

THE 3rd DAY OF THE MONTH OF FEBRUARY
AFTERFEAST OF THE MEETING OF THE LORD
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, NICHOLAS,
ARCHBISHOP OF JAPAN & EQUAL OF THE APOSTLES
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera of the feast, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

As one righteous and perfect * and glorious in all things, O divinely inspired one, * taking up in thine arms * the one perfect God, incarnate, * Who came to justify the world; * thou didst cry out to Him, asking to be released from thy body saying: * “Now lettest Thou Thy servant depart in peace, * for I have beheld Thee today, ** O Lover of mankind!” (Twice)

Young in spirit, * yet elderly of body, O Symeon, * the promise made to thee was fulfilled; that thou wouldst not see death * until thou beheld a young Babe * Who before time as the Creator and God of all, * would humble Himself by assuming flesh; * and beholding Him, thou didst ask crying aloud; * let me be loosed from the flesh, ** and joyously pass over to the mansions of God.

The divinely inspired Anna * and the most spiritually rich Symeon, * resplendent in prophecy, * manifest as blameless according to the law, * beholding the Bestower of the law * manifest among us as a Babe, * have now worshipped Him. * We now joyously celebrate their memory, ** glorifying as is meet, Jesus Who is the Lover of mankind.

Glory ..., in Tone VI:

O prophet and preacher of Christ, thou art never separated from the throne of Majesty, and ever intercedest for any who is infirm; and, ministering in the highest, thou fillest the whole world with healings. O thou who art everywhere glorified, ask illumination for our souls.

Both now ..., in Tone IV:

Today the sacred Mother, who is more exalted than the holy temple, hath entered into the holy temple, revealing to the world the Lawgiver and Creator of the law. And the elder Symeon, receiving Him in his arms, cried out, rejoicing: “Now lettest Thou Thy servant depart, for I have seen Thee, the Savior of our souls!”

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “When from the Tree ...”:

The spiritual radiance of thy mind hath revealed itself, * O Prophet Symeon, * resplendent in purity. * Like a mirror thou didst manifestly illumine the world * with the effulgence of divine knowledge, * shining forth and lighting the way * for Him Who is to come, * Who granteth grace unto all mankind ** through thy supplications, O most wondrous one.

Verse: Now lettest Thou Thy servant * depart in peace, O Master.

As the mouth of God, * thou didst manifestly denounce the workers of godlessness, * condemning them with inescapable judgment, * O wondrous Symeon, * following the teaching of righteousness * and the judgments of God. * Wherefore, perceiving the sublimity of thy most wise words, * O blessed one, ** we praise thee with hymns as is meet.

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

Standing before the throne of the Master, * delighting in ineffable glory, * beholding heavenly beauty * and full of light, * O divinely eloquent Prophet Symeon, * be thou mindful of those who honor thee with faith, * asking salvation of soul * and forgiveness of sins for all, ** O thou who art a friend of God.

Glory ..., in Tone I:

Symeon cried out: “Behold! This Child, Who is both God and man, shall be a sign which shall be spoken against! To Him let us cry out, O ye faithful: Bless the Lord, all ye works of the Lord!”

Both now ..., in Tone VII:

Submitting to the precepts of the law, O Mary Theotokos, thou dost offer unto God the High Priest of all: the only-begotten Son, Who with the Father is co-beginningless, and in these latter times seedlessly assumed flesh, opening the womb of thee, His Mother, and dwelling among men. And Symeon, receiving Him in his arms, announced to the people: “This is God, Who with the Father is co-beginningless, the Redeemer of our souls!”

After “Now lettest Thou Thy servant depart ...,”

Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection.

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 feast, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

The Creator of all and our Redeemer * is borne into the temple by the Virgin Mother; * wherefore, the elder, receiving Him, * cried aloud with joy: * “Now lettest Thou Thy servant depart in peace, O Good One, ** for Thou hast been well pleased.

Symeon, receiving in his arms from the Virgin * the Savior of all, Who was begotten before all ages, * cried aloud to the ends of the earth: * “Now lettest Thou Thy servant depart in peace, O Good One * for beholding Thee today ** I have seen the effulgence of Thy glory!”

Symeon, bearing in his arms the Savior * Who for the salvation of mankind was born in the fullness of time, * cried aloud, rejoicing: * “I have beheld the light of the nations and the glory of Israel! * At Thy command lettest now Thy servant depart from among those here, ** as Thou didst say, in that Thou art God!”

