

The 3rd Day of February

✙ **Afterfeast of the Meeting of the Lord; Commemoration of the Equal-to-the-Apostles Nikolai, Archbishop of Tokyo and Apostle to Japan;**

and the Righteous God-bearer Symeon and Anna the Prophetess;
whose service is provided preceding this.

Small Vespers

At “Lord, I call...,” 6 stichera:

3 stichera of the Feast in Tone 4: *To the melody, “Thou hast given a sign...”*

O divinely-inspired one, /
As one righteous, perfected, and glorious in all, /
Thou didst take up in thine arms the One Perfect God /
Who didst come, Incarnate, to justify the world. /
And thou didst cry out to Him that thou mightiest be released from thy body: /
Now lettest Thou thy servant depart in peace, /
For I have beheld Thee today ///
O Thou who lovest mankind. *(Twice)*

Young in spirit, yet elderly in body, O Symeon /
Thou wast given a promise not to see death until thou didst behold in thine arms /
The young Babe who before time is the God and Creator of all /
Who had humbled Himself to take on our flesh /
And beholding Him thou didst cry out rejoicing: ///
Asking to be released from that same flesh and so come into the divine mansions.

The divinely-inspired Anna /
And the all-rich Symeon, resplendent in prophecy, /
Are manifest as blameless according to the Law /
Beholding the Bestower of the Law manifest among us as a little Babe. /
Therefore, let us bow down in worship before Him /
And joyously celebrate today their memory ///
Glorifying, as is meet, the Lord Jesus, who loveth mankind.

Glory..., in Tone 4:

O prophet and preacher of Christ, Symeon, /
Who prays ceaselessly for the afflicted /
Never departing from before the throne of Majesty, /
O thou, who ministers in the Highest, /

O thou, who blesses all the earth, /
O thou, who art glorified in all places of the universe ///
Pray for the cleansing and salvation of our souls.

Now and ever..., in the same Tone:

Today the holy Mother who is higher than any temple, /
Has come into the temple, disclosing to the world /
The Maker of the world and Giver of the Law. /
Symeon the Elder receives Him in his arms /
And, venerating Him, he cries aloud: /
“Now lettest Thou Thy servant depart, ///
For I have seen Thee, the Savior of our souls.”

At the Aposticha, these stichera, in Tone 2: To the melody, “Down from the tree...”

The spiritual radiance of thy mind, O Prophet Symeon /
Hath revealed itself resplendent in purity. /
Like a mirror it enlightens the world /
With the splendor of divine knowledge, /
Shining with light it illumines the way /
For Him who is come to grant grace to all mankind ///
Through thy supplications, O most wondrous one.

Verse: Lord, now lettest Thou Thy servant depart in peace.

Being the mouth of God, /
Thou hast openly reprovèd the workers of evil /
Condemning them to their inevitable judgment, /
O wondrous Symeon, /
While following the righteous teaching and decrees of God.
And we, beholding thy most wise prophecies fulfilled, /
Worthily sing thy praises, O blessed one.

Verse: A light to enlighten the Gentiles, and the glory of Thy people Israel.

Standing before the throne of the Master /
In the place filled with the ineffable light of divine glory, /
Beholding there the good things of heaven, O divinely eloquent Prophet Symeon, /
Be ever mindful of all who honor thee with faith /
Asking that the salvation of our souls and the forgiveness of our sins ///
May be granted through thy prayers, O blessèd favorite of God.

Glory..., in Tone 1:

“**B**ehold,” cried Symeon, /
This is He who is at once God and a child, /
Who shall become a sign that is spoken against.” /
Unto Him let us, the faithful, sing: ///
O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

Now and ever..., Theotokion, in Tone 7:

Submitting to the precepts of the Law, O Mary Theotokos, /
Thou dost offer unto God, the High Priest of all: /
His Only-begotten Son, who with the Father is without beginning, /
Who in these latter times assumed our human flesh without seed /
And opening thy womb He came to dwell among men, /
And Symeon, receiving Him in his arms, announced to the people: /
“This is God, who with the Father is without beginning, ///
He is the Redeemer of our souls!”

After the Prayer of St. Symeon, the Trisagion through the Lord's Prayer. Then:

The Troparion of the Feast, in Tone 1:

Rejoice, O Virgin Theotokos, full of grace! /
From thee hast risen the Sun of Righteousness, Christ our God, /
Who gives light to those in darkness. /
Rejoice, also, O righteous Elder; /
Thou didst accept in thine arms the Redeemer of our souls ///
Who grants us the resurrection.

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera:

3 stichera of the Feast in Tone 1: *To the melody, “Joy of the ranks of heavens...”*

The Creator of all and our Deliverer /
Is borne into the temple by His Virgin Mother, /
And receiving Him the Elder cries aloud in joy /
Now lettest Thou thy servant depart in peace, O Good One; ///
Let this be done according to Thy will!

Symeon receives the Creator of all from the arms of the Virgin, /
The Savior of all who was begotten before all ages; /

And he cries aloud saying: /
 I have beheld Thy brilliant radiance shining forth, /
 Now lettest Thou thy servant depart in peace, O Good One; ///
 For mine eyes have beheld Thee today.

Symeon bears in his arms the Savior /
 Who, in the fullness of time was born for the salvation of mankind; /
 And he cries aloud rejoicing: /
 I have seen the light of the nations and the glory of Israel /
 Now lettest Thou thy servant depart from among those here in peace ///
 According to Thy command, for Thou art God!

