Divine Grace ...'. The ordained nun wore sticharion not reaching her feet but just above her knees, and a diaconal stole, and diaconal cuffs. In this ministry in the Convent she succeeded another deaconess who had been sanctioned by Saint Nectarios. Since some people were scandalized through this 'ordination,' Saint Nectarios gave explanations to the then Metropolitan Theokletos of Athens, pointing out that the work of the women whom he sanctioned had a subdiaconal character and was necessary in the Convent during the absence of the ecclesiastical celebrants. It is obvious that this act of Saint Nectarios, was necessary, and essentially it was agreeable to the practice of long centuries of the Church. About all this we have been informed by the above blessed and devout abbess, and also by some 'deaconesses' of the Convent of the Holy Trinity in Aegina.\textsuperscript{378}

\textsuperscript{378}Prof. Theodorou's quotation from his Thesis is the following:

"Εἰς τὴν ἐν Αἰγίνῃ μονῆν τῆς Ἀγ. Τριάδος, ἦτης ἱδρυθη ὑπὸ τοῦ — τοπικοῦ ἐν Αἰγίνῃ ἁγίου — Νεκταρίου (1846—1920), μητροπολίτου Πεντάπολεως, ὑπάρχοντα σήμερον μοναχή — 'διακόνισσα', καθιερωθείσα ὑπὸ τοῦ ἁγίαν ἀρχιεπισκόπου Ἀρχιεπισκόπου Ἀθηναίων Χρυσοστόμου Παπαδοπούλου, δύναμαι νὰ φέρω τὸ διακονικὸν ὑφάριον, νὰ τυμιοῦσα, νὰ κοσμοῦσα τὸ ιερὸν θυσιαστήριον καὶ ἐν ἀπόστια τοῦ ἐκκλησιαστικοῦ λειτουργοῦ νὰ ἀναγινώσκωσιν ἐν ταῖς ἀκολουθίαις τὰς εὐαγγελικὰς περιοχὰς καὶ νὰ μεταδίδωσα τὰ προηγομένα τίμια δῶρα εἰς τὰς ἀσθενεῖς μοναχὰς. Ἀλλ' ἂν αὐτὴ καθιερωθήσαν διὰ τῆς κατὰ τὴν χειροστασίαν τῶν ὑποδιακόνων λειψανής εὐχῆς καὶ οὕτω κατὰ τὴν ὁράν τῆς Θ. Λειτουργίας, ἐν τῇ ἐν Αἰγίνῃ μονῆς τῆς Κοιμήσεως (Παναγίας Χρυσολεοντίσσης) εἶναι σήμερον ηγομένη μια προβεβηκτική τὴν ἡλικίαν καὶ λίγα σεβαστὰ διακόνισσα. (Μαγδαληνὴ Μούστακα) ἦν αὐτὸς ὁ άγιος Νεκτάριος τῷ 1911, ὅταν ἀκόμη αὐτὴ ὑπὸ μοναχή ἐν τῇ μονῇ τῆς Ἀγ. Τριάδος, — κατὰ τὴν ἡμέραν τῆς Πεντηκοστῆς ἐχειροτονήσας ἐν τῷ ἱερῷ θυσιαστήριῳ καὶ κατὰ τὴν ἄρα τῆς Θ. Λειτουργίας δι’ ἐπιθέσεως τῶν χειρῶν καὶ διὰ τῶν κατὰ τὴν χειροτονίαν τοῦ διακόνου λειψανῆς εὐχῶν, ἐκφωνηθέντος τοῦ 'Ἡ θεία χαρίς ....' ἡ χειροτονθείσα ἔφερεν — οὐχὶ ποδήρες, ἀλλὰ μέχρι τῶν ὁφθαλμῶν σχεδὸν αὐτῆς ἐξικνομομένον — στιχάριον, ως καὶ διακονικὸν ὑφάριον καὶ διακονικὴ ἐμπάνια. Αὕτη διεδέχθη εἰς τὴν παρὰ τῇ μονῇ διακονικῆς ὑπηρεσίᾳ ἔτεραν διακόνισσαν, ωσάτως ὑπὸ τοῦ ἁγ. Νεκτάριου καθιερωθεῖσαν. 'Επειδὴ τότε τινὲς ἔσκανδαλιόθησαν ἐκ τῶν χειροτονιάς ταύτης, ὁ ἁγ. Νεκτάριος ἔδωκεν ἐξηγήσεις πρὸς τὸν τότε Ἀρχιεπίσκοπον Ἀθηνῶν Θεόκλητον, τονίσας, ὅτι ἡ ἐργασία τῶν ὑπ’ αὐτὸς καθιερωθείσων ἔχει μᾶλλον ὑποδιακονικὸν χαρακτήρα καὶ ἄτο ἀναγκαία ἐν τῷ θυσιαστήριῳ κατὰ τὴν ἀπόστια τοῦ διακονικοῦ λειτουργοῦ. Ὁμιλεῖται προφανῶς, ἑνεργεία τοῦ ἁγ. Νεκτάριου κρίνομεν αὐτὴ καθαυτὴν, καὶ οὕτως ὑπὸ σύμφωνος πρὸς τὴν μοναχὴν πράξειν τῆς Ἐκκλησίας. Περὶ πάντων τούτων ἐλάβομεν πλήρως ἐπαφήν παρὰ τῆς ὁσιωτάτης καὶ σεβαστῆς ταύτῃς ηγομένης, ως καὶ ὑπὸ διακονισσῶν τῖνος τῆς ἐν Αἰγίνῃ μονῆς τῆς Ἀγ. Τριάδος ...."

The ever-memorable Nun Nectaria (known by her lay-name as Zenovia Lalaounis) lived her youthful years in Aegina close to Saint Nectarios. In interviewing her - we cite a quotation - she speaks about the way the Saint elected the nuns of his Convent for the purpose of laying hands on them as subdeaconesses:

When he (Saint Nectarios) went out for the Lesser and Great Entrance he had two nuns as subdeacons who wore the stole crossed. When he would lay hands on some of them as subdeaconesses, he prayed to God to reveal who were worthy for this purpose. He asked God to give him a 'sign' indicating which were worthy to undertake this ministry. He 'saw' one or two nuns in the Church 'wearing' the stole, although he had not given it to them. He immediately called them and he invested them with the stole.379

Saint Nectarios laid hands on the heads of only two nuns as subdeaconesses in his Convent; Elizabeth Rokas and Magdalene Moustakaš. Archbishop Chrysostom Papadopoulos of Athens, accepting this act of Metropolitan Nectarios, went on a few years after the Saint's dormition, to lay hands twice on the heads of other nuns of the Holy Trinity Convent in Aegina, as subdeacons. The first time, he laid hands on the heads of nuns Christophora, Kyriake, Elizabeth Rokas, and Magdalene Moustakaš.
Evnike and Paraskeve, and the second time, the nuns Ephrosyne, Theoktiste and Charitine.\textsuperscript{380}

Three years passed, and the official recognition of the convent by the church authorities was held in abeyance. Metropolitan Theokletos gave no answer to Nectarios' letter and Abbess Xeni's report. His only reaction was to send a clerical inquisitor each year to the convent in order to interrogate the elderly bishop.\textsuperscript{381}

In the year 1917 Eleftherios Venizelos, a pro-republican premier from the island of Crete, opposed King Constantine 1st's policy of neutrality in World War I. The country once again entered a period of political disharmony in which the Church was also entangled. The pro-royalist Metropolitan Theokletos of Athens excommunicated the Cretan politician; but when the latter was restored and sworn-in as prime minister on 14/27 June 1917, Theokletos was compelled to abdicate from the Archdiocesan Throne of Athens. Metropolitan Meletios Metaxakis succeeded him.\textsuperscript{382} It was then that the Metropolitan of Pentapolis submitted a new petition to the Sacred Synod of the Church of Greece for his convent in Aegina to be recognized.\textsuperscript{383} This latest petition was submitted with several copies of former applications addressed to Metropolitan Theokletos. Nectarios had also written a letter to the Ministry of Religious Affairs and Public Education. In it he offered

\textsuperscript{381}ibid., p. 90. Cf. Monk Theokletos (Dionysiatis), 'Ο'Αγιος Νεκτάριος ό Θεοματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 134.
\textsuperscript{382}Monk Theokletos (Dionysiatis), 'Ο'Αγιος Νεκτάριος ό Θεοματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 134.
\textsuperscript{383}Mettr. T. Matthaiakis, 'Ο'Αγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 155-157; Monk Theokletos (Dionysiatis), 'Ο'Αγιος Νεκτάριος ό Θεοματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 154-155.
a report in which he wrote a brief history of events. In the report, the following was said:

It is for this purpose that I am proposing that a preparatory, practical, religious school be established. A school in which female students will be taught ethics and religion, the various handiworks which can help them earn a living, and home economics. If the Lord blesses our work, I hope that this preparatory school can one day also become a school of higher education. Then, Greek mothers will learn about their national and religious heritage, and can then pass on that knowledge to their children.\(^{384}\)

In his report to the Ministry, Nectarios had indicated his sincere intention to establish a practical preliminary moral and religious institution in which female students would be taught several bread-winning skills and domestic economy. Unfortunately, not one of these petitions from Metropolitan Nectarios was given an official reply. The new Metropolitan of Athens, Metaxakis, following the policy of his predecessor, did not favor Nectarios' stay at the convent. It is well-known that the primate of the Greek Church once visited the convent in Aegina. His negative attitude during the period of his stay on the island, and his disapproval of all the work which he saw being done at the convent of Holy Trinity, caused sorrow to Nectarios.\(^{385}\) It was obvious that in the case of

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\(^{384}\)In his petition of Nectarios to the Ministry of Religious Affairs was written:

"Πρὸς τὸν αὐτὸν οἰκοπ. προτιθέμεθα, νὰ ιδρύσωμεν προκαταρκτικὴν ἡθικοθρησκευτικὴν Ἐκκλησίαν, ἄν τὰ κοράσια αὐτοῖς τὸ τέμνον καὶ θρησκευτικὸς παράγοντας, ἐκδίδασκονται διάφορα βιοποριστικὰ χειροτεχνίματα καὶ τὴν οἰκιακὴν ὁικονομίαν. Εάν ὁ Θεός εὐλογήσῃ τὸ ἔργον ἡμῶν, προτιθέμεθα ἀρκτικώς καὶ προκαταρκτικὴ αὐτὴ πρακτική Ἐκκλησία, νὰ ἀποθέῃ Ἐκκλησίαν καὶ ἀνωτέρως διδασκαλίας πρὸς μόρφωσιν Ἑλληνίδων μητέρων μετὰ ἑθνικοῦ καὶ θρησκευτικοῦ ζηλοῦ, ίνα τὸν ἑαυτὸν ἑθνικὸν καὶ θρησκευτικὸν μεταδίδωσιν εἰς τὰ ἑαυτῶν τέκνα." [Metr. T. Matthaiakis, 'Ὁ Ἀγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846-1920) (Athens, 1985) 156].

the Greek Orthodox Hierarchy's official recognition and approval of the convent, there had been an unjustifiable delay. Apparently, the hierarch of the Greek Church had been informed of the great spiritual work that had been taking place on the island of Aegina, as well as of the simplicity, growing fame and esteemed reputation of the convent's founder.

Since the beginning of the residence of the Metropolitan Nectarios in his convent in 1908, the original number of nuns had already increased by thirty new-comers. Of the registered nuns, two had died before 1920. In the year of Nectarios' death, there were thirty-eight nuns serving at the convent, sixteen of whom were consecrated to the great schema.386

Nectarios's desire to see his monastic community being officially recognized during his life time by the Greek Orthodox Church, was never fulfilled. Four years after the death of Nectarios, when the Professor of Athens University, Chrysostom Papadopoulos became Archbishop of Athens, he brought the delay of the convent's official recognition to an end. Archbishop Chrysostom as the successor of the Venerable Nectarios in administrating the Rizareios Ecclesiastical Seminary, had a deep esteem for the work and personality of his predecessor. In his letter dated 15th May 1924 "To the sisters of the Holy Convent of the Holy Trinity, in Aegina,"387 the Archbishop officially announced the recognition of the convent as one of the functionary Lavra of the Church of Greece and made it subordinate to approved monastic

387 Metr. T. Matthaiakis, 'Ο'Αγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846-1920) (Athens, 1985) 161; Monk Theokletos (Dionysiatis), 'Ο'Αγιος Νεκτάριος ο Θαυματουργός (Thessaloniki: 'Ορθόδοξη Κυψέλη, 1979) 136-137.
laws and regulations. The recognition was declared by a Royal Decree dated 31 March 1924.388

2. Nectarios' Activity in Aegina

1) His Work in Erecting the Convent

When the greater part of the renovations of the convent had been completed, together with the completion of the church, it began to function as a regular monastic community. Metropolitan Nectarios decided to resign from the administration of Rizareios, and assumed spiritual and pastoral responsibility over the convent. His first act was to rename the church of Zoodochos Pege as the church of the Holy Trinity. He then established the terms of monastic settlement and entrusted the nuns with various tasks and services.389

Nectarios decided at the age of 62 to resign from the world and to lead a life of severe self-discipline in the somewhat isolated and rubble strewn island of Aegina. His convent was built on the site of a ruined monastery, and the nuns who formed the new community were semiliterate or illiterate women. Although Nectarios' desire had been to lead a monastic life with the Brothers and the Abbot Sophronios in the island of Skopelos, ultimately he went to Aegina.390

Nectarios abandoned all the honors ascribed to him in order to place himself in the midst of simple everyday tasks and tiring chores. All these were part of a scheme which the Bishop had arranged for himself; to direct and enliven the simple souls of the novices to reach the summit of monastic perfection. Nectarios managed to combine Orthodox Christian spirituality with manual labor by involving himself in the hard work of the erection of the convent's construction. Through these means he was setting a humble example for the nuns to imitate.

During the time that building was being erected, the venerable Bishop not only directed the operations, but personally involved himself in the process of construction. He did many of the heavy manual tasks, such as cultivating the gardens and fields, irrigating them by carrying water on his shoulders from distant places, digging furrows and sewers for disposal, and carrying heavy stones to build the cells of the convent, thus setting a humble example to the surprised nuns.391

There are still some living witnesses who are able to testify that they saw Nectarios wearing his black robe with a straw hat on his head, digging with a hoe and shovel under the hot summer sun and wheeling a barrow filled with stones and soil to distant places. In this way he assisted the builders, and at the same time took the many opportunities to speak to them about Christ, advising them about spiritual matters as an experienced spiritual director. This

391 Metr. T. Matthaiakis, 'Ο Αγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 263-264. Cf. also, M. Melinos, μίλησα με τὸν "Αγιο Νεκτάριο – Συνεντεύξεις μὲ 30 καὶ 1 ανθρώπους ποῦ τὸν γνώρισαν (Vol. 1) (Athens, 1987) 172; (Vol. 2) (Athens, 1989) 84, 90, 92, 116. In a letter of 5 July 1905 which Metropolitan Nectarios addressed to his spiritual son, Constantine Sakkopoulos, he characteristically reports what follows: "By the Divine Grace I am well; I am creating the lodge of the Convent, after one month it will be completed as I hope" [Metr. T. Matthaiakis, 'Ο Αγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 180]. The Saint, in this case using the verb "κτίζω" (I construct) to be understood literally.
example of humility, unusual for a bishop, was imitated by the children of Aegina who willingly cleared little stones and pebbles from the paths to the convent. The Bishop, praising them for their voluntary and valuable help, often offered them food and sweets. By submitting his body to physical exhaustion, Nectarios managed, on the one hand, to assist in the completion of the convent, and on the other, to engrave the virtue of labor and humility in the hearts of both the children and adults. One more task which the prelate was to undertake in the convent of Aegina was that of shoe-maker. Some of the older nuns and other elderly people in Aegina remember the Bishop, in his leather apron, making slippers for all the members of the monastic community. He also taught the nuns, Xeni Koudas, Ephrosyne and Elizabeth Rokas and Kypriani and Thekla Aliphrangis the art of making shoes in order to fulfill the needs of the Sisterhood.392

2) His Beneficial Deeds in Aegina

The interest of Nectarios was not limited to the erection of his monastery and its moral and material support, but included the whole island of Aegina. Specifically during the years 1906-1907, the Bishop took care of the embellishment of the grounds surrounding his convent by planting trees. At the same time, he sent a donation from his own expenses of more than seven thousand trees, mulberries, and fruit-bearing trees to the county of Aegina to give to the citizens of the island.393

393 Metr. T. Matthaiakis, Ὅνηος Νέκταριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 69. Cf. also, Metr. T. Matthaiakis, Ἀγιος Νέκταριος Πενταπόλεως Κατηχητικαὶ Ἐπιστολαὶ πρὸς τὰς Μοναχὰς Ἰερᾶς Μονῆς Ἀγίας Τριάδος Αἰγίνης (Athens,
The hierarch's love did not stop there. His fame spread among the poor people as a result of his almsgiving. He established daily meals in his convent for its workers, for the students of the convent's "school," and for the visitors who happened to be there at lunch-time. The guest quarters of the monastery offered hospitality to many people, whose service had been undertaken by the nuns Akakia and Makaria. Other nuns looked after the destitute widows and orphans of Aegina, and distributed money and food.394

The Saint involved the poor of Aegina in the convent's work with the pretext of employment, and in that way helped them financially. Sometimes he recommended them as workers to his friends. The gifts which he received he divided amongst all the poor. When a poor man came to the convent, he equipped him with all the necessities, and so often he stinted the Sisterhood of their daily bread.395

The assistance which Nectarios extended was not only of a financial nature, but also spiritual. His fatherly words were full of affection, clemency, love and sympathy for every human weakness. He taught them mostly by his example, and less by his words. When he preached to the people, his words were very simple because he knew that he was addressing the semiliterate. His sermons were the pouring-out of his own experience. The people found in him comfort and consolation.396


3) Nectarios as a Mystic of Christ

Metropolitan Nectarios' first concern was mental prayer, which he called "the soul of our souls." He taught his nuns to make the first composkoini, (e.g. the prayers offered with the use of a prayer-robe), to the Holy Trinity, and those following to Christ, the Theotokos and the Saints of the Church. According to the nuns of Holy Trinity and to the convent's visitors, again and again during his conversations the Bishop was absorbed in silent prayer. The continuous work of lavapedium, the analytical care of the inner world of the soul, was the foundation of Nectarios' life beginning with his youth. Once, when he was praying, and a nun opened the door of his cell, she claimed to see him in ecstasy, with hands raised, with his gaze fixed towards Heaven and a flame of fire surrounding him. The divine transformation which Nectarios underwent from his present earthly life, was perceptible to those around him, because of his virtuous life, "an excellent sweetness radiated from his peaceful face, which showed a sacredness of sanctification in the grace of the Holy Spirit.

Nectarios established great variety in the liturgical life of his convent. He served the rites according to the Byzantine Typikon daily, as a simple curate, when the priest in charge was absent. When the hierarch entered the sanctuary to officiate, he fell on his knees before the crucifix and embraced the Honorable Cross with

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399 Archim. J. Spetsiersis, Βιογραφική σκιαγραφία καί θαύματα τοῦ ἐν Ὁσίοις ἀειμνήστου Πατρὸς ἡμῶν καί Ποιμηνάρχου Νεκταρίου Μητροπολίτου πρ. Πενταπόλεως κητήτου τῆς ἐν Αἰγίνῃ Κοινοβιακῆς' Ι. Μονῆς Γυναικῶν τῆς Ἀγίας Τριάδος (Athens, 1929) 16.
his arms, praying with speechless groans and raining his tears on the wood of the Cross.\textsuperscript{400} The deep devotion of Nectarios towards the divine things was expressed when he celebrated. The faithful felt awe when they faced him before the Royal Doors. When he emerged at the "Great Entrance" holding "the Holy Gifts," he seemed not to be standing on the ground. Many sick people prostrated themselves as he passed them and were healed.\textsuperscript{401}

Those who were acquainted with the humble ascetic of Aegina admired his endurance during the long services, which he performed for the Sisterhood of his convent. The devotion of Nectarios during public divine worship, his ceaseless prayer, his interest in the spiritual cultivation and development of the nuns, his sermons and preaching, showed him as model Mystic and established him as such in the minds of believing Christians.