And 5 Stichera of the holy hierarch, in Tone II:

Spec. Mel.: “With what wreaths of praise ...”:

How can we hymn thee, * O holy hierarch Nicholas, equal to the apostles? * For thou didst boldly leave thy godly homeland, * thy parents, thy home and thy friends, * and like the apostles of Christ, depart unto an unknown and far-away land, * where thou didst meet with wrath and malice, * and those who, out of hatred for Christ and thy preaching, * sought to slay thee. * Yet Christ preserved thee, ** Who sent thee forth and Who hath great mercy. (Twice)

How can we hymn thee, * O holy hierarch Nicholas, equal to the apostles? * For, as a latter-day disciple of Cyril and Methodius, the enlighteners of the Slavs, * thou didst tread their narrow and difficult path, * with great labor translating all the books of Orthodox piety, * and giving the people of Japan a priceless treasure, * that, enlightened with knowledge, * they might pray to God in their own language, * and that the Church of Christ our God might flourish among them, ** for He hath great mercy. (Twice)

How can we hymn thee, * O holy hierarch Nicholas, equal to the apostles? * For the Lord hath crowned thee with wreaths of holiness, * the episcopacy, and apostleship: * for, having forsaken the world, * thou didst dedicate thyself wholly to the service of God, * and, performing the mystic sacrifice of thanksgiving * as heavenly food for thy children, * thou didst preach the word of Christ. * And, dwelling now with the apostles, * thou dost entreat Christ on our behalf, ** for He hath great mercy.

Glory ..., in Tone VIII:

As Thou art the Orient from on high, O Lord Jesus Christ our God, illumine with Thy never-waning light the whole land of the rising sun, and pour forth Thine enlightening grace, that all nations, moved to compunction, might enter the door of the sheep-fold of the Orthodox Church * and bring to Thee the fruits of piety in abundance, and thus repay the difficult labors of the apostolic equal of their land, the holy hierarch Nicholas. By his supplications save the souls of all who honor his venerable memory.

Both now ..., the composition of Germanus, in Tone VI:

The Ancient of days, having become a babe, is borne into the temple by the Virgin Mother, fulfilling the promise of His own law; and Symeon, receiving Him, said: "Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!"

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace, but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the

overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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 lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hasted 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 doth visit His chosen.

At Litiya, these Stichera:, in Tone VII:

Adorn thy bridal-chamber” O Sion, and receive Christ the King. And greet Mary, the portal of heaven; for she is the throne of the cherubim, bearing the King of glory. The Virgin is a cloud of the Light bearing in her arms the Son Who existed before the day-star, and Symeon, taking Him in his arms, announced to the people that He is the Master of life and death, the Savior of the world.

Bearing into the temple Him Who shone forth from the Father before all ages, and Who in these latter times came forth from her virginal womb, the Mother who knew not wedlock brought to the elderly priest and righteous one, Him Who, though the Giver the law on Mount Sinai, hath submitted to the law; for Symeon had been promised that he would see Christ the Lord. And when Symeon received Him in his arms, he rejoiced, and cried aloud: “This Child is God, the Redeemer of our souls, Who with the Father is equally eternal!”

Mary, the Theotokos who knew not wedlock, bearing in her arms Him Who is carried on the chariot of the cherubim and hymned in songs by the seraphim, Who assumed flesh from her, the Bestower of the law Who fulfilling the rite of the law, was given over to the hands of the elderly priest; and Symeon, bearing our Life, asked to be released from life, saying: “O Master, now let me announce unto Adam that I have seen the immutable Child, the pre-eternal God and Savior of the world!”

Glory ..., in Tone VIII:

O holy hierarch Nicholas, living and laboring tirelessly in heathen Japan, with wisdom and righteousness, all the days of thy life, thou didst turn the malice of the hard-hearted people into meekness and love. Wherefore, upon reaching the end of thine ever-memorable struggle, and passing from hence to the eternal mansions, all wept at being deprived of thee, even to this day falling down before thy tomb, and asking the assistance of the supplications of thee, who preserved well the apostolic covenant and who, as a bishop of the Church, won the adoration of those outside the Faith, and not only that of his own. Wherefore, cease not to keep watch over thy flock, that thy baptized children may advance in piety, and that the un-baptized may find mercy and enter the bosom of the Orthodox Church, and that all who celebrate thy holy memory with love may be saved.