And 5 stichera of the Holy Hierarch, in Tone 2: To the melody, "With what crowns of praise"

With what crowns of praise /
 Shall we honor thee, O holy hierarch and equal-to-the apostles, Nikolai? /
 For thou didst boldly leave thy homeland, thy parents and friends, /
 And like the apostles of Christ, depart to an unknown and far-away land /
 Where thou wast met with wrath and malice, /
 And those who, out of hatred for Christ, sought to slay thee. /
 Yet Christ preserved thee in His great mercy. *(Twice)*

With what crowns of praise /
 Shall we bless thee, O holy hierarch and equal-to-the apostles, Nikolai? /
 For as a latter-day disciple of Cyril and Methodius, the enlighteners of the Slavs /
 Thou didst follow their narrow and difficult path. /
 With great labor, thou didst translate books of Orthodox piety /
 And gave the people of Japan a priceless treasure /
 That so enlightened, they might pray to God in their own language /
 And that the Church of Christ our God might flourish among them, ///
 In that He hath great mercy. *(Twice)*

With what songs of praise /
 Shall we exalt our holy hierarch Nikolai, the equal to the apostles? /
 For the Lord hath crowned him with wreaths of holiness, /
 The honors of the episcopacy, and apostleship: /
 For, having forsaken the world, he dedicated himself wholly to the service of God, /
 And, performing the mystical sacrifice as heavenly food for all his children, /
 He preached to them the word of Christ in their own language. /
 And, dwelling now in heaven together with the apostles, /

He doth entreat Christ God on behalf of our souls, ///
In that He hath great mercy.

Glory..., in Tone 8:

As Thou art the Orient from on high, /
Lord Jesus Christ our God, /
Illumine the whole Land of the Rising Sun with Thy never-waning light, /
And pour forth Thine enlightening grace on it, /
That all nations, moved to compunction, might enter the fold of the Orthodox
Church /
And bring to Thee the abundant fruits of piety /
In honor of the labors of the apostolic equal of their land, /
The holy hierarch Nikolais. ///
By his prayers, save the souls of all who honor his holy memory.

Now and ever..., of the Feast, in Tone 5: (by Germanus)

The Ancient of Days, having become a babe /
Is brought into the temple by His Virgin Mother /
Fulfilling the promise of His own Law; /
And Symeon said receiving Him: /
O Holy One, now lettest Thou thy servant depart in peace ///
For mine eyes have seen Thy salvation.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from Proverbs (10:7,6,13-16; 8:32,35,4,12,14,17,5-8):

^{10:7} **T**he memory of the just is blessed, and ⁶the blessing of the Lord is upon the head of the righteous. ¹³Blessed is the man that hath found wisdom, and the man that knoweth discernment. ¹⁴For it is better to traffick in her than in treasures of gold and silver. ¹⁵She is more precious than precious stones; and nothing that is precious is equal to her worth. ¹⁶For length of days and years of life are in her right hand, and

in her left hand are riches and glory; out of her mouth proceedeth righteousness, and on her tongue she carrieth law and mercy. ^{8:32}Now therefore hearken unto me, O my son, for I will speak of solemn things. Blessed are they that keep my ways; ³⁵For mine outgoings are the outgoings of life, and in them is prepared the favor of the Lord. ⁴“Therefore, O men, do I exhort you, and I lift up my voice unto the

sons of men. ¹² For I, Wisdom, have dwelt with counsel and have called upon understanding. ¹⁴ Counsel is mine and safety; prudence is mine, strength also is mine. ¹⁷ I love them that love me, and those that seek me shall find grace.^{8:5} O ye simple, understand subtlety, and ye that are untaught, take heart. ⁶ Hearken unto me, for I will speak of solemn things and bring forth that which is right out of my lips. ⁷ For

my throat shall speak truth, and false lips are an abomination in my sight. ⁸ All the words of my mouth are with righteousness; there is nothing contrary or perverse in them. ⁹ They are all plain to them that understand and upright to them that find knowledge. I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit.

The Reading from Proverbs (10:31-11:12):

Thus saith the Lord Almighty: ^{10:31} The mouth of the righteous bringeth forth wisdom, but the tongue of the unjust shall perish. ³² The lips of the righteous bring forth grace, but the mouth of the ungodly is perverse. ^{11:1} False balances are an abomination to the Lord, but a just weight is acceptable to Him. ² Wheresoever pride entereth, there will be also dishonor, but the mouth of the humble meditateth wisdom. ³ When a righteous man dieth, he leaveth regret, but the destruction of the ungodly is hard at hand, and bringeth joy. ⁴ The integrity of the righteous shall guide them, but the perverseness of transgressors shall destroy them. ^{4a} Riches shall not profit in the day of wrath, but righteousness delivereth from death.

⁵ The virtue of the righteous makes straight their paths, but unrighteousness leadeth to deceit. ⁶ The righteousness of the upright delivereth them, but transgressors are caught in their own destruction. ⁷ When the righteous dieth, his hope perisheth not, but the boast of the ungodly perisheth. ⁸ A righteous man escapeth from a snare, but the ungodly man is delivered up in his place. ⁹ A hypocrite with his mouth destroyeth his neighbor, but through knowledge shall the righteous be delivered. ¹⁰ In the prosperity of the righteous a city doth prosper, ¹¹ but it is overthrown by the mouth of the ungodly. ¹² A man that is void of understanding despiseth his neighbor, but a man of understanding holdeth his peace.

The Reading from the Wisdom of Solomon (4:7-15)

^{4:7} **T**he righteous man, though he die early yet shall he be at rest. ⁸ For old age is not honored for length of time, nor is it measured by number of years; ⁹ but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰ There

was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹ He was caught up lest evil change his understanding or guile deceive his soul. ¹² For the fascination of

wickedness obscures that which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord, therefore He took him quickly from

the midst of wicked-ness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Litya, these stichera of the Feast, in Tone 7:

“Adorn thyself,” O Sion, /
And receive Christ the King in thy bridal chamber. /
Greet Mary, the portal of heaven; /
For she is the throne of the cherubīm bearing the King of glory. /
The Virgin is a cloud of the Light bearing the Son in her arms /
Who existed before the morning-star, /
And Symeon, accepting Him in his arms announced to the people ///
That He is the Master of life and death, and the Savior of the world.

