

THE 23rd DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF SAINT NAHUM,
EQUAL OF THE APOSTLES & WONDER-WORKER OF OKHRID
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

As a man of active prayer, in mind thou didst behold the noetic hosts, laying up divine words in thy heart, wherein thou didst also set up ascents like a ladder, O venerable Nahum our father. Pray thou now, that peace and great mercy be granted to our souls. (Twice)

O most venerable Nahum, from childhood thou didst rest thy life upon Christ our God; and, strengthened by Him, thou didst make the passions of the flesh subject to thy mind, causing that which is baser to submit to that which is higher. Wherefore, pray thou, that He grant peace and great mercy to our souls.

O our divinely wise father, thou wast shown to be a beacon most great, enlightening the world with the effulgence of miracles and divine works. Wherefore, the unapproachable Light received thee after thou didst fall asleep. Pray now, that He grant peace and great mercy to our souls.

Glory ..., in Tone VIII:

The fruit of thy divine labors made steadfast the hearts of the faithful, O venerable father; for thou gavest no slumber to thine eyelids until thou didst send forth the glad tidings of Orthodox. Wherefore, assembling, we all hymn thy memory, O Nahum. Therein watch over us, interceding with boldness before Christ, and ask that we be delivered from evils.

Now & ever ..., of the forefeast, in Tone VIII:

O Bethlehem, become the metropolis of God: for the never-waning Light cometh to be born within thee! Ye angels, marvel in heaven! Ye men, render up glory on earth! Ye magi, bring an all-glorious gift out of Persia! Ye shepherds, piping, sweetly sing the thrice-holy hymn: Let every breath praise Him Who accomplisheth all!

At the Aposticha, these stichera of the forefeast, in Tone I:

Spec. Mel.: "O most lauded martyrs ..." ,

"Bearing gifts of frankincense, myrrh and gold * unto Thee, O Son, * the kings of the East have arrived, * knowing that Thou wast to be born; * and, lo! they stand beyond the doors! * Give Thou the command * that they behold Thee * as an infant held in mine arms, * Who art far older than ancient Adam!"

Stichos: God shall come forth out of Theman, and the Holy One out of a mountain overshadowed and densely wooded.

"Come ye, and enter with haste," * the Virgin said to the magi of old, * "and behold the Invisible One * Who hath become visible * in becoming a babe!" * And they came in with ardor * and rendered homage * and offered gifts, * fulfilling the divine prophecies.

Stichos: O Lord, I have heard Thy report, and I was afraid; O Lord, I considered Thy works, and I was amazed.

"In mine arms I bear Thee as a babe, * Who holdest all things, * and I am amazed," * said she who knew not wedlock. * "How can I feed with milk * Thee Who feedest all, O my Son and Creator? * I glorify Thy boundless condescension toward men, * whereby Thou savest the world which is perishing!"

Glory ..., of the saint, in Tone IV:

Thy good works have shone forth like the sun on earth and in heaven, O blessed servant of Christ, for in Mresia thou didst preach the truest immaculate Faith of Christ in Orthodox manner. Wherefore, pray thou, O most blessed and God-bearing Nahum, that at thy commemoration we be granted great mercy.

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

Dance, O Isaiah, and taking up the word of God, prophecy to the Maiden Mary: The bush shall burn, yet shall not be consumed by the radiance of the Godhead! Adorn thyself well, O Bethlehem! Open wide thy gates, O Eden! Ye magi, come and behold Salvation wrapped and lying in a manger, to Whom the star hath pointed, shining above the cave: the Lord and Bestower of life, Who saveth our generation!

The troparion of the saint, in Tone IV:

Thou hast departed this world, cleaving unto Christ. And having crucified thy flesh, thou livest for the Spirit, O most blessed Nahum. Thou didst strive to follow the course of the apostles, and didst win countless multitudes in Bulgaria for the Faith. Wherefore, through thy supplications deliver us from temptations.

Glory ..., Now & ever ..., the troparion of the forefeast, in the same tone:

Make ready, O Bethlehem! Open unto all, O Eden! Adorn thyself, O Ephratha! For the Tree of life hath blossomed forth from the Virgin in the cave. Her womb is shown to be a noetic paradise, wherein lieth a divine garden, eating from whence we live, not dying like Adam. Christ is born to raise up His image which before was fallen.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 3 of the forefeast, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

With uprightness of mind * let us chant the hymns * of the forefeast of the nativity of Christ; * for, though equal in honor to the Father and the Spirit, * in His loving-kindness He hath clothed Himself in our matter * that He might be born * in the city of Bethlehem. * His ineffable nativity * have the shepherds and angels hymned.

Let us shout to the sound of cymbals, * let us cry aloud in hymns: * The advent of Christ hath come! * The predictions of the prophets have been fulfilled! * For Him of Whom they foretold * that He would appear to men in the flesh * is born in the holy cave * and lieth as a babe in the manger; * He is wrapped in swaddling-bands as a babe.

Prepare thyself, O Bethlehem! * O Eden, be thou now opened! * The most holy one cometh to give birth! * Let the heavens be glad! * Let men leap for joy! * He Who is our rich Life * cometh in the magnitude of His mercy * to the manger and the cave, * assuming the poverty of Adam * without change or confusion.

