

THE 3rd DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE HOLY AND RIGHTEOUS SYMEON THE GOD-
RECEIVER, AND THE HOLY ANNA THE PROPHETESS
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera 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 3 Stichera of the saint, 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!”

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 noetically 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 ..., Both now ..., in Tone V: the composition of Germanus:

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!”

On the Aposticha, these Stichera, in Tone I:

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

Now let us celebrate the saving grace * of the ineffable manifestation of God; * for Christ God, having without change become a babe through the Virgin Maiden, * is borne by His Mother * into the temple of God the Father, ** and Symeon, receiving Him, embraceth Him in his arms.

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

Of old Thou wast seen by the prophets, * insofar as they were able to see Thee, O Jesus; * but now, O Word of God, Thou hast voluntarily revealed Thyself to the whole world, in the flesh, * through the Virgin Mary, O Christ, * and manifested Thy salvation unto all the descendants of Adam, ** in that Thou art the Lover of mankind.

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

O Christ Who of old laid down the law on Mount Sinai, * fulfilling now the provisions of the law given thereon, * desirest to be carried into the temple * in the arms of the Theotokos, * together with doves for sacrifice, ** and to be held there in the arms of Symeon.

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

Today, He Who gave the law to Moses on Sinai hath submitted to the commands of the law, having become like us for our sake, in that He is full of loving-kindness. Our pure God, now a holy Infant, having opened the womb of the pure one, is offered to Himself, as God, freeing us from the curse of the law, and enlightening our souls.

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. (Thrice)

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

Spec. Mel.: “When the stone was sealed ...”:

Having become a babe for my sake, Thou wast borne into the temple, O Life of all, having of old engraved the law on stone tablets on Mount Sinai, Thou hast placed Thyself under the law, that Thou mightest set all free from ancient servitude to the law. Glory to Thy compassion, O Savior! Glory to Thy Kingdom! Glory to Thy dispensation, O only Lover of mankind!

Glory ..., Both now ..., the foregoing is repeated.

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

Spec. Mel.: “The co-beginningless Word ...”:

O Savior, Creator, Master and Bestower of the law, in fulfillment of the law, Thou wast borne into the temple in the flesh; and by Thy good pleasure carried in the arms of Symeon, Thou Who art awesome to all and sustainest all creation, revealing Thy desire to shed light upon all of us, O Thou Who alone art compassionate.

Glory ..., Both now ..., the foregoing is repeated.

Canon of the feast, with 6 Troparia, including its Irmos; and that of the saint, with 6 Troparia.

ODE I

Canon of the feast, in Tone III

Irmos: The 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 saint, the acrostic whereof is:

“Accept thou a hymn, O Symeon the God-receiver, Joseph”, in Tone IV:

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

O righteous Symeon, abiding in joy in the mansions of the righteous of the just Lord; pray thou, O most blessed one, that those who celebrate thy divine repose may be justified.

As an observer of the law, O most sacred one, thou didst behold the Babe Whom the law proclaimed; and having died in accordance with the law of nature, O God-receiver, thou didst pass on, rejoicing, to life immortal.

Thou didst behold Him Who holdest the ends of the universe in His arms borne in the arms of the Virgin; and taking Him into thine honored embrace, thou, O most noetically rich one, wast shown to be greater than Moses.

Theotokion: He Who is full hath emptied Himself; He Who is pre-eternal hath begun to be; the Logos becometh flesh; the Fashioner is formed; the Infinite One confineth Himself to space, becoming incarnate in thy womb, O thou who art full of the grace of God.

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 saint

Irmos: Likened to a barren woman * the Church from among the nations hath given birth, * and the assembly abundant in children, hath grown weak. * Let us cry out to our wondrous God: * Holy art Thou, O Lord!

Elevated by sacred activities, O divinely eloquent one, thou wast like a lofty, radiant tower of the all-holy Spirit, manifestly made steadfast. Wherefore, we praise thee.

O Symeon, thou didst behold the Lord of the law, Who opened the Virgin's womb, become a mortal babe, granting deliverance unto all.

He Who fashioned mankind with His own hands is held in thine arms, in the flesh, manifestly sanctifying thee; and letting thee depart to the life to come as thou didst request, O blessed one.

Theotokion: **O** all-immaculate one, Symeon, beholding Thee Who had assumed flesh from thy blood in a manner past understanding, rejoiced and blessed thee, the noetic tongs which held the divine Ember.

Kontakion of righteous Symeon, in Tone IV:

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

Today the elder asked to be loosed * from the bonds of this life of corruption, * having receiving in his arms ** Christ, the Creator and Lord.

Sessional Hymn, in Tone III:

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

Rejoicing, the sacred Symeon took in his arms, Thee Who had assumed flesh from the Virgin, O Christ, crying aloud: Now lettest Thou Thy servant depart, O Master! And like Anna, the blameless and glorious prophetess, who offered Thee confession and hymnody, we cry out to Thee, O Bestower of life: Glory to Thee Who hast thus been well pleased!

Glory ..., Both now ..., the foregoing is repeated.

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 saint

Irmos: **He** who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

Though thou didst grow elderly in age, yet thou didst remain ever young in faith, desiring to behold the newborn babe, the most Perfect One Who renewest the world which hath grown old through the attacks of the ancient enemy.

Together let us bless the blessed Symeon, as one who wast deemed worthy to behold our blessed God wrapped in flesh, that He might render blessed those who before were wretched.

Recognizing Thee as the Bestower of the law, Who, in a manner outside the laws of nature had assumed flesh, Symeon cried aloud: O Thou Who alone art Lord, let me now retire to life incorruptible!

Theotokion: **He** Who bearest all things in His hand, Who is borne in the arms of the Ever-virgin, hath made her, in that she hath given birth to Him, higher than the cherubim and the seraphim. Her do we hymn and reverently call blessed.

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 saint

Irmos: **All** creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

With purity of mind serving God Almighty like an angel, O blessed one, of old thou didst cleanse the people of Israel with bloody sacrifices, clearly prefiguring the blood of the Savior.

With godly deeds didst thou render thyself an all-holy temple for God, O divinely inspired one, and upon beholding in the holy temple God as a babe in the flesh, thou wast released to the divine habitations.

Noetically joining chorus today, let us all hymn Symeon the God-receiver, and with him the chaste Anna, who were prophets of God and who beheld Him Who for our sake became a Child.

Theotokion: **H**e Who is unchangeable in nature, being borne by thee manifested Himself as man, without burning thy womb, O thou who art more holy than the cherubim, and by thy birthgiving hath joined to Himself those thrust aside by corruption, O Mother of God.

ODE VI

Canon of the feast

Irmos: **T**he 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 saint

Irmos: **P**refiguring Thy three-day burial * Prophet Jonah praying in the belly of the sea-monster cried aloud: * Deliver me from corruption * O Jesus Thou King of hosts.

Beholding the Lord as thou wast promised, thou didst cry out O Symeon: Now lettest Thou Thy servant depart, O Savior, to proclaim Thy divine incarnation to all in Hades!

Thou wast adorned and wast more splendid than Moses, taking in thine arms Him Who is beauteous in comeliness, Who for our sake becometh a babe like us, O elder Symeon.

Those confined there, beholding thee full of divine waters and descended into the lower regions of Hades, O Symeon, were filled with divine dew.

Theotokion: **T**he thoroughly evil one ever seeketh to ensnare me; but rescue me from his traps, O Lady, and preserve me whole within the divine shelter of thy wings.

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."

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 saint

Irmos: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

As one truly righteous and blameless in the law, O blessed one, thou didst serve the Lord Almighty in accordance with the law. Wherefore, thou dost chant: O all-hymned Lord and God of our fathers, blessed art Thou!

The joy of the sorrowful, the deliverance of Israel hath truly appeared as a babe in His own temple! Wherefore Symeon rejoicing cried aloud: Let me depart to the life to come!

In the tender loving-kindness of Thy compassions, O Savior, let me, Thy servant depart, who have been worn out with the writing of the law and bowed down with old age; for I have seen Thee bearing flesh on earth! Thus cried aloud Symeon.