The Virgin Mary Theotokos who knew no wedlock /
Brought to the temple Him who shone timelessly from the Father, /
And who in these latter times came forth her virginal womb, /
And gave into the arms of the elderly and righteous priest, /
Him who submitted Himself to the Law, though He Himself was the Giver the Law
on Mount Sinai. /
And Symeon who had been promised that he would live to see Christ the Lord /
Rejoiced when he received Him in his arms and cried aloud: /
“This Child is God and is equally co-eternal with the Father ///
And He is the Redeemer of our souls. ”

He, who rideth upon the chariot of the cherubīm, /
And is praised in songs by the seraphīm, /
Is brought into the temple by His Mother the Theotokos who knew no wedlock. /
By this, the Giver of the Law fulfilled the writ of the law, /
And was given into the hands of the elderly priest. /
And Symeon, bearing our Life, asked to be released from life, saying: /
“O Master, now let me announce to Adam that I have seen the Child, ///
The pre-eternal God and Savior of the world!”

Glory..., in Tone 8:

O holy hierarch father Nikolai, /

Thou didst tirelessly labor in Japan /
 With wisdom and righteousness all the days of thy life, /
 Turning the hardened hearts of the people to show humility and love. /
 And upon thy passing over to the eternal mansions, /
 The whole land wept at being deprived of thee, /
 And now they come to thy tomb asking for thine intercession before the Lord, /
 O thou who preserved the apostolic covenant /
 And who, as a bishop, won the adoration of those outside the Faith. /
 Therefore, cease not to keep watch over thy faithful flock,
 That thy baptized children may advance in piety, /
 And that the unbaptized may find mercy and enter the bosom of the Orthodox
 Church, ///

And that all who lovingly celebrate thy holy memory may be saved.

Now and ever..., of the Feast, in the same Tone: (by Andrew of Crete)

He who is borne aloft by the cherubim /
 And praised in hymns by the seraphim, /
 Is brought today into the holy temple in accordance to the Law /
 And rests in the arms of the Elder as on a throne. /
 From Joseph He receives gifts fitting for God; /
 A pair of doves, the symbols of His spotless Church /
 And of the newly-chosen people, the Gentiles; /
 And two young pigeons, for He is the Originator of the two Covenants, both Old and
 the New. /
 And Symeon, having been granted the fulfillment of the prophecies concerning
 himself, /
 Blesses Mary the Virgin Theotokos and foretells in figures the Passion of her Son. /
 From Him he begs release and cries aloud: /
 ‘Now let me depart, O Master, as Thou hast promised me; /
 For I have seen Thee, the pre-eternal Light, ///

The Lord and Savior of the people that bear the name of Christ.

At the Aposticha, these stichera of the Feast, in Tone 2: (by Andrew Pyrrhus)

Him whom the ministers at the Liturgy on high entreat with trembling /
 Symeon has now received below in his earthly arms, /
 And he proclaims the union of the Godhead with mankind. /
 Seeing the heavenly God as a mortal man, /
 He makes ready to withdraw from earthly things, and raises his cry in joy: /

“Glory to Thee, O Lord, ///
Who hast revealed to those in darkness the Light that knows no evening!”

Verse: Lord, now lettest Thou Thy servant depart in peace.

(by Germanus)

Today Symeon receives in his arms the Lord of Glory /
Whom Moses once beheld in the shadows on Mt. Sinai /
When he received from Him the tablets of the Law. /
This is He whom the prophets foretold; /
This is He who created the Law; /
This is He whom David announced, who is awesome to all, ///
Who hath great and rich mercy.

Verse: A light to enlighten the Gentiles, and the glory of Thy people Israel.

The holy Virgin brings the Holy One /
Into the Holy of Holies, /
And Symeon stretches forth his hands to receive Him /
And he cries aloud with joy: /
Lord, now lettest Thou Thy servant depart in peace ///
According to Thy Word!

Glory..., of the Holy Hierarch in Tone 6:

Grace flowed forth from thy lips, O holy hierarch father Nikolai /
When thou didst preach Christ to the people of Japan. /
As a faithful shepherd, thou didst share in all their troubles /
And rejoiced with them in achieving all their good works /
Growing firm in the sure hope of attaining the kingdom /
By the goodwill of the Father who is in heaven. /
Entreat Christ God that He may grant peace to the world and great mercy to our
souls.

Now and ever..., in Tone 1: (by John the Monk)

Today, He who once gave the law to Moses on Sinai /
Submits Himself to the precepts of the Law,
In His compassion becoming for our sake as we are. /
Now the God of purity /
As a holy child has opened the pure womb, /
And as God He is brought as an offering to Himself, /

Setting us free from the curse of the Law ///
And granting light to our souls.

At the Blessing of the Loaves, the Troparion of the Hierarch in Tone 4:

O Equal-to-the-Apostles, holy hierarch father Nikolai, /
Faithful servant of Christ and Enlightener of Japan, /
Thou didst share their apostolic labors /
And dost now share their throne. /
O chosen instrument of the Holy Spirit, /
And vessel overflowing with the love of Christ, ///
Pray to the life-bestowing Trinity on behalf of thy flock and for the salvation
of our souls.

Glory..., now and ever..., the Troparion of the Feast, in Tone 1:

Rejoice, O Virgin Theotokos, full of grace! /
From thee hast risen the Sun of Righteousness, Christ our God, /
Who gives light to those in darkness. /
Rejoice, also, O righteous Elder; /
Thou didst accept in thine arms the Redeemer of our souls ///
Who grants us the resurrection.

Matins

At “God is the Lord...,” the Troparion of the Feast, in Tone 1:

Rejoice, O Virgin Theotokos, full of grace! /
From thee hast risen the Sun of Righteousness, Christ our God, /
Who gives light to those in darkness. /
Rejoice, also, O righteous Elder; /
Thou didst accept in thine arms the Redeemer of our souls ///
Who grants us the resurrection. (*Twice*)

Glory..., the Troparion of the Hierarch, in Tone 4:

O Equal-to-the-Apostles, holy hierarch father Nikolai, /
Faithful servant of Christ and Enlightener of Japan, /
Thou didst share their apostolic labors /
And dost now share their throne. /
O chosen instrument of the Holy Spirit, /
And vessel overflowing with the love of Christ, ///

Pray to the life-bestowing Trinity on behalf of thy flock and for the salvation of our souls.

Now and ever..., the Troparion of the Feast: “Rejoice, O Virgin Theotokos...”