4) The Miracle-working Bishop

Nectarios' prayer was heard by God, Who endowed him with the fulness of charisms, such as that of miracle-working. His fame as a holy father circulated from one distant island to another, and clergy and people from Athens and Piraeus who took refuge in his convent, asking his intercessions. The Bishop's invocation of the divine mercy was sufficient and the help came from above immediately. The petitions of the Christians were therefore fulfilled, the unbelieving and haters of the Christian faith completely changed through his wise sermons and counsels to


preachers; slanderers and accusers were disarmed, misers generously gave to the poor. Nectarios happened to pray during a drought and the heavens opened and rain poured down on parched Aegina. These miracles were testified to by many eyewitnesses, and indeed by trustworthy and distinguished people, who were noted for their higher learning, morality and position in society. The scriptural saying became fulfilled in his person, "Signs will accompany those who believe; they will cast out demons in my Name; they will speak in new languages; they will pick-up snakes; and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick and they will recover."

5) The Suffering of the Bishop

Metropolitan Nectarios endured a long course of distress and persecutions. The difficult circumstances which he met he faced with great fortitude, patience and bravery of soul, never questioning his faith. The last great trial of the bishop happened in his convent in Aegina in 1919. The events are as follows: A mentally ill woman from Siphnos, called Koudas, lived with her small daughter, Maria, in the port of Aegina. The woman had been seized by a persecution mania towards her daughter. The woman treated her daughter roughly, hit and sometimes tried to kill her. When

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404 Mark 16: 17-18.
Maria became sixteen years old, her mother decided to marry her to an Aeginan green-grocer named George Mourtzinos. The young girl, rebelling against the pressure of her mother, left in secret from her house and asked for shelter from Nectarios.\textsuperscript{405} The Bishop, wishing to protect the distressed girl, reported this incident to the Metropolitan of Athens, and by his consent kept the girl in the convent, entrusting her care to the nuns Xenia and Akakia.\textsuperscript{406}

When Koudas learned that her daughter was in the convent of the Saint, she hastily went to Piraeus and presented herself to the examining magistrate, accusing the Bishop of immoral behavior with her daughter. Her persuasive words influenced the magistrate who took her deposition and the next day, in the company of two policemen, went to Aegina to the Bishop's convent and with rude behavior, overstepped the bounds of his authority, subjecting all the convent to audacious investigations.\textsuperscript{407} In spite of the unbecoming gestures and abusive language which Nectarios suffered, he did not pronounce a word as an explanation but had his eyes directed to heaven and prayed.\textsuperscript{408}

At the end of this inquisition, the young Maria Koudas was called by the judge's court, and was examined by Nicholas Alex. Petsalis, Professor of Obstetrics and Gynecology in the University


\textsuperscript{406}Metr. T. Matthaiakis, \textit{Ο’ Άγιος Νεκτάριος Κεφαλαίς Μητροπόλης Πενταπόλεως (1846–1920)} (Athens, 1985) 229.


\textsuperscript{408}Monk Theokletos (Dionysiatis), \textit{Ο’ Άγιος Νεκτάριος ο Θαυματουργός} (Thessaloniki: Όρθοδοξη Κυψέλη, 1979) 143.
of Athens, and was found to be a virgin and untouched.\textsuperscript{409} Maria returned after eight days to the convent in Aegina where she became a nun, by permission of Archbishop Chrysostom Papadopoulos of Athens, after the dormition of Metropolitan Nectarios, and was renamed Xeni.\textsuperscript{410} Her mother however was sent into exile by the examining magistrate, to the islands of Siphnos and Syra.\textsuperscript{411}

3. His Illness and Dormition

Nectarios passed through the seventy-third year of his material life much affected by the painful illness which he endured with exemplary fortitude and faith. The Father, enduring the unbearable pains of chronic illness made his last pilgrimage to the then male Monastery of the Theotokos of Chrysoleontissa (Golden Lioness). This was at least one hour's journey by foot from the convent. Specifically, after the Divine Liturgy of 20 August 1920, Nectarios went over Chrysoleontissa, through an almost impassable road. He remained there for a fortnight, praying on his knees every day before the miraculous icon of the Theotokos for the improvement of his health.\textsuperscript{412}

\textsuperscript{409}The opinion of the distinguished gynaecologist of that time, Prof. N. Petsalis, concerning Maria Koudas' virginal and slander is preserved in a record of the Holy Trinity Convent, and state silenced all who undertook to blemish Metropolitan Nectarios (Metr. T. Matthaiakis, 'Ο Άγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 231).

\textsuperscript{410}M. Melinos, μιλήσεις με τόν Ἅγιο Νεκτάριον – Συνεντεύξεις μέ 30 καὶ 1 ἀνθρώποις ποὺ τόν γνώρισαν (Vol. 1) (Athens, 1987) 100.

\textsuperscript{411}M. Melinos, μιλήσεις με τόν Ἅγιο Νεκτάριον – Συνεντεύξεις μέ 30 καὶ 1 ἀνθρώποις ποὺ τόν γνώρισαν (Vol. 1) (Athens, 1987) 102, 178.

Two months before leaving this world, exhausted from his illness, Nectarios departed for Athens with a company of the nuns Efthymia, Athanasia and Evnike and was admitted to Aretaieion Hospital immediately as a simple cleric. The state of his health, however, did not improve, but deteriorated daily. Preserving his sense until the end, the poor Bishop who was lying in a bed of the third category of the Aretaieion, Metropolitan Nectarios of Pentapolis, gave up his spirit to God in the night of the 8th of November 1920, at 10.30 p.m. at the age of 74 years.\footnote{Archim. D. Aerakis, Κλήματα τῆς Αμπέλου (Athens, 1989) 146. Cf. J. Tsatsaronakis, "Ὁ νέος μυρμυλίτης - Ὡ Αἴγινα πανηγυρίζει αὐρίον τὸν προστάτην τῆς Ἀγίου Νεκτάριον - Ὁ σοφὸς Μητροπολίτης Πενταπόλεως καὶ Διεθνετὴς τῆς Ριζαρείου Σχολῆς - Τὸ ἑρό σκήνωμα ποὺ ευωδιάζει," Βραδυνή (Athens) (8th. November 1955) 3-4; Archim. J. Spetsieris, Βιογραφικὴ σκιαγραφία καὶ θαύματα τοῦ ἐν Ὁσίος ἁεμνηστοῦ Πατρὸς ἡμῶν καὶ Ποιμναρχὸς Νεκτάριος Μητροπολίτου πρ. Πενταπόλεως κτήτορος τῆς ἐν Αἰγίνῃ Κοινοβιακῆς Ι. Μονῆς Γυναικῶν τῆς Λαίας Τριάδος (Athens, 1929) 17.}

The evidence of intimate relations' biographies of Saint Nectarios and recourse to contemporary medical bibliography, shows the acidic renal condition - anuria, as the most likely cause of the Saint's death. Such agrees with the witness of the Saint's nephew, Anastasios Ch. Kephalas, that swellings appeared on the Saint's body towards the end of his life (swellings on the upper and lower limbs, boils, a swollen face), symptomatic of a renal condition.\footnote{"Bladder-complaints," in The Medical Clinics of America (January 1983) 255. Cf. also, A. E. Read - D. W. Barrat - R. Langton Hewer, Contemporary Pathology (U.S.A., Undated) 261. The pharmacist George Koutras, the pathologists Dr. Malvina Daoukou and Dr. Helen Papaconstantinou courteously provided this information.}

In the morning of 9th November 1920, the body of the late hierarch was transferred via the avenue Syngrou to Piraeus and was placed in the narthex of Holy Trinity church, where it remained for many hours until the arrival of a steamship "Pterote" by which it was transported to Aegina.\footnote{Metr. T. Matthaiakis, Ὅ Άγιος Νεκτάριος Κεφαλᾶς Μητροπολίτης Πενταπόλεως (1846-1920) (Athens, 1985) 93, 280.}

We have to mark the following at
this point: the ever-memorable Chrysostom Papadopoulos, then the Dean of Rizareios, wanted to honor the late hierarch and former dean of the Seminary through the acts of the Administrative Council and of the Committee of the teachers of the Seminary. They wanted to chant a funeral service in the Seminary chapel and to bury him in its yard. Ultimately, the desire of the Sisterhood was fulfilled, so that his relics were buried in the place where he had spent the last years of his life.

The body was accompanied by many clerics, students of Rizareios and devout people of Athens and Piraeus. When the steamship arrived in the port of Aegina, the citizens of the island welcomed their benefactor and spiritual father with pain and affliction of soul. They were eager to transfer the corpse on foot taking turns in stages on the journey. So a great cortege arrived at the convent of the Holy Trinity very late in the night where the Sisterhood received the coffin and put it in the chapel. A great number of people flocked to the chapel and the yard. In the same night the funeral service for a clergyman was chanted. Since the preparation of the grave was delayed, the usual funeral service was chanted at 4 p.m. on 10th November, and the corpse was buried forty-eight hours after Nectarios' death, in the place which he had indicated.

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416 Ibid., p. 280.
4. The Writings of this Period

1) Triadikon

In 1909, Metropolitan Nectarios published his second religious poetic work, the Triadikon, That is Odes and Hymns to the Trinitarian God. The hymns of worship which are included in this book express admiration for the works of the Creator and glorify the Divine Wisdom of God, His kindness and omnipotence. The Trinitarian Hymns, chanted according to the canons of Byzantine music were published by the Bishop in order to satisfy "the religious emotion of devout Orthodox Christians who desired to worship the Trinitarian God with Hymns and spiritual odes."

2) Kekragarion

Continuing the writing of poetic works, the hymnographer Nectarios published the Kekragarion of the Divine and Sacred Augustine Bishop of Hippo, in two volumes in 1910. Nectarios used the rhythm of the translation of Evgenios Voulgaris. This book does not have the form of a liturgical book, because its contents cannot be chanted, but only read for intellectual and spiritual uplift. At the end of the second book, Nectarios cited a personal poetic creation which was entitled A Hymn to Divine Love, and consisted of five verses dedicated to the second person of the Holy Trinity, Jesus Christ.


419 Metr. N. Kephalas, Κεκραγαρίων τοῦ Θείου καὶ Ἰεροῦ Αὐγουστίνου 'Επισκόπου Ἰππόνος ἐνταθέν εἰς μέτρα κατὰ τὴν τοικίην βασάν, ἐκ τῆς μεταφράσεως τοῦ Εὐγενίου Βουλγάρεως (Athens, 1910) 262; C. Cavarnos, Modern Orthodox Saints - St. Nectarios of Aegina (Massachusetts, 1981) 64-65.
3) On the Causes of the Schism

A large two volume work with the title, *Historical Study on the Causes of Schism; On its Perpetuation and on the Possibility or Impossibility of Unity of the Two Churches, Eastern and Western* was published by Nectarios in the years 1911 and 1912. In the introduction to the first volume, the hierarch states:

Our work can be named the history of schism, because it has been written with historical accuracy and impartiality. We wrote this study in 1895 and it consists of two volumes, starting from the foundation of the two Churches. We examine their historical development, the administrative constitution of each, the relationship, the arguments, the diversities, the controversies between themselves, the schisms and their causes. We judge the causes and we express our opinion as a deduction from what we have already stated, and we conclude with the events which took place after the Synod of Florence, ending with the fall of Constantinople.420

Monk Panaretos of Kafsokalyvia, Mount Athos, took care of publishing the first volume. Most of the material had been published from time to time beginning in 1895 in the journals of Athens. The second volume of the study was published in 1912 by

420 In the introduction the author states:

"Το έργον ήμων δύναται να κληθε 'ιστορία τοῦ Σχίσματος, διότι συγγράφη ἐπὶ τῇ βάσει τῶν ἱστορικῶν γεγονότων μετὰ τῆς ἱστορικῆς ἀκριβείας καὶ ἀμεροληπτικῆς.

Τὴν Μελέτην ταύτην συγγράφαμεν κατὰ τὸ 1895, συγκροτεῖται δὲ ἐκ δύο τόμων. Αρχόμεθα ἀπὸ τὶς θεμελιώσεις τῶν δύο Ἐκκλησιῶν. Ἐξετάζομεν τὴν ἱστορικὴν ἀνάπτυξιν αὐτῶν, τὸ διοικητικὸν πολιτεία ἐκατέρω, τὰς σχέσεις, τὰς συμφωνίας, τὰς διαφωνίας, τὰς πρὸς ἀλλήλας ἔριδας, τὰ σχίσματα καὶ τὰ ἀίτια αὐτῶν. Κρίνομεν τὰ ἀίτια καὶ ἀποφανύμεθα γνώμην ὡς πόρισμα ἐκ τῶν εἰρημένων καὶ καταλήγομεν εἰς τὰ γεγονότα, τὰ μετὰ τὴν ἐν Φλωρεντίᾳ γεγομένην σύνοδον, εἰς τὴν ἀθηναϊκὴν ἀλώσιαν τῆς Κωνσταντινουπόλεως".

Nectarios himself, along with the support of about two hundred friends who were subscribers. Nectarios was motivated to write this study because of the papal encyclicals in which the Popes of the Old Rome call upon the Eastern Church to acknowledge the primacy of the Pope and to unite with Rome by submitting totally in the sense that the primacy of the Apostle Peter is a matter of divine right both in nature and substance. In searching for the historical truth, Nectarios used historical sources with thoroughness. He examined the rights of the differing Churches, and then expressed his opinion regarding the feasibility or unfeasibility of unity, saying that the arrogant and unjust expressions of the defenders of papal supremacy were the cause of the great Schism of the Eastern Church.

4) Two Studies on Church and Tradition

One study of an ecclesiastical character of this period which was published in 1913 in Athens bears the title *Two Studies: I, On the One Holy Catholic and Apostolic Church: II, On the Sacred Tradition*. It was written by Metropolitan Nectarios as an apology against those who deny the sacred oral tradition of the Church of Christ. His support of these ideas consists of historical evidence and logical arguments.421

5) On the Honorable Cross

After a petition from Metropolitan Theokletos of Athens, Metropolitan Nectarios published, in the ecclesiastical periodical

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421 ibid., (Vol. 1) 3-4.
"Hieros Syndesmos," *A Study on the Lord's Cross, about the Refutation of False Opinions and Beliefs of Men who Have Erroneous Opinions and Total Ignorance of the Historical Appearance of the Honorable Cross.* The same study, when the author completed it with revisions, was published in 1914, with the title *Historical Study on the Honorable Cross.* Its aim was to make known to the members of the Church the historical truth concerning the first appearance of the Honorable Cross, its discovery, its veneration as the salvific tool in the saving dispensation of mankind. The study is replete with quotations from the Holy Scriptures, the Canons of the Ecumenical Synods, and the writings of the Church Fathers.

6) On the Divine Sacraments

Metropolitan Nectarios published one of his works with the title *Studies on the Divine Sacraments* in 1915. The author divided his text into eight parts. The first part gives the definition of the sacraments, their characteristics, and provides a number of quotations from the Holy Scriptures, arguing that these have been instituted by Jesus Christ Himself. In the remaining seven parts he refers to the sacraments of Baptism, Chrismation, Divine Eucharist, the duties of the clergymen towards the Holy Altar, repentance and confession, the sacred ministry, marriage and the anointing with oil.

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424 Ibid., p. 2.

7) On the Church

Nectarios' final study with the title *On the Church* was published in the "Seventy-Fifth Anniversary Commemorative Book of Rizareios Ecclesiastical Seminary" in the year 1920. It is divided into twelve small units. The author, taking his theme from the quotation "Woman believe me the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father," presents the Church of Christ as the pre-eminent place in which it is necessary to offer "worship in spirit and truth" to God, because as the author says, the Church is the Body of Christ founded by Christ Himself, and remains into the ages, perpetuating His redemptive work.

8) Correspondence

Nectarios gradually became involved in extensive correspondence with clerics, theologians, and religious scholars of other faiths outside Greece, concerning the topic of "true belief" and how the members of each faith thought that theirs encompassed it. Nectarios also engaged in correspondence with the heterodox Christians; Roman Catholics, Old Catholics and Anglicans by sending complimentary copies of his writings to them. In this way he hoped to strengthen their ties with the Eastern Orthodox Church. A product of this period is the correspondence which was exchanged between him and the Brotherhood of the Monastery of Grottaferrata in


Rome, Italy. Nectarios addressed his letters to Grottaferrata developing the dogmatic truths of the faith with the same objectivity and precision as mentioned in previous correspondence, avoiding any sign of fanaticism or antipathy, making use of historic sources. Since a spirit of thoughtfulness and love characterized these letters, Nectarios was honored by them all.