And 5 stichera of the saint, in Tone II:

Spec. Mel.: "With what wreaths of praise ...":

With what wreaths of praise, with what flowers of hymnody shall we bedeck thee, O Christ-bearer Nahum? Receiving thy grace, we understand thee to be the beauteous abode of the Spirit, the splendid edifice of the Word, the right magnificent habitation of the Father, the most perfect dwelling-place of the Godhead Who is apprehended in three Persons and a single dignity, in Whom we all believe, and Who hath enlightened the populace of Bulgaria. (Twice)

What words of prophecy do we apply to another as to thee, O holy one? Foreteller and mystic herald, river of the mysteries of God who gavest drink unto the cities of the ungodly, who purifieth the people with divine baptism, raise up a magnificent temple unto Christ out of the stony of heart. Wherefore, O blessed one, unceasingly beg that we be saved. (Twice)

From all misfortunes and demonic perils, from temptation by unjust men who prefer wicked deeds, free all who have gathered to celebrate thine honored memory with love, who stand with faith before the divine shrine of thy relics and bow down with reverence before it; for we hold thee to be our most fervent helper.

Glory ..., in Tone VI:

Having received the wisdom of grace from the divine Spirit, thou didst instruct the inhabitants of Mresia in piety, O most honored father Nahum, thou adornment of all fasters and ascetics. As thou hast boldness before God, entreat Him to save our souls.

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

Adorn thyself well, O Bethlehem, for Eden hath been opened! Prepare thyself, O Ephratha, for Adam hath been restored, and Eve with him: for the curse hath been annulled, salvation hath blossomed forth, and the souls of the righteous are adorned, offering hymnody instead of myrrh as their gift, and receiving salvation of soul and incorruption. For, lo! He Who lieth in the manger doth order those who cry out to chant unceasingly in spirit: Glory be to Thee, O Lord!

Entrance. Prokimenon of the day. Three readings:

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete amour, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up

against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litia, these stichera Idiomelon:

The composition of Parthenius of Leucium, in Tone II: O ye faithful, let us praise the star of light divine, the luminary of Bulgaria, the champion of the Faith, the godly Nahum; for he rejoiceth with the angels, receiving a crown of incorruption from God Himself, and prayeth that our souls be saved.

O most blessed and wise Nahum, even after death thou livest in Christ in the heavens; for having crucified thyself to the world for His sake and lived truly beyond the flesh, thou didst not live for thyself, rather Christ God dwelt within thee. Him do thou beseech, that our souls be saved.

In Tone IV: As one who shared in the ways of the apostles, O venerable one, thou hast also been shown to share their dwelling-place, for thou didst keep their faith and didst finish the race so wondrously and well that thou hast been vouchsafed to abide with them. With them entreat the Creator and Fashioner of all, that He deliver us from all evils.

As a receptacle of the virtues, O ever-memorable one, thou becamest an abode of the Trinity, and, as thou didst promise, thou didst found a monastery for Christ; and having come to thee with the Father and the Spirit, O Nahum, He glorified thee surpassingly, making thee a son of God and a bridegroom through communion.

The Mresian language, more difficult of comprehension than that of the Pannonians, of a generation subject of old to deception, which worshipped stones and trees, did ye free from grievous unbelief by your words and preaching, O most honored father Nahum; and now they are truly children of God, breathing Orthodox piety.

In Tone VI: O divinely blessed father Nahum, boast of the faithful, most splendid ornament of fasters, pastor and teachers, by thy labors thou didst bring men to the Lord; for by thine entreaties send down peace and mercy upon thy flock, its shepherds and thy fellow ascetics.

O venerable Nahum, the land of Mresia shone with the brilliance of thy teaching; wherefore, like heaven thou didst declare the glory of God, didst advance more radiantly than the sun, and didst shine more brightly than a lamp. Therefore, thou didst lead to Christ a multitude of the Bulgarians, who believed with all their heart. Remember them now, as thou hast boldness before the Lord.

Glory ..., in Tone V:

O venerable father, thou gavest neither sleep unto thine eyes, nor slumber unto thine eyelids, until thou didst free thy soul and body from the passions, and didst prepare thyself as a receptacle of the Holy Spirit. For Christ, coming with the Father, made his habitation within thee. As thou art a favorite of the consubstantial Trinity, O most blessed Nahum, pray thou in behalf of our souls.

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

"Be not sullen at the sight of my womb, O Joseph; for thou shalt see the One born of me, and shalt rejoice and worship Him as God!" the Theotokos said to her betrothed when she was to give birth unto Christ. Let us cry out to her, saying: Rejoice, O joyous one! The Lord is with thee; and, because of thee, is with us as well!

At the Aposticha, these stichera of the saint, in Tone V: Spec. Mel.: "Rejoice ...":

Rejoice, O venerable Nahum, enlightener of Bulgaria, measure of dogmas, standard of Orthodoxy, heaven declaring the glory of Christ the King of all, ever vigilant eye watching over the ends of the earth, which thou didst fill with divine preaching! In thee hath the saying of the prophet been fulfilled, for thy sound hath gone forth into all the earth through the grace of Christ our God. Him do thou beseech, that He grant peace and great mercy to our souls.

Stichos: Precious in the sight of the Lord is the death of His saints.

Rejoice, O venerable Nahum, preacher of the Gospel throughout Bulgaria, who instilled the love of the kingdom of Christ in every human soul! Wherefore, banishing deception, thou didst teach all the people to worship in Orthodox manner the uncreated Trinity - the unoriginate Father, the Son Who is equally without beginning, and the divine Spirit Who proceedeth directly from the Father. Him do Thou entreat, that He grant peace and great mercy to our souls.

Stichos: The righteous man shall be glad in the Lord and shall hope in Him.

Rejoice, O venerable Nahum, truly precious ornament of monastics, thou hast passed over to the place of wondrous habitation, to the abode of God, with joy and gladness of soul, where the beautiful sound of one keeping festival and of sweet praise is heard. For, having desired Him alone, thou didst mortify the flesh and didst receive the divine righteousness of Christ our God. Him do thou beseech, that He grant peace and great mercy to our souls.

Glory ..., in Tone VIII:

Forsaking the tumults of life, O venerable Nahum, and taking the Cross of the Savior on thy shoulder, thou didst entrust thyself wholly unto God. Wherefore, while in the world thou didst show thyself to be beyond the flesh, O most lauded one; and having struggled with intense asceticism every day, with the angels thou art ever in the presence of the Spirit, and dost rejoice with them. As thou hast boldness before the Lord, pray that those who celebrate thine ever-honored memory may be delivered from misfortunes and sorrows.

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

O Bethlehem, receive standing as the metropolis of God; for the never-waning Light cometh to be born within thee. Ye angels, marvel in the heavens! Ye men, give glory on earth! O magi, bring ye all-glorious gifts from Persia! Ye shepherds, piping, sweetly sound forth the thrice-holy hymn! Let every breath praise the Creator of all!

After the Blessing of the loaves, the troparion of the saint, in Tone IV:

Thou hast departed this world, cleaving unto Christ. And having crucified thy flesh, thou livest for the Spirit, O most blessed Nahum. Thou didst strive to follow the course of the apostles, and didst win countless multitudes in Bulgaria for the Faith. Wherefore, through thy supplications deliver us from temptations. **(Twice)**

And the troparion of the forefeast, in the same tone:

Make ready, O Bethlehem! Open unto all, O Eden! Adorn thyself, O Ephratha! For the Tree of life hath blossomed forth from the Virgin in the cave. Her womb is shown to be a noetic paradise, wherein lieth a divine garden, eating from whence we live, not dying like Adam. Christ is born to raise up His image which before was fallen. **(Once)**

AT MATINS

On "God is the Lord ", the troparion of the forefeast, in Tone IV:

Make ready, O Bethlehem! Open unto all, O Eden! Adorn thyself, O Ephratha! For the Tree of life hath blossomed forth from the Virgin in the cave. Her womb is shown to be a noetic paradise, wherein lieth a divine garden, eating from whence we live, not dying like Adam. Christ is born to raise up His image which before was fallen. Once (Twice)

Glory, that of the saint, in Tone IV:

Thou hast departed this world, cleaving unto Christ. And having crucified thy flesh, thou livest for the Spirit, O most blessed Nahum. Thou didst strive to follow the course of the apostles, and didst win countless multitudes in Bulgaria for the Faith. Wherefore, through thy supplications deliver us from temptations.

Now & ever ..., that of the forefeast, once.

After the first chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

In that thy feet were truly most beautiful, and as thou didst proclaim the glad tidings of the peace which passeth all understanding, O venerable and godly one, thou didst tame wild beasts; the untamed pagans of Mresia, and didst introduce them among the sheep. Wherefore, ask unshakable humility and great mercy for us.

Glory ..., Now & ever ..., Sedalion of the forefeast, in the same tone:

Spec. Mel.: "Of the divine Faith ...":

Today the Church rejoiceth, singeth and adorneth herself; she truly celebrateth the forefeast of the nativity: for a most holy solemnity is held, and she arrayeth herself for the Lord of glory. We all cry out to Christ God: O Thou Who lovest mankind, have mercy upon us who hymn Thee!

After the second chanting of the Psalter, this Sedalion, in Tone I:

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

As a worker of miracles, an advocate and mediator for all before God, O most blessed God-bearer Nahum, thou boast of Bulgaria, by thy divine supplication deliver thy servants, we pray, from the misfortunes which befall us and from the flame which is to come.

Glory ..., Now & ever ..., Sedalion of the forefeast, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Thou hast descended from the bosom of the Father, and in ineffable abasement hast taken on Thyself our poverty, O Thou Who lovest mankind; in manner transcending nature Thou hast been well-pleased to make Thine abode in a cave, O Lord, and Thou, the Creator and Lord, takest nourishment as a babe from Thy Mother's breasts. Wherefore, the magi, guided by the star, bring gifts unto Thee as the Master of creation, and the shepherds and angels marvel, crying: Glory in the highest to God Who cometh to be born as a man on earth!

Polyeleos, and this magnification: We bless thee, O venerable father Nahum, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

O Nahum, thou emulator of the apostles, rule of hierarchs, adornment of fasters, who shared the sufferings of those who suffered exposure and struggled in conscience for Christ: as thou hast ever had divine boldness, thou didst preach the mystery of the Trinity, Whom do thou unceasingly entreat in behalf of those who hymn thee with faith.

Glory ..., Now & ever ..., the Sedalion of the forefeast, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

The Word of God, Who shone forth without confusion from the bosom of the Father before time began, within time cometh forth seedlessly from thy womb, O all-pure one, lifting up him who of old had grievously stumbled, raising him up to his primal beauty. The armies of the incorporeal beings come forth for His nativity and mystically send forth hymns of victory to men, crying: Glory to God Who hath given us peace, breaking down the middle wall of enmity, as is His good pleasure!

Song of ascents, the first antiphon of Tone IV.

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

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 43 [MT. 11: 27-30]

The Lord said to His disciples: "All things are delivered unto Me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this sticheron, in Tone VI:

Grace was poured forth in thy lips, O venerable father, and thou wast a shepherd for the inheritance of Christ, teaching the reason endowed sheep to believe in the consubstantial Trinity, in the one Godhead.

Canon of the forefeast, with 6 troparia, including the irmos; and two canons of the saint, with a total of 8 troparia.

ODE I

Canon of the forefeast, the acrostic whereof is the [Greek] alphabet, the composition of Joseph, in Tone VI:

Irmos: Herod seeketh to slay Him Who of old covered the tyrannical persecutor with the waves of the sea, and is now concealed in a manger; but we sing with the magi: Let us chant unto the Lord, for gloriously hath He been glorified!