After the 1st Kathisma, the Sessional Hymn of the Hierarch, in Tone 1: *To the melody, “That which was mystically commanded ...”*

Receiving a command from on high in the temple of God, /
To go forth as an apostle to Japan, /
Thou didst arm thyself with the cross of monastic vows /
And the grace of the priesthood; /
Thou didst depart thy home for the distant land of the Rising Sun /
There to zealously struggle with the help of grace, ///
Reaping as the fruit of thy joy, the salvation of many souls.

Glory..., now and ever... the Sessional Hymn of the Feast, in Tone 1:

Let the choir of angels be amazed at this wonder! /
And let us mortals raise our voices in song, /
Beholding the ineffable condescension of God. /
Agèd arms now embrace Him before whom the powers of heaven tremble, ///
He who alone loveth mankind.

After the 2nd Kathisma, the Sessional Hymn of the Hierarch, in Tone 4: *To the melody: “As Thou wast voluntarily crucified....”*

Elevated by God to the rank of an apostle, /
Thou didst accept thy covenant with Christ in the depth of thy soul; /
And finding thyself as helpless as a lamb among the wolves, /
Thou didst fearlessly go forth baptizing the people /
And by raising up temples thou didst build up the Church /
Diligently fulfilling the commandments of God. ///
Therefore, an incorruptible crown of righteousness hath been granted thee.

Glory..., now and ever..., the Sessional Hymn of the Feast, in Tone 1: *To the melody: “Let the choir of angels”*

He who is seated upon the holy throne with the Father, /
Has come down to earth born of the Virgin; /
He who is not bound by time, has become a babe; /
And Symeon, received Him in his arms and said: /

“Lord, now lettest Thou Thy servant depart, ///
O Compassionate One, having brought great joy to me.”

Polieley and Magnification:

We magnify thee, / O holy hierarch father Nikolai, / the Equal to the Apostles, / and through thy ceaseless toils, / Apostle to the Land of Rising Sun.

Selected Psalm verses:

Hear this, all nations! Give ear, all inhabitants of the earth!

My mouth shall speak wisdom and the meditation of my heart shall be understanding.

After the Polieley, the Sessional Hymn of the Hierarch, in Tone 8: To the melody: “Of Wisdom....”

Drinking deeply of the wisdom of God in the land of thy birth /
Thou wast truly a well-spring flowing with the waters of eternal life, /
Freely distributing it as nourishment to all around thee; /
Converting the people of Japan to the Orthodox Faith,
And from humble beginnings, establishing there a firm foundation for the Church. /
Therefore, we rightfully praise thee on this day /
Entreating Christ God to prosper the work of thy hands ///
And that He may grant the forgiveness of sins to all who celebrate thy holy memory.

Glory..., now and ever..., the Sessional Hymn of the Feast, in Tone 4:

The Ancient of Days for my sake becomes a child; /
God the most pure receives purification, /
That He may confirm the reality of the human flesh /
Which He took from the Virgin. /
Simeon, initiated into this mystery, acknowledged Him as God made manifest in
the flesh; /
He greeted Him as Life and with rejoicing he cried in his old age: ///
“Let me depart, for I have seen Thee, the Life of all.

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth...”

Prokeimenon, in Tone 4:

My mouth shall speak wisdom and the meditation of my heart shall be understanding.
Verse: Hear this, all nations! Give ear, all inhabitants of the earth!

Let every breath praise the Lord! ...

Gospel: (35-ctr) John 10:1-9

After Psalm 50 (51), the Post-Gospel sticheron of the Hierarch, in Tone 6:

Thou didst hasten from earth to haven, /
O holy hierarch father Nikolai, /
Having lived on earth not for thyself, but for thy Savior, /
And announcing in Japan the Gospel of salvation /
Willing to lay down thy life for thy friends /
Thou didst lead a multitude of people to God, ///
Who saw in thee the image of Christ.

The Canon

**The Canon of the Feast, with 6 Troparia, including the Irmos
and the Canon of the Hierarch, with 8 Troparia.**

Ode 1

The Canon of the Feast, in Tone 3

*having the Acrostic: "The Elder joyously embraced Christ,"
the composition of Cosmas.*

Irmos: *The sun once shone with its rays upon dry land in the midst of the deep; for the water on both sides became firm as a wall while the people crossed the sea on foot offering songs acceptable to God: Let us sing to the Lord, for He hath been greatly glorified.*

Refrain: Most Holy Theotokos, save us!

Let the clouds drop with rain, for Christ the Sun, riding upon a swift cloud, is carried by pure hands as a babe into the temple. Therefore let us the faithful cry aloud: Let us sing to the Lord, for He hath been greatly glorified.

Ye hands of Symeon, weakened by age, be strong, and ye, the feeble legs of the Elder, run straight to meet Christ. Forming a choir with the bodiless powers, let us sing to the Lord, for He has been greatly glorified.

Be joyful, O heavens stretched out in wisdom, and be ye exceedingly glad, O earth. For Christ the Fashioner, who came forth from the bosom of the Godhead and who was before all things, as a newborn child is offered to God His Father in the temple by His Mother the Virgin: for He has been greatly glorified.

The Canon of the Hierarch, in Tone 1

*having the Acrostic: "Be thou saved by Orthodoxy, O Japan,"
the composition of Parthenius.*

3 FEBRUARY

Irmos: Having been delivered from their bitter bondage, Israel passed over the impassable sea as thou on dry land; and beholding the enemy drowned in the waters, they cried unto God their Redeemer, who worketh wonders with His upraised arm, for gloriously hath He been glorified!

Refrain: Holy hierarch, father Nikolai, pray to God for us!

Like Moses, thou didst not fear the threats of Pharaoh, but didst cross over to lead the Japanese people across the sea of baptism to the promised land of Orthodoxy, crying unto Lord, for gloriously hath He been glorified.

The cloud of the grace of God covered thee during days of peril, and a divine light illumined thee during the night when the people deserted thee, and with steadfast patience thou didst cry unto the Lord, for gloriously hath He been glorified.