Both now ..., the composition of Andrew of Crete, in Tone VIII:

He Who is borne upon the cherubim and hymned by the seraphim, hath been borne into the temple of God today in accordance with the law, sitting in the arms of the elder as upon a throne, and as God doth receive the offerings from Joseph: a pair of turtledoves - the undefiled Church and the people newly-chosen from among the gentiles; and two young pigeons - the Old, and the beginning of the New. And Symeon, having finally received the fulfillment of the promise made to him, blessed the Virgin Mary, the Theotokos, foretelling in imagery the sufferings she would endure and asked from God deliverance, and cried aloud: “Lettest now Thy servant depart, O Master, as Thou didst tell me before; for I have seen Thee, the pre eternal Light, the Savior and Lord of the Christian people!”

On the Aposticha, these Stichera of the feast, in Tone II:

Him before Whom the ministers on high pray with trembling, is now taken into the arms Symeon, who, beholding God as a heavenly man, and proclaiming that God hath united Himself to mankind, cried out with joy upon being separated from this life saying: “O Lord Who hast revealed the never-waning light to those in darkness, glory be to Thee!”

Verse: Now lettest Thou Thy servant * depart in peace, O Master.

Today, Symeon hath received in his arms the Lord of glory, Whom Moses beheld before in the darkness, and Who gave him the tablets on Mount Sinai. He Who is the Creator of the law, and Who spake through the prophets, of Whom David proclaimed, filling all things with awe, He Who is greatly and abundantly merciful.

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

The sacred Virgin brought the Sacred One to the high priest in the temple, and Symeon, stretching forth his hands, received Him, rejoicing, and cried aloud: “Now lettest Thou Thy servant depart in peace, O Lord, according to Thy word!”

Glory ..., in Tone VI:

Thou hast hastened from earth to the heavens, O holy hierarch Nicholas, and didst live, not for thyself, but for thy Savior, Who hath commanded us to lay down our lives for our friends; and in Japan thou didst announce the Gospel of salvation, and didst lead to Christ many people, who see in thee the image of Christ.

Both now ..., the composition of John the Monk, in Tone I:

Today, He Who gaveth the law to Moses on Sinai submitteth to the commands of the law, having become like us for our sake, in that He is full of tender compassion. Now our pure God, as a holy Infant, having opened the womb of the pure one, is offered to Himself, as God, freeing our souls from the curse of the law and enlightening them.

After the blessing of the loaves, the Troparion of the holy hierarch, in Tone IV:

Thou didst share in the ways of the apostles * and sit upon their throne, * O faithful and divinely wise servant of Christ, * chosen harp of the divine Spirit, * vessel overflowing with the love of Christ, * enlightener of the land of Japan, * O holy hierarch Nicholas, equal to the apostles, * pray thou to the life-bestowing Trinity ** on behalf of all thy flock and for the whole world. (Twice)

And the Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection.

AT MATINS

On “God is the Lord ...,” the Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection. (Twice)

Glory ..., that of the holy hierarch, in Tone IV:

Thou didst share in the ways of the apostles * and sit upon their throne, * O faithful and divinely wise servant of Christ, * chosen harp of the divine Spirit, * vessel overflowing with the love of Christ, * enlightener of the land of Japan, * O holy hierarch Nicholas, equal to the apostles, * pray thou to the life-bestowing Trinity ** on behalf of all thy flock and for the whole world.

Both now ..., that of the feast.

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone I:

Spec. Mel.: “That which was mystically commanded ...”:

Receiving a command from on high in the temple of God, that thou go forth to be an apostle for Japan, thou didst arm thyself with the cross of monasticism and the grace of the priesthood, and leave thy homeland for a distant and pagan land. Yet struggling zealously with the help of grace, thou didst reap as the fruit of thy joy, many souls of the saved.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone I:

Let the choir of the angels marvel at the wonder! And let us mortals lift up our voices in hymnody, beholding the ineffable condescension of God; for He Who alone is the Lover of mankind, and before Whom the hosts of heaven tremble, do the arms of the elder now embrace.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Having been lifted up ...”:

Elevated by God to the rank of an apostle, thou didst receive the covenant of Christ in the depths of thy soul; and though like a lamb among wolves, in nowise didst thou fear, but, baptizing the people, building churches and raising up temples, thou didst diligently fulfill the commandments in a godly manner, wherefore, an incorruptible crown of righteousness hath been reserved for thee.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone I:

Spec. Mel.: “Let the choir of angels ...”:

He Who is with the Father seated upon the holy throne, hath come to earth born of the Virgin; He Who is unbounded by time, hath become a babe; and Symeon, receiving Him in his arms rejoicing, saith: “Now lettest Thou Thy servant depart, O Compassionate One, having gladdened me!”