Judah shall not lack for a prince, for to him was a promise made, as hath been written before: Jesus Christ, the Expectation of the nations, hath come, and is born in a cave in His surpassing goodness.

Be glad with great joy, O Bethlehem; for in thee is Christ the Lord born! Let the whole world leap up, receiving deliverance, and let all creation dance, keeping festival!

Desiring to save the human race, the All-good One made His abode in the womb of the Virgin who knew not wedlock; and, lo! He cometh to be born. Let us worship Him, for gloriously hath He been glorified!

Canon of the venerable one, the acrostic whereof is "I, Constantine, archpastor of Bulgaria, do praise Nahum, the latter acquisition of God", in Tone I:

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

O Nahum, who art full of the streams of the Holy Spirit, by thine entreaties show me to be a divine river, that I may proclaim thy works, praising thee with hymns.

Thou wast a follower of those who taught the Faith of Christ in the land of Bulgaria, O venerable one, sharing from thy youth in the labors and sufferings of Cyril and Methodius.

Thy life was angelic, thy life truly beyond that of men, and thy struggle truly like unto that of the martyrs, O venerable one; wherefore we hymn thee.

As a teacher of perfect doctrines, O Nahum, thou and thy fellow initiates of the mysteries went up to the summit of divine cedars, and covered the mountains of Mresia.

Theotokion: O most pure one, from ages past nature hath recognized thee as the one who in manner transcending nature alone art Mother and Virgin; for thou gavest birth for men unto the Creator of all.

Canon II of the venerable one, which is connected to the foregoing canon and the acrostic whereof is a continuation of that of the former; in Tone IV:

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

O Christ Who of old dried up the deep for the people who were traveling on foot, dry up the abyss of my transgressions, and let fall a drop of understanding upon me, that with hymns I may praise Thy venerable one.

Desiring to behold the ineffable glory of God, O Nahum, thou didst endure tribulations, imprisonment and cruelties, and every earthly disgrace, and didst struggle for the sake of Christ's name.

Solitary in spirit, yet burning with zeal for the Faith, thou didst bear the yoke of the grace of Christ and didst clear men's souls of the brush of the demons and didst plant therein the seed of divine understanding.

O blessed one, thou didst consider the whole world to be as dung; thou didst love Christ, and by withdrawing from men thou didst draw nigh unto Him Who draweth nigh unto all for the sake of their faith.

Theotokion: O Mistress as thou gavest birth unto Life, give life unto me who have become dead through multifarious evils, and cause me to pass over to the life which is on high, that I may ever glorify thee as her who giveth me life.

ODE III

Canon of the Forefeast

Irmos: Creation, beholding Thee Who suspended the whole earth without support upon the waters, born in the cave, was seized with great awe, crying out: None is holy save Thee, O Lord!

Thou didst desire to clothe Thyself in the guise of a servant, that Thou mightest deliver me from slavery to the evil one. I hymn Thy loving-kindness, O Word Who art equally unoriginate and consubstantial with the Father: Glory to Thy dispensation!

The Virgin cometh to give birth to the Lord in the cave! Come forth, O ye magi! Ye shepherds, come forth! Ye angels, cry out hymns from on high: The Deliverance of men hath come!

Seeking me who have become lost and by my barren acts have been shown to be a den of thieves, O Thou Who lovest mankind, Thou hast now arrived at the cave to be born today of the Virgin, O Master. Glory to Thine advent, O Word!

Canon I of the Saint

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

Thou didst pass beyond the bounds of nature, O blessed one, and didst draw nigh unto the mountains of divine knowledge through truly everlasting life; and bringing light to the mountains of ungodliness, thou didst protect the people with the mountains of faith.

Out of the cruel and waterless pit of ignorance didst thou draw the children of darkness, hard of heart, showing them to be habitations of Christ through their teachers and thy compatriots.

The people of the West, who were in the darkness of ungodliness, didst thou enlighten, O father, and by thy holy and divine teaching thou didst make them temples.

Theotokion: O Virgin, the prophets proclaimed thee to be the mountain, the jar, the table, the golden censer and ark of holiness; and we hymn thee as the tabernacle which contained God.

Canon II of the Saint

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

In latter times the land of Bulgaria became thy portion, O venerable one, and with thy teachers thou didst struggle, and didst strive to share in the ways of the apostles.

The godly Nahum was the assistant of the holy hierarch Clement: he reached the lands of the West and, having illumined them with the light of preaching, is therefore glorified with him.

The people of Bulgaria, whom for thy sake, O venerable Nahum, the Lord hath raised up from stones as children of Abraham, as the Forerunner said, now glorify thee, abiding in the knowledge of Him.

The people of Bulgaria, who before sat in the darkness of grievous unbelief, O venerable one, through thee have beheld the light of understanding; wherefore, we honor thy memory with sweet hymns of joy.

Theotokion: Fill me with tranquility, O Theotokos, for thou art the tranquility of men's souls; and still the tempest of the demons which make war on me in vain and seek to thrust me into the abyss and pit of hell, O Mistress.

Kontakion of the forefeast, in Tone III: Spec. Mel.: "Today the Virgin ...":

Today the Virgin cometh to give birth ineffably to the pre-eternal Word in the cave. Dance, O world! And having heard this, with the angels and shepherds glorify the pre-eternal God, Who is to appear as a little babe.

Ikos: O truly awesome wonder past recounting! He Who giveth existence to all, in His goodness hath entered the womb of the holy Virgin, and cometh to be born in the cave, and to be laid in a manger. And His star is herald from on high to the magi who come to do Him homage with gifts, drawing from afar those who zealously follow the prophecy of Balaam, who said: "A star will proclaim beforehand the little babe, the pre-eternal God!"