Glory...,

As once Moses gave his people the Law of Sinai, so hath Nikolai now given to the people of Japan the law of Orthodox piety, that they might learn and grow while singing to the Lord: “For gloriously hast Thou been glorified.”

Now and ever...,

Theotokion: O Mother who knewest not wedlock, cease not coming to our aid, that by the prayers of Nikolai, the Equal-to-the-Apostles, Orthodoxy might flourish in Japan, and that the whole nation may be washed in the laver of regeneration, and tha all be saved who sing unto the Lord: For gloriously hath He been glorified!

Katavasia, the Irmosi of the Feast: The sun once shone with its rays... *(see above)*

Ode 3

The Canon of the Feast

Irmos: O Lord, the firm foundation of those that put their trust in Thee, do Thou confirm the Church, which Thou hast purchased with Thy precious blood.

The firstborn of the Father before all ages has appeared from an undefiled Maiden as a firstborn child and He stretches out His hand to Adam.

That He might restore the first-formed man who, through beguilement had become childish in his mind, God the Word has appeared as a Child.

The Creator, having become a young child without undergoing change, has, according to the form of His divinity, reshaped our nature, taken from the earth and destined to return to earth once again.

The Canon of the Hierarch

Irmos: To the Son who before all time was born immortal of the Father, and in these latter days became incarnate without seed of the Virgin, let us cry out to Christ our God: Thou, who hast raised our horn, Holy art Thou, O Lord!

Boastful words never issued from thy mouth, for being humble and keeping thy heart steadfast in the Lord, thou didst accomplish mighty deeds while patiently crying out to Him: Holy art Thou, O Lord!

The more the unbelievers opposed thy words, all the more didst thou make thy spirit steadfast in the Lord, and fearlessly, without ever looking back, thou didst save those seeking salvation, as they cried aloud: Holy art Thou, O Lord!

Preaching the holiness of God, having acquired holiness thyself, thou didst move the hard-hearted to compunction, and didst lead a multitude of them to the Lord, as they cried aloud: Holy art Thou, O Lord!

Theotokion: Most blessed art thou, O Virgin Theotokos, for by thy birthgiving all mankind hath been delivered from the deception of the wicked one, and we all cry aloud: Holy art Thou, O Lord!

Katavasia: O Lord, the firm foundation... (see above)

The Kontakion of the Feast, in Tone 1:

By Thy Nativity, Thou didst sanctify the Virgin's womb, /

And didst bless Symeon's hands, O Christ God. /

Now Thou hast come and saved us through love. ///

Grant peace to all Orthodox Christians, O only Lover of mankind!

Ikos: Let us hasten to the Theotokos desiring to behold her Son brought to Symeon. The bodiless powers, looking at Him from on high, were filled with amazement, saying "Now we see wondrous and most marvelous things, past all telling and understanding. He who created Adam is carried as a babe; He who cannot be contained is encompassed by the arms of the Elder; He who rests unconfined in the bosom of His Father, is voluntarily circumscribed in the flesh, but not in His divinity, He who alone loveth mankind."

Sessional Hymn of the Hierarch, in Tone 8:

Having dedicated thy youth to Christ, /

Thou wast wholly devoted to Him, /

O glorious Nikolai, thou equal to the apostles; /

And, shining brightly with the light of God, /

Thou wast set as a beacon upon the heights, /
Guiding all onto the path of eternal life, /
To which, across the deep waters of this life, ///
Thou didst lead thy many children in the land of Japan.

Glory..., now and ever..., Sessional Hymn of the Feast, in Tone 4: To the melody, "Joseph was amazed..."

In days of old, /
Moses saw the back parts of God /
And was found worthy in the darkness and a storm of wind /
Faintly to hear the divine voice. /
But now Simeon has taken in his arms /
God who for our sakes took flesh without changing; /
And joyfully he made haste to depart from hence to the eternal life. ///
Therefore he cried: "Lord, now lettest Thou Thy servant depart in peace."

Ode 4

The Canon of the Feast

Irmos: Thy virtue, O Christ, has covered the heavens, for proceeding forth from the Ark of Thy sanctification, from Thine undefiled Mother, Thou hast appeared in the temple of Thy glory as an infant in arms, and the whole world was filled with Thy praise.

The Theotokos cried: "O Symeon, initiate of the ineffable mysteries: Rejoice, and take in thine arms Christ, the Word become a child, concerning whom thou wast told long since by the Holy Spirit, and cry aloud to Him: The whole world hath been filled with Thy praise!"

O Symeon, receive with joy Christ in age a babe, the Consolation of God's Israel, for which thou hast hoped, the Maker and Master of the Law who fulfils the order of the Law; and cry unto Him: "The whole world hath been filled with Thy praise!"

Symeon was amazed when he beheld incarnate the Word that is without beginning, carried by the Virgin as on the throne of the cherubim, the Cause of all being, Himself become a babe; and he cried aloud to Him: "The whole world hath been filled with Thy praise!"

The Canon of the Hierarch

Irmos: Rod of the staff of Jesse and flower that budded forth from a Virgin, O Most-lauded Christ. From the mountain covered with darkness Thou art come, made flesh from her that knew no wedlock. O God who art not formed from matter, Glory to Thy might, O Lord!

Not ever envisioning it, thou didst hear the voice of the Lord calling thee when thou had lifted thine arms in prayer in the temple of God, then thou didst faithfully gird thyself for the coming struggles in a distant and foreign land.

The Lord sat thee upon a mighty steed and set the reigns to lead thee to Japan for its salvation, for He accomplished His work through thee, who wast divinely inspired in thine obedience to Him.

“I am glad and rejoice in the Lord!” said Japan, “for the salvation of my children hath been wrought through the apostolic labors of the holy hierarch Nikolai!”

Theotokion: Deliver us from the power of the dark prince of this world, O Mother of God, and let the light of pious understanding shine forth in us by thy prayers, and save us, granting us a place at the right hand of thy Son on the Day of judgment.

Ode 5

The Canon of the Feast

Irmos: In a figure Isaiah saw God upon a throne, lifted up on high and borne in triumph by angels of glory; and he cried: “Woe is me! For I have seen beforehand God made flesh, Lord of the light that knows no evening and King of peace.”

