

**THE 1st DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF THE HOLY PROPHET NAHUM
AT VESPERS**

On "Lord, I have cried ...", these stichera, in Tone III:

Spec. Mel.: "Great are the powers of Thy Cross ...":

The grace of the Holy Spirit dwelt within thee, O prophet of God, and with its light made thee an all-radiant lamp; and through thee He preached to Nineveh the great things which were to come.

Thou wast shown to be a luminous cloud, O Nahum, prophet of God, letting fall a shower of divine knowledge; and thou didst straightway give the city of Nineveh the judgment of God to drink, for it was sick with impiety.

As a partaker of incorrupt glory, ineffable renown, unutterable joy and divine sweetness, O divinely inspired Nahum, prophet of God, pray thou for us to the Master of all.

But if Alleluia be chanted at Matins instead of "God is the Lord ...", we sing the following stichera of the Theotokos before the foregoing stichera of the saint, in the same tone and melody:

With the balm of thy prayer, O Maiden, heal me who have been wounded by the fangs of the serpent and lie, barely alive, on the bed of despair, and make me a servant of thy Son and God.

Knowing the weakness of my body, the sickness of my soul and the tribulation of my heart, vouchsafe unto me divine visitation, O most immaculate Virgin, and save me, I pray, by thy fervent supplication.

I have surpassed all in mine offenses, O Mistress; but, cleansing me of the multitude thereof, O Virgin, entreating thy Son and God, vouchsafe that, for the sake of thy mercy, I may receive forgiveness at the judgment which is to come.

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

O Virgin, beseech Him Who was born of thee, that He preserve thy flock unharmed by every temptation of our adversary, the devil, and strengthen us to fulfill all the will of thy Son, O Maiden.

Stavrotheotokion: **A** sword pierced thy heart, O all-pure one, when thou didst see thy Son upon the Cross; and thou didst cry out: "Show me not to be childless, O my Son and my God, Who hast preserved me a virgin even after giving birth!"

Troparion, in Tone II:

Celebrating the memory of Thy Prophet Nahum, O Lord, through him we entreat Thee: Save Thou our souls!

AT MATINS

Both canons from the Oktoechos; and this canon of the prophet, the composition of Theophanes, in Tone V:

ODE I

Irmos: Christ, Who crusheth battles with His upraised arm, overturned horse and rider in the Red Sea, and saved Israel, who chanteth a hymn of victory.

Anointed by the divine Spirit, O God-pleasing Nahum, thou art enlightened by His grace; wherefore, honoring the divine foresight of thy mind, we bless thee, O most excellent one.

Instructing thy soul from on high, the grace of the Spirit breathed prophetic activity into thee as is meet, and rendered thy tongue divinely inspired, O right wondrous prophet.

Plucked with the plectrum of the Spirit, thou wast shown to be an instrument hymning God Who loveth us, and proclaiming to all the impartiality of His divine judgment, O right glorious one.

Theotokion: O all blessed and most pure Virgin, from misfortunes save those who with faith and love hymn thee as the pure Mother of God, quelling unrestrained savagery.

ODE III

Irmos: O Christ Who by Thy command didst found the earth upon nothing and didst suspend its weight unsupported, establish Thy Church upon the rock of Thy commandments, O Good One Who alone lovest mankind.

Through communion with the life-creating and divine Spirit thou becamest godly of soul; wherefore, at the behest of God thou wast purified beforehand, manifestly to declare to all things which are far distant, O divinely inspired one.

O blessed God-seer, thou didst foresee the judgment of retribution for the impious enemies who with incurable wickedness offend the long-suffering, mercy and goodness of God.

Theotokion: O pure one, He Who loveth mankind and of old brought all things into existence cometh forth from thy holy womb in His love for man, that He might deliver men.

Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

Having acquired an intelligence unconfused by a base character, O glorious Nahum, thou becamest a most pure receptacle of the divine Spirit, radiantly receiving His effulgence and illumining all; wherefore, we beseech thee: Pray thou for peace for the world.

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

O pure one, earnestly entreat the Lord God Who for our sake became incarnate of Thee, that He take pity on us who have become corrupt in transgressions, and avert His wrath and anger from those who with faith unceasingly honor and praise His power and might.

Stavrotheotokion: Thy Mother, O Christ, beholding Thee hanging upon the Cross of Thine own will between the thieves, said maternally, her womb rent asunder: "O my sinless Son, how is it that Thou hast been unjustly nailed to the Cross as a malefactor, desiring to bring life to the human race, in that Thou art compassionate?"

ODE IV

Irmos: Prophetically understanding Thy divine abasement, O Christ, Habbakuk cried out to Thee with trembling: Thou hast come for the salvation of Thy people, to save Thine anointed!

Shining with the radiance of the Spirit, thou didst proclaim the threat of destruction to the Ninevites, revealing the inescapable power of God, O divinely manifest one.

O most blessed Nahum, prophet of God, thou didst declare the righteous judgment of the Creator, and in prophecy didst declare grievous destruction to an adverse people.

The soul of Thy prophet, O Good One, adorned with humility of mind, was supernaturally caught up to the divine sight of Thee and the splendor of divine vision.

Theotokion: O Mary, Lady of creation who gavest birth to the King of all, who alone art most hymned: By thy supplications show me to be free of the tyranny of the passions.

ODE V

Irmos: O Christ Who clothest Thyself in light as in a garment, I rise early unto Thee and cry to Thee: Enlighten my darkened soul, for Thou alone art compassionate.

O wondrous Prophet Nahum, thou wast vouchsafed to acquire a blameless and pure life through the activity and enlightenment of the Holy Spirit.

Thou didst make thy flesh subject to thy governing mind, zealously appointing ascents in thy heart; wherefore, thou hast received godly revelation.

Beyond visible honors are they who are honored by prophecy, for through them speaketh the Holy Spirit, the all-good God.

Theotokion: Not even a heavenly intelligence can truly hymn thee as is meet, O Mother of God; for thou gavest birth to the Creator Who is hymned by the hosts of heaven.

ODE VI

Irmos: O Master Christ, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

O ye faithful, let us hymn him who was revealed as the temple of the grace of God and who, past understanding, became the all-pure receptacle of divine revelation.

Receiving the never-waning radiance of the divine Spirit, and acquiring a godly mind, Nahum teacheth hymnody to the pious.

Theotokion: The noetic powers and all the generations of men ever glorify thee as the one who gavest birth to God, O blessed and most immaculate one.

Kontakion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Thy pure heart, enlightened by the Spirit, became the dwelling-place of most splendid prophecy; for thou beholdest things afar off as though they were near. Wherefore, we honor thee, O blessed and glorious Prophet Nahum.

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the youths, who sing together: **Blessed art Thou, O God!**

Having the godly prophet as the leader of our choirs, we honorably and divinely celebrate, chanting: Blessed art Thou, O God!

Recognizing thee as an instrument played by the Spirit, a divinely inspired flute, we call upon thee as our helper, chanting in hymnody: Blessed art Thou, O God!

The Lord crowned thee a prophet, O wondrous one, and gave thee the grace to foretell things to come. To Him do we all chant: Blessed art Thou, O God!

Theotokion: The prophet beheld thee as an impassable gate, O all-pure Virgin, which only One passed through. To Him do we all chant: Blessed art Thou, O God!

ODE VIII

Irmos: Forming a universal choir in the furnace, the youths chanted to Thee, the Accomplisher of all things: **Hymn the Lord, all ye works, and exalt Him supremely for all ages!**

Deified by the immaterial radiance of the ruling Trinity, O prophet, thou chantest, rejoicing: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Honoring thy sanctified memory in sacred manner, O prophet, we chant: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Theotokion: O pure one, strengthen my soul which hath become paralyzed through transgressions and passions, that I may hymn thine all-glorious birthgiving for all ages.

ODE IX

Irmos: Dance, O Isaiah! The Virgin hath conceived in her womb and hath borne a Son: Emmanuel, Who is both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Thou didst have a truly angelic life on earth, and hast now made thine abode with the angelic choirs in the heavens, nigh unto the three-Sunned Light. Enjoying it, watch over those who hymn thee.

O blessed prophet, we appoint thee as an intercessor before God for the world, in that thou hast boldness, that He grant to the faithful everlasting deliverance which abideth splendidly.

Theotokion: O most holy Bride of God, with true names and divine eloquence we, the faithful, call thee the all-pure Theotokos, in that thou gavest birth to God in two natures, and we proclaim thine honored birthgiving.