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

As one wise and intelligent, from the time of thy youth thou didst bow thyself beneath the easy yoke of thy Master, O father, and, filled with goodness, thou didst receive the godly Clement as thy fellow husbandman. With him thou didst plough the hearts of unbelievers and didst sow therein the seeds of Orthodoxy. Wherefore, thou hast passed over to the lands which are devoid of pain, ever reaping the reward of thy labors. O all-blessed Nahum, entreat Christ God that He grant remission of offenses unto those who celebrate thy holy memory with love.

Glory ..., another Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

O venerable Nahum, emulator of the apostles and rule of hierarchs, adornment of the venerable and fellow struggler with the athletes of God: thou wast crowned as a martyr though thou didst not shed thy blood, for thou wast buffeted by cruel tribulations, bearing the divine name of Christ and ever preaching with boldness the mystery of the Trinity, to Whom do thou never cease to pray in behalf of those who praise thee.

Now & ever ..., Sedalion of the forefeast, in Tone I:

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

Rejoice, O Sion! Adorn thyself, O Bethlehem! For the Sustainer of all, having sent forth a star, hath announced His infinite condescension, before which the hosts of heaven tremble: Truly He Who alone loveth mankind is immutably born of the Virgin!

ODE IV

Canon of the Forefeast

Irmos: Foreseeing Thine advent from the Virgin, Habbakuk cried out in awe: Incarnate, Thou hast come from Theman, O Deliverer, to restore Adam who had been expelled!

The radiant cloud cometh to shine forth from her maternal womb Christ, the Sun of righteousness, Who illumineth the whole earth with divine rays.

God hath revealed Himself as like unto men: He abaseth Himself by assuming flesh, that He might deify us, and is born in a cave. O ye faithful, let us receive Him with a pure heart.

Behold! Christ is born in the city of Bethlehem, that He might open Eden unto us, which of old was closed through disobedience instigated by the serpent. Let us celebrate a divine festival!

Canon I of the Saint

Irmos: Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst announce, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

Behold! by thy preaching have hardhearted pagans been called and come to know God, O wise one; for, as Isaiah writeth, all the land is filled with divine understanding; wherefore, we glorify thy memory.

Full of higher wisdom, thou didst teach the all-simple people of Bulgaria to worship the Persons of the Trinity-God Who is immutably One in nature, united without confusion; and they cry aloud: Glory to Thee, O Lord!

Like a divinely chosen steed thou didst stir up the sea of ungodliness, O wise Nahum, as the prophet saith; and thou didst draw forth as fish the men who were drowning in the depths of unbelief, who cry out: Glory be to thee O Lord!

Theotokion: Thou wast shown to be a divine palace and a temple truly consecrated unto God, O Virgin Mary. Him do thou entreat in our behalf, that He wash away the defilement of our sins, that we also may become the abode and habitation of the Spirit.

Canon II of the Saint

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

Thou wast shown to be an unshakable pillar of the Faith, in nowise toppled by the winds of temptations; and thou didst endure multifarious wounds, opposing the enemies of the Holy Spirit.

Speaking of the mighty works of God before kings and nations, with simplicity of speech thou didst shut the mouths of the rhetors who uttered evil fables; and thou didst magnify piety and the glory of Christ.

For piety's sake, like an apostle and a preacher thou didst endure every tribulation; wherefore, we beseech thee, O venerable one: dispel every sorrow and illness from us who celebrate thy memory.

Theotokion: O pure Mother of God, strengthen the movement of my mind, illumine the senses of my soul, and make me strong against mine enemies, that I may cry out unto thee: Glory to thy birthgiving, O Virgin!

ODE V

Canon of the Forefeast

Irmos: I rise early unto Thee, O Word of God, Who, in Thy loving-kindness, didst immutably debase Thyself and didst assume through the Virgin the guise of a servant. Grant peace unto me who have fallen, O Thou Who lovest mankind.

Let the hearts of all mortals leap up, and let creation be glad! The Lord is born of the pure Maiden in the cave of Bethlehem, and the magi offer Him fitting gifts.

O ye people, who of old sat in the shadow of death, behold the Light which hath shone forth upon us from the Virgin, and be filled with great sweetness of soul, ever magnifying the Word Who abased Himself.

Thou comest to be contained in a little cave, O Thou Who art infinite by nature, that, in Thy boundless mercy, Thou mightest magnify me who have made myself small through disobedience.

Canon I of the Saint

Irmos: Shine forth thy radiant and everlasting light upon us who rise early unto the judgments of Thy commandments, O Master Christ our God, Who lovest mankind.

O father, thou wast a new apostle, like unto the seventy; and, following Methodius as if he were Paul, thou wast an initiate of the mysteries of God, proclaiming preaching.

Like the chosen vessel, thou wast truly shown to be a receptacle of grace, O all-wise one, like the godly Prophet Nahum of old, whose name and goodly ways thou didst inherit, O Nahum.

Thou didst love Christ surpassingly with all thy heart, thy mind and soul, O venerable one, and thou wast accounted worthy to be surpassingly loved by Him,

Theotokion: Tempest-tossed by violent changes, evil circumstances and long scattering, we flee to thy haven, O Mistress, for thou art the hope of the hopeless.

Canon II of the Saint

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

Thou didst sincerely hearken unto the allwise teachings of the godly Methodius, who brought rebirth to Pannonia through holy baptism and the introduction of the written word, and thou didst emulate his way of life.

Thy feet became beautiful through the preaching of the divine Gospel, and they traversed divers lands, leading up to the divine Light those who in darkness had stumbled on the rocks of unbelief.

The apostles went about the whole earth and ploughed it; and thou and the godly Clement sowed doctrines therein, O venerable one, and now take in the fruits of divine knowledge and everlasting hymnody.

Theotokion: O Mistress, bestow a sword of goodwill upon us, strengthening us with thy compassions, help and aid; for evil circumstances pitilessly surround my life.

ODE VI

Canon of the Forefeast

Irmos: The uttermost abyss of sins hath engulfed me, whose billows none can withstand; and like Jonah I cry to Thee, O Master: Lead me up from corruption!

Transcending the laws of the flesh, O Lord, the Virgin cometh to give birth to Thee in the cave and to lay Thee in a manger as a babe in the flesh.

In His mercy, the All-divine One, Who was born of the Maiden who knew not wedlock, showeth me to be a citizen of heaven, though I had become a stranger to God through disobedience.

Ye mountains, hills and valleys, be glad; for the Lord is born in the flesh, restoring creation which had become corrupt through wicked disobedience.

Canon I of the Saint

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

O wise one, thou wast added to the four disciples of Cyril and Methodius, the preachers of Christ, the wise initiates of the holy mysteries, the godly fathers of the Bulgarians and Slavs.

O preachers and initiates of the mysteries, ye were driven far away and endured imprisonment and beatings, suffering affliction for the procession of the Holy Spirit.

With the all-wise Cyril thou didst traverse far paths, from the North even unto Rome, sharing in his labors, O wise one; and with Methodius thou didst enlighten the Bulgarians.

Theotokion: Deliver us from the cruel assault of the evil one, from the temptations of the passions and all misfortunes, O all-pure one, and quickly rescue us from every harm.

Canon II of the Saint

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

In thee also was the word of God fulfilled, for thy divine sound went forth into all the land of Bulgaria, and thy words even unto the ends of the earth.

From the ends of the North even unto the ends of the West your paths were in the sea, O blessed ones, and ye entered Rome, proclaiming the New Testament.

As a divine temple and precious divine habitation from thy youth, O God-bearing Nahum, by thy supplications make me a receptacle of the Holy Spirit.

Theotokion: What will happen to me, who am ever beset on every side? Be thou a protection and refuge for me, O Bride of God, for thou art the invincible helper of the downtrodden.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Like a great sun doth the all-honored memorial of thy splendid struggles shine forth upon all; it illumineth the faces of those who hymn thee and driveth away the demons and every illness. Wherefore, assembling, we faithfully praise thee with love.

Ikos: Come, ye multitudes of the Slavs, and let us hasten together, rejoicing in our father Nahum, for he hath appeared today as the great intercessor and most splendid luminary; for he hath enlightened us all and dispelled the gloom of deception. He followed after Christ and gave himself up as a right acceptable sacrifice; and he now offereth unto all the faithful his most glorious memorial as a spiritual banquet. Let us all praise it with love!

ODE VII

Canon of the Forefeast

Irmos: The children in Babylon did not fear the flame of the furnace, but, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O Lord God of our fathers!

How can the least of caves hold Thee, O Word, Who in Thine exceeding abasement assumed the poverty of Adam, and hath enriched men with the wealth of divine grace?

Hearing strange words, the shepherds hastened to Bethlehem to behold Him Who lieth in a manger of dumb beasts and releaseth all men from irrationality.

With mouth and heart let us haste to hymn and worship with faith Christ Who cometh to be born in the flesh of the Virgin Maiden, in the cave.

Canon I of the Saint

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

Working wonders, God miraculously delivered thee and thy friends from prison and arrest by the ungodly, O Nahum; for the fetters suddenly fell from your hands and feet, and ye were released.

Through the proclamation of divine doctrines thou becamest a teacher for people of evil ways, and by thy divine translations thou didst make them truly knowledgeable in things divine, transforming them from wild beasts into sheep of the meek Christ.

Thou wast shown to be a chariot of God, O Nahum, bearing the name of Christ in writing against many pagan kings, and glorifying His works, and being gloriously glorified by Him.

Theotokion: O most holy and pure one, accept the lowly entreaties of thy servants, and by thy supplications deliver us from the grievous sorrows which afflict us; and cause us to share in thy divine glory.

Canon II of the Saint

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom justice rightly overtook: blessed art Thou!

O father, thou didst mix the sweat of asceticism with the sweat of apostolic labor, and later thou wast shown to be a martyr in volition, though thou didst not shed thy blood. And thou didst cry: Blessed art Thou, O God!

Thou didst manifestly cut off the deadly bonds of wicked thoughts, as Moses freed his feet of old; and thou didst truly understand God and didst command the people to chant: O God of our fathers, blessed art Thou!

He Who doeth the will of those who fear Him in nowise rejecteth thy prayers in our behalf, O father; wherefore, be thou ever mindful of those who hymn thee with all their heart and all their soul.

ODE VIII

Canon of the Forefeast

Irmos: The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Holding in thine arms, bowing down before, and kissing maternally the one Lord Who had become incarnate in manner beyond description, and was clad in human likeness, O Maiden, thou didst say: "O my Child most sweet, how is it that I hold Thee Who holdest all creation in thy hand and freest it from the hand of bondage?"

Make ready to chant to Him Who hath been born on earth, O divine angels! Guided by the star, bring ye gifts, O magi! Ye shepherds, haste ye to behold Him sitting as a babe in His Mother's arms, crying: Hymn the Lord, ye works, and exalt Him supremely for all ages!

O cloud of the Light, thou who knewest not wedlock, how canst thou wrap in swaddling bands Him Who clotheth the heavens with clouds by His ineffable will? How canst thou lay in a manger of dumb beasts the Master Who delivereth men from irrationality in His boundless mercy? Him doth all creation worship with fear, hymning Him for all ages.

Canon I of the Saint

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

Let us hymn Nahum, the divinely inspired instrument of the Holy Spirit, O ye faithful, crying out to the Lord in sacred words: By his supplications save those who hymn Thy might!

With Clement as thy companion, thou didst traverse all the lands of the Slavs, O most wise one, by thy preaching guiding Okhrid and the people round about it unto the straight path.

Taking thy cross upon thy shoulder, O Nahum, thou didst follow after Christ, the one King, struggling lawfully; and from Him thou hast received a crown of victory, O blessed one of God.

Theotokion: The children who were in nowise burned prefigured thy womb which was in nowise consumed by the divine Fire, O all-pure one, but was preserved as a habitation for the one God.

Canon II of the Saint

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

Desiring to deliver all men from irrationality, the Word of God gave thee a tongue of fire, whereby thou didst lead the people of Bulgaria to a knowledge of the Truth, teaching them to hymn Christ forever.

By thine opposition thou didst overcome the savagery of the tyrants, O ever-memorable Nahum, and as a champion of the procession of the Holy Spirit from the divine Source of the uncaused Trinity thou didst endure wounding, beatings and imprisonment.

Thou didst in nowise escape all tribulation, pain and groaning, O Nahum; but Christ, accepting thy labors for Him, hath caused thee to dwell in the place of ineffable joy and delight, where the first-created beings now abide.

Beset with violent tribulations by enemies visible and invisible, contending with sorrows, pain and evil circumstances, with ignorant injustices and bitter banishment, we cry out in pain of heart: Save us, O Compassionate One, through the supplications of the venerable Nahum.

Theotokion: **F**light hath utterly failed me, and, as say the Scriptures, they that seek after me have multiplied; but be thou for me protection and strength, a refuge and confirmation, O Mistress, a hope and the sure joy of salvation, that I may glorify thee for all ages.

ODE IX

Canon of the Forefeast

Irmos: **B**e not now amazed, O Mother, beholding as an infant Him Whom the Father begat from within Himself before the morning star; for I have manifestly come to restore and glorify with Me the nature of fallen men, who magnify thee with faith and love.

Rejoice, O all-pure one, thou receptacle of ineffable joy! For, lo! thou comest to give birth ineffably in the cave to the Master Who truly desireth to restore all creation, which of old became corrupt through disobedience. Hymning Him with faith, we magnify thee.

O all ye souls of the righteous, and those beneath the earth, rejoice! For, lo! the Deliverance of all hath appeared, born in the city of Bethlehem! And the star proclaimeth Him to the magi, who seek Him with piety; and, beholding Him in the cave, they have been filled with joy.

O Virgin, we hymn thee as another heaven, who in the morning shalt shine forth the Sun of righteousness upon us from thine all-pure womb, illumining those in the darkness of death and corruption. Wherefore, we magnify thee with praises, as is meet.

Canon I of the Saint

Irmos: **T**he radiant cloud upon which the unoriginate Master of all descended from heaven, like rain upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.

As is meet, the land of Bulgaria honoreth thy memory, O Nahum; for with the godly Clement, Gorazd the wonder-worker, and Angelarius the wise initiate of the sacred mysteries, thou wast its enlightener. By your supplications save it!

Rome beheld your apostolic journeys, O godly Cyril, right blessed Methodius and glorious Nahum, and it stood in awe of the wonders of God wrought through you; wherefore, we honor you with annual hymnody.

O blessed Nahum, the choirs of the fathers, the apostles, the venerable, the hierarchs, prophets and martyrs, have now received thee and those who suffered with thee; for thou didst emulate their manner of life. With them remember us all.

We know thee to be the sacred ark of the covenant which beareth the word of God and saveth multitudes of the Slavs, bringing them to the eternal promised land; wherefore, guided toward everlasting life, we venerate the shrine of thy relics.

Theotokion: **O** all-pure Theotokos, free all of us who trust in thee from iniquitous men and the assault of the demons, from the grievous oppression of multifarious passions, and from the cruel affliction of many temptations.

Canon II of the Saint

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

O ye faithful, let us stand in the house of our God and let us glorify His mighty works and miracles in His courts; for He is wondrous in His saints, who submit to His commands. With them the venerable Nahum rejoiceth.

That, holding festival, we may honor thee, O Nahum, by thy supplications deliver us from all assaults and evil circumstances, perils and tribulations, and every other form of wrath, entreating Christ, Who hath shown thee to be a keeper of His commandments.

The people whom thou didst nurture with thy labors, whom thou didst water with thy sweat, and whom thou didst root firmly by thy sufferings, O most blessed one, offer thee annual hymnody as the first-fruits of thy memory; wherefore, pray thou to God for them.

Loose me, O Christ, for Thou knowest mine infirmities, that through them I may find rest before my departure through the supplications of Nahum Thy favored one, O Master; and let me not become a joy for mine enemies in this age or that which is to come.

Theotokion: With faith we entreat thee, the true Mother of the Creator Who hath wrought all things by His will: In that thou art good, cause the counsels and pursuit of those who are at enmity with us to be in vain, O most hymned one, and preserve all thy servants, thy pastors and flock, from the hands of our enemies.

Exapostilarion: Spec. Mel.: "Thou hast visited us ...":

Christ hath visited a most embittered people, and through thee, O Nahum, hath saved them from the hands of the evil one and from the darkness of unbelief. And all the land hath been filled with divine understanding.

Glory ..., another Exapostilarion:

As is meet, let the godly Nahum be honored in hymnody: the well of miracles and spring of healings, the glory of monastics and adornment of priests.

Now & ever ..., Exapostilarion of the forefeast:

Adorn thyself well, O Bethlehem! Open wide thy gates! For thy King cometh, Who before time began hath in His mercy desired to become man. Rejoice and dance, all creation!

On the Praises, 6 stichera: 3 of the forefeast, in Tone VI:

Spec. Mel.: "Go forth, ye angels ...":

The mystery appointed beforehand by the Father * before time began, * and proclaimed of old by the prophets, * hath been revealed in the latter days: * God hath become man, * receiving flesh from the Virgin, * the Uncreated One taketh on form of His own will, * He Who Is entereth temporal existence: * Christ cometh forth, * the King of Israel.

I hymn Thee, O King * Who art wrapped in swaddling-bands, * for thou loosest the bonds of my falls into sin, * and, honoring me with immortal and incorruptible glory, * Thou hast made me wholly the Father's own, * refashioning and restoring me. * Wherefore, I cry to Thee: * Christ cometh forth, * the King of Israel.

The magi, observers of the stars, * beholding through the star * the Light which hath proceeded from the Light * and shone forth from the Virgin upon those on earth, * cast off the darkness of Persia * and all the deception of astrology, * and chanted in joy to God Who was born: * "Blessed is our God Who hath come! * Glory be to Thee!"

And 3 stichera of the saint, in Tone I: Spec. Mel.: "O most lauded martyrs ...":

Come, ye who love the feasts of the Church, and, blessing Nahum, the precious receptacle of the Spirit, in sacred hymns, let us crown him, having tasted well of his words and received adoption of the divine Spirit; for by his supplications we receive the remission of our offenses.

Thy death was truly precious in the sight of the Lord, O ever-memorable Nahum; for thy life is full of piety and purity, and is filled with all holiness. Thereby hast thou attained the deification, O father, which hath come to thee through sharing in the Divine.

Grant us help against every tribulation and deliver us from temptations, O holy Nahum, for human aid is impotent. In manner transcending man thou becamest a converser with the angels, and thou dost protect us who fear God and venerate thy precious relics.

Glory ..., in Tone VIII:

The fruit of thy divine labors hath made steadfast the hearts of the faithful, O venerable father; for thou gavest neither sleep to thine eyes nor slumber to thine eyelids until thou didst sow piety and Orthodox dogmas. Wherefore, having now assembled, we praise thy memory, O Nahum. Standing with boldness before Christ, watch over us thereon, and pray that He save our souls from misfortunes.

Now & ever ..., the composition of Anatolius, in Tone VIII:

The Creator of all is born in Bethlehem; the pre-eternal King openeth Eden. He turneth back the flaming sword, and the middle wall of enmity is broken down. The hosts of heaven unite with mortals, angels and men form a mighty solemnity. The pure offer hymnody to the Pure One. We behold the Virgin as the cherubims' throne of glory, who contained God Whom nought can contain, and beareth Him Whom the seraphim glorify with fear, that He may grant the world great mercy.

Greed Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the forefeast, and. 4 from Ode VI of the saint.

Thou didst desire to clothe Thyself in the guise of a servant, that Thou mightest deliver me from slavery to the evil one. I hymn Thy loving-kindness, O Word Who art equally unoriginate and consubstantial with the Father: Glory to Thy dispensation! **(Twice)**

The Virgin cometh to give birth to the Lord in the cave! Come forth, O ye magi! Ye shepherds, come forth! Ye angels, cry out hymns from on high: The Deliverance of men hath come!

Seeking me who have become lost and by my barren acts have been shown to be a den of thieves, O Thou Who lovest mankind, Thou hast now arrived at the cave to be born today of the Virgin, O Master. Glory to Thine advent, O Word!

O wise one, thou wast added to the four disciples of Cyril and Methodius, the preachers of Christ, the wise initiates of the holy mysteries, the godly fathers of the Bulgarians and Slavs.

O preachers and initiates of the mysteries, ye were driven far away and endured imprisonment and beatings, suffering affliction for the procession of the Holy Spirit.

With the all-wise Cyril thou didst traverse far paths, from the North even unto Rome, sharing in his labors, O wise one; and with Methodius thou didst enlighten the Bulgarians.

Theotokion: **D**eliver us from the cruel assault of the evil one, from the temptations of the passions and all misfortunes, O all-pure one, and quickly rescue us from every harm.

Troparion of the forefeast, in Tone IV:

Make ready, O Bethlehem! Open unto all, O Eden! Adorn thyself, O Ephratha! For the Tree of life hath blossomed forth from the Virgin in the cave. Her womb is shown to be a noetic paradise, wherein lieth a divine garden, eating from whence we live, not dying like Adam. Christ is born to raise up His image which before was fallen.

Troparion of the saint, in Tone IV:

Thou hast departed this world, cleaving unto Christ. And having crucified thy flesh, thou livest for the Spirit, O most blessed Nahum. Thou didst strive to follow the course of the apostles, and didst win countless multitudes in Bulgaria for the Faith. Wherefore, through thy supplications deliver us from temptations.

Kontakion of the forefeast, in Tone III:

Today the Virgin cometh to give birth ineffably to the pre-eternal Word in the cave. Dance, O world! And having heard this, with the angels and shepherds glorify the pre-eternal God, Who is to appear as a little babe.

Kontakion of the saint, in Tone III:

Like a great sun doth the all-honored memorial of thy splendid struggles shine forth upon all; it illumineth the faces of those who hymn thee and driveth away the demons and every illness. Wherefore, assembling, we faithfully praise thee with love.

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

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

EPISTLE TO THE HEBREWS, § 335 [HEB. 13: 17-21]

Brethren: Obey those who have the rule over you, and submit yourselves: for they watch for your souls, as ones who must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the ever lasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [LK. 6: 17-23]

At that time Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company,

and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

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