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1. Nectarios' Will

At the public meeting of the preliminary court in Piraeus the handwritten will of Metropolitan Nectarios D. Kephalas of Pentapolis (record file number 51/1920) was promulgated on November 1920. It had been originally written at his Convent in Aegina on the 2nd of January 1920. From this date, the Convent of the Holy Trinity of Aegina became a legal foundation, and was recognized as independent and self-governing, under spiritual authority of the local hierarch on every occasion.\(^{429}\)

The testator Metropolitan Nectarios left all his movable and immovable property to the sisterhood of the Monastery in Aegina. Included in his property were his house in Phreatis Avenue, in Piraeus, the church, the cells and the other rooms of the monastery; at "Xantos" place in Aegina, his library, his published writings and his unpublished manuscripts, the valuable hierarchal vestments and the sacred vessels. Each of his personal items was conveyed by inheritance not only to the living nuns, but also to those who would dedicate themselves to the service of God with the tonsure.\(^{430}\)

Nectarios entrusted the spiritual supervision and the laying-on of the hands of the nuns, to the local bishop. He entrusted the duty of publication of his manuscripts to his nuns, or gave them the option of entrusting this duty to someone else. Finally, Nectarios

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\(^{429}\)Metr. T. Matthaiakis, 'Ο Άγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846-1920) (Athens, 1985) 96-97, 302; Monk Theokletos (Dionysiatis), 'Ο Άγιος Νεκτάριος Θαυματουργός (Thessaloniki: Ορθόδοξη Κυψέλη, 1979) 155.

bequeathed his two houses at the place of his birth in Selybria to his brother Charalampos D. Kephalas.\textsuperscript{431}

2. The Translation of Nectarios' Relics

Six months after the death of Nectarios, that is in May 1921, a marble tombstone given by Rizareios Seminary for the decoration of the grave of their former Dean was brought to the Holy Trinity Convent in Aegina.\textsuperscript{432} As the grave had been made in haste, it required further work. It was dictated that the coffin should be lifted out. When it was opened, everyone was amazed to see that Nectarios' body was perfectly preserved. His corpse was uncorrupted, whole and fragrant. His face seemed to be in a state of soft sweet sleep and his hands were a smooth, clean pale yellow. It did not present the smallest sign of putrefaction. The fragrance which emerged from Nectarios' body filled the whole Convent. The nuns placed the coffin of their spiritual father in the council

\textsuperscript{431}This event is also witnessed to at the following original unpublished letter of Saint Nectarios, which I found at his personal correspondence in Rizareios Seminary:

"ΔΙΕΥΘΥΝΣΙΣ
ΠΙΖΑΡΕΙΟΥ ΕΚΚΛΗΣΙΑΣ
Άριθ. 2731

Γενικόν πρόξενον Οθωμανικής Αυτοκρατορίας

'Ο Οικεροφανομένον Πενταπόλεως Νέκταριος Δήμου Κεφαλάς
εξ Σηλυβρίας τῆς Θράκης ἦσαν μιᾶς ἰδικήτη τον οἰκίαν καὶ ἐτέραν μικρότεραν ἀπέναντι τῆς παλαιάς πατρικῆς μοῦ οἰκίας ἐδ ἢ καὶ ὁ ἀδελφὸς μου Χαράλαμπος Δήμου Κεφαλάς ἔχει ἐκ ἱλεονομίας πιά δικαιώματα, ἐπιθυμῶ νὰ μεταβιβάζω τὰ δικαιώματά μου ἐπ’ ἀμφιτέρων τῶν εἰρημένων οἰκίαν πρὸς τὸν ἀδελφόν μου Χαράλαμπον ἐπὶ τῷ ὅρῳ νὰ ὑπανδρεύῃ δύο τῶν θυγατέρων του. Ἐπὶ τούτω πέμπω σὺν τῇ κοιμητῇ τῆς παρούσῃ μου Κωνσταντίνῳ Σακκαπούλῳ τὸ σενέτι τῆς μιᾶς ἰδιοκτητοῦ μου οἰκίας, ὅπως γένηται ἢ μεταβιβασθῆ ἐπὶ τὸν ἀδελφόν μου, περὶ δὲ τῆς ἐτέρας παρακαλῶ νὰ συνταχῇ παραχωρητηρίου τῶν δικαιωμάτων μου πρόσαυτον. Διατελῶ μετὰ τοῦ προσήκοντος σεβασμοῦ ὁδιευθυντής

Πενταπόλεως Νέκταριος"

[Βιβλίον 'Αλληλογραφίας Δεύτερον Διευθυντοῦ τῆς Εκκλησιαστικῆς Ριζαρείου Σχολῆς Μητροπολίτου Πενταπόλεως Νέκταριος από 1904μέχρι 1908 p. 489].

chamber for three days and nights while the burial site was being repaired. Later they reentered the coffin according to the canonical order of the Church, in order to ascertain if this imperishableness ought to be attributed to natural or supernatural reasons. The continuous and intense fragrance of myrrh emitted by the corpse is considered a proof of sanctity.433 The nuns of Holy Trinity later wanted to re-open the tomb. They found the sacred body intact and fragrant. They buried it again in the earth. The same event was repeated three years after Nectarios' death and the nuns were filled with great emotion at seeing the same sight.434

Four years after Nectarios' death the first official disenterment took place, and the second after eight years. Those present, on each occasion, found the corpse whole and sweetly fragrant. The nuns transferred it to the council chamber on both occasions, where they kept an all-night vigil, and the following day they again replaced it in the grave.435 Many people from Aegina and other visitors to the Convent were eye-witnesses of the indissoluble corpse of Nectarios. The witness of the doctor of Aegina, George Xydeas, whom we subsequently cite, is considered trustworthy because of his character and of the prestige which he had earned in the society of Aegina. His witness is as follows:

433 ibid., p. 93. Cf. also, Monk Theokletos (Dionysiatis), ‘Ο Αγιος Νεκτάριος ο Θαυματουργός (Thessaloniki: 'Ορθόδοξη Κυψέλη, 1979) 158-159; M. Melinos, μήλησα με τόν Αγιο Νεκτάριο – Συνεντεύξεις μέ 30 και 1 άνθρωπους πού τόν γνώρισαν (Vol. 2) (Athens, 1989) 166.
.... between 1930 and 1935, returning one evening from Mesagros .... caught in a storm, I was forced to shelter in the Sacred Convent of the Holy Trinity, in which I remained until the morning. Before going to bed, I considered it to be my obligation to venerate the tomb of Saint Nectarios ...., I drew the marble tombstone halfway ...., I advanced to see the Saint’s face which was covered with the sacred aer and I smelled an indescribable fragrance. I faced the Saint, whom I knew from the past, as if he were sleeping, and although many years had passed since his death, no alteration of his face was present and he had a sparse beard.436

On the twentieth anniversary of Nectarios' death, his body disintegrated, and consequently his relics were distributed among churches all over the world. The sweet smell of myrrh remains in his bones to this day.437 On 2 September 1953 the translation of Nectarios' relics took place in the presence of Metropolitans Prokopios of Hydra and Antonios of Eleia, the nuns of the Convent, the clergy, the authorities of Aegina and a great number of pilgrims. The celebration began at 8 p.m. with the reading of the proper service. It continued with the translation of the relics and their cleaning. And afterward an all-night celebration in the church of the Convent, where the relics and the skull were placed for

436Doctor Xydeas’ witness is the following:

".... μεταξύ του 1930 έως 1935, μίαν έσπεραν ἐπιστρέφοντας ἀπὸ τὸν Μεσαγρόν, καταλήφθης ὑπὸ δαγδαιοτάτης βροχῆς, ἤγαγκάσθην νὰ καταφύγω εἰς τὴν Ἰερὰν Μονὴν Ἅγιας Τριάδος, ὅπου καὶ παρέμεινα μέχρι πρωίας .... Πρὶν ὅμως κατακλίθη, ἐθεώρησα ὑποχρέωσιν μου, νὰ προσκυνήσω τὸν τάφον του Ἅγιου .... ἐστή η γαρ μαρμάρινη πλάκα τοῦ τάφου σχεδὸν μέχρι τοῦ μέσου .... προέβην εἰς τὴν ἀποκάλυψιν τοῦ προσώπου τοῦ Ἅγιου, τὸ ὁποῖον ἦτο κεκαλυμμένον μὲ τὸν ἄγιον ἀέρα καὶ ἡπαθάνθην ἄρρητον εὐωδίαν, εὐρεθείς πρὸς καταπληκτικοῦ θεόματος. Ἀντίκρυσα τὸν Ἅγιον, τὸν ὁποῖον ἐγνώριζον ἀπὸ τὸ παρελθόν, ωσαν νὰ ἐκομίσω καὶ ὁ ὁποῖος κατοιχοί ἔχον παρέλθει τόσα ἐτη ἀπὸ τὴν θανής του, οὐδεμίαν ἀλλοίωσιν τοῦ προσώπου παρουσιάζαν καὶ ἐπὶ πλεῦν μᾶλλον ἑφέρεν καὶ ἀραιόν γένειον."


437Monk Theokletos (Dionysiatis), 'Ὁ Ἅγιος Νεκτάριος ὁ Θαυματουργός (Thessaloniki: Ὀρθόδοξη Κυψέλη, 1979) 162.
venerating. They made a record of the details of the removal of the relics, which was signed by all of those who attended.\textsuperscript{438}

When the translation of the relics became known, a great number of the faithful converged on the Convent from the surrounding villages and towns, chiefly from Athens and Piraeus, where the hierarch had become famous for his great pastoral deeds. A chapel dedicated to the saint was erected along side of the church of the Convent for the accommodation of the converging faithful. A marble iconostasion in the style of an archierarchal throne was placed in the chapel, in which they put the skull of the Saint in a gold-plated miter, and next to it a silver-plated case housing his relics.\textsuperscript{439}

3. Nectarios' Canonization

By the end of May 1959, the official Church of Greece began the necessary proceedings for the official recognition of the sanctity of Metropolitan Nectarios of Pentapolis. On 30 November 1959, the proposition of the late Metropolitan Prokopios of Hydra was referred to the Sacred Synod of the Church of Greece. In brief it deals with the restoration of the derelict Convent of the Holy Trinity, in 1904, by Nectarios of Pentapolis of blessed memory, his spiritual and material offering, such as to the sisterhood of the Convent, and those to such people as asked for his assistance. Likewise, it deals with his gift in theological letters. In


continuation, it mentions the testimony of his miraculous power, which became perceptible during the last years of his earthly life and attracted a great number of Orthodox people. Finally, Metropolitan Prokopios reported his submission of a file with 23 important ascertained miracles of Blessed Nectarios which had been compiled by a committee of the Holy Trinity Convent of Aegina. This file was submitted to the Sacred Synod, to check the veracity of the miracles, so that it might be passed to the Great Church of Christ, the Ecumenical Patriarchate of Constantinople, to aid in the canonization of Metropolitan Nectarios.⁴⁴⁰

Within a few months, Metropolitan Panteleimon of Thessalonika, reported that, in the matter of the canonization of the newly revealed father of the Church Metropolitan Nectarios Kephalas, things were proceeding according to the standard order of canonization in the Orthodox Church. That meant that the conscience of the Church had already accepted Nectarios as a Saint, without any canonically valid objection or argument being marked-out concerning his sanctity. Metropolitan Panteleimon referred to the thousands of people who converge on the Convent of the Saint every day, and especially on the anniversary of his death. He mentioned their praying around his tomb, chanting laudatory hymns, and dedicating donations and offerings to his memory. Finally, the Metropolitan of Thessalonika suggested to the Synod that it should do what is canonically necessary for his official recognition as a saint.⁴⁴¹

The Synod took into account the suggestion of the two above Metropolitans, forwarded the document of the late Archbishop

⁴⁴¹Ibid., pp. 368-370.
Theokletos of Athens to the late Ecumenical Patriarch Athenagoras (on 1st December 1960 to the Ministry for External Affairs (Administration of Foreign Churches). In this, he made the plea that according to the legislation of the Great Church of Christ, the Patriarchal and Synodical encyclical of canonization should be issued for Metropolitan Nectarios of Pentapolis. On 20 April 1961 the Patriarchal and Synodical act of the Ecumenical Patriarchate for the classification of the hierarch Nectarios among the blessed and saints of the Church was issued. This act (file number 260), which was countersigned by the Ecumenical Patriarch and by the members of the Holy and Sacred Synod of the Ecumenical Patriarchate, states that "from now until the last age the Hierarch Nectarios Kephalas of blessed memory is to be numbered among the blessed and the Saints of the Church, honored by the faithful and rewarded with praises on 9th November, the day on which he ended his life."
With great emotion and festive tone, the Sacred Synod of the Church of Greece, by encyclical number 1161 of 30 June 1961, made known the above mentioned document of the Ecumenical Patriarch to the hierarchs of the Church of Greece, and urged the clergy and people to fill the churches during the anniversary of Nectarios' memory, sending-up praise to God and invoking the Saint's mediation for the healing of soul and body.444

The rites which took place in Aegina on the occasion of the official canonization of the founder of Holy Trinity Convent, lasted three days and happened as follows: On Friday, 3rd November 1961 the Convent and the entire island of Aegina were decorated with

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444ibid., pp. 376-377.
flags. The next day, 4th November, the Divine Liturgy was celebrated in the chapel of Saint Nectarios while the bells joyfully sounded. At 6 p.m. Great Vespers with "artoklasia" was chanted at the abbey in the presence of six bishops. On Sunday, 5th November, the Festal Liturgy was celebrated in the abbey by the six bishops. The procession of the Saint's skull took place from the Convent to the city of Aegina, preceded by the seminarians of Rizareios carrying the cherubic fans (exapteriga), the lanterns and banners. The procession ended at the Cathedral church of Aegina, at which the Doxology was chanted. The bishops and other clergy, ministers, members of the Greek Parliament, representatives of the Armed Forces and local authorities were present at the Doxology. The night of 5th to 6th November an All-Night Vigil and Liturgy was celebrated in the Cathedral of Aegina. On Monday, 6th November, in the afternoon, the holy skull was again transported to the Convent in the company of clergy and hundreds of Christians. When the procession arrived at the Convent, prayers were chanted followed by Great Episcopal Vespers. The festive rites concluded with Vespers.445

Today, the shrine of Saint Nectarios, at his Convent in Aegina, accepts many of the faithful on a daily basis. They are made up of various social orders, and present petitions and prayers before the relics and the holy skull of the Saint. The benefit that the Saint exerts on the souls of the majority of pilgrims is manifested on their faces. They leave full of happiness and relief, considering their visit to the Convent as a communication with the Divine, and they give thanks to the Saint, invoking his intercessions. He is the

new Myrrh-Exuder of the Church. He is the patron and affectionate father of all those who have recourse to his grace. After his death, his memory continues to benefit those who look to him as a example and intercessor.
CONCLUSION

This account of the ministry of Saint Nectarios was compiled on the basis of research I have done in the Archives of the Ecumenical Patriarchate of Constantinople, of the Patriarchate of Alexandria, of the Archdiocese of Sinai, of the Greek Communities of Egypt, of Rizareios Seminary, of the Monasteries of Grottaferrata in Rome and of Holy Trinity in Aegina, and other private archives.

The first chapter deals with Nectarios’s childhood years in Selybria. Nectarios, known in the world as Anastasios, graduated from the elementary school of his birth place, and with the moral and financial support of his family went to Constantinople in 1860, in pursuit of higher studies, at the School of the Holy Sepulcher in the Phanar. At the same period he worked as a clerk-assistant in a tobacco shop. Subsequently he went to the island of Chios in 1866, where he undertook duties as a teacher of the students of the elementary school in the village of Lithi. The contact of Anastasios with the spiritual father Pachomios, was sealed with his initiation as a novice monk in the Monastery of the Nea Moni of Chios, where he became a professed monk on the 7th of November 1876, taking the name Lazaros. Bishop Gregorios ordained him deacon on the 15th of January 1877, renaming him Nectarios. Nectarios was register with the Theological School of Athens, for the academic year 1882-83. Nectarios received his degree of Theology on 25 October 1885.

The second chapter presents Nectarios’ career in Alexandria as presbyter and bishop. It was through Nectarios’ own initiative that the Community of the Cairo organized benevolent performances, in order to collect money, and also erected houses for the poor people. Nectarios was particularly interested in the financial management of the Community of Cairo and in the collection of money to cover the deficit of its treasury. He also collected money for the iconography and decoration of Saint Nicholas church in Cairo, for the restoration of the Patriarchate, and for the renovation of the Community building in Cairo. The same chapter also presents the tension which existed between Nectarios and Sophronios, from the end of 1899, concluding with his returning to Athens. The same chapter includes also the correspondence which Nectarios developed with the Archbishop Porphyrios 1st of Sinai, revealing at the same
time unknown aspects of the Saint's relationship with the Sinaitic Brotherhood, during the years 1886-1890.

The third chapter refers to Nectarios's appointment as Preacher to the Province of Euboia in 1891. In April 1892, by various publications in the press and by resolutions, the Christians of the Archdiocese of Chalkis whose Archiepiscopal See had been vacant for over one year, expressed their desire to appoint Nectarios as the Archbishop. In the end, Evgenios Depastas was elected the Bishop of Chalkis. Nectarios was transferred to the post of Preacher of the Province of Phthiotis-Phokis, in 1893, because this area needed the service of a good preacher more strongly. Immediately after his appointment, he took his journeys throughout the Province, visiting the towns of: Lamia, Amphissa, Domokos and Atalante. He remained there for six months.

The forth chapter deals with Nectarios' appointment as administrator of the Rizareios Ecclesiastical Seminary in 1894. The Dean was appointed to teach certain lessons, such as Christian Ethics, Pastoral Care, and Orthodox Sacred Catechism. He spent his powers in his educational work, in the shaping of the souls of the students, through the formation of clerical consciousness and ecclesiastical ethos. Metropolitan Nectarios was not limited to the performance of duties exclusively related to Rizareios Seminary, but with them also developed important extra-circular activity in Athens, Piraeus and the suburbs. The State honored him many times, entrusting him with the task of adjudicator for many educational subjects. Metropolitan Theokletos of Athens entrusted Nectarios with the ordinations of deacons and presbyters, the interrogation of defendant clerics, or called him to conferences on diverse themes for the public good. In 1907 Nectarios was candidate Bishop of Chalkis and in 1899 candidate Patriarch of Alexandria. During the summer holidays of Rizareios in 1898, Nectarios visited the Holy Mountain. In February 7, 1908 Nectarios offered his final resignation to the Committee of Rizareios for reasons of health. The Minister of Ecclesiastical Affairs accepted the resignation and made a special laudatory notation expressing royal satisfaction.

The fifth chapter includes the foundation of Holy Trinity Convent in Aegina. Nectarios abandoned all the honors ascribed to him in order to place himself in the midst of simple everyday tasks.
and tiring chores. During the time that building was being erected, the Bishop not only directed the operations, but personally involved himself in the process of construction, thus setting a humble example to the surprised nuns. The interest of Nectarios was not limited to the erection of his monastery and its moral and material support, but included the whole island of Aegina. He established daily meals in his convent for its workers, for the students of the convent's "school," and for the visitors who happened to be there at lunch-time. The guest' quarters of the monastery offered hospitality to many people, whose service had been undertaken by the nuns. Other nuns looked after the destitute widows and orphans of Aegina, and distributed money and food. The Saint involved the poor of Aegina in the convent's work with the pretext of employment, and in that way helped them financially. The assistance which Nectarios extended was also spiritual. The people found in him comfort and consolation. Nectarios gave up his spirit to God in the night of the 8th of November 1920, at the age of 74 years. His corpse was buried in Aegina.

The sixth chapter comprises Metropolitan Nectarios' canonization. The testator Metropolitan Nectarios left all his movable and immovable property to the sisterhood of the Monastery in Aegina. Six months after his death, that is in May 1921, a marble tombstone given by Rizareios Seminary for the decoration of the grave of their former Dean was brought to the Holy Trinity Convent in Aegina. As the grave had been made in haste, it required further work. It was dictated that the coffin should be lifted out. When it was opened, everyone was amazed to see that Nectarios' body was perfectly preserved. His corpse was uncorrupted, whole and fragrant. Later they reentered the coffin according to the canonical order of the Church, in order to ascertain if this imperishableness ought to be attributed to natural or supernatural reasons. The nuns later wanted to re-open the tomb. They found the sacred body intact and fragrant. The same event was repeated three and four years after his death and the nuns were filled with great emotion at seeing the same sight. On the twentieth anniversary of Nectarios' death, his body disintegrated, and his relics were distributed among churches all over the world. The sweet smell of myrrh remains in his bones to this day. The translation of Nectarios' relics took place
on 2 September 1953. On 20 April 1961 the Patriarchal act of the Ecumenical Patriarchate for Nectarios' classification among the blessed and saints of the Church was issued.

In every chapters I discuss the Saint's publications, speaking of each of them in chronological order. There is a brief presentation of the theological treatises which the Saint wrote, and the correspondence which he maintained during each period of his life and ministry. In addition, I presented an extensive anthology from them in my bibliography. Within the framework of Nectarios' duties is the correspondence he exchanged with various persons, that are recorded in the bibliography. In his letters, Nectarios reported about many subjects concerning his pastoral and administrative work in Cairo, in Euboia, in Athens and Aegina. Thoroughly studding these letters, we are able to see the feelings of gratitude which took hold of Nectarios soul toward his benefactors. We observed also his love and respect towards his superiors and subordinates, his interest and his concern for his collaborators and for their families.

The present study includes also seven interviews, which have been nobly granted by old people, from different social classes of Greece and abroad, who were personally acquainted with Nectarios. Their witness refers to little known aspects of the personality, life and activity of the Saint. There is also a catalogue of churches and foundations dedicated to the Saint's memory throughout the world.

What comes out of this study is the following conclusion:

a) Saint Nectarios displayed self denial and perseverance for the materialization of the social, charitable and humanitarian work he did. He earned the appreciation and the respect of the notables of the local Churches for the execution of his duties, but at the same time it created an unfair war against him conducted by his brother-hierarchs.

b) After his expulsion from Egypt, Metropolitan of Pentapolis was accused by his colleagues of being immoral, disobedient toward the Patriarch, and unable to become acclimated to Egypt, although according to his Certificate of discharge he could perform his Episcopal duties, and according to John Gryparis, he was considered to be an energetic and effective priest, becoming the victim of conspiracy and slander.
c) Saint Nectarios preferred silence, and obeyed the decision of the Patriarch. He preferred to be unjustly accused rather than destroy the image of prelacy before the eyes of his flock, or to censure his brother hierarchs who had wronged him, because he believed the event of his expulsion was to be understood as divine will.

d) The Saint was accused in Greece of having abandoned the place of his election in order to serve God, by those having false information or who ignored the fact that he was violently removed from his post. Nectarios accepted the accusations rather than to defend his reputation, because he did not wish to irritate Patriarch Sophronios.

e) Metropolitan Nectarios visited Egypt, after the death of Sophronios, and not before that, because he did not wish to defy Sophronios. He believed in vain that the hatred of the past had been forgotten within the ten years of his absence. He did not want to cause discord but unity and peace. He left silently, being certain that he contributed to the conciliation of the local Church.

f) The Saint wished to maintain good relations with those who caused him such a grief, therefore he maintained correspondence with Patriarchs Sophronios, Photios, and Joachim, and other hierarchs, sending them his writings and offering hospitality to them, showing them in action Christian love and forgiveness, and feelings of gratitude to his benefactors, elements which witness to a highly spiritual, cultivated and superior man.

g) Metropolitan Nectarios' desire to be recognized in his life time as a legal Bishop of the Eastern Orthodox Church was never fulfilled. Only after his physical death, was his sanctity officially proclaimed, and he continues his pastoral activity with supernatural and universal dimensions, for the benefit of those who continue to live in the present time.

h) Nectarios's desire to see his monastic community being officially recognized during his life time by the Greek Orthodox Church, was never fulfilled. Four years after the death of Nectarios, when Archbishop Chrysostom Papadopoulos brought the delay of the convent's official recognition to an end, by a Royal Decree of 1924.

i) The present thesis shows how Saint Nectarios faced up to the ceaseless attacks of the adversary, and how in the end he was
victorious - receiving the crown of victory and sanctity from God. And by knowing him as the true friend of God, will also come to love and revere him, and, most important, will come to honor him by imitating and following his example of true spiritual power and victory that is received by the faithful in a spirit of personal humility and an absolute trust in God.
APPENDIX ONE: INTERVIEWS OF EYEWITNESSES

1. Introduction

The title of the present appendix speaks for itself. It concerns nine years of systematic investigation which I have made, collecting and recording data from many of those people who had been acquainted with the Saint of our century, the Metropolitan Nectarios (Kephalas) of Pentapolis. The interviews have been nobly granted by people mostly octogenarians or older, from different social classes of Greece and abroad, who were personally acquainted with Nectarios. Their witness refers to little known aspects of the personality, life and activity of the Saint.

Although I recorded a total of forty interviews, because of the limitations in the present study, I will cite only seven of these as examples. The first interview is entitled "General" because of its character. It was given in Athens on February 7, 1989, by the nephew and godson of Saint Nectarios, Mr. Anastasios Ch. Kephalas and refers to the Saint's earthly journey from Selybria to the present. The second was given in Salonika on September 5, 1991, by Mrs. Elizabeth Nikolaidou, and refers to his childhood. The third was given in Cairo on February 4, 1992, by Archimandrite Fr. Gennadios Arnaoutelis, the priestly director of the Patriarchal Cathedral Church of Saint Nicholas in Cairo, and deals with the activity of the Saint in Egypt. The fourth was given in Euboia, on December 20, 1991, by Mrs. Catherine Staikidou, and refers to the Saint's ministry as Preacher in the Province of Euboia. The fifth was given in Lamia, on February 25, 1992, by Mrs. Maria Zirganou, and refers to his pastoral activity in Lamia. The sixth was given on the Holy Mountain, on March 25, 1989, by the Hierom monk Gregorios Danielidis,
and refers to the Saint's pilgrimage to the Holy Mountain when he was the dean of Rizareios Seminary. The seventh was given in Aegina on November 29, 1988, by Mr. John Lazarou, and refers to the period of the Saint's life in Aegina.

As it is well known in the cases of interviews, the present author is responsible for the faithful presentation of the interviews, but not for their content. The text is verbatim rendering.

2. Interviews

1) Anastasios Ch. Kephala (General)

I am the nephew and godson of Saint Nectarios. My father Charalambos was the Saint's brother. The Saint had three brothers and three sisters. His devotion, his deep faith in God and his whole behavior marked him out from his childhood. He climbed on the rocks in Selybria and chanted religious hymns. He sat on his grandmother's knees and learned the hymns by heart. He was never absent from the church. He wrote various notes, and read to the children of his neighborhood, he preached the divine word to them.

At the age of fourteen, Anastasios left his birthplace and went to Constantinople, in order to continue his studies in the high school, because in his native land there was nothing similar. Firstly, he started working close to a tobacconist, unknown to him. He wrote mottoes of the Fathers of the Church and the ancient sages of Greece on the receipts and the tobacco pouches for the benefit of the customers there. He worked there to cover his personal expenses including his stay and his studies. Some biographers of the Saint maintain that because of the financial poverty of his
family, Saint Nectarios went to Constantinople to work and from this income sought to support his family financially. This theory is not at all true.

After being in Constantinople he went over to Chios, where he worked as a primary schoolmaster in the village of Lithi until the day he went to Nea Moni to become a monk. When the Saint was close to becoming a monk, he called his brother Charalambos from Constantinople to undertake his position at the school in Lithi, which was a donation of Andreas Syngros. The excellent Chiotan John Choremes wanted to provide expenses for a young man to study. The Chiotans indicated Deacon Nectarios Kephalas to him as the most suitable candidate. In that way, my uncle graduated from the Theological School of Athens.

The Saint then went over to the Patriarchate of Alexandria, where he was ordained a priest and Metropolitan of Pentapolis. During this period he kept in contact with my father, and helped him to study in order to obtain a better position. Then the patriarchal entourage slandered the Saint to Patriarch Sophronios of Alexandria, with the result that they obliged him to leave Egypt for good. During his stay in Egypt Saint Nectarios offered great service to the Church of Alexandria. He offered the whole of his income for the iconography of the church of Saint Nicholas in Cairo, and for all that they rejected him. He asked to apologize but the Patriarch would not accept this.

The Saint, after returning to Athens, remained silent regarding these unjust happenings. He preferred to keep silent rather than to blame his accusers. The only one who knew what had happened was my father. The tragic truth is that Saint Nectarios during this period was literally starving. He wrote to my
father and pleaded with him to send some food, because he had nothing at all. I need to remark here that my father's family consisted of fifteen members, and he received the salary of a primary schoolmaster. He sent what he could afford to his brother. It happened that the Saint had remained hungry for three days in succession. He overcame his trial by his appointment as Sacred Preacher.

In Rizareios Seminary, he showed the greatness of his soul. In this position, the Saint was distinguished by his humility and his dedication to the work he had undertaken in preparing the youths of his age for the highest ministry in holy orders. He knew that the teenagers misbehaved many times. He, however, restored them to order with his discernment, without physically wounding them. He preferred to chastise himself by abstaining from the mid-day meal, rather than punish his students. He believed that he was jointly responsible for their improper behavior.

Saint Nectarios bought the ruined monastery of Holy Trinity in Aegina, and he repaired it with his income from Rizareios. He also made himself one of the workers. He made efforts during his whole life. They also accused him of smoking, but that was not true. All my family visited him in his monastery. When he came to Piraeus, he came to see my father and stayed with him.

On November 8, 1920, the eve of Saint Nectarios' death, I visited him with one of my sisters in Aretaieion Hospital where he had been nursed. My father had passed away the previous year. I kissed his hand and he blessed me. He then prayed and assured me that the soul of my father was at rest.
Many times, I invoke the Saint in the difficult circumstances of my life, and I see him before me, advising me. I feel a great pride that the popular Saint of our century is included in my family.

2) Elizabeth Nikolaidou (Period of Selybria)

I was born in Selybria in Eastern Thrace and grew up in Constantinople. I came to Greece in 1924. My father was the same age as Saint Nectarios and was his friend. Also, one of my sisters called Smaro was a friend of the Saint's nieces.

In Selybria during the Saint's childhood, there was a Metropolis, a court, a telegraph office, and an association of maidens and ladies. The town had a population of eight thousand. There was a Greek quarter as well as Armenian, Jewish and Turkish quarters, the last of which was outside of the walls of the city. There were several parish churches. Saint Nectarios' parish was the Dormition of Theotokos, the Theotokos of the 15 August, as we called her, in Paraporti. His house was close to a concealed fountain, Davarni-Tsesme. Unfortunately when I visited Selybria for the last time before 1983, his house had been demolished.

As far as education in Selybria was concerned, it had a mixed school with six classes. The rich people had founded the Girls' School with two more classes besides: the seventh and the eighth, which corresponded to the first two classes of the Gymnasium. If a young person wanted to continue his studies when he finished at the elementary school, then he would have to go to the nearest town to Selybria, the Epivates, or to Constantinople. Saint Nectarios chose Constantinople, where he went when he was fourteen years old, and he combined his studies with work.
He initially worked in a grocery-tobacconist's shop in Constantinople. His young mind was continuously on his studies, and his employer appreciating this love of learning, sent him to a school of Constantinople (perhaps in Theological School of Chalkis) for further studies. Subsequently, his school sent him to Chios where he was ordained a deacon. Although the Saint left Selybria he kept in touch with his family and fellow-countrymen. His parents did not go to Athens, but remained in Selybria until their deaths.

3) Archimandrite Gennadios Arnaoutelis (Period of Egypt)

By Divine Grace I am the dean of Saint Nicholas church in Cairo, in which Saint Nectarios served as a Patriarchal Commissioner for five years, and in which he was ordained Metropolitan of Pentapolis. A great number of devout Christians of the Greek Paroikia of Cairo and Alexandria, and even from abroad, often visited this church to pay homage to the memory of the Saint of our century. Many elderly compatriots tell stories which they heard from their parents and grandparents concerning Saint Nectarios, when he served in this church. One of them is also a Greek-Egyptian Mr. Koutsolioutsos, ninety-three years old today, who told me many things from his father's personal acquaintance with Saint Nectarios, that I will now relate to you.

The Saint went down to the church very early in the morning around four o'clock when he celebrated the liturgy. He had many names to commemorate. He kept the names of those he commemorated imprinted in his memory, divided according to their peripheries. He started with the living and those who had fallen asleep, of his birth-place Selybria, of Constantinople, of Greece,
etc.. During the liturgy, they brought the sick to him. The Saint had the gift of exorcism. The most demon-possessed were Mohammedans. The Saint read prayers for them only when they brought written permits to him from their religious leader, the Imam.

Although the church of Saint Nicholas at that period had six priests, the Saint wanted to celebrate alone at the vigils. He wore the phelonion of the priest, and the omophorion. On Sundays he celebrated as a bishop, and he always preached from the pulpit. The Saint at that time lived opposite the church, next to the great gate of the Patriarchate, in a low two-story house which was torn down in 1989 since it was crumbling. In the court-yard of Saint Nicholas there was an orchard which the Saint transformed into a garden and cared for. He liked nature very much, speaking with the plants and blessing them. He scattered the flowers with the water of sanctification each month.

Saint Nectarios' activity in Cairo also included the iconography of Saint Nicholas church, which was financed from his small income and the donations of other Christians. As a result the Patriarchal Committee experienced difficulties, even to lacking their "daily bread." The Saint made sacrificial economies for the iconography of the church. Saint Nectarios often went down to visit the Paroikia of Cairo, to find out if any fellow-countrymen were sick. He knew his congregation, and if someone was absent from the Liturgy, he made inquiries. He did not permit himself to allow a compatriot to die in Cairo without confessing and communicating through him before hand.

Mr. Koutsolioutsos' father had a Mohammedan friend, a baker, who had heard that the Saint was a devout Bishop. The Muslims of
Cairo loved him for his noble presence and manners. The baker wanted to make the acquaintance of the Bishop, and wished him to read a prayer for his health. The first time that the Mohammedan saw the Saint he knelt. Then the Saint stretched his hand out on his head and said to him:

"God will make you well."

The Muslim then felt a power enter him, although until then he had suffered from great disability. The second time that he came he was better. The third time, the Saint told him not to come again because he was perfectly well. The Mohammedan, deeply moved by the therapy, offered to bake the bread for the Liturgy. The afternoon he thought about baking the bread he entered the Patriarchate, and instead of knocking on the door of the Saint's room, pushed it and entered. He saw him elevated, praying in ecstasy. When the Saint realized that the man was there, he rebuked him for coming to his room without permission, and prohibited him from returning to the Patriarchate, but he later visited the baker.

Eventually, the Saint fell into disfavor with the court of the Patriarch Sophronios. He did not use the same methods his colleagues had used to annihilate him but forgave them, and allowed them to slander him. He left everything in God's hands. According to the evidence offered by Mr. Koutsolioutsos, on the Sunday when Saint Nectarios was relieved of his duties, he was the celebrant. As he offered incense during the Cherubic Hymn, an assistant of the Patriarch came from Alexandria. He entered the sanctuary and ostentatiously left an envelope on the Holy Altar. During the communion, as he was under the impression that it could be a Patriarchal Encyclical, he read his own discharge from his duties as
Patriarchal Commissioner, instead of preaching. After the reading of the document the Saint realized that they had relieved him. The people were very embittered, alarmed and went to close the doors, not allowing the bishop to leave. He said peacefully:

"Do not fear, His will be done. If I am the obstacle for the Patriarchate of His All Holiness, may God discharge me, but if I am not a hindrance, He will take the other impediments and He will leave me to tend you."

Until the end of the liturgy, the Saint steeped the Holy Altar in his tears. He said to Mr. Koutsolioutsos' father:

"Find a new spiritual father, this was my last liturgy here, I want you to remember it."

Taking the holy bread (ἁγίῳ ἱδρυμὸν) from the Saint's hand, they applauded him, to show their support for him. For the first time, Saint Nectarios left through the Royal Doors, and not from the back-door of the church, the sanctuary, from which we, the clergymen, usually leave. When the Saint went out into the court-yard, he returned right to the back of the church of Saint Nicholas, where they buried the Patriarchs. He prayed the memorial service for the late Patriarchs, and gave thanks to them for their Abrahamic hospitality which they had offered to him and the dignity of Bishop to which he had been elevated.

After his discharge May 1890, one Sunday the Saint ascended into the pulpit to preach, until unexpectedly Patriarch Sophronios entered the church and brusquely said to him:

"Come down from the pulpit, I have relieved you from preaching as well."
This incident, the knowledge of which was circulated even until now by the Sinaitic Brotherhood, took place before the then Archbishop Porphyrios of Sinai.

Today, here in the church of Saint Nicholas, next to his icon is placed the icon of Saint Nectarios of Pentapolis to remind the devout pilgrims and visitors of his passing and departure.

4) Catherine Staikidou (Period of Euboia)

During the years 1891 to 1893, Saint Nectarios served as the Sacred Preacher of the Province of Euboia. He then had the opportunity of making acquaintance with many devout families of Chalkis, among them the family of my aunt Phane C. Joachim. He was often welcomed at her house in Avandon street in Chalkis. One Sunday, leaving the liturgy in Saint Nicholas' church in Chalkis, Saint Nectarios went as usual to my aunt's house to drink coffee. She brought the tray with the coffee and the scones. Just then there was a knock at the outside door. A gypsy-woman was there asking for alms. Immediately, my aunt gave her a coin. He seized her hand, saying to her strictly:

"Phane, what are you doing?"

"Your Eminence, I gave her my aid."

"Not in that way, Phane. Take this tray and go close to her. Sit together until she has eaten what she wants. Afterwards, you can come."

So it was. When the woman had eaten, my aunt prepared a new breakfast for the Saint. At that time, the tailor Andrianopoulos, father of seven children, was dangerously ill. When the Saint last celebrated the liturgy in Saint Athanasios' church, he said to his concelebrants,
"Please, Fathers, do not take your vestments off. We will go as we are, to the house of the dying Andrianopoulos, to pray that his children do not become orphans."

They went and knelt at the bed of the sick man. Saint Nectarios offered a petition, prayed fervently and blessed the dying man. By that time that they had returned to Saint Athanasios' church, the sick man had completely recovered.

My parents confessed through Saint Nectarios and received absolution many times. My mother described him as a very wise man, who infused her with deep devotion. The Saint last visited Chalkis in 1912.

5) Nun Philothei Zirganou (Period of Phthiotis-Phokis)

I am 102 years old today. My name in the world was Maria. My parents became acquainted with Saint Nectarios in Lamia. I met him later, when he came to our house in Kephissia. As a Sacred Preacher of Phthiotidophokis he celebrated the liturgy in the church The All-Holy-The-Noble (Panaghia Archontike), the first Metropolis of Zitounion, as they then called Lamia. This church was built in 1763, on the mountain, under the Castle of Lamia. It was named Noble because the noble landlords of Roumelis erected it. The church had three holy altars and was painted with five hundred frescoes. the deacon Athanasios also served there. Since the then Bishop of Zitounion, Anthimos was ill, Saint Nectarios celebrated in the All-Holy-The-Noble for him.

At that time, the shops of Lamia did not close on Sundays, and the Saint was upset that the storekeepers did not go to church. They indicated the people of Lamia not to go to church, and they
went down into the town to shop. At the end of the liturgy, he went down into the town of Lamia holding a lit thurible and he censed the storekeepers of the area and said to them:

"Since you cannot come, I will come to you."

They felt shamed and humiliated that the Bishop should come down to them, and decided to close their shops at the time when he would celebrate, in token of their esteem and respect towards him. Then the closure of the shops on Sundays prevailed.

Saint Nectarios made the acquaintance of a young child Costes Sakkopoulos in lamia. He accompanied the Saint in All-Holy-The-Noble. They would go down by donkeys from the footpaths, just as it is today. Saint Nectarios' house in Lamia is still in existence today, but is a ruin. It is to be found in the "People's Square" in Lamia, by the colossal plane trees, by the waters of the Gorgopotamos, above the steps, near the church of The All-Holy Lady. His house is located on the hill of Lamia Castle, where the church of The All-Holy is.

Every year, on the feast-day of the All-Holy-The-Noble, 21 November they brought seeds to the Saint for him to bless. Therefore on the Saint's days, the church was named "Mesosporitisa," from the seeds that the Saint blessed. Although this church was large, the congregation was larger than it could hold, and the Saint went out to the first steps at the entrance to preach to the people, who were seated on the grass.

Once I confessed through Saint Nectarios my desire to become a nun in the Convent of The All-Holy in Damasta. I was married to General Zigranos and I had three children. His Eminence told me:

"You will become a nun, and a student of mine who is my spiritual equal will tonsure you."
Some years later I made the acquaintance of Father Philotheos Zervakos, who tonsured me, after the death of my husband.

6) Hieromonk Gregorios Danielidis (Period Rizareios)

Daniel Katounakiotis was the founder of the skete and our Brotherhood, in the area of Katounakia of the Holy Mountain. He established this Brotherhood in 1881, and lived in isolation for twenty years 1861-1881 at other monasteries in the Holy Mountain. He was noted for his virtuous life and his fame began to become known in ecclesiastical circles of the Greek Church. Saint Nectarios was one of his closest coworkers and friends. From the evidence of Elder Daniel's first attendants, we see how close was the spiritual association of these two men. Through correspondence one consoled the other in his trials. They confessed through each other. Saint Nectarios contributed by his personal outlay and by his friends' donations to the foundation of our monastery and of its church. Therefore our Elder called the Saint "eternal founder of skete."