The aged servant of God, seeing before him the Word held in the arms of His Mother, understood that this was the Glory made manifest of old to the prophet; and he cried, “Rejoice, O holy Lady; for as a throne dost thou carry God, Lord of the light that knows no evening and the King of peace.”

The Elder bent down and reverently touched the footprints of the Mother of God who knew no wedlock, and he said: “O pure Lady, thou dost carry Fire. I am afraid to take God as a babe in my arms, Lord of the light that one, thou dost bear Fire! I fear to hold the infant God, Lord of the light that knows no evening and the King of peace.”

“Isaiah was cleansed by receiving the coal from the Seraph,” cried the old man to the Mother of God. “Thou dost fill me with light as thou dost entrust to me, with thy hands as with tongs, Him whom thou holdest, Lord of the light that knows no evening and the King of peace.”

The Canon of the Saint

Irmos: O God of peace and Father of mercies, Thou hast sent to us the angel of great counsel who grants us peace. So we are guided to the light of the knowledge of God, waking early in the night, we praise Thee, O Lover of man!

The light of God’s precepts has shone upon the land of Japan through thine apostolic labors, O father Nikolai, and her faithful people, having learned the righteousness of

Christ, now live virtuously according to the Law as they glorify the name of God.

As thou wast obedient to the Lord amid thy many tribulations, He heard thee and helped thee, that thou might increase in number thy writings and thy labors, and the multitude of thy spiritual children.

Faith in God increased among thy chosen flock as thine apostolic inspiration touched their hearts, and when the deacon would intone the prayers, being moved with compunction, they would pray on their knees with tears before God, leading the whole Church to pray together with them.

Theotokion: **O** pure Lady Theotokos, who bore the Lord Emmanuel in thine arms, beseech thou Him to send His almighty aid to His faithful servants, that, having God with us, we may all live in piety and truth.

Ode 6 **The Canon of the Feast**

Irmos: *The Elder, having seen with his eyes the salvation that was to come to the people, cried aloud unto Thee: "O Christ that comest from God, Thou art my God."*

Thou hast been set up in Sion as a stumbling stone and rock of offense for the disobedient, but unto the faithful Thou art salvation which cannot be broken

Bearing faithfully the image of Him who begat Thee before all ages, Thou hast now from pity put on the weakness of mortal man.

Now lettest Thou depart in peace him who worships Thee as the Son of the Most High and Son of the Virgin; God become a Child.

The Canon of the Hierarch

Irmos: *The sea monster cast out Jonah unharmed as it had received him like a babe from the womb. And when the Word came to dwell in the Virgin, and was made flesh, He came forth preserving her uncorrupt; for He Himself was not subject to decay, so He kept His Mother free from harm.*

Thy guardian angel guided thee along thy thorny path, and following the example of the meekness of thy Christ and the wisdom of the Spirit, thou didst win thine enemies over to be thy friends.

When the people of two nations, thine adopted flock and the people of thy native land, waged war upon each other, the Prince of peace gave thee wisdom to mediate between them, and abiding by reasonable measures, both sides came to praise and honor thee.

Thou gavest rest neither to thy body nor slumber to thy spirit, but utterly exhausting them, thou didst complete thy wondrous works, as no one before had done.

Theotokion: Neither the great serpent nor any of his servants can tarnish thy glory on earth or in heaven, O Theotokos, for thou hast given birth to God, and from Him received the grace to trample underfoot all the power of the enemy; for thou canst accomplish all things whatsoever thou dost desire.

Katavasia: The Elder, having seen... (see above)

The Kontakion of the Holy Hierarch, in Tone 2:

Thou hast rewarded the steadfast and eloquent preacher of Thy Gospel /
Preferring all his labors and his sufferings /
To all the sacrifices and whole-burnt offerings of the Law. ///
Through his prayers, preserve us from every evil and danger, O Lord.

Ikos: Like David, the peer of Thine apostles, our holy hierarch father Nikolai, gave neither sleep to his eyes, nor slumber to his eyelids, until he had translated, O Lord, all the books of the Old and New Testaments, all Thy divine services, and Thy theology in great measure, for the people of Japan. And now, giving thanks for his tireless efforts, the Orthodox Church of Japan doth flourish in piety and increases in full measure. Therefore, through his prayers, preserve us from every evil and danger, O Lord.

Ode 7

The Canon of the Feast

Irmos: O Word of God who in the midst of the fire hast dropped dew upon the children as they discoursed on things divine, and who hast taken up Thy dwelling in the pure Virgin; Thee do we praise, devoutly singing: “Blessèd art Thou, O God of our father!”

“**I** depart,” cried Symeon, “to declare the good tidings to Adam abiding in Hades and to Eve;” and with the prophets he sang rejoicing: “Blessèd art Thou, O God of our fathers!”

“**T**o deliver our kind formed from dust, God will go down even unto Hades.” He will give freedom to all the captives and sight to the blind, and He will grant the mute to cry aloud:” Blessèd art Thou, O God of our fathers!”

“**A** sword shall pierce thy heart, O all pure Virgin,” Symeon foretold to the Theotokos, “when thou shalt see thy Son upon the Cross to whom we cry aloud:” “Blessèd art Thou, O God of our fathers!”

3 FEBRUARY

The Canon of the Hierarchy

Irmos: The children brought up together in godliness, despising the unrighteous command, were not afraid of the threat of fire, but standing in the midst of the flames they sang: Blessed art Thou, O God of our fathers!

Burning with love for God and man, thou didst not fear the fire of the malice and the hatred of ignorant men; but, strengthened by God, thou didst tread the thorny path, crying: Blessed art Thou, O God of our fathers!

Immediately on thine arrival thou didst begin the study of the Japanese language, that thy speech might not be alien to the people; and, receiving the apostles' Pentecostal gift, thou didst achieve speedy success, as thou didst cry aloud: Blessed art Thou, O God of our fathers!

Traversing the land and sowing the seeds of faith, thou didst commend the Land of the Rising Sun to the care of the Lord, and the field of thy labors grew beyond measure in fertility, and together with the multitude of thy flock thou didst cry aloud: Blessed art Thou, O God of our fathers!

