

**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 a most radiant lamp; and through thee preached to Nineveh the great things which were to come.

Thou wast revealed to be a luminous cloud, O Nahum, prophet of God, letting fall a shower of divine knowledge; straightway giving the city of Nineveh the judgment of God to drink, for it was sickened with impiety.

As a partaker of incorrupt glory, ineffable renown, unutterable joy and divine sweetness, O divinely inspired Nahum, prophet of God, pray 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, grant unto me divine visitation, O all-immaculate Virgin, and save me, I pray, by thy fervent prayer.

I have surpassed all in mine offenses, O Lady; but, having cleansed me of them, O Virgin, entreat thy Son and God, that for the sake of thy mercy, I may be granted 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 from 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 most pure one, when thou didst behold thy Son upon the Cross; whereupon thou didst cry aloud: "Show me not to be childless, O my Son and my God, Thou Who hast kept me a Virgin even after I gave 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 with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song 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 revealed 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 most blessed and all-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: By Thy command Thou didst establish the earth upon nothing * * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.

Through communion with the life-creating and divine Spirit thou didst become 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, the Lover of mankind Who of old brought all things into existence, hath come forth from thy holy womb in His love for mankind, that He might deliver us.

Sedalion, in Tone V:

Spec. Mel.: "The Word Who is co-beginningless ...":

Having acquired an intelligence unconfused by lowliness, O glorious Nahum, thou didst become 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 in Tone V:

O pure one, earnestly entreat the Lord God Who for our sake assumed flesh from 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: **B**eholding Thee suspended on the Cross between two thieves of Thine own will, O Christ, Thy Mother, her womb rent asunder maternally, said: "O my sinless Son, how is it that Thou art unjustly nailed to the Cross like a malefactor, desiring to give life to the human race, in that Thou art compassionate?"

ODE IV

Irmos: **H**abbakuk, prophetically apprehending * Thy divine self-emptying, O Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

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 all-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 supra-naturally caught up to the divine sight of Thee and the splendor of divine vision.

Theotokion: **O** Mary, Sovereign Lady of creation who hast given birth to the King of all, who alone art all-hymned: By thy supplications show me to be free of the tyranny of the passions.

ODE V

Irmos: **O** Thou Who hast clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, O Christ, * in that Thou alone art compassionate!

O wondrous Prophet Nahum, thou wast deemed worthy of 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 divine revelations.

Beyond visible honors are those who are honored by prophecy, for by the Holy Spirit the supremely good God speaketh through them.

Theotokion: **N**ot even a heavenly intelligence can truly hymn thee as is meet, O Mother of God; for thou hast given birth to the Creator Who is hymned by the hosts of heaven.

ODE VI

Irmos: **Calm the raging sea of the passions, * O Master Christ, * with its 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, beyond understanding, became the most pure receptacle of divine revelations.

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

Theotokion: **The noetic powers and all the generations of mankind ever glorify thee as the one who hast given birth to God, O blessed and all-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 it beheld things far off as though 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 * as they chanted in harmony: * O God, blessed art Thou!**

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

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

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: O God, blessed art Thou!

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

ODE VIII

Irmos: **Forming a universal chorus in the furnace, * the children chanted to Thee, * the Fashioner of all: * All ye works praise ye the Lord, * and supremely exalt Him throughout all ages!**

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

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

Theotokion: **O** pure one, strengthen my soul which hath become paralyzed through transgressions and passions, that I may hymn Thy supremely glorious birthgiving throughout all ages.

ODE IX

Irmos: **O** Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

Thou didst lead 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 wondrously abiding and everlasting deliverance.

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

AT LITURGY

Troparion of the prophet, in Tone II:

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

Kontakion of the prophet, in Tone IV:

Thy pure heart, enlightened by the Spirit, * became the dwelling-place of most splendid prophecy; * for it beheld things far off as though near. * Wherefore, we honor thee, ** O blessed and glorious Prophet Nahum.