The two Fathers became acquainted in 1898, when Saint Nectarios, as dean of Rizareios Seminary, visited the Holy Mountain, during the Seminary's summer holidays. When he came to our skete, nobody understood what he was, because his whole attire and appearance portrayed him as a poor monk, not a Bishop. He was dressed in a rason, a monastic skull-cap and his small pectoral cross. When a charismatic hermit revealed the Episcopal order of Saint Nectarios, Daniel and his attendants were amazed at the humility and simplicity of their exalted visitor. Daniel was enthralled by the spiritual discussions which he had with the
Metropolitan of Pentapolis. These two passed complete evenings praying. It is certain that Saint Nectarios visited our skeet twice.

We keep four letters which Saint Nectarios wrote to Elder Daniel, and also fourteen volumes with the collected works of Saint John Chrysostom, all his theological treatises, with his autograph, one of his prayer-ropes, and one of his photographs, all given by the Saint to Elder Daniel, as a token of their spiritual association.

7) John Lazarou (Period of Aegina)

I was fourteen years old when I first became acquainted with Saint Nectarios. I saw him near the road which leads from his Convent. He struggled on his own to build the little church of Saint Paraskevi there making mud with water which he carried from long distances, and with stones from ruined walls. In that way he built the little church and I remember helping him then as much as I could.

Two years later, the Saint called me to work for the erection of his Convent. One day I was carrying sand from the area of Aghios Vasileiios with my donkey for the Saint's Convent. When I arrived at the stream there, where the road leads to Saint Tryphon, my animal turned back, although I was leading it down, and I profaned the Name of God. When I went to the Convent, His Eminence immediately called me to his office, where he revealed to me that I had profaned on the mountain. Filled with shame, I apologized and continued my tasks. This event further confirmed me in my respect towards Saint Nectarios, because I knew that in that place where I profaned, there was nobody else who could have run to tell him. His Eminence had a farsighted gift, he was then a saint.
I went to the Convent of the Saint regularly. Once, after his death, I met King Rastaphar of Abysinia, who told of the following incident which happened to him. He had a great problem with his speech and could not talk at all. In spite of having visited great doctors, he could not find a cure. One day Saint Nectarios appeared before him in his rason and monastic skull-cap, and reassured him saying that there was no problem, and in a few minutes he would be well. Rastaphar's wife, who was present during this conversation, asked the unknown visitor who he was. He answered:

"I am Nectarios and my house is in Aegina, in Greece. You can ask anyone, and he will tell you how to find me."

The Saint immediately disappeared after the conversation. The king became well and came to Aegina, to thank his benefactor.
APPENDIX TWO: CHURCHES OF SAINT NECTARIOS
THROUGHOUT THE WORLD

1. Introduction

The continuous increase in the numbers of erections of exquisite churches and chapels and all kinds of holy establishment in his honor where many of the faithful converge to seek intercessions and be cured of every kind of illness, is an expression of the Orthodox Christian world’s love for the recently canonized Nectarios.

To date we can report: the greatest church in the world which bears the name of Saint Nectarios is three storied and has been created at the foot of the mountain of his Convent in Aegina; the first church which was built was in Hania, Crete in 1958, even before the Ecumenical Patriarchate of Constantinople officially proclaimed the sanctity of the Blessed Father (1961); the first liturgy in his honor was celebrated in the church of Saint Charalambos of Lachion, Lakonia, in 1952, by the Rev. Father Charalambos Lalousis; the first icon of the Saint was drawn by Blessed Savvas the New of Kalymnos in 1920 at Holy Trinity Convent in Aegina; the first child who took his name is Mrs. Nectaria A. Karastatiras-Dourou from Neapolis Voion, in Lakonia, in June 1936; the first clergyman who at his tonsuring took the name of the Saint is the Archimandrite Nectarios Tsouvalis, the Dean of Annunciation of the Theotokos' church, in Chalkis, Euboia, and the first Bishop who took the name of the Saint is his Eminence Metropolitan Nectarios of Kalymnos.

Until now, in our efforts to register as many as a possible of the benevolent foundations which bear the name of Saint Nectarios
throughout the world, we have reached a total of a hundred and forty-two from various sources. Although we are aware that the catalogue which we publish with the addresses of the churches and the remaining foundations which are honored by the name of Saint Nectarios is incomplete, the reader may obtain a value idea of the extent of the honor granted to the miracle-working Saint. The details have been laid out with the towns in alphabetical order.

2. Churches of Saint Nectarios

1. AFRICA
   a) Kolwezi, Zaire

2. U.S.A.
   a) Covina, California
   b) Palatine, Illinois
   c) Roslindale, Massachusetts
   d) Pasco, Washington
   e) Seattle, Washington

3. AUSTRALIA
   a) Burwood
   b) Fawkner
   c) Rockhampton, Queensland

4. BELGIUM
   a) Mons

5. CANADA
   a) Ottawa, Ontario

6. CYPRUS
   a) Limassol
   b) Chlorakas, Paphos

7. ENGLAND
   a) Battersea, London

8. GERMANY
   a) Ludenscheid
   b) Neus

9. GREECE
   a) Nea Kephissia, Attica
   b) Kephissia, Attica
   c) Panorama, Voula, Attica
   d) Glyphada, Attica
   e) Rizareios Seminary, Chalandri, Attica
   f) Ano Kephissia, Attica
   g) Neo Heracleion, Attica
h) Kamariza, Lavrio, Attica  
i) Alexandroupolis  
j) Xantos, Aegina  
k) Anogeia, Crete  
l) Edessa  
m) Aghios Constantinos, Aegio  
n) Eleftheroupolis  
o) Chalkis, Euboia  
p) Vasiliko, Chalkis, Euboia  
q) Istiaia, Chalkis, Euboia  
r) Arnaia, Chalkidiki  
s) Nea Madytos, Chalkidiki  
t) Hania, Crete  
u) Souda, Hania, Crete  
v) Mount Provateion, Chios  
w) Moires, Herakleion, Crete  
x) Velanidia, Kalamata  
y) Karpathos  
z) Vogatsiko, Kastoria  
ab) Mesongi, Benitsa, Corfu  
ac) Plemeniana, Kastelion, Kisamos, Crete  
af) Sikyion, Corinth  
ae) Riza, Corinth  
ag) Neapolis Voion, Lakonia  
ah) Sykea Molaon, Lakonia  
ai) Aghios Georgios, Lasithi, Crete  
aj) Leros  
ak) Kalloni, Lesvos  
al) Drakoneri, Messenia  
am) Kambos Doxarou, Mylopotamos, Crete  
an) Ambelia Aghiou Vlasiou, Nafpaktos  
ao) Platanitis, Nafpaktos  
ap) Thapsana, Paros, Kyklades  
aq) Chaidari, Nikaia, Piraeus  
ar) Patra, Achaia  
as) Kipoupolis, Peristeri, Attica  
at) Nithavris Amariou, Rethymnon, Crete  
au) Phaliraki, Rhodes  
av) Kontakeika, Samos  
aw) Neochori, Serres  
avx) Siderokastro  
avy) Vlachiotis, Sparta  
avz) Syme, Dodecanese  
ba) Thermo, Aetolokarnania
bb) Ano Toumba, Salonika
bc) Charilaou, Salonika
bd) (The prison) Thebes
be) Tripolis
bf) Nea Ionia, Volos
bg) Kremasti, Xanthi

10. NEW ZELAND
   a) Petone

11. RHODESIA
   a) Bloutana

3. Chapels of Saint Nectarios

1. AFRICA
   a) Rirouta, Nairobi, Kenya

2. U.S.A.
   a) Esteban Echevaria, Buenos Aires, Argentina
   b) Campo de Deportes, Peru
   c) Saint Clair Shores, Michigan (Assumption church)

3. CYPRUS
   a) Nicosia (Saint Demetrios church)
   b) Nicosia (Aghia Barbara)

4. GREECE
   a) Xantos, Aegina (Holy Trinity Convent)
   b) Pefkakia, Athens (Saint Nicholas church)
   c) Isavron Avenue, Athens (Charitable Association)
   d) Athens (Military Hospital, N.M.T.S.)
   e) Ilioupolis (Saint Marina church)
   f) Neo Psychiko, Athens (Charitable Association)
   g) Papagos, Athens (Detention Hospital)
   h) Aghios Stephanos, Attica (Military Unit, A.B.Y.P.)
   i) Varnava, Attica (Axion Estin Convent)
   j) Ekale, Attica (Panhellenic Orthodox Union)
   k) Ano Vatheia, Euboia (Saint Nicholas Monastery)
   l) Herakleion, Crete (The Seventh Army Unit)
   m) Kalymnos (Monastery of All Saints)
   n) Tripotamos, Karpenisi, Evrytania (Monastery of Tatarna)
   o) Velo Corinthia, Corinth
   p) Kiato, Corinth (Convent of Panaghia Phaneromene)
   q) Pissia, Corinth
   r) Velvendos, Kozani
   s) Aghia Paraskevi, Lesvos
   t) Antissa, Lesvos
   u) Mithymna, Lesvos
   v) Skoutarou, Lesvos
   w) Philia, Lesvos
x) Dendropotamos, Neapolis, Salonika (Dormition of the Theotokos church)
y) Parga, Preveza (The hotel)
z) Thesi Zervou, Vathy, Samos
aa) Ormos Marathokambou, Samos
ab) Serres (Saint Demetrios church)
ac) Serres (The Farming Education Centre)
ad) Volos
ae) Vonitsa, Aetolokarnania

5. SPAIN
a) Barcelona

4. Monasteries of Saint Nectarios

1. SOUTHERN AUSTRALIA
   a) Croydon Park, Adelaide
   b) Alberton

2. CYPRUS
   a) Nicosia

3. GREECE
   a) Xantos, Aegina
   b) Amaliada, Ileia
   c) Anogeia, Crete
   d) Kerataea, Attica
   e) Gargittos, Attica
   f) Glyfada, Attica
   g) Moraitika, Corfu
   h) Kos
   i) Palaeogratsano, Kozani
   j) Patmos
   k) Loukakia, Patmos
   l) Kryoneri, Rhodes
   m) Theves

5. Remaining Foundations of Saint Nectarios

1. AFRICA
   a) Kolouezi, Zaire
      Institution: Surgery

2. U.S.A.
   a) Roslindale, Massachusetts (Saint Nectarios church)
      Institution: Hellenic Sunday School, Infant School, Greek-English Languages, Holy Scripture Study, Christian Library

3. U.S.A.
   a) Drive Dianella
      Institution: Old People's Home
4. CYPRUS
   a) Nicosia
      Institution: Infants' Home, Nursery, Old Ladies' Home, Surgery, Chemist, Guest House, Refectories, Lecture Hall, Library, Hagiography, Vestment Tailor, Confessional, Council Chamber

5. GREECE
   a) Xantos, Aegina
      Institution: Middle Technical School of Mechanics - Electricians, Housewifery School, Ecclesiastical Men's Boarding School, Ecclesiastical Ladies' Boarding School
   b) Mesagros, Aegina
      Institution: Ecclesiastical Ladies' Encampment
   c) Isavron Avenue, Athens
      Institution: Charitable Society
   d) Terpsithea, Glyphada, Attica
      Institution: Old People's Home, Lecture Hall, Icon Manufacturing Workshop
   e) Gargittos, Attica (Saint Nectarios Convent)
      Institution: Old People's Home for the Needy, Charity Guest-Chambers
   f) Hania, Crete
      Institution: Refectory for orphan girls, Shelter for the care of elderly Nuns, Spiritual Center, Museum of popular art, School-knitting, cutting, sewing, embroidery, Iconography
   g) Kamariza, Lavrio, Attica (Saint Nectarios Monastery)
      Institution: Museum of ecclesiastical art, Old People's Home, Orphan Refectory
   h) Rethymnon, Crete (Church of the Lady of the Angels)
      Institution: Lecture Hall of Saint Nectarios
   i) Siderokastron
      Institution: Old People's Home, Foundation for incurable children

6. Churches of Saint Nectarios (Old Calendar)

1. U.S.A.
   a) Brooklyn, New York
   b) Seattle, Washington

2. CANADA
   a) Montreal
   b) Toronto
   c) Willowdale, Ontario

7. Monasteries of Saint Nectarios (Old Calendar)

1. GREECE
a) Menidi-Acharnae, Attica

8. Chapels of Saint Nectarios (Old Calendar)
   a) Kafsokalyvia Desert, The Holy Mountain, Athos
   b) Holy Mount, Athos (Saint Paul Xeropotamenos Monastery)
   c) Phyle-Chasia, Attica (Saints Cyprian and Justina Monastery)

9. Saint Nectarios Printers - Book shop

   1. U.S.A.
      a) Seattle, Washington

10. Saint Nectarios Hotel

   1. GREECE
      a) Parga, Preveza

11. Saint Nectarios Streets

   1. GREECE
      a) Aegalaio, Attica
      b) Marousi, Attica
      c) Ano Liosia, Attica
      d) Glyphada, Attica
      e) Halandri, Attica
      f) Herakleion, Attica
      g) Metamorphosi, Attica
      h) Kamatero, Attica
      i) Kephissia, Attica
      j) Nea Liosia, Attica
      k) Nea Chalcedona, Attica
      l) Nikaea, Piraeus
      m) Korydallos, Piraeus
      n) Moschato, Attica
      o) Perama, Piraeus
      p) Evosmo, Salonika
      q) Polichni, Salonika
      r) Volos
      s) Patra

12. Statistic List of Benevolent Foundations named after Saint Nectarios

   Foundation Descriptions | Totals
## 1. Religious Institutions

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<th>Count</th>
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<td>Foundation for Incurable Children</td>
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<td>Chemist</td>
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<td>Ecclesiastical Boarding Houses</td>
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<td>Ecclesiastical Camp</td>
<td>1</td>
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<tr>
<td>Charity Guest-Chambers</td>
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<td>Spiritual Centers</td>
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<td>Book shops-Printers</td>
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<td>Museums - Ecclesiastical - Popular Art</td>
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<tr>
<td>Hotel</td>
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<td>Streets named after Saint Nectarios</td>
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</tbody>
</table>
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38. To the Metropolitan Matthaios of Thevais in Alexandria.
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40. To the Metropolitan Matthaios of Thevais in Alexandria.
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Athens, December 15, 1904.
100. To the Sisterhood of Holy Trinity Convent in Aegina.

Athens, December 29, 1904.
101. To the Sisterhood of Holy Trinity Convent in Aegina.

Athens, January 11, 1905.
102. To Katina in Aegina.

Athens, January 28, 1905.
103. To the Sisterhood of Holy Trinity Covenant in Aegina.

Athens, February 8, 1905.
104. To the Sisterhood of Holy Trinity Convent in Aegina.

Athens, February 14, 1905.
105. To Aekaterine in Aegina.

Athens, March 7, 1905.
106. To the Sisterhood of Holy Trinity Convent in Aegina.

Athens, March 14, 1905.
107. To the Sisterhood of Holy Trinity Convent in Aegina.

Athens, April 6, 1905.
108. To the Sisterhood of Holy Trinity Convent in Aegina.

Athens, April 25, 1905.
109. To the Sisterhood of Holy Trinity Convent in Aegina.

Athens, May 17, 1905.
110. To Aekaterine in Aegina.

Athens, April 25, 1905.
111. To the Sisterhood of Holy Trinity Convent in Aegina.

Athens, June 21, 1905.
112. To the Sisterhood of Holy Trinity Convent in Aegina.

Athens, August 25, 1905.
113. To the Sisterhood of Holy Trinity Convent in Aegina.

Athens, September 13, 1905.

114. To the Sisterhood of Holy Trinity Convent in Aegina.
Athens, September 16, 1905.


115. To Kasiani in Aegina.
Athens, September 19, 1905.


116. To Xeni in Aegina.
Athens, September 20, 1905.


117. To Xeni in Aegina.
Athens, September 23, 1905.


118. To Xeni in Aegina.
Athens, September 24, 1905.


119. To Xeni in Aegina.
Athens, September 27, 1905.

Metr. Matthaiakis, T. 'Ayiov NeKrapiov Penvapólews Katvchiyka'I Epsostolai prós tás Monaxax' Ier骨 Monox' Aiyis Triádós Aiyinijis (Athens, 1984) 84.

120. To Xeni in Aegina.
Athens, October 5, 1905.


121. To Xeni in Aegina.
Athens, October 14, 1905.


122. To Xeni in Aegina.
Athens, October 24, 1905.


123. To a Sister of Holy Trinity Convent in Aegina.
Athens, October 25, 1905.


124. To Xeni in Aegina.
Athens, October 31, 1905.


125. To Xeni in Aegina.
Athens, November 1, 1905.


126. To Xeni in Aegina.
Athens, November 2, 1905.


127. To the Sisterhood of Holy Fathers Skete in Chios.
Athens, November 2, 1905.

128. To Χενίν Αιγίνα.
Athens, November 11, 1905.


129. To Χενίν Αιγίνα.
Athens, November 14, 1905.


130. To Χενίν Αιγίνα.
Athens, November 16, 1905.


131. To Χενίν Αιγίνα.
Athens, November 22, 1905.

Metr. Matthaiakis, Ἐ. Ἐγίου Νεκταρίου Πενταπόλεως Καταχθηκαί Ἐπιστολαί πρὸς τὰς Μοναχὰς Ἰερᾶς Μονῆς Ἁγίας Τριάδος Αἰγίνης (Athens, 1984) 103-105.

132. To Χενίν Αιγίνα.
Athens, December 1, 1905.


133. To Χενίν Αιγίνα.
Athens, December 5, 1905.


134. To Χενίν Αιγίνα.
Athens, January 8, 1906.


135. To Κασίανιν Αιγίνα.
Athens, January 8, 1906.


136. To Χενίν Αιγίνα.
Athens, January 21, 1906.

Metr. Matthaiakis, Ἐ. Ἐγίου Νεκταρίου Πενταπόλεως Καταχθηκαί Ἐπιστολαί πρὸς τὰς Μοναχὰς Ἰερᾶς Μονῆς Ἁγίας Τριάδος Αἰγίνης (Athens, 1984) 121.

137. To Χενίν Αιγίνα.
Athens, January 26, 1906.

Metr. Matthaiakis, Ἐ. Ἐγίου Νεκταρίου Πενταπόλεως Καταχθηκαί Ἐπιστολαί πρὸς τὰς Μοναχὰς Ἰερᾶς Μονῆς Ἁγίας Τριάδος Αἰγίνης (Athens, 1984) 122.

138. To Χενίν Αιγίνα.
Athens, January 31, 1906.

Metr. Matthaiakis, Ἐ. Ἐγίου Νεκταρίου Πενταπόλεως Καταχθηκαί Ἐπιστολαί πρὸς τὰς Μοναχὰς Ἰερᾶς Μονῆς Ἁγίας Τριάδος Αἰγίνης (Athens, 1984) 123.

139. To Χενίν Αιγίνα.
Athens, February 2, 1906.


140. To Χενίν Αιγίνα.
Athens, February 7, 1906.


141. To Χενίν Αιγίνα.
Athens, February 11, 1906.
142. To Xeni in Aegina.
Athens, February 22, 1906.

143. To Xeni in Aegina.
Athens, February 28, 1906.

144. To Xeni in Aegina.
Athens, March 10, 1906.

145. To Xeni in Aegina.
Athens, March 27, 1906.

146. To Xeni in Aegina.
Athens, March 30, 1906.

147. To the Meyer Nicholas Peppas in Aegina.
Athens, March 30, 1906.

148. To Xeni in Aegina.
Athens, April 15, 1906.

149. To Xeni in Aegina.
Athens, April 28, 1906.

150. To the Abbess Xeni in Aegina.
Athens, April 30, 1906.

151. To Xeni in Aegina.
Athens, May 8, 1906.

152. To Xeni in Aegina.
Athens, May 13, 1906.

153. To Xeni in Aegina.
Athens, May 23, 1906.

154. To Xeni in Aegina.
Athens, May 25, 1906.

155. To Xeni in Aegina.
Athens, May 27, 1906.
Metr. Matthaiakis, T.'Aytov NeKrapiov Πενταπόλεως Κατηχητικαί Επιστολαί πρὸς τὰς Μοναχὰς Ἰερᾶς Μονῆς Ἀγίας Τριάδος Αἰγίνης (Athens, 1984) 145.

156. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, June 9, 1906.

Metr. Matthaiakis, T.'Aytov NeKrapiov Πενταπόλεως Κατηχητικαί Επιστολαί πρὸς τὰς Μοναχὰς Ἰερᾶς Μονῆς Ἀγίας Τριάδος Αἰγίνης (Athens, 1984) 146.

157. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, June 17, 1906.

Metr. Matthaiakis, T.'Aytov NeKrapiov Πενταπόλεως Κατηχητικαί Επιστολαί πρὸς τὰς Μοναχὰς Ἰερᾶς Μονῆς Ἀγίας Τριάδος Αἰγίνης (Athens, 1984) 147.

158. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, August 31, 1906.


159. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, September 12, 1906.

Metr. Matthaiakis, T.'Aytov NeKrapiov Πενταπόλεως Κατηχητικαί Επιστολαί πρὸς τὰς Μοναχὰς Ἰερᾶς Μονῆς Ἀγίας Τριάδος Αἰγίνης (Athens, 1984) 149.

160. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, September, 1906.


161. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, September 28, 1906.


162. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, October 13, 1906.


163. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, October 23, 1906.

Metr. Matthaiakis, T.'Aytov NeKrapiov Πενταπόλεως Κατηχητικαί Επιστολαί πρὸς τὰς Μοναχὰς Ἰερᾶς Μονῆς Ἀγίας Τριάδος Αἰγίνης (Athens, 1984) 156.

164. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, October 27, 1906.


165. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, October 31, 1906.


166. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, November 6, 1906.


167. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, November 11, 1906.


168. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, November 15, 1906.

Metr. Matthaiakis, T.'Aytov NeKrapiov Πενταπόλεως Κατηχητικαί Επιστολαί πρὸς τὰς Μοναχὰς Ἰερᾶς Μονῆς Ἀγίας Τριάδος Αἰγίνης (Athens, 1984) 162.

169. Τὸ Χενὶ ἐν Αἰγίνη.
Athens, November 22, 1906.
181. To Xeni in Aegina.
Athens, January 15, 1907.

183. To Xeni in Aegina.
Athens, January 24, 1907.

184. To Xeni in Aegina.
Athens, February 2, 1907.


185. To Xeni in Aegina.
Athens, February 8, 1907.

Metr. Matthaiakis, T. 'Ayiov NeKTapwv Pεntapόλεως Κατηχητικά 'Επιστολάι πρός τάς Μοναχάς 'Ιεράς Μονής 'Αγίας Τριάδος Αιγίνης (Athens, 1984) 186.

186. To Xeni in Aegina.
Athens, February 14, 1907.

Metr. Matthaiakis, T. 'Ayiov NeKTapwv Pεntapόλεως Κατηχητικά 'Επιστολάι πρός τάς Μοναχάς 'Ιεράς Μονής 'Αγίας Τριάδος Αιγίνης (Athens, 1984) 187-188.

187. To Xeni in Aegina.
Athens, February 20, 1907.


188. To Xeni in Aegina.
Athens, February 27, 1907.


189. To Xeni in Aegina.
Athens, March 3, 1907.


190. To Xeni in Aegina.
Athens, March 13, 1907.


191. To Xeni in Aegina.
Athens, March 26, 1907.


192. To Xeni in Aegina.
Athens, April 13, 1907.


193. To Xeni in Aegina.
Athens, May 3, 1907.


194. To Xeni in Aegina.
Athens, May 9, 1907.


195. To Xeni in Aegina.
Athens, May 14, 1907.

Metr. Matthaiakis, T. 'Ayiov NeKTapwv Pεntapόλεως Κατηχητικά 'Επιστολάι πρός τάς Μοναχάς 'Ιεράς Μονής 'Αγίας Τριάδος Αιγίνης (Athens, 1984) 204.

196. To Xeni in Aegina.
Athens, May 27, 1907.


197. To Xeni in Aegina.
Athens, June 12, 1907.
241


198. To Xeni in Aegina.
Athens, August 27, 1907.


199. To the Abbess Xeni in Aegina.
Athens, August 30, 1907.


200. To Xeni in Aegina.
Athens, September 5, 1907.


201. To Xeni in Aegina.
Athens, September 17, 1907.


202. To Xeni in Aegina.
Athens, September 26, 1907.


203. To Xeni in Aegina.
Athens, October 6, 1907.


204. To Xeni in Aegina.
Athens, October 8, 1907.


205. To the Sisterhood of Holy Trinity Convent in Aegina.
Athens, October 16, 1907.


206. To the Sisterhood of Holy Trinity Convent in Aegina.
Athens, October 21, 1907.


207. To Xeni in Aegina.
Athens, October 28, 1907.


208. To Xeni in Aegina.
Athens, November 7, 1907.


209. To Xeni in Aegina.
Athens, November 15, 1907.


210. To Xeni in Aegina.
Athens, November 17, 1907.


211. To Xeni in Aegina.
Athens, November 23, 1907.
212. To the Sisterhood of Holy Trinity Convent in Aegina.
Athens, December 5, 1907.

213. To Xenı in Aegina.
Athens, December 13, 1907.

214. To Xenı in Aegina.
Athens, December 17, 1907.

215. To Xenı in Aegina.
Athens, December 21, 1907.

216. To Xenı in Aegina.
Athens, December 26, 1907.

217. To Xenı in Aegina.
Athens, January 14, 1908.

218. To Xenı in Aegina.
Athens, January 17, 1908.
Metr. Matthaiakis, T. 'Ayiov NeKTapiov PevTaTrdXeag KarqxqnKaVETncrToXai Trpdg TdgMovaxdg'IepdgMovqg'Ayiag TpidSog Aiyivqg (Athens, 1984) 244-245.

219. To Xenı in Aegina.
Athens, January 22, 1908.

220. To the Elder Daniel in Katounakia, Mount Athos.
Athens, January 26, 1908.

221. To Xenı in Aegina.
Athens, February 8, 1908.

222. To Xenı in Aegina.
Athens, February 15, 1908.

223. To Xenı in Aegina.
Athens, February 20, 1908.

224. To Xenı in Aegina.
Athens, March 4, 1908.

225. To Xenı in Aegina.
Athens, March 8, 1908.
Metr. Matthaiakis, T. 'Ayiov NeKrapiov nevTaTroXeux; KarqxnTtKaVEmcrroXa'i jrpoq rdgMovaxdg'IepdgMovqg'Aytag TpidSogAiyivqg (Athens, 1984) 254.
226. To Xeni in Aegina.
Athens, March 17, 1908.

Metr. Matthaiakis, T. 'Ayiov NeKrapiov nevTaTroXeux; KarqxnTtKaVEmcrroXa'i jrpoq rdgMovaxdg'IepdgMovqg'Aytag TpidSogAiyivqg (Athens, 1984) 255.
227. To Kassiani in Aegina.
Athens, March 17, 1908.

Metr. Matthaiakis, T. 'Ayiov NeKrapwv IlevTtarXewg KarqxnTiKaVEmarox; Trpog rdgMovaxdg'IepdgMovqg'AyiagTpidSogAiyivqg (Athens, 1984) 256.
228. To Constantine Sakkopoulos in Athens.
Aegina, May 17, 1908.

229. To Constantine Sakkopoulos in Athens.
Aegina, June 5, 1908.

230. To Constantine Sakkopoulos in Athens.
Aegina, August 10, 1908.

231. To the Elder Daniel in Katounakia, Mount Athos.
Athens, August 18, 1908.

232. To Xeni in Aegina.
Athens, December 10, 1908.

233. To Constantine Sakkopoulos in Athens.
Aegina, January 19, 1909.

234. To Constantine Sakkopoulos in Athens.
Aegina, February 2, 1909.

235. To Constantine Sakkopoulos in Athens.
Xantos/Aegina, March 16, 1909.

236. To Constantine Sakkopoulos in Athens.
Aegina, March 20, 1909.

237. To Constantine Sakkopoulos in Athens.
Aegina, April 24, 1909.

238. To Constantine Sakkopoulos in Athens.
Aegina, May 1, 1909.

239. To the Patriarch Photios of Alexandria in Alexandria.
Athens, 1909.
244

To P. Meletios Zesonis in Grottaferrata.
All Holy Trinity Convent/Aegina, July 20, 1910.

To P. Meletios Zesonis in Grottaferrata.
All Holy Trinity Convent/Aegina, December 26, 1910.

To Constantine Sakkopoulos in Athens.
Aegina, January 31, 1911.

To P. Meletios Zesonis in Grottaferrata.
All Holy Trinity Convent/Aegina, March 12, 1911.

To the Ecumenical Patriarch in Constantinople.
Aegina, March 20, 1911.

To P. Meletios Zesonis in Grottaferrata.
All Holy Trinity Convent/Aegina, April 11, 1911.

To the Counselors of Rizareios Eccl. Seminary in Athens.
All Holy Trinity Convent/Aegina, June 6, 1912.
Archives of Rizareios Seminary (1154/10.6.912, No. 10).

To P. Meletios Zesonis in Grottaferrata.
All Holy Trinity Convent/Aegina, 1912.
Archives of Grottaferrata Monastery.

To the Metropolitan Theokletos of Athens and President of the Sacred Synod in Athens.
Aegina, August 7, 1913.

To the Elder Daniel in Katounakia, Mount Athos.
Holy Trinity Convent in Aegina, August 18, 1913.

To the Metropolitan Theokletos of Athens and President of the Sacred Synod in Athens.
Aegina, June 20, 1914.

To the Metropolitan Theokletos of Athens and President of the Sacred Synod in Athens.
Aegina, October 10, 1914.

To the Elder Daniel in Katounakia, Mount Athos.
2) Letters to Saint Nectaries of Pentapolis

1. From the Metropolitan Matthias of Thevais in Alexandria.
Cairo, July 23, 1886.
E.L.I.A., Archives of Patriarchate of Alexandria, File No. 150.

2. From the Metropolitan Matthias of Thevais in Alexandria.
Cairo, August 21, 1886.
E.L.I.A., Archives of Patriarchate of Alexandria, File No. 150.

3. From Selim Kalergis.
Cairo, October 2/14, 1886.
Archives of Sacred Monastery Sinai, File "Εσωτερικός Φάκ. 24, Κάιρον 1867-1890, Αρ. 1476".
4. From the Patriarch Sophronios of Alexandria.
Leros, September 13, 1887.

5. From the Metropolitan Matthaios of Thevais in Alexandria.
Cairo, August 12, 1887.
E.L.I.A., Archives of Patriarchate of Alexandria, File No. 150.

6. From the Patriarch Sophronios of Alexandria.
Alexandria, July 29, 1888.

7. From Doctor D. Mazarakis.
Assiout, August 6/18, 1888.

8. From John Chiotis.
Louxor, November 14/26, 1888.
Patriarchal Library of Cairo.

Menia, November 19, 1888.
Patriarchal Library of Cairo.

10. From Priest Andreas Ioannou.
Vegha, December 14/26, 1888.
Patriarchal Library of Cairo.

11. From the Patriarch Gerasimos of Antioch.
Damascus, February 7, 1889.

12. From George Averof, President of the Greek Community of Alexandria.
Alexandria, May 10, 1889.
E.L.I.A., Archives of Patriarchate of Alexandria, File No. 36.

Cairo, May 3, 1890.

Alexandria, July 11, 1890.

15. Metropolitan Nectarios' Dismissal Letter.
Alexandria, July 11, 1890.

16. From the Greek Orthodox Community in Cairo.
Cairo, September 9, 1893.

17. From the Episcopal Committee of Chalkis, Nicholas Zapheiropoulos, Panteleon Tsalis and George Pharmakides.
Chalkis/Euboia, July 2, 1892.

18. From the Patriarch Sophronios of Alexandria.
Alexandria, September 9, 1893.
Πρωτόκολλον εἰσερχομένων καὶ εξερχομένων επιστολών Πατριαρχοῦ Αλεξανδρείας, αὐτ. άρ. 180, σελ. 82.

19. From the Meyer of Kyme, K. Sarafianos.
Kymi/Euboia, September 10, 1893.

20. From the Patriarch Sophronios of Alexandria.

Chios, February 12, 1896.


22. From the Ecumenical Patriarch Constantine the 5th.

Constantinople, September 25, 1898.


23. From the Lithinomousioi of Constantinople.

Constantinople, February 20, 1899.


Grottaferrata, 1899.


25. From the Anglican Priest Arthur Baker.

Portland of England, January 1, 1900.

Metr. Matthaiakis, T. 'O 'Αγιος Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 77-78.

26. From the Patriarch Damianos of Jerusalem.

Mylopotamos/Mount Athos, April 14, 1901.


27. From the Ecumenical Patriarch Joachim the 3rd.

Constantinople, May 5, 1901.


28. From the Ecumenical Patriarch Joachim the 3rd.

Constantinople, February 11, 1903.


29. From the Elder Daniel Katounakiotis.

Mount Athos, March 7, 1903.

Monk Daniel (Ikonographer), "'Επιστολή τῷ Πανιερολογιστῆτω 'Αγίῳ Πενταπόλεως Κυρίω Κω Νεκταρίῳ Κεφαλῇ. Διευθυντὴς τῆς Εκκλησιαστικῆς Ριχαρείου Σχολῆς Εἰς Αθήνας," Ἐπιστολογραφία τοῦ Ὀσωτότου Πατρὸς Δανιὴλ Ἑμυρναίου, 'Αγιογράφου, τοῦ ἐν Κατουνάκιοις 'Αγιοῦ Ορους Ἀθῆνας (Mount Athos, 1914) 28-34.

30. From the Elder Daniel Katounakiotis.

Mount Athos/Katounakia, June 5, 1903.

Monk Daniel (Ikonographer), "'Επιστολή τῷ Πανιερολογιστῆτω Μητροπολίτη 'Αγίῳ Πενταπόλεως Κω Κω Νεκταρίῳ, Διευθυντὴς τῆς Εκκλῆσις Ριχαρείου Σχολῆς. Εἰς Αθήνας," Ἐπιστολογραφία τοῦ Ὀσωτότου Πατρὸς Δανιὴλ Ἑμυρναίου, 'Αγιογράφου, τοῦ ἐν Κατουνάκιοις 'Αγιοῦ Ορους Ἀθηναῖος (Mount Athos, 1914) 82-84.

31. From the Ecumenical Patriarch Joachim the 3rd.

Constantinople, October 25, 1903.

'Αφόδες ἐπιστολῶν τοῦ ὘ικουμενικοῦ Πατριαρχείου τοῦ ἔτους 1903 (Α/75), Νο. 378, p. 469.

32. From the Ecumenical Patriarch Joachim the 3rd.

Constantinople, May 31, 1904.

'Αφόδες ἐπιστολῶν τοῦ ὘ικουμενικοῦ Πατριαρχείου τοῦ ἔτους 1904, Νο. 3660, p. 176.

33. From the Ecumenical Patriarch Joachim the 3rd.

Constantinople, July 28, 1904.

'Αφόδες ἐπιστολῶν τοῦ ὘ικουμενικοῦ Πατριαρχείου τοῦ ἔτους 1904, p. 249.

34. From P. Arsenios, the Abbot of Grottaferrata Monastery.
Grottaferrata, October 9, 1904.
35. From the Sisterhood of Holy Trinity Convent.

Aegina, November 10, 1904.
Metr. Matthaiakis, T. Αγίου Νεκτάριου Πενταπόλεως Κατηχητικά 'Επιστολαί προς τάς Μοναχάς 'Ιεράς Μονής Αγίας Τριάδος Αιγίνης (Athens, 1984) 37.
36. From the Sisterhood of Holy Trinity Convent.

Aegina, December 8, 1904.
Metr. Matthaiakis, T. Αγίου Νεκτάριου Πενταπόλεως Κατηχητικά 'Επιστολαί προς τάς Μοναχάς 'Ιεράς Μονής Αγίας Τριάδος Αιγίνης (Athens, 1984) 45.
37. From the Sisterhood of Holy Trinity Convent.

Aegina, December 25, 1904.
38. From the Sisterhood of Holy Trinity Convent.

Aegina, January 31, 1905.
Metr. Matthaiakis, T. Αγίου Νεκτάριου Πενταπόλεως Κατηχητικά 'Επιστολαί προς τάς Μοναχάς 'Ιεράς Μονής Αγίας Τριάδος Αιγίνης (Athens, 1984) 54.
39. From the Sisterhood of Holy Trinity Convent.

Aegina, March 8, 1905.
Metr. Matthaiakis, T. Αγίου Νεκτάριου Πενταπόλεως Κατηχητικά 'Επιστολαί προς τάς Μοναχάς 'Ιεράς Μονής Αγίας Τριάδος Αιγίνης (Athens, 1984) 63.
40. From the Sisterhood of Holy Trinity Convent.

Aegina, March 12, 1905.
Metr. Matthaiakis, T. Αγίου Νεκτάριου Πενταπόλεως Κατηχητικά 'Επιστολαί προς τάς Μοναχάς 'Ιεράς Μονής Αγίας Τριάδος Αιγίνης (Athens, 1984) 63.
41. From Monk Iasaf Hagioritan.

Saint Anna/Mount Athos, June 1, 1905.
Metr. Matthaiakis, T. Ο Αγίου Νεκτάριος Κεφαλάς Μητροπολίτης Πενταπόλεως (1846–1920) (Athens, 1985) 204.
42. From the Sisterhood of Holy Trinity Convent.

Aegina, June 12, 1905.
Metr. Matthaiakis, T. Αγίου Νεκτάριου Πενταπόλεως Κατηχητικά 'Επιστολαί προς τάς Μοναχάς 'Ιεράς Μονής Αγίας Τριάδος Αιγίνης (Athens, 1984) 73.
43. From Xeni.

Aegina, September 8, 1905.
Metr. Matthaiakis, T. Αγίου Νεκτάριου Πενταπόλεως Κατηχητικά 'Επιστολαί προς τάς Μοναχάς 'Ιεράς Μονής Αγίας Τριάδος Αιγίνης (Athens, 1984) 80.
44. From Kasiani.

Aegina, September 19, 1905.
Metr. Matthaiakis, T. Αγίου Νεκτάριου Πενταπόλεως Κατηχητικά 'Επιστολαί προς τάς Μοναχάς 'Ιεράς Μονής Αγίας Τριάδος Αιγίνης (Athens, 1984) 79.
45. From Xeni.

Aegina, January 5, 1906.
Metr. Matthaiakis, T. Αγίου Νεκτάριου Πενταπόλεως Κατηχητικά 'Επιστολαί προς τάς Μοναχάς 'Ιεράς Μονής Αγίας Τριάδος Αιγίνης (Athens, 1984) 114.
46. From the Sisterhood of Holy Trinity Convent.

Aegina, January 25, 1906.
Metr. Matthaiakis, T. Αγίου Νεκτάριου Πενταπόλεως Κατηχητικά 'Επιστολαί προς τάς Μοναχάς 'Ιεράς Μονής Αγίας Τριάδος Αιγίνης (Athens, 1984) 123.
47. From the Sisterhood of Holy Trinity Convent.