Polyeleos, and this magnification: We magnify thee, O holy hierarch Nicholas, equal of the apostles, and we honor thy holy memory; for thou dost entreat Christ our God on our behalf.

Selected Psalm verse:

A: Hear this, all ye nations; give ear, all ye that inhabit the World.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn of the holy hierarch, in Tone VIII:

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

Having drunk deeply of the wisdom of God in thy home, and in the temples and streets of Russia with both mind and heart, thou wast rendered a well-spring of waters flowing forth unto eternal life; Wherever thou didst find thyself, thou didst distribute the water of the Spirit of life as nourishment to all around thee, converting the Japanese to Orthodoxy, and though starting from a humble beginning, thou didst establish a firm foundation for the Church in Japan; wherefore thou art hymned today, as is meet. Entreat Christ God that thine efforts prosper and grant forgiveness of sins unto those who with love celebrate thy holy memory.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone IV:

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

Thou didst become a babe for my sake, O Ancient of days, and didst partake of purification, O most pure God, that I might be assured, it was flesh Thou didst assume from the Virgin. And Symeon, taught thereby, recognized Thee as God appearing in the flesh, and having kissed Thee, our Life, rejoicing he cried aloud: "Release me, for I have seen Thee, the Life of all!"

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, §35, (MIDPOINT) (10: 1-9)

The Lord said to the Jews that came to Him: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things

they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and go in and out, and find pasture.

After Psalm 50, this Sticheron, in Tone VI:

Thou hast hastened from earth to the heavens, O holy hierarch Nicholas, and didst live, not for thyself, but for thy Savior, Who hath commanded us to lay down our lives for our friends; and in Japan thou didst announce the Gospel of salvation, and didst lead to Christ many people, who see in thee the image of Christ.

Canon of the feast of the Meeting, with 6 Troparia, including the Irmos, and that of the holy hierarch, with 8 Troparia.

ODE I

Canon of the feast, the acrostic whereof is: “Joyously the elder embraceth Christ”, the composition of Cosmas of Maiuma, in Tone III:

Irmos: **T**he Sun once passed over dry land * in the midst of the deep. * For the water on both sides became firm as a wall * while the people traversed the sea on foot, * chanting in a manner pleasing to God: * Let us sing unto the Lord; * for gloriously hath he been glorified.

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe in the arms of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, hasten straightway to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Fashioner, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother as a babe to God the Father, He Who was before all the ages, for gloriously hath He been glorified!

Canon of the holy hierarch, the acrostic whereof is: “O Japan, be thou saved by Orthodoxy!” the composition of Parthenius, in Tone I:

Irmos: **H**aving been delivered from bitter slavery, * Israel traversed the impassable as though dry land; * and beholding the enemy drowned, * they chanted unto God as to their Redeemer, * Who worketh wonders with His upraised arm, * for He hath been glorified.

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, chanting to the 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, for with steadfast patience thou didst chant to the Lord: For gloriously hast Thou been glorified.

Once Moses gave his people the law of Sinai, but now Nicholas hath given to the people of Japan the whole law of Orthodox piety, that they might learn and grow, chanting to the Lord: For gloriously hast Thou been glorified.

Theotokion: O Mother who knewest not wedlock, cease not to render aid, that by the supplications of Nicholas, the equal to the apostles, Orthodoxy might flourish in Japan, and that the whole nation may be washed in the laver of regeneration, and all be saved who chant to the Lord: For gloriously hast Thou been glorified!

ODE III

Canon of the feast

Irmos: O Lord, the firm foundation of those who put their trust in Thee, * do Thou establish the Church, * which Thou hast purchased * with thy precious blood.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-formed man, who through deception had become childish of mind.

Without undergoing change, the Creator became a Babe, rendering our nature divine, the product of earth to which it returneth again.

