

The 3rd Day of February

⊗ **Afterfeast of the Meeting of the Lord; Commemoration of the Righteous God-bearer Symeon and Anna the Prophetess;**
and the Equal-to-the-Apostles Nikolai, Archbishop of Tokyo and Apostle to Japan, whose service is provided separately after this.

Vespers

At “Lord, I call...,” 6 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 3 stichera of the Saints, 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.

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..., now and ever..., 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.

At the Aposticha, these stichera, in Tone 1: To the melody, "Joy of the ranks of heaven...."

Let us celebrate today the saving grace of the ineffable manifestation of God: /
For Christ God, having without change became a Babe through the Virgin Maiden,
Is borne by His Mother into the temple of God His Father ///
And receiving Him, Symeon embraces Him in his arms.

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

Thou wast seen by the prophets of old /
Insofar as they were able, O Jesus; /
But now, Thou hast revealed Thyself of Thine own will, O Word of God, /
In the flesh through the Virgin Mary, O Christ, /
And hath made manifest to all Thy salvation, /
O Thou, who art descended from Adam, ///
For 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 upon Mount Sinai /
Now fulfills the Law upon Mount Zion; /
Thou hast desired to be carried forth into the temple in the arms of the Theotokos, /
And be given in to the arms of Symeon. ///
Together with the doves of sacrifice.

Glory..., 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.

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, thrice:

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.

After the 1st Kathisma, the Sessional Hymn of the Feast, in Tone 1: *To the melody,
“When the stone had been sealed...”*

Having become a babe for my sake, /

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Thou wast brought into the temple, O Life of all; /
Having engraved the Law on stone tablets on Mount Sinai of old, /
Thou hast now placed Thyself as one subject to the Law, /
To set us free from the ancient bondage to the law. /
Glory to Thy compassion, O Savior! /
Glory to Thy kingdom! /
Glory to Thy dispensation, O only Lover of mankind!

Glory..., now and ever... *Repeat the above:* “Having become a babe...”

After the 2nd Kathisma, the Sessional Hymn of the Feast, in Tone 5: To the melody; “The co-unoriginate Word...”

O Creator, Master, Bestower of the Law, and Savior /
Thou wast borne into the temple in the flesh in fulfillment of the Law, /
And by Thy good pleasure, Thou wast carried in the arms of Symeon, /
O Thou, who art awesome and sustainest all creation, /
Thus revealing Thy desire to shed light upon us all, ///
O only compassionate one.

Glory..., now and ever... *Repeat the above:* “O Creator, Master...”

The Canon

The Canon of the Feast, with 6 Troparia, including the Irmos
and the Canon of the Saint, with 6 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 Saint, in Tone 4

*having the Acrostic: "Accept our praise, O God-receiver, Symeon."
the composition of Joseph.*

Irmos: I shall open my mouth, and it shall be filled with the Spirit, I shall utter the words of my song to the Queen and Mother: I shall be seen radiantly keeping festival and joyfully praising her wonders.

Refrain: Holy righteous Symeon, pray to God for us!

O righteous Symeon, abiding in joy in the mansions of the righteous of the just Lord; pray O blessed one, on behalf of those who celebrate thy holy memory.

As an observer of the Law, O holy one, thou didst behold the Babe whom the Law proclaimed; and having died in accordance with the law of nature, O bearer of God, thou didst pass on to life eternal rejoicing.

Glory...

Thou didst behold Him who holdest the ends of the universe in His arms carried in the arms of the Virgin, and taking Him into thine embrace, thou, O spiritually rich Symeon, wast revealed as being greater than Moses.

Now and ever...

Theotokion: He, the Fullness of all, hath emptied Himself; He who is before all ages hath begun to be: the Logos becometh flesh; the Fashioner is formed; the Infinite One hath confined Himself to space, by becoming incarnate in thy womb, O thou who art full of the grace of God.

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 Saint

Irmos: Like a barren woman hath the Church of the Gentiles given birth and beholding the great assembly of children born of her, we cry out to our wondrous God: Holy art Thou, O Lord!

Lifted high by thy holy deeds, O divinely eloquent one, thou didst become as a resolute, lofty, and radiant tower of the All-holy Spirit. Therefore, we praise thee.

O Symeon, thou didst gaze upon the Lord of the Law who opened the Virgin's womb and become a mortal babe, thus granting deliverance to us all.

He who fashioned mankind with His own hands is held in the flesh by thine arms, thus sanctifying thee, and letting thee depart to life eternal as thou didst request, O blessed Symeon.

Theotokion: O immaculate Lady, Symeon, beholding Him who had ineffably assumed flesh from thy blood, rejoiced and blessed thee, the vessel which held the divine burning Ember.

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

The Kontakion of the Righteous Symeon, in Tone 4: To the melody, "Today Thou hast appeared..."

Today the Elder asked to be loosed /
From the bonds of this life of corruption ///
Receiving in his arms Christ, the Creator and Lord.

Sessional Hymn of the Feast, in Tone 8: To the melody: "Awed by the beauty of virginity ..."

Symeon took Thee in his arms /
Who had assumed flesh from the Virgin, O Christ, /
And with joy he cried aloud: /
Now lettest Thou Thy servant depart, O Master! /
And like Anna, the blameless and glorious prophetess, /

Who confessed and praised Thee, /
We cry out to Thee, O Giver of life: ///
Glory to Thee who hast thus been so well pleased!

Glory..., now and ever... Repeat the above: “Symeon took Thee...”

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 cherubīm, 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 Saint

Irmos: He who sits in glory on the Throne of divinity, Jesus the True God is come on a swift cloud: with His pure hand He has saved those who cry: Glory to Thy power, O Christ!

Though thou didst grow old in age, O Symeon, yet thou didst remain forever young in faith, desiring to behold the newborn and Most-perfect Babe, who hath renewed the world grown old through the attacks of the ancient enemy.

Together, let us bless the righteous Symeon as one who wast deemed worthy to behold God wrapped in human flesh, that He might sanctify those who before were subject to the ancient curse.

Recognizing Thee as the Giver of the Law who ineffably assumed our flesh, Symeon cried aloud: O Thou who alone art Lord, let me now depart to the incorruptible life!

Theotokion: **H**e who holdest all things in His hand and is borne in the arms of the Ever-virgin Mary, hath made her higher than the cherubīm and the seraphīm. Her do we praise and bless in that she hath given birth to Him.

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 before-hand God made flesh, Lord of the light that knows no evening and King of peace.”*

The agèd 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: *Every creature is in awe of thy divine glory, O unwedded Virgin, for thou didst bear in thy womb God who transcends all things. Thou gavest birth to the timeless Son and grantest peace to all who praise thee.*

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

Through thy godly deeds thou didst become a holy temple of God, O divinely inspired one, and upon beholding God in the holy temple as a babe in the flesh, thou wast released to the divine habitations.

Let us join chorus today and let us all praise Symeon the receiver of God, and with him the chaste Anna, the holy prophetess of God who beheld Him who for our sake became a Child.

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

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 Saint

Irmos: *Prefiguring Thy three-day burial, the prophet Jonah prayed within the belly of the whale and cried aloud: Deliver us from corruption, O Jesus, Lord of hosts!*

Beholding the Lord as thou wast promised, thou didst cry aloud O Symeon: Now lettest Thou Thy servant depart, O Savior, that I may proclaim Thy divine incarnation to all those abiding now in Hades!

Truly thou wast adorned more splendidly than Moses when thou didst take into thine arms Him, who for our sake didst become a babe like unto us, O Symeon the Elder.

Those confined in Hades beheld thee covered with divine dew, descending to them bearing the waters of grace.

Theotokion: **T**he evil one ever seeks to ensnare me, O Lady, but rescue me from his traps and preserve me safe under the divine shelter of thy protection.

Katavasia: The Elder, having seen... (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: **L**et 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.”

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!”

The Canon of the Saint

Irmos: **The** godly youths worshiped the Creator not the creature; they trampled on the flames boldly, singing in joy: Blessèd art Thou, and praised above all, O Lord God of our fathers.

As one truly righteous and blameless under the Law, O blessèd Symeon, thou didst serve the Lord Almighty in accordance with the Law. Therefore, thou dost sing aloud to Him: Blessèd art Thou, and praised above all, O Lord God of our fathers.

The Joy of the sorrowful and the Deliverance of Israel hath truly appeared as a babe in His own temple; and Symeon, rejoicing, cries aloud: Let me now depart to the life that is to come!

“In the tender loving-kindness of Thy compassions, O Savior, let me, Thy servant depart, who have been bowed down by the Law and with old age; for I have seen Thee in the flesh on earth,” cried Symeon aloud.

Theotokion: **H**e who fills the bosom of the Father who begat Him without ever leaving it, took up His abode within thy womb, O pure Lady, and as a babe, He made it into a sacred throne for the form He had assumed.

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 Saint

Irmos: *The Offspring of the Theotokos saved the God-fearing children in the furnace. He who was then prefigured has since been born on earth, and He raises up all creation to sing: Praise the Lord, all ye works of the Lord, highly exalt Him throughout all ages!*

Anna, the all-praised widow, resplendent with the grace of prophecy, glorified the divine Lord who had come to adorn His bride; the world bereft of divine glory, revealing to all, the redemption that was to come.

O blessèd priest Symeon, thou didst offer up lambs as sacrifice of the Law, to obtain God’s ineffable mercy, thus fore-telling the Blood of the Savior; and by receiving Him in thine arms in the flesh, O Symeon, thou wast revealed as being more glorious than Moses and all the prophets.

Having beheld Him whom thou didst desire to see, thou didst receive release from thy body, O divinely inspired one, and like a bird, didst thou pass over to join the fathers, O glorious one, having lived to a ripe old age. Therefore, with spiritual joy

we celebrate thy most festive memory.

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

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

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 Saint

Irmos: *Through weakness, Eve brought about the curse of disobedience, but thou, O Virgin Theotokos, hast budded forth blessing unto the world in the Fruit of thy pregnancy. Therefore, we all magnify thee.*

Precious are thy hands which touched the divine hands of Him who touches the mountains making them smoke, as the prophet David once sang, O God-receiver Symeon! Yea, thou art truly bless't, and rightly do we praise thee.

Thy reliquary pours forth healings upon the faithful, and thy blessed memory truly outshines the sun, illumining our souls and dispelling all the darkness, O Symeon,

the most honored initiate of the divine mysteries.

The chaste Anna the Prophetess, and the glorious Elder Symeon illumine the whole earth with their spiritual radiance, like the sun and the moon; and for their sake, O Lord who lovest mankind, we entreat Thee to deliver us from the darkness of sin.

Theotokion: **W**hen he beheld 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.”

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

Exapostilaria of the Feast:

The Word who is immutable in Hypostasis hath united Himself to the flesh without seed in thee, O Theotokos, 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 Symeon the Elder, joyfully received Him.

Glory..., now and ever...,

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 Aposticha, these stichera, in Tone 6: 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.

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

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.

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

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 Irael.

Glory..., now and ever..., in Tone 2:

Today the Holy Virgin brought the Holy One to the priest in the temple, /
And stretching for his hands, Symeon received Him; /
And rejoicing, he cried aloud: /
Lord, now lettest Thou Thy servant depart in peace /
Let this be according to Thy word!

Liturgy

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

1.-2. 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. *(twice)*

3. “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.

4. 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.

5. Beholding the Lord as thou wast promised, thou didst cry aloud O Symeon: Now lettest Thou Thy servant depart, O Savior, that I may proclaim Thy divine incarnation to all those abiding now in Hades!

6. Truly thou wast adorned more splendidly than Moses when thou didst take into thine arms Him, who for our sake didst become a babe like unto us, O Symeon the Elder.

7. Those confined in Hades beheld thee covered with divine dew, descending to them bearing the waters of grace

8. Theotokion: The evil one ever seeks to ensnare me, O Lady, but rescue me from his traps and preserve me safe under the divine shelter of thy protection.

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 Kontakion of the Righteous Symeon, in Tone 4:

Today the Elder asked to be loosed /
From the bonds of this life of corruption ///
Receiving in his arms Christ, the Creator and 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, in Tone 3: *The Song of the Theotokos:* My soul magnifies the Lord and my spirit rejoices in God my Savior.

Another Prokeimenon, in Tone 7: The righteous man shall rejoice in the Lord and shall set his hope in Him. *Verse:* Hear my voice, O God, when I pray unto Thee.

The Epistle: (321-ctr) Hebrews 9:11-14

The Alleluia of the Feast, in Tone 8: Lord now lettest Thou Thy servant depart in peace, according to Thy word.

Another Alleluia for the Saint, in Tone 6: Light dawns for the righteous, and joy for the upright in heart.

The Gospel (8) Luke 2:25-38

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.

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