Theotokion: We have thee as unashamed intercessor before thy Son and our God, O Virgin Mother, by whose prayers the sword of the enemy has been shattered, and we have received the remission of our sins and inherited eternal life.

Ode 8

The Canon of the Feast

Irmos: Standing together in the unbearable fire yet not harmed by the flame, the children, champions of godliness, sang a divine hymn: O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

O people of Israel, beholding your Glory, Emmanuel, the Child of the Virgin, offered before the Ark of God, dance now and sing together: O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

“Behold,” cried Symeon, “this is He who is at once God and a child, who shall become a sign that is spoken against.” Unto Him let us, the faithful, sing: O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

He that is Life, God the Word, has here become a little child: and He shall be the fall of the disobedient and the rising again of all those who sing with faith: O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

The Canon of the Hierarchy

Irmos: The furnace moist with dew was a wonder beyond nature. For it burned not the children whom it had received, just as the fire of the Godhead consumed not the Virgin's womb when

it entered there. So, let us raise the song, let the whole creation bless the Lord, and exalt Him above all forever.

Thou didst go forth as one against thousands, unarmed save with meekness, love and the grace of Christ, and having vanquished the enemy and leading the elect into the church of God, thou didst teach them all to sing: Let the whole creation bless the Lord and exalt Him above all forever.

Like a wise architect didst thou build the Church of Japan upon the firm rock of the Faith, for no one can establish any other foundation than that which hath been laid by Christ. Wherefore, the whole Church of Japan which hath been established by thee for eternity doth sing aloud with joy: Let the whole creation bless the Lord and exalt Him above all forever.

On the day on which thou wouldst go the way of all flesh, thou didst bless thy people and, having received the Mysteries of Christ, thou didst reach the end of thine earthly labor, leaving all to lament thy passing; yet even after thy death thou dost instruct them all to sing aloud: Let the whole creation bless the Lord and exalt Him above all forever.

Though thou hast died in the flesh, thou dost remain alive in the Lord, working miracles for those who come before thy tomb and call upon thy name; and throughout all Japan thy voice is heard offering up glory, crying aloud to Christ: Let the whole creation bless the Lord and exalt Him above all forever.

Let us bless the Father and the Son and the Holy Spirit, the Lord!

Theotokion: The humble handmaid of God became the Queen of heaven and protects all with her all-powerful intercession, helping all who are in danger, and covering all their offenses with her maternal love, ever interceding that we all may be saved.

We praise, bless and worship the Lord singing and exalting Him throughout all ages!

Katavasia: Standing together... *(see above)*

Ode 9

The Canon of the Feast

Irmos: *We faithful saw the figure in the Law and the Scriptures; every male child that open'd the womb was holy to God. Therefore we also magnify the Only-begotten Son of the unoriginate Father, the First-born Son of the unwedded Mother.*

Of old the people offered a pair of doves and two young pigeons. In their stead, the godly Elder and Anna the Prophetess, sober in spirit, ministered and gave glory to the

Child of the Virgin, the Only-begotten Son of the Father, as He was brought into the temple.

“Thou hast committed to me the exceeding joy of salvation, O Christ” cried Symeon. **“Take Thy servant, who is weary of the shadow, and make him a new preacher of the mystery of grace, as he magnifies Thee in praise.”**

Holy Anna, sober in spirit and venerable in years, with reverence confessed the Master freely and openly in the temple; and proclaiming the Theotokos, she magnified her before all who were present.

The Canon of the Hierarch

Irmos: Ineffable is the mystery of the Virgin: for she is truly the heaven and the throne of the cherubīm, and she is the light-filled chamber of Christ God Almighty. Therefore, we piously magnify her as the Mother of God.

We offer sweet-smelling incense before thy precious tomb, asking, through thy holy prayers, for the prosperity of thy flock and that the great Land of Japan may ever stand faithful to the Lord.

Having preached the One God all the days of thy life, thy holy apostolic struggles were glorified by Him and thou wast granted the gift of clairvoyance and a holy and ever-lasting life.

On thy death-bed, the sovereigns of Japan and thine own land, honored thee; and even to the present day, both lands revere thy holy memory, asking for gracious help before thy tomb.

Keeping the sweet name of Jesus ever on thy lips and heart, thou wast aided by Him in all thy work and struggles. Therefore after thy repose, He hath given thee rest in the eternal mansions of heaven.

Theotokion: **Thy** glory, O Mother of God, is forever and ever, and unto ages of ages, and all the generations of mortals, both on earth and in the heavens, receive blessings and salvation through thy holy intercessions.

Katavasia: We faithful saw... *(see above)*

Exapostilarion of the Hierarch:

Thou didst go to Japan at the behest of the Holy Spirit and having preached the Gospel to those who knew not Christ, thou didst acquire multitudes of believers for Him. Therefore, with love they celebrate thy memory and have thee as their intercessor before the Lord.

Glory..., now and ever..., the Exapostilarion of the Feast:

The Elder brought to the temple by the Spirit, took in his arms the Master of the Law and cried to Him: “Now let me depart in peace from the bonds of the flesh, O Lord, according to Thy word: for mine eyes have seen the revelation that brings light to the Gentiles and the salvation of Israel!

At the Praises, 6 stichera,

3 stichera of the Feast, in Tone 4: *To the melody, “On the third day....”*

Take up in thine arms, O Symeon, /
Take up the Creator of all; /
O Elder, take up Christ to whom the Virgin Maiden gave birth without seed ///
Unto the joy of mankind.

Let us praise the Giver of the Law, /
Before whom the hosts of angels tremble; /
Come all ye people assembled /
And let us praise the only Benefactor, ///
Unto the salvation of our souls.

Lord, now lettest Thou Thy servant depart in peace, /
From the bonds of corruption /
As thou didst promise, /
For I have beheld Thee, O Christ ///
The pre-eternal Light which enlightens the Gentiles and Israel.