Canon of the holy hierarch

Irmos: To the Son who was begotten of the Father * without change before all ages, * and in the last times, without seed, was made flesh of the Virgin, * to Christ our God let us cry aloud: * Thou hast raised up our horn, holy art Thou, O Lord.

Boastful words issued not forth from thy mouth, for being humble and rendering thy heart steadfast in the Lord, thou didst accomplish mighty deeds, crying out with patience: Holy art Thou, O Lord!

As much as the infidels opposed thy words, all the more didst thou make thy spirit steadfast in the Lord, and, unafraid and without turning back, thou didst save those seeking salvation, crying: Holy art Thou, O Lord!

Preaching the holiness of God, having acquired it thyself, thou didst finally move the hard-hearted to compunction, leading a multitude of them to the Lord, who cry 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, crying: Holy art Thou, O Lord!

Kontakion of the feast, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth * and didst bless the hands of Symeon as was meet, * by anticipation Thou hast now saved even us, O Christ God. * But in the midst of battle grant peace to Thy community, * and strengthen the hierarchs whom Thou hast loved, ** O Thou Who alone lovest mankind.

Ikos: Let us make haste to the Theotokos, desiring to behold her Son borne unto Symeon. Looking upon Him from heaven, the bodiless hosts in amazement proclaim: "We behold things wondrous, most glorious, unapproachable and ineffable: for He Who created Adam is borne as an infant; He Whom naught can contain is held in the elder's arms; He Who is in the infinite bosom of His Father is willingly constrained in the flesh, but not in His divinity, He Who alone is the Lover of mankind."

Sessional Hymn of the holy hierarch, in Tone VIII:

Having given thy youth to Christ, thou didst wholly dedicate thyself to Him, O glorious Nicholas, equal to the apostles; and, shining forth with the light of God, thou wast a beacon set upon the heights, showing forth the path of eternal life, to which, through the deep of the sea of life, thou didst lead thy many sons and daughters in the land of Japan.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone IV:

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

Of old, on Mount Sinai, Moses beheld the back-parts of God, and in the midst of the darkness and whirlwind was deemed worthy to hear the still small voice of God; and now Symeon hath received in his arms God Who hath immutably taken flesh for our sake. And hastening to leave things here below for life everlasting; he crieth out: "Now lettest Thou Thy servant depart, O Master!"

ODE IV

Canon of the feast

Irmos: Thy virtue, hath covered the heavens, O Christ, * for having come forth from the Ark of Thy sanctification, * from Thine undefiled Mother, * Thou hast appeared in the temple of Thy glory * as an infant borne in arms, * filling all with Thy praise.

Rejoicing, the Theotokos cried aloud: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word Who hath become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfilleth the tenets of the law; and cry aloud to Him: All things are filled with Thy praise!

Beholding the beginningless Word borne as a babe in the flesh by the Virgin as on the throne of the cherubim, the Author of all, Symeon marveled and cried aloud to Him: All things are filled with Thy praise!

Canon of the holy hierarch

Irmos: Rod of the root of Jesse, * and flower that blossomed from his stem, * O Christ, Thou hast sprung from the Virgin. * From the Mountain overshadowed by the forest * Thou hast come, made flesh from her that knew not wedlock, * O God who art not formed from matter. * Glory to Thy power, O Lord.

At first thou didst not desire it, but upon hearing the voice of the Lord calling thee when thou had lifted up thine arms in the temple of God, thou didst girded thyself about and submit to struggles in a distant land.

The Lord sat upon thee as upon a mighty steed, and guiding thee to Japan, his driving was revealed to be for its salvation, for He accomplished His work through thee, who wast divinely inspired in thine obedience.

“I am glad and rejoice in the Lord!” said Japan, “for in times past and even unto this day the salvation of my children hath been wrought through the apostolic labors of the holy hierarch Nicholas!”

Theotokion: **W**rest us from the power of the dark prince of this world, O Mother of God, and by thy supplications shine forth in us the understanding of piety, and save us, granting us a place at the right hand of thy Son on the day of judgment.

ODE V

Canon of the feast

Irmos: In a vision Isaiah saw upon a throne, * God lifted up on high * borne aloft by angels of glory; * and he cried: ‘Woe is me! * For I have foreseen God made flesh, * the Lord of the never-setting light * and the King of peace.’

The divine elder, comprehending the glory that was revealed of old to the prophet, and beholding the Word held in His Mother’s arms, cried aloud: Rejoice, O pure one, for like a throne, God the unwaning Light. Who reigneth with peace, is held by thee!

The elder, bowing low and divinely touching the feet of the Mother of God who kneweth not wedlock, said: O pure one, thou dost bear Fire! I fear to hold the infant God, the unwaning Light, Who reigneth with peace!

Isaiah, purified by the burning ember brought by the seraphim, and the elder illumined by the O Mother of God, cried to her: thou hast given me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

Canon of the holy hierarch

Irmos: As Thou art the God of peace and Father of compassions, * Thou hast sent unto us Thine Angel of great counsel, * granting us peace. * Wherefore guided towards the light of the knowledge of God, * and watching by night we glorify Thee, * O Lover of mankind.

The light of God's precepts shone forth upon the land of Japan through thine apostolic labors, and those who live there having learned the righteousness of Christ, have acted virtuously according to the law, and glorified the name of God.

As thou wast mindful of the Lord amid thy tribulations, He hearkened unto thee and helped thee, that thou mightest increase in number thy labors, books and the multitude of thy spiritual children.

Ungodliness ceased among thy chosen flock, and apostolic inspiration touched their hearts, for when the deacon intoned the prayers, they were moved wholly to compunction praying on their knees before God with lamentations, and with them the whole Church doth pray.

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

ODE VI

Canon of the feast

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

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Clearly bearing the lineaments of Him Who begot Thee before the ages, in Thy tender compassion Thou hast now been clothed in the weakness of the earth-born.

Now lettest him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child, depart in peace.

Canon of the holy hierarch

Irmos: The sea monster spat forth Jonah as it had received him, * like a babe from the womb: * while the Word, having dwelt in the Virgin and taken flesh, * came forth from her yet kept her incorrupt. * For being Himself not subject to decay. * He preserved His Mother free from all harm.

Thy guardian angel guided thee on thy thorny path. Wherefore, through the meekness of thy Christ and the wisdom of the Spirit thou didst win thine enemies over as thy friends.

The people waged war one upon another, thy flock against thy homeland; but the Prince of peace made thee wise, such that abiding by reasonable measures, both sides praised thee.

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

Theotokion: **N**either the great serpent nor his instruments can tarnish thy glory on earth and in heaven, O Mother of God, for thou hast given birth to God, and from Him received the grace to trample underfoot all the power of the enemy; for all things whatsoever thou desirest, thou canst do.

Kontakion of the holy hierarch, in Tone II:

Spec. Mel.: “The steadfast ...”:

As God Thou hast rewarded * the steadfast and divinely eloquent preacher of Thy Gospel, O Lord; * for Thou hast preferred his labors and sufferings * to all the sacrifices and whole-burnt offerings of the law. ** Through his supplications preserve us from evil circumstance.

Ikos: **L**ike David, the peer of Thine apostles, the holy hierarch Nicholas, gave neither sleep to his eyes, nor slumber to his eyelids, until he had translated O Lord, all the words of the Old and New Testaments, all Thy divine services, and Thy theology in great measure, for the Japanese peoples. And, behold! now giving thanks for his tireless efforts, the Orthodox Church of Japan doth flourish in piety and increaseth in fullness. Wherefore, through his supplications preserve us from evil.

ODE VII

Canon of the feast

Irmos: **O** Thou who in the midst of the fire * bedewed the children as they discoursed on things divine, * and Who didst take up Thy dwelling in the pure Virgin: * O Word of God Thee do we reverently praise chanting: * O God of our fathers, Blessed art Thou.

I go to announce glad tidings unto Adam and Eve who dwell in Hades, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God, the Redeemer of the race of mortals shall go even unto Hades; He shall grant forgiveness to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

Canon of the holy hierarch

Irmos: **S**corning the impious decree of the godless one, * the Children brought up together in godliness * feared not the threat of fire, * but standing in the midst of the flames, they sang: * O God of our fathers, blessed art Thou.

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

Immediately on thine arrival thou didst begin the study of the Japanese language, that thy tongue might not be alien to the people; and, receiving the gift of the apostles' Pentecost, thou didst achieve speedy success, crying: O God of our fathers, blessed art Thou!

Going everywhere and casting forth seed as a sower, with faith thou didst commit it to the care of the Lord; wherefore, the field of thy labors grew beyond measure in fertility, and with the multitude of thy flock thou didst cry: O God of our fathers, blessed art Thou!

Theotokion: **W**e have thee as unashamed intercession before thy Son and our God, O Virgin Mother, whereby the swords of the enemy have been shattered, and we have received the remission of our sins and inherited eternal life.

ODE VIII

Canon of the feast

Irmos: **U**nited 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 and supremely exalt Him throughout all ages.

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, join ye now in chorus in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry aloud: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of those who chant with faith: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Canon of the holy hierarch

Irmos: **T**he furnace moist with dew * was an image and prefiguring of a wonder past nature, * burning not the Children whom it had received, * so the fire of the Godhead consumed not the Virgin's womb * into which it had descended. * Therefore in song let us sing: * Let the whole creation bless the Lord * and supremely exalt Him throughout all ages.

One against thousands, didst thou go forth unarmed save with meekness, love and the grace of Christ, and vanquishing the enemy and leading the elect into the church of God, thou didst teach them all: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Like a wise architect thou didst 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, that which hath been established by thee for eternity doth chant: Let all creation bless the Lord and supremely exalt Him throughout all ages!

The day came when thou wouldst go the way of all flesh, and, blessing thy people and receiving 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 to chant: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Even though thou hast died, thou remainest alive in the Lord, working miracles for those who have recourse to thy tomb and call upon thy name; and throughout all Japan thou dost offer up glory, crying out to Christ with a mystic voice: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Theotokion: **T**he humble handmaid of God became the Queen of heaven and covereth all with her omnipotent intercession; helping all who are in danger, and concealing all their offenses with her maternal love, and interceding that all may be saved.

ODE IX

Canon of the feast

Irmos: **In the shadow and the letter of the Law, * let us, the faithful, discern a figure: * every male child that openeth the womb * shall be sanctified to God. * Therefore we magnify the firstborn Word * and Son of the beginningless Father, * the firstborn Child of a Mother who hath not known a man.**

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon. Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Canon of the holy hierarch

Irmos: **Ineffable is the mystery of the Virgin: * for she is heaven and the throne of the cherubim, * and hath been revealed as the radiant bridal-chamber * of Christ God Almighty. * Wherefore we piously magnify her as the Theotokos.**

We offer incense to thee before thy precious tomb, that therewith thine entreaties for the prosperity of thy flock and great Japan may ever be borne up to the Lord.

Having preached the one God all the days of thy life, thou wast glorified by Him with the struggle of apostleship and the gift of clairvoyance, with a holy life and eternal rewards.

On the death-bed of thy much-laboring body, all Japan, as well as thine own sovereign, honored thee; and even to the present day it doth honor thy holy memory, asking for gracious help before thy tomb.

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

Theotokion: Thy glory, O Mother of God, is for now, and forever, and unto the ages of ages, unto generation of generations of mortals, on earth and in the heavens, for the benefaction and salvation of the saved.

Exapostilarion of the holy hierarch:

Spec. Mel.: “Set by the Spirit in the sanctuary ...”:

At the behest of the Spirit thou didst go to Japan, and, having preached the Gospel to those ignorant of Christ, thou didst acquire multitudes for Christ. Wherefore, with love they celebrate thy memory and invoke thee as their intercessor before the Lord.

Glory ..., Both now ..., Exapostilarion of the feast:

The elder, brought into the temple by the Spirit, took the Master of the Law in his arms, crying: Do Thou now loose me from the bond of the flesh according to Thy word: for mine eyes have seen the revelation of the Gentiles, and the salvation of Israel!

On the Praises, 6 Stichera: 3 of the feast, in Tone VI:

Spec. Mel.: “On the third day ...”:

Take up in thine arms the Creator of all, O Symeon! O elder, take up Christ to Whom the Virgin Maiden hath given birth without seed, unto the joy of our race!

O ye people, assembling, let us hymn the one Benefactor, the Bestower of the law, the Creator and God of the law, before Whom the multitudes of angels tremble, unto the salvation of our souls.

Now lettest Thou Thy servant depart in peace, O Master, as Thou didst say; for I have beheld Thee, O Christ, the pre-eternal Light of revelation for the Gentiles and Israel, Who hast bound me in fleshly bonds.