Aegina, February 18, 1906.
Metr. Matthaiakis, T. Αγίου Νεκτάριου Πενταπόλεως Κατηχητικά 'Επιστολαί προς τάς Μοναχάς 'Ιεράς Μονής Αγίας Τριάδος Αιγίνης (Athens, 1984) 141.
48. From the Sisterhood of Holy Trinity Convent.

Aegina, May 2, 1906.
49. From the Sisterhood of Holy Trinity Convent.
Aegina, May 4, 1906.

50. From the Sisterhood of Holy Trinity Convent.
Aegina, May 10, 1906.

51. From the Community of Lithilimin.
Chios, October 26, 1906.

52. From the Sisterhood of Holy Trinity Convent.
Aegina, November 3, 1906.

53. From the Sisterhood of Holy Trinity Convent.
Aegina, November 8, 1906.

54. From the Sisterhood of Holy Trinity Convent.
Aegina, December 31, 1906.

55. From the Sisterhood of Holy Trinity Convent.
Aegina, January 2/16, 1907.

56. From the Sisterhood of Holy Trinity Convent.
Aegina, February 11, 1907.

57. From the Sisterhood of Holy Trinity Convent.
Aegina, February 19, 1907.

58. From the Sisterhood of Holy Trinity Convent.
Aegina, March 8, 1907.

59. From the Sisterhood of Holy Trinity Convent.
Aegina, March 23, 1907.

60. From the Sisterhood of Holy Trinity Convent.
Aegina, April 7, 1907.
63. From the Sisterhood of Holy Trinity Convent.
Aegina, May 12, 1907.

Metr. Matthaiakis, T. 'Ayiov NeKTapiov Pενταπόλεως Κατηχητικαί' Επιστολαί πρός τάς Μοναχάς 'Ιεράς Μονής 'Αγίας Τριάδος Αιγινής (Athens, 1984) 204.
64. From the Sisterhood of Holy Trinity Convent.
Aegina, May 18, 1907.

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65. From the Sisterhood of Holy Trinity Convent.
Aegina, September 1, 1907.

66. From the Sisterhood of Holy Trinity Convent.
Aegina, September 10, 1907.

Metr. Matthaiakis, T. 'Ayiov NeKTapiov Pενταπόλεως Κατηχητικαί' Επιστολαί πρός τάς Μοναχάς 'Ιεράς Μονής 'Αγίας Τριάδος Αιγινής (Athens, 1984) 212.
67. From the Sisterhood of Holy Trinity Convent.
Aegina, September 14, 1907.

Metr. Matthaiakis, T. 'Ayiov NeKTapiov Pενταπόλεως Κατηχητικαί' Επιστολαί πρός τάς Μοναχάς 'Ιεράς Μονής 'Αγίας Τριάδος Αιγινής (Athens, 1984) 216.
68. From the Sisterhood of Holy Trinity Convent.
Aegina, September 22, 1907.

69. From Xeni.
Aegina, September 30, 1907.

Metr. Matthaiakis, T. 'Ayiov NeKTapiov Pενταπόλεως Κατηχητικαί' Επιστολαί πρός τάς Μοναχάς 'Ιεράς Μονής 'Αγίας Τριάδος Αιγινής (Athens, 1984) 221.
70. From Xeni.
Aegina, October 1, 1907.

Metr. Matthaiakis, T. 'Ayiov NeKTapiov Pενταπόλεως Κατηχητικαί' Επιστολαί πρός τάς Μοναχάς 'Ιεράς Μονής 'Αγίας Τριάδος Αιγινής (Athens, 1984) 224.
71. From the Sisterhood of Holy Trinity Convent.
Aegina, October 11, 1907.

72. From the Sisterhood of Holy Trinity Convent.
Aegina, October 26, 1907.

73. From the Sisterhood of Holy Trinity Convent.
Aegina, November 20, 1907.

74. From the Sisterhood of Holy Trinity Convent.
Aegina, November 30, 1907.

75. From the Sisterhood of Holy Trinity Convent.
Aegina, December 13, 1907.

76. From the Elder Daniel Katounakiotis.
Mount Athos, December 27, 1907.
From the Sisterhood of Holy Trinity Convent.
Aegina, January 12, 1908.

77. From the Sisterhood of Holy Trinity Convent.
Aegina, January 17, 1908.

78. From the Sisterhood of Holy Trinity Convent.
Aegina, February 28, 1908.

80. From the Sisterhood of Holy Trinity Convent.
Aegina, March 6, 1908.

81. From Meletios Zesonis.
Grottaferrata, July 18, 1910.

Metr. Matthaiakis, T. 'O 'Ayivo NeKTdpwv KecpaXdg MqrpoTroXiTqge (1846-1920) (Athens, 1985) 82-83. See also, Archives of Grottaferrata Monastery, No. 33, LIX/I, B. P.
82. From Heromonk Arsenios.
Grottaferrata, September 30, 1910.

83. From Meletios Zesonis.
Grottaferrata, December 5, 1910.

Archives of Grottaferrata Monastery, No. 38, JERB, LIX/I, B. P.
84. From Meletios Zesonis.
Grottaferrata, December 14, 1910.

85. From Meletios Zesonis.
Grottaferrata, December 27, 1910.

Archives of Grottaferrata Monastery, N L R, ZERC, LIX/I, B. P.
86. From Meletios Zesonis.
Grottaferrata, January 29, 1911.

Archives of Grottaferrata Monastery, N 48, ZIN, C, I.
87. From Meletios Zesonis.
Grottaferrata, March 6, 1911.

Archives of Grottaferrata Monastery, 59/D, LIX/I, B. P.
88. From the Ecumenical Patriarch Joachim the 3rd.
Constantinople, March 21, 1911.

89. From the Ecumenical Patriarch Joachim the 3rd.
Constantinople, June 14, 1911.

Kwdi^eTnoToXwvTQvOiKov^eviKovnaTpiapxeiovToveTovgl911 Mo. 5482, p. 265. See also, Metr. Matthaiakis, T. 'O''Ayivos Nektarioos Kefalos Mteropolitos Pelntapoleos (1846-1920) (Athens, 1985) 75-76.
90. From the Priest Seraphim Fokas.
Sydney of Australia, July 18/31, 1911.
91. From Monk Avimelech Bonakis.
Mount Athos, April 4, 1913.

92. From Monk loasaf Hagioritan.
Saint Anna/Mount Athos, April 4, 1913.

93. From Monk loasaf Hagioritan.
Saint Anna/Mount Athos, September 4, 1913.

94. From Monk loasaf Hagioritan.
Saint Anna/Mount Athos, February 25, 1914.

95. From the Metropolitan Theokletos of Athens.
Athens, September 9, 1914.

96. From Monk loasaf Hagioritan.
Saint Anna/Mount Athos, October 1, 1914.

97. From Monk loasaf Hagioritan.
Saint Anna/Mount Athos, June 23, 1915.

98. From Monk loasaf Hagioritan.
Saint Anna/Mount Athos, September 23, 1915.

99. From the Elder Daniel Katounakiotis.
Mount Athos, November 30, 1915.

100. From the Bishop Timotheos of Kalavryta and Aegialeia.
January 16, 1918.

101. From Archimandrite Panteleimon Fostinis.
Peraeus, November 24, 1918.

102. From Archimandrite Chrysostom Papadopoulos.
Athens, May 9, 1919.

103. From Constantine Sakkopoulos.
Athens, January 2, 1920.

104. From Heromonk Athanasios Danielidis.
Katounakia/Mount Athos, September 30, ...
3) Letters Referring to Saint Nectarios of Pentapolis

1. Patriarch Sophronios of Alexandria's letter to the Metropolitan Ignatios of Libya.
   Leros, August 19, 1884.

2. Patriarch Sophronios of Alexandria's letter to the Metropolitan Ignatios of Libya.
   Chios, September 28, 1885.

   Cairo, August 7, 1886.

4. Metropolitan Ignatios of Libya 'Dismissal Letter.'
   Alexandria, August 12, 1886.

5. Patriarch Sophronios of Alexandria's letter to the Committee of the Greek Orthodox Community in Cairo.
   Alexandria, August 26, 1886.
   E.L.I.A., Archives of Patriarchate of Alexandria, File No. 121.

   Leros, September 13, 1886.

7. Melitidas' letter to the Metropolitan Matthaios of Thevais in Alexandria.
   Cairo, August 26, 1887.
   E.L.I.A., Archives of Patriarchate of Alexandria.

   Leros, September 13, 1887.

   Minia of Egypt, September 15, 1887.
   E.L.I.A., Archives of Patriarchate of Alexandria.

    Port-Said, December 17, 1887.
    E.L.I.A., Archives of Patriarchate of Alexandria.

    Cairo, February 4, 1888.

    Cairo, February 14, 1888.

    Tzouvania, Cairo, 1888.
    Archives of Sacred Monastery Sinai, File "Τζουβανία 3. αρ. 226".

    Tzouvania Cairo, August, 1888.
15. **Patriarch Sophronios of Alexandria’s letter to Naseph.**
Leros, August 1/14, 1888.

16. **Archbishop Porphyrios the 1st of Sinai’s letter to the Archimandrite Cornelios.**
Alexandria, November 9, 1888.
Archives of Sacred Monastery Sinai, File "2. Αλεξάνδρεια 1868–1899. αρ. 273".

17. **Archbishop Porphyrios the 1st of Sinai’s letter to the sideboard keeper of Sacred Monastery of Sinai Archimandrite Gregorios.**
Cairo, November 14, 1888.
Archives of Sacred Monastery Sinai, File "2. Π. Κάιρον 1882–1929. αρ. 41–2".

18. **Archbishop Porphyrios the 1st of Sinai’s letter to the "Πανοσιλογιώτατον", a member of Sinaiotic Brotherhood.**
Cairo, January 12, 1889.
Archives of Sacred Monastery Sinai, File "2. Π. Κάιρον 1882–1929. αρ. 56–2″.

19. **Patriarch Sophronios of Alexandria’s letter to the Priest Seraphim Fokas.**
Cairo, January 16, 1889.

20. **Patriarch Sophronios of Alexandria’s letter to A. Lyddes.**
Alexandria, January 25, 1889.

21. **Archbishop Porphyrios the 1st of Sinai’s letter to the "Πανοσιλογιώτατον", a member of Sinaiotic Brotherhood.**
Cairo, February 2, 1889.
Archives of Sacred Monastery Sinai, File "2. Π. Κάιρον 1882–1929. αρ. 52/6″.

22. **Priest Michail Erodiades’ letter to the Metropolitan Germanos of Thevais in Alexandria.**
Sikel, May 4, 1889.

23. **Patriarch Sophronios of Alexandria’s letter to the Metropolitan Germanos of Thevais in Alexandria.**
Leros, August 25, 1889.

24. **M. Hanides’ letter to the Metropolitan Germanos of Thevais in Alexandria.**
Cairo, August 26, 1889.

25. **Archdeacon Constantine Pagones’ letter to the Patriarch Sophronios of Alexandria in Leros.**
Alexandria, September 2, 1889.

26. **Priest Seraphim Fokas’ letter to the Metropolitan Germanos of Thevais in Alexandria.**
Port-Said, September 10, 1889.

27. **Patriarch Sophronios of Alexandria’s letter to the Archdeacon Constantine Pagones.**
Leros, September 28, 1889.

28. **Priest Seraphim Fokas’ letter to the Metropolitan Germanos of Thevais in Alexandria.**
Port-Said, December 19, 1889.

29. **Archbishop Porphyrios the 1st of Sinai’s letter to the Archimandrite Cornelios.**
Alexandria, May 12, 1890.
Archives of Sacred Monastery Sinai, File "2. Αλεξάνδρεια 1868–1899. αρ. 287″.

30. **Priest Seraphim Fokas’ letter to the Archdeacon Constantine Pagones in Alexandria.**
Port-Said, May 15, 1890.
31. Metropolitan Germanos of Thevais' letter to the Archdeacon Constantine Pagones in Alexandria.
Cairo, May 29, 1890.

32. Metropolitan Germanos of Thevais' letter to the Archdeacon Constantine Pagones in Alexandria.
Cairo, July 15, 1890.

33. Archbishop Porphyrios the 1st of Sinai's letter to the Dikaios of the Monastery of Sinai, Chanselor Gerasimos.
Alexandria, July 18, 1890.
Archive of Sacred Monastery Sinai, File "2. Αλεξ. Άνδρεια 1868–1899, αρ. 322".

34. Priest Seraphim Fokas' letter to the Archdeacon Constantine Pagones in Alexandria.
Port-Said, July 27, 1890.

35. Archbishop Porphyrios the 1st of Sinai's letter to the Archimandrite Cornelios.
Alexandria, October 16, 1890.
Archive of Sacred Monastery Sinai, File "2. Αλεξ. Άνδρεια 1868–1899, αρ. 320".

Athens, January 25/6, 1891.

37. Chancellor Dorotheos' letter to the Archdeacon Constantine Pagones in Alexandria.
Cairo, July 21, 1892.

38. Minister of Greek Foreign Affairs' letter to the Political Agencies in Turky.
Athens, April 15, 1893.
Archives of Foreign Affairs of Greece.

Alexandria, April, 1893.

40. Political Agent of Greece in Egypt, John Gryparis' letter to the Minister of Ecclesiastical Affairs in Greece, Demetrios Kalifronas.
Alexandria, January 28, 1894.

41. Patriarch Sophronios of Alexandria's letter to the Archdeacon Constantine Pagones in Alexandria.
Cairo, December 10, 1897.

42. Ecumenical Patriarch Constantine the 5th's letter to the Overseers and Representatives of Holy Mountain Community in Athos.
Constantinople, May 30, 1898.

43. Mount Athos Monastic Community's letter to the twenty Holy Monasteries of Holy Mountain.
Kariai/Athos, July 30, 1898.

44. S. Pizakis' letter to the Vicar of the Patriarchal Throne of Alexandria Meletios Apostolopoulos in Alexandria.
Fayoum of Egypt, December 20, 1899.

45. S. Pizakis' letter to the Vicar of the Patriarchal Throne of Alexandria Meletios Apostolopoulos in Alexandria.
Fayoum of Egypt, January 4, 1900.
46. Ecumenical Patriarch Joachim the 3rd's letter to the Patriarch Photios of Alexandria.

Constantinople, October 25, 1903.

Κώδικές Επιστολών του Οικουμενικού Πατριαρχείου του έτους 1903 (Α/75). No. 378, p. 469.

47. Elder Daniel Katounakiotis' letter to the Sisterhood of Holy Trinity Convent in Aegina.

Mount Athos/Katounakia, 1908.

Monk Daniel (Ikonographer), "Επιστολή περί Μοναχικής Κοινοβιακής διατυπώσεως απόστασείς της προτροπής του Άγιου Πενταπόλεως." Αρχιερεύς κ. Νεκταρίου Κεφάλα, προς τας Μοναχάς αυτού Εἰς Αἴγιναν," Επιστολογραφία του Οικουμήνου Πατρός Δανιήλ Ευμορναίου, 'Αγιογράφου, του ἐν Κατουνακίος 'Αγίου 'Ορους 'Αθω (Mount Athos, 1914) 189-204.


Constantinople, June 14, 1911.

Κώδικες Επιστολών του Οικουμενικού Πατριαρχείου του έτους 1911. No. 5482, p. 265.

49. Nomarch of Attica and Voiotia Dasios's letter to the Meyer of Aegina N. S. Peppas.

Athens, April 6, 1912.


50. Certificate for the grant of land of Holy Trinity Monastery to the Metropolitan Nectarios (Kephala) of Pentapolis by the Municipality of Aegina.

Aegina, April 14, 1912.


51. Abess Xeni's letter to the Metropolitan Theokletos of Athens.

Aegina, October 10, 1914.


52. Elder Daniel Katounakiotis' letter to the Abess Xeni and the Sisterhood of Holy Trinity Convent in Aegina.

Mount Athos, July 8, 1918.


53. Elder Daniel Katounakiotis' letter to the Sisterhood of Holy Trinity Convent in Aegina.

Mount Athos, January 2, 1921.

Elder Daniel Katounakiotis, "Επιστολή Συλλυπητήριος ἀπόστασείς πρὸς τὴν Καθηγουμένην κ. Ξενὴν τῆς ἐν Αἰγίνῃ Ἰερᾶς Γυναικείας Μονῆς, ἐπί τῷ Βανάτῳ τοῦ Ἁγίου Νεκταρίου," Μοναχικά 'Εντυπώςτα (Thessaloniki, 1982) 39-46.

54. Abess Xeni of Holy Trinity Convent to the Abbot of the Monastery of Gregoriou, Archimandrite Georgios, in Mount Athos.

Aegina, August 17, 1921.


4) Articles of Saint Nectarios of Pentapolis

"Μελέτη ἐπὶ τῆς ψυχῆς τοῦ ἀνθρώπου καὶ τοῦ ζωῆς," Κέκρωψ (Cairo) 15 (1. 11. 1886) 225-227; 16 (15. 11. 1886) 245-247.

"Περὶ τῶν Ἰερῶν Συνόδων καὶ ἱδίως περὶ τῆς σπουδαιότητας τῶν δύο πρώτων Οἰκουμενικῶν Συνόδων (κεφάλαια πινα ἐκ τῆς ὁμωνύμου αὐτοῦ συγγραφῆς)," Κέκρωψ (Cairo) 18 (15. 12. 1886) 273-275.

"Περὶ τῆς συγκρίσεως τῶν Ἰερῶν Συνόδων καὶ τῶν πρὸς ἄλληλους διαφορὰς αὐτῶν," Κέκρωψ (Cairo) 19 (1. 1. 1887) 289-291.
"Μελετίου Πηγάδοι ἐπιστολαί," Ανάπλασις (Athens) 6 (1.11.1893) 1930-1932.
"Δόγος ἐκφυγόντες κατὰ τὰς ἐξετάσεις τῆς Ριζαρείου Σχολῆς τῆς 16 Ἰουνίου 1894," Ανάπλασις (Athens) 152 (15.8.1894) 2225-2229.
"Ομιλία 1η περί τῆς αἰωνίου ζωῆς καὶ ὅτι αὕτη εὑρίσκει ἐν τῇ γνώσει τῆς ἀποκαλυφθείσας ἀληθείας," Ανάπλασις (Athens) 7 (1894) 1279; 15 (11.10.1894) 2279-2282.
"Τὰ αἰτία τῆς ἀποστίας," Ἰερός Σύνδεσμος (Athens) 6 (22.12.1894) 4.
"Ἡ εἰκών τοῦ πιστοῦ," Ἰερός Σύνδεσμος (Athens) 14 (16.2.1895) 2-3.
"Ἡ ἀγώνη τῶν παίδων καὶ αἱ μητέρες," Ἰερός Σύνδεσμος (Athens) 26 (18.5.1895) 1-2; 27 (25.5.1895) 2.
"Περί ἀρετῆς καὶ κακίας καὶ ὅτι ἡ μὲν φρονήσεως, ἡ δὲ ἀφοσίας ἡσύνη ἔργον," Ἰερός Σύνδεσμος (Athens) 29 (8.6.1895) 2.
"Προσολαίματε ἐπὶ τῇ ἐνάρξει τῶν ἔξετάσεων ἐν τῷ Ριζαρείῳ," Ἰερός Σύνδεσμος (Athens) 29 (28.6.1895) 2.
"Περί τῶν αἰτίων τῆς αὐτοκτονίας καὶ τῶν μέσων τῆς θεραπείας," Ἰερός Σύνδεσμος (Athens) 42 (7.9.1895) 3; 43 (14.9.1895) 3-4.
"Προσφύγον ἡγεμόνες γενομένη ἐπὶ τῇ ἐνάρξει τῶν μαθημάτων τῆς Ἐκκλησίου Ριζαρείου Σχολῆς τῇ 18 Σεπτεμβρίου 1895," Ἰερός Σύνδεσμος (Athens) 44 (21.9.1895) 2; Reprinted by Metr. T. Matthaiakis, ο Ἀγιος Νεκτάριος Κεφαλᾶς Μητροπολίτης Πενταπόλεως (1846-1920) (Athens, 1985) 174-175.
"Ποιμαντικαί Ομιλίαι: Α'. Περί τῆς Πολιτείας τοῦ Ἰεροῦ κλήρου κατὰ τούς Πατέρας τῆς Ἐκκλησίας," Ἰερός Σύνδεσμος (Athens) 50 (2.11.1895) 4; 51 (9.11.1895) 1-2; 52 (16.11.1895) 2.
"Περί τῶν αἰτίων τοῦ Σχισμάτου καὶ περί τοῦ δυνατοῦ ἢ ἀδυνάτου τῆς ἐνώσεως τῶν Ἐκκλησιῶν," Ἰερός Σύνδεσμος (Athens) 53 (23.11.1895) 1-2; 54 (30.11.1895) 1-2; 55 (7.12.1895) 1-2; 56 (14.12.1895) 2; 57 (21.12.1895) 2; 58 (28.12.1895) 2; 59 (4.1.1896) 1; 60 (11.1.1896) 2-3; 61 (18.1.1896) 2-3; 64 (8.2.1896) 1; 65 (15.2.1896) 1; 66 (22.2.1896) 1-2; 67 (29.2.1896) 1-2; 68 (7.3.1896) 2; 69 (14.3.1896) 1-2; 70 (21.3.1896) 1-2; 82 (13.6.1896) 2; 83 (20.6.1896) 3-4.
"Ποιμαντικαί Ομιλίαι: Β'. Περί ιεροπρεπείας," Ἰερός Σύνδεσμος (Athens) 65 (15.2.1896) 2-3; 66 (22.2.1896) 3-4; 68 (7.3.1896) 3-4.
"Περί τῆς ἐλληνικῆς φιλοσοφίας ὡς παιδαγογοῦ τῶν Ἐλλήνων πρὸς τὸν Χριστιανισμόν," Ἰερός Σύνδεσμος (Athens) 82 (20.6.1896) 1; 83 (27.6.1896) 3.
"Ἡ Θρησκεία," Ανάπλασις (Athens) 11 (16.5.1898) 155-156.
"Περί τῆς θρησκευτικῆς εἰσόδου τοῦ Κυρίου εἰς Ἰεροσολύμα καὶ τοῦ Μυστικοῦ λόγου αὐτῆς," Ημερολόγιον τῶν Ἰεροσολύμων τοῦ ἔτους 1899 ἐκ τῆς συνεργασίας Ἰεροσολύμων Λόγιων (Athens) (1899) 80-84.
"Προθεωρία περί τῆς Ἐλληνικῆς Φιλοσοφίας ὡς προπαιδείας εἰς τὸν Χριστιανισμόν," Κόσμος (Alexandria) (27.9.1900) 259.
"Ἡ κλησις τῶν ἑρήμων ἐν τῇ κοινωνίᾳ," Ἐλληνισμός (Athens) 4 (Nov. 1901) 599-607.

"Μελέτη περί τῶν ἀγίων εἰκόνων," ᾿Αναμορφώσεις (Athens) 26 (1902) 202-204; 27 (1902) 210-212; 28 (1902) 218-221; 29 (1902) 226-228; 30 (1902) 234-236; 31 (1902) 244-246; 32 (1902) 250-251; 33 (1902) 258-260; 34 (1902) 266-268; 35 (1902) 274; 36 (1902) 282-283.

"Περί τοῦ τῆς ἀληθείας ἐρμηνεία περί τῆς ρήμας τοῦ Ἀποστόλου Παύλου "Ἡ δὲ γενή 'ίνα φοβηθεῖ τὸν άνδρα," ᾿Ανάλαξις (Athens) (1902) 1621-1622.

"Περί τῆς θρησκευτικῆς ἁγιότητας καὶ πνευματικῆς ἀνάπτυξις τῶν κορασίων," ᾿Ελληνισμός (Athens) 5 (May 1902) 280-287; ᾿Αναμορφώσεις (Athens) (1903) 2, 10, 19, 26-27.


"Περί βλασφημίας," ᾿Αναμορφώσεις (Athens) (1903) 49-50.

"Περί τοῦ Ἀποκαλυφθέντος Θεοῦ ἐν τῇ Παλαιᾷ Διαθήκῃ ὑπὸ τὸ ὄνομα Ἰεροβαλά," ᾿Αναμορφώσεις (Athens) (1903) 138, 139, 147, 154, 162, 163, 172.

"Περί τῆς Θείας Ἀγάπης," ᾿Αναμορφώσεις (Athens) 12 (1904) 90.

"Περί τῆς δυνάμεως καὶ ἐνεργείας τῆς εἰς Χριστὸν πίστεως," ᾿Αναμορφώσεις (Athens) 13 (1904) 98.


"Περί τῆς χαρᾶς τῆς ἐν Κυρίῳ," ᾿Αναμορφώσεις (Athens) 15 (1904) 113.

"Περί τῆς χαρᾶς τοῦ καρποῦ τοῦ Παναγίου Πνεύματος," ᾿Αναμορφώσεις (Athens) 16 (1904) 121.

"Περί φιλίας καὶ φίλου," ᾿Αναμορφώσεις (Athens) 17 (1904) 130.

"Περί ἡθικοῦ βίου καὶ ὅτι ὁ ἀνθρώπος φύσει ἡθικὸν ἄν," ᾿Αναμορφώσεις (Athens) 19 (1904) 146-147.


"Περί τῆς ὑποσταγής εἰς τούς νόμους," ᾿Αναμορφώσεις (Athens) 21 (1904) 162.

"Περί ἐπισκοπῆς," ᾿Αναμορφώσεις (Athens) 22 (1904) 170.

"Εἰκόνων τῆς δικαίωσάννης," ᾿Αναμορφώσεις (Athens) 23 (1904) 178.

"Εἰκόνων ἀνδρὸς καικοίου," ᾿Αναμορφώσεις (Athens) 24 (1904) 186.

"Εἰκόνων τῆς εἰκότας," ᾿Αναμορφώσεις (Athens) 25 (1904) 194.


"Εὔχων πάθεις πατού," ᾿Αναμορφώσεις (Athens) 28 (1904) 218.

"Ἡ εἰκόνων τοῦ πατεύσαντος εἰς Χριστὸν," ᾿Αναμορφώσεις (Athens) 29 (1904) 226.

"Ἡ εἰκόνων τοῦ ἀπίστου," ᾿Αναμορφώσεις (Athens) 30 (1904) 234.


"Εἰκόνων τοῦ γινώσκοντος τῶν Θεῶν καὶ ποιούντος Αὐτοῦ τὸ θέλημα," ᾿Αναμορφώσεις (Athens) 32 (1904) 250.

"Εἰκόνων τοῦ μη γινώσκοντος τῶν Θεῶν καὶ ποιούντος τὸ ἑαυτοῦ θέλημα," ᾿Αναμορφώσεις (Athens) 33 (1904) 258.

"Ἡ εἰκόνων τοῦ εἰς Θεὸν πλουτίσαντος," ᾿Αναμορφώσεις (Athens) 34 (1904) 266.


"Περί εὐσεβείας καὶ εἰκόνων τοῦ εὐσεβοῦς," ᾿Αναμορφώσεις (Athens) 36 (1904) 282.

"Περί ἐσεβείας καὶ ἐσεβοῦς," ᾿Αναμορφώσεις (Athens) 37 (1904) 290.

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Περὶ τῆς ἐν τῷ Κόσμῳ ἀποκαλυπτομένης τοῦ Θεοῦ (Alexandria: Βιτάλης & Λήμνιος, 1889); Reprinted (Kyme of Euboia, 1892); (Thessaloniki: B. Ρηγόπουλος, 1973); (Athens: Παναγόπουλος, 1989); translated and published anonymously in Modern Greek (Piraeus, 1990).

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Τά παρ’ ἡμῖν τελευτέμενα Ἰερά Μηνιάτονα (Αθήναι: Α. Κολλαράκη – Ν. Τριανταφύλλου, 1892). See also, "Βιβλιοκρισία," Ἀνάλαπσις (Αθήναι) 103 (1.8.1892) 1454-1455.

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Εὐγενίου Βουλγάρως Ἐξεδίδουσα περὶ ἀνευθυνσίας ἦτοι περὶ ἀνοχής τῶν ἑπερθρήσκων. Ἐκδίδοται τῷ δεύτερῳ ὑπὸ Νεκταρίου Κεφαλᾶ Ἡμιτροπολίτου Πενταπόλεως (Ἀλεξανδρία: Ι. Κ. Λαγουδάκη, 1893; Reprinted by Archim. Τ. Ματθαιάκης (Αθήναι, 1955); (Αθήναι: Αγίος Νικόδημος, 1983).

Νεοφύτου Βάβυλ Φυσική Θεολογία καὶ Χριστιανικὴ Ἡθική. Νῦν τῷ πρῶτῳ ἐκδίδοται ὑπὸ Νεκταρίου Κεφαλᾶ Ἡπίσκοπον Πενταπόλεως κ.κ. κ.κ. φροντίδι καὶ ἐπιμελεία Κωνσταντίνου Α. Παπαζή (Ἀλεξανδρία: Ι. Κ. Λαγουδάκη, 1893); Reprinted by Metr. Τ. Ματθαιάκης (Αθήναι, 1991).

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Ἰερῶν καὶ Φιλοσοφικῶν Λογίων Θησαυρίων (Vol. 1, 2) (Αθήναι: Α. Καλαράκη – Ν. Τριανταφύλλου, 1895, 1896). See also, "Βιβλιοκρισία," Ἀνάλαπσις (Αθήναι) 8 (10.10.1895) 120; "Εκκλησιαστικός Φάρος (Ἀλεξανδρία) 9 (1912) 66-67.

Ἐπικαι καὶ ἐλεγειακαὶ γνώµαι μικρῶν Ἑλλῆνων ποιητῶν (Αθήναι: Α. Καλαράκη, 1896).

Ἐγχειρίδιον Χριστιανικῆς Ἡθικῆς (Αθήναι, 1897); Reprinted by Archim. Τ. Ματθαιάκης, Νεκταρίου Κεφαλᾶ Μητροπολίτου Πενταπόλεως Χριστιανικῆς Ἡθικῆς τῆς Ὀρθοδόξου Ἀνατολικῆς Ἐκκλησίας (Αθήναι, 1955, 1965); Reprinted by Metr. Τ. Ματθαιάκης in Νεκταρίου Κεφαλᾶ Μητροπολίτου Πενταπόλεως Θεολογικοί Μελέται (Αθήναι, 1990) 75-229. See also, "Βιβλιοκρισία," in Metr. Τ. Ματθαιάκης, Ο Αγίος Νεκτάριος Κεφαλᾶς Μητροπολίτης Πενταπόλεως (1846-1920) (Αθήναι, 1985) 102.

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Μελέτη περὶ τῆς ἀθανασίας τῆς ψυχῆς καὶ περὶ ἱερῶν μνημοσύνων (Πε. Λεώνη, 1901); Reprinted (Αθήναι: Αγίος Νικόδημος, 1972, 1981); (Thessaloniki: Β. Ρηγόπουλος, 1973); Translated in Modern Greek by D. Kakkisi - Georgiatzi (Athens, 1981).

Εὐαγγελικὴ Ἰστορία δι’ ἄρμονια τῶν καιμένων τῶν Ἐυαγγελιστῶν Μαθαίου, Μάρκου, Λουκᾶ καὶ Ἰωάννου (Πε. Λεώνη, 1903); Reprinted (Αθήναι: Αγίος Νικόδημος, 1980). See also, "Βιβλιοκρισία," Ἐξοφλήσις (Αθήναι) 2 (Nov. 1904) 90-91; Metr. Τ. Ματθαιάκης, Ο Αγίος Νεκτάριος Κεφαλᾶς Μητροπολίτης Πενταπόλεως (1846-1920) (Αθήναι, 1985) 104.

Τὸ γνωῆ Σαῦτον ἢτοι μελέτατ δρησκευτικὰ καὶ ἤθικα εἰκονιζοῦσα τῶν θρησκευτικῶν καὶ ἤθελον χαρακτήρα τοῦ ἀνθρώπου καὶ τῆς εἰκός τῆς ψυχῆς ὡς ἐν κατοίκῳ ἱσταλματιζοῦσα (Πε. Λεώνη, 1904); Reprinted (Αθήναι: Αγίος Νικόδημος,
(Thessaloniki: Νέα Στοιχειοθετική, 1992). See also, "Βιβλιοκρισία," Ξενοφάνης (Athens) 2 (1905) 311.


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Κεκραγόριον τοῦ Θείου καὶ Ἰεροῦ Λύγιοντινον Ἐπισκόπου Ἡπιωνός ἐνταθὲν εἰς μέτρα κατά τὴν τοινκήν βάσιν, ἐκ τῆς μεταφράσεως τοῦ Εὐγενίου Βουλγάρου (Athens, 1910). See also, "Βιβλιοκρισία," Ἐκκλησιαστικός Φάρος (Alexandria) 8 (1911) 473-474.


Melētai dύο. Α' Περὶ τῆς Μιᾶς, Ἀγίας, Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας. Β' Περὶ τῆς Ἱερᾶς Παραδίσεως (Athens, 1913); Reprinted (Athens: "Αγ. Νικόδημος, 1972); (Athens: Ν. Παναγόπουλος, 1987).


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6) Unpublished Treatises of Saint Nectarios of Pentapolis

Χριστολογία
'Εγκυκλοπαιδεία τῆς Φιλοσοφίας
'Εορτολογίων τῆς Ὄρθοδόξου Ἀνατολικῆς Ἐκκλησίας
'Ερμηνεία τῶν Πραξιῶν τῶν Ἀπόστόλων
'Ιερά Λειτουργική
'Ιστορίας Ἐκκλησιαστικῆς Μυστικῆς Θεωρίας
'Κεφαλαία πέντε περί τῶν λειτουργικῶν βιβλίων
Μελέτη περί τῶν ἁγίων λειψάνων
'Νέων Πασχάλιον αἰώνιον
'Νέων Τριαδικόν
Περί κηρύ αιώνιας καὶ ἐλαίου ὡς προσφοράς καὶ περί θυμιάματος.
Περί τῆς ἀφιερωμένης τῶν Θείων θόρυματος καὶ περί μονάχου καὶ μοναχικοῦ βίου
Περί τῆς ἑν τεν πνευματικῷ ἀμείας

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'Αδείες ταφῆς Ἐλληνικῆς Κοινότητος Ἀλεξανδρείας 1857–1949 (Archives of the Greek Community of Alexandria).
'Ἀλληλογραφία Ἐλληνικῆς Κοινότητος Ἀλεξανδρείας μετὰ τῆς Λιγνιτικῆς Κυβερνήσεως καὶ τοῦ Ἐλληνορθόδοξου Πατριαρχεῖον Ἀλεξανδρείας 1860–1949 (Archives of the Greek Community of Alexandria).
'Ἀντίγραφα ἐπιστολῶν Προέδρου καὶ Γενικοῦ Γραμματέως Ἐλληνικῆς Κοινότητος Ἀλεξανδρείας 1853–1949 (Archives of the Greek Community of Alexandria).
Ἀποφάσεις Προζένικοῦ Δικαστηρίου Ἀλεξανδρείας 1861–1918 (Archives of Genal Consulate of Greece in Alexandria).
'Ἀρχείον Καθηγητοῦ Εὐγενίου Μιχαηλίδου Πνευματικοῦ Παροικικοῦ Μουσείου Ἀλεξανδρείας (Archives of Genal Consulate of Greece in Alexandria).
'Ἀρχείον Βιβλιοθήκης Σχολείων Ἐλληνικῆς Κοινότητος Ἀλεξανδρείας (Archives of the Greek Community of Alexandria).
'Ἀρχείον Ζελίτα Ἀλεξανδρείας (Archives of Stefanos Pargas) (Archives of the Greek Community of Alexandria).
Monk Avimelech (Cretan), Βιογραφία Μητροπολίτου Πενταπόλεως ἐν μακαρίᾳ τῇ λήξει Σεβασμοιωτάτου Νεκταρίου (Volos: Α. Παπαδήμητρος, 1921).
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6) Unpublished Treatises of Saint Nectarios of Pentapolis

Χριστολογία
'Εγκυκλοπαίδεια τῆς Φιλοσοφίας
'Εορτολόγιον τῆς Ορθοδόξου Ανατολικής Εκκλησίας
'Ερμηνεία τῶν Πραξέων τῶν Ἀποστόλων
'Ἰερά Λειτουργία
'Ἰστορίας Ἐκκλησιαστικῆς Μυστικῆς Θεωρία
Καθαλαί πεντε περὶ τῶν Λειτουργικῶν βιβλίων
Μελέτη περὶ τῶν ἁγίων λειψάνων
Νέον Πασχαλίων αἰώνιον
Νέον Τριαδικόν
Περὶ κηρου μελίσσους καὶ ἐλαίου ως προσφοράς καὶ περὶ θυμίαματος.
Περὶ τῆς αἰσχρούς τῷ Θεῷ ὑσίων παρθένων καὶ περὶ μονών καὶ μοναχικοῦ βίου
Περὶ τῆς ἐν πνεύματι ατρείας

7) Other Primary Sources

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Archim. Antoniades, Ch., "Μελέτη ἐπὶ τοῦ Κανονικοῦ Δικαίου τῆς Ὀρθοδόξου Ἀνατολικῆς Ἐκκλησίας περὶ Κανόνων τῆς Ἐκκλησίας," Εὔρημος - (Chalkis) 1402 (April 17, 1893) 2.
'Αδειας ταφῆς Ἑλληνικῆς Κοινότητος 'Αλεξανδρείας 1857–1949 (Archives of the Greek Community of Alexandria).
'Αλληλογραφία Ελληνικῆς Κοινότητος 'Αλεξανδρείας μετὰ τῆς Αιγυπτιακῆς Κυβερνήσεως καὶ τοῦ Ἑλληνορθοδοξοῦ Πατριαρχείου 'Αλεξανδρείας 1860–1949 (Archives of the Greek Community of Alexandria).
'Αντιγράφοι ἐπιστολῶν Προέδρου καὶ Γενικοῦ Γραμματείας Ἑλληνικῆς Κοινότητος 'Αλεξανδρείας 1853–1949 (Archives of the Greek Community of Alexandria).
'Αποφάσεις Προεδροῦ Δικαστηρίου 'Αλεξανδρείας 1861–1918 (Archives of Genal Consulate of Greece in Alexandria).
'Αρχείον Καθηγητοῦ Εὐγενίου Μιχαήλιδου Πνευματικοῦ Παροικιακοῦ Μουσείου 'Αλεξανδρείας (Archives of Genal Consulate of Greece in Alexandria).
'Αρχείον Βιβλιοθήκης Σχολείων Ελληνικῆς Κοινότητος 'Αλεξανδρείας (Archives of the Greek Community of Alexandria).
'Αρχείον Ζελίτα 'Αλεξανδρείας (Archives of Stefanos Pargas) (Archives of the Greek Community of Alexandria).
Monk Avimelech (Cretan), Βιογραφία Μητροπολίτου Πενταπόλεως ἐν μακαρίᾳ τῇ λήξει Σεβασμωτάτου Νεκταρίου (Volos: Α.Παπαδημητρίου, 1921).
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