Theotokion: He Who hath filled the most pure bosom of the Father Who begat Him, without forsaking it, sitteth in thy womb, O pure one, as a babe clearly preparing a sacred throne for those whose form He assumed, O most pure one.

ODE VIII

Canon of the feast

Irmos: United 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 saint

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

The all-praised widow Anna, resplendent with the grace of prophecy, glorified the supremely divine One Who had come to adorn the bride; the world which was bereft of divine glory; revealing to all present, the divine redemption that was to come.

O blessed priest, thou didst offer up the sacrifices of the law, the lambs, for ineffable mercy, showing forth beforehand the blood of the Savior; and receiving Him in the flesh, O Symeon, thou wast revealed to be more glorious than Moses and all the prophets.

Having beheld Him Whom thou didst desire, thou didst receive release from thy body, O divinely inspired one, and like a fluttering bird thou didst pass over to the fathers, O glorious one, having lived to a ripe old age. Wherefore, with spiritual joy we celebrate thy most festive memory.

Theotokion: The most divine Word found thee be like a lily, like a fragrant rose, like a divinely redolent scent, O most pure Bride of God; and making His abode within thy womb, He rendered fragrant, our nature which had been full of the stench of sin, O Mary Theotokos.

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 a sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Canon of the saint

Irmos: Eve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

Precious indeed are thy hands which touched the divine limbs of Him Who toucheth the mountains and maketh them smoke, as David chanted, O God-receiver; yea, thou wast truly blessed, wherefore, we praise thee as is meet.

Thy shrine poureth forth healings upon the faithful, and thy blessed memory doth outshine the sun, illumining the souls of all, and dispelling the noetic darkness, O most honored initiate of the mysteries.

The chaste Anna the Prophetess, and the glorious elder Symeon illumine the whole earth with noetic radiance, like the sun and the moon; for their sake, O Lord Who lovest mankind, deliver us from the darkness of sin.

Theotokion: When he saw thee revealed as the Mother of God, O Theotokos, the elder said prophetically: “Behold, thy Son is set for the rise and fall of many, O Lady, and for a sign which shall be spoken against.”

Exapostilarion in Tone II: Spec. Mel.: “Hearken, ye women ...”:

The Word Who is immutable in Hypostasis hath united Himself to the flesh without seed, in thee O Birthgiver of God, becoming a babe; and bearing Him in thine arms, like the throne of the cherubim, thou hast now offered Him to God the Father; and the elder Symeon, rejoicing, hath received Him.

Glory ..., Both now ..., that of the feast in Tone III:

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 Aposticha, these Stichera, 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!

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

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.

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

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.

Glory ..., Both now ..., 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.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE I of the canon of the feast, and 4 from ODE VI of the canon of the saint.

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! (Twice)

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!

Beholding the Lord as thou wast promised, thou didst cry out O Symeon: Now lettest Thou Thy servant depart, O Savior, to proclaim Thy divine incarnation to all in Hades!

Thou wast adorned and wast more splendid than Moses, taking in thine arms Him Who is beauteous in comeliness, Who for our sake becometh a babe like us, O elder Symeon.

Those confined there, beholding thee full of divine waters and descended into the lower regions of Hades, O Symeon, were filled with divine dew.

Theotokion: The thoroughly evil one ever seeketh to ensnare me; but rescue me from his traps, O Lady, and preserve me whole within the divine shelter of thy wings.

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.

Kontakion of righteous Symeon, in Tone IV:

Today the elder asked to be loosed * from the bonds of this life of corruption, * having receiving in his arms ** Christ, the Creator and 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.

Prokeimenon, 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 VII: The righteous man shall be glad in the Lord, * and shall hope in Him.

Verse: Hearken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO THE HEBREWS, § 321 FROM THE MIDPOINT (HEB 9:11-14)

Brethren: Christ being an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

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

Alleluia, in Tone VI: A light hath dawned forth for the righteous man, and gladness for the upright of heart.

GOSPEL ACCORDING TO LUKE, § 8 (LK 2:25-38)

Behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through Thine own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her

virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

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.