And 3 Stichera of the holy hierarch, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O most glorious wonder! * From the stones of Japanese idolatry * the holy hierarch Nicholas had made children of Abraham, * renewing them by holy baptism * and acquiring them for the Orthodox Church. * O what a pillar of Orthodoxy hath been given to Japan! * By his prayers, O Christ, * save Thou our souls, for Thou alone art good ** and the Lover of mankind.

O most glorious wonder! * Having received the gift of Pentecost, * the holy hierarch Nicholas * neither tired nor ceased until the ends of his days * to translate all the books of piety * into the Japanese tongue. * O what a pillar of Orthodoxy hath been given to Japan! * By his prayers, O Christ, save Thou our souls, ** for Thou alone art good and the Lover of mankind.

O most glorious wonder! * The righteous man, though he be prevented with death, * yet shall he be at rest. * Yet what sorrow and lamentation there are for the living left orphaned! * When the holy hierarch Nicholas reposed * all Japan grieved with sorrow at their loss. * O what a pillar of Orthodoxy hath been given to Japan! * By his prayers, O Christ, save Thou our souls, ** for Thou alone art good and the Lover of mankind.

Glory ..., in Tone VIII:

The rich house of Boaz succored the poverty of Ruth, and devout Byzantium instilled Orthodoxy in pagan Bulgaria. And now Orthodox Russia, abounding exceedingly in piety, hath sent to Japan, which languished in the spirit of paganism, their own apostle Nicholas, who hath wrought wondrous things with the aid of grace; for he preached Christ to the Japanese, baptized them unto salvation, and established a firm foundation for the Church. He was to them a father, and they submitted to him like children. And, lo! the Church of Japan doth now flourish as it did before! Through his supplications, O Christ God, bestow upon it a compassionately-good blessing, that it may prosper throughout all the ages!

Both now ..., Doxasticon of the feast, in Tone II:

The sacred Virgin brought the Sacred One to the priest in the temple; and stretching forth his hands, Symeon received Him, rejoicing, and crying aloud: Now lettest Thou Thy servant depart in peace, O Lord and Master, according to Thy word.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of the canon of the feast of the Meeting, and 4 from ODE VI of the canon of the holy hierarch.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam. (Twice)

God the Word hath appeared as a babe, setting aright the first-formed man, who through deception had become childish of mind.

Without undergoing change, the Creator became a Babe, rendering divine our nature, the product of earth to which it returneth again.

Thy guardian angel guided thee on thy thorny path. Wherefore, through the meekness of thy Christ and the wisdom of the Spirit thou didst win thine enemies over as thy friends.

The people waged war one upon another, thy flock against thy homeland; but the Prince of peace made thee wise, such that abiding by reasonable measures, both sides praised thee.

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

Theotokion: Neither the great serpent nor his instruments can tarnish thy glory on earth and in heaven, O Mother of God, for thou hast given birth to God, and from Him received the grace to trample underfoot all the power of the enemy; for all things whatsoever thou desirest, thou canst do.

Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection.

Troparion of the holy hierarch, in Tone IV:

Thou didst share in the ways of the apostles * and sit upon their throne, * O faithful and divinely wise servant of Christ, * chosen harp of the divine Spirit, * vessel overflowing with the love of Christ, * enlightener of the land of Japan, * O holy hierarch Nicholas, equal to the apostles, * pray thou to the life-bestowing Trinity ** on behalf of all thy flock and for the whole world.

Kontakion of the holy hierarch, in Tone II:

As God Thou hast rewarded * the steadfast and divinely eloquent preacher of Thy Gospel, O Lord; * for Thou hast preferred his labors and sufferings * to all the sacrifices and whole-burnt offerings of the law. ** Through his supplications preserve us from evil circumstance.

Kontakion of the feast, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth * and didst bless the hands of Symeon as was meet, * by anticipation Thou hast now saved even us, O Christ God. * But in the midst of battle grant peace to Thy community, * and strengthen the hierarchs whom Thou hast loved, ** O Thou Who alone lovest mankind.

Prokeimenon of the feast, in Tone III, The Song of the Theotokos: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Savior.

Prokeimenon of the saint, in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

THE EPISTLE TO THE HEBREWS §318 (7:26-8:2)

Brethren: Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not a man.

Alleluia of the feast, in Tone VIII: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.

Alleluia, in Tone II: Verse: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Verse: The law of his God is in his heart, and his steps shall not be tripped.

THE GOSPEL ACCORDING TO ST. JOHN §36 (10:9-16)

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and

know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

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