3 stichera of the Holy Hierarch, in Tone 8: *To the melody, “O most glorious wonder...”*

O most glorious wonder! /
The holy hierarch Nikolai hath raised new children of Abraham /
On the shores of the Isles of Japan. /
He renewed them with the waters of holy baptism /
Thus acquiring them for the Orthodox Church. /
Behold how great a pillar of Orthodoxy hath been given to Japan! /
By his prayers save our souls, O Christ our God, ///
For Thou alone art good, and lovest mankind.

O most glorious wonder! /
The holy hierarch Nikolai hath received the gift of Pentecost, /
And labored tirelessly till the end of his days /
Translating all the books of Orthodox piety /

Into the Japanese language. /
 Behold how great a pillar of Orthodoxy hath been given to Japan! /
 By his prayers save our souls, O Christ our God, ///
 For Thou alone art good, and lovest mankind.

O most glorious wonder! /
 This righteous man, though he died early yet shall he be at rest. /
 Yet what sorrow and lamentation did he leave for his orphans! /
 When the holy hierarch Nikolai fell asleep in the Lord /
 All Japan grieved with sorrow at their loss. /
 Behold how great a pillar of Orthodoxy hath been given to Japan! /
 By his prayers save our souls, O Christ our God, ///
 For Thou alone art good, and lovest mankind.

Glory..., of the Hierarch, in Tone 8:

The rich house of Boaz took compassion on the poverty of Ruth, /
 And Byzantium instilled Orthodoxy in the Bulgarian lands. /
 And now Russia, abounding in piety, hath sent her own Apostle to Japan, /
 Which lay languishing in the darkness of ignorance. /
 There he wrought wondrous things with the aid of divine grace; /
 Preaching Christ to the people, and baptizing them unto salvation; /
 There he established the firm foundation for the Orthodox Church; /
 He was to them their father, and they loved him being his children. /
 And behold, the Church of Japan doth now flourish to this day. /
 By his prayers, O Christ our God, /
 Bestow upon her Thy compassionate blessings, ///
 That she may prosper throughout all the ages!

Now and ever..., of the Feast in Tone 2:

The holy Virgin offered in the Holy Place Him who is Holy /
 Giving Him to the minister of holy things. /
 And Symeon with exceeding joy received Him in his outstretched arms, /
 And he cried aloud: ///
 “O Master, now lettest Thou Thy servant depart in according to Thy word, O Lord.”

The Great Doxology, Litanies, and the Dismissal, followed by the First Hour.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the Third Ode of the Canon of the Feast, and 4 from the Sixth Ode of the Canon of the Hierarch.

- 1.-2.** The firstborn of the Father before all ages has appeared from an undefiled Maiden as a firstborn child and He stretches out His hand to Adam. *(Twice)*
- 3.** That He might restore the first-formed man who, through beguilement had become childish in his mind, God the Word has appeared as a Child.
- 4.** The Creator, having become a young child without undergoing change, has, according to the form of His divinity, reshaped our nature, taken from the earth and destined to return to earth once again.
- 5.** Thy guardian angel guided thee along thy thorny path, and following the example of the meekness of thy Christ and the wisdom of the Spirit, thou didst win thine enemies over to be thy friends.
- 6.** When the people of two nations, thine adopted flock and the people of thy native land, waged war upon each other, the Prince of peace gave thee wisdom to mediate between them, and abiding by reasonable measures, both sides came to praise and honor thee.
- 7.** Thou gavest rest neither to thy body nor slumber to thy spirit, but utterly exhausting them, thou didst complete thy wondrous works, as no one before had done.
- 8. Theotokion:** Neither the great serpent nor any of his servants can tarnish thy glory on earth or in heaven, O Theotokos, for thou hast given birth to God, and from Him received the grace to trample underfoot all the power of the enemy; for thou canst accomplish all things whatsoever thou dost desire.

The Troparion of the Feast, in Tone 1:

Rejoice, O Virgin Theotokos, full of grace! /
From thee hast risen the Sun of Righteousness, Christ our God, /
Who gives light to those in darkness. /
Rejoice, also, O righteous Elder; /
Thou didst accept in thine arms the Redeemer of our souls ///
Who grants us the resurrection.

The Troparion of the Holy Hierarch in Tone 4:

O Equal-to-the-Apostles, holy hierarch father Nikolai, /
Faithful servant of Christ and Enlightener of Japan, /
Thou didst share their apostolic labors /
And dost now share their throne. /
O chosen instrument of the Holy Spirit, /
And vessel overflowing with the love of Christ, ///

Pray to the life-bestowing Trinity on behalf of thy flock and for the salvation of our souls.

The Kontakion of the Holy Hierarch, in Tone 2:

Thou hast rewarded the steadfast and eloquent preacher of Thy Gospel /
Preferring all his labors and his sufferings /
To all the sacrifices and whole-burnt offerings of the Law. ///
Through his prayers, preserve us from every evil and danger, O Lord.

The Kontakion of the Feast, in Tone 1:

By Thy Nativity, Thou didst sanctify the Virgin's womb, /
And didst bless Symeon's hands, O Christ God. /
Now Thou hast come and saved us through love. ///
Grant peace to all Orthodox Christians, O only Lover of mankind!

The Prokeimenon of the Feast, in Tone 3: (The Song of the Theotokos):

My soul magnifies the Lord, and my spirit rejoices in God my Savior. *Verse:* For he hath regarded the low estate of his handmaiden, for behold, henceforth all generations will call me blessed.

Another Prokeimenon, of the Hierarch, in Tone 1:

My mouth shall speak wisdom and the meditation of my heart shall be understanding. *Verse:* Hear this, all nations! Give ear, all inhabitants of the earth!

The Epistle: (318) Hebrews 7:26-8:2

The Alleluia of the Feast, in Tone 8:

Lord now lettest Thou Thy servant depart in peace, according to Thy word.

Another Alleluia, of the Hierarch, in Tone 2:

The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment. *Verse:* The Law of God is in his heart and his steps shall not falter.

The Gospel (36) John 10:9-16

The Communion Hymn of the Feast: I will receive the cup of salvation and call on the name of the Lord.

And also for the Saint: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings.