

## The 21<sup>st</sup> Day of November



## The Entrance of the Most Holy Theotokos into the Temple

### Small Vespers

At “**Lord, I call...**,” 4 stichera, in Tone 1: *To the melody, “Joy of the ranks of heaven...”*

Having received the fruit of the promise /  
Come to them from the Lord, /  
Joachim and Anna offered the Mother of God in the temple today /  
As an acceptable sacrifice; ///  
And Zachariah the great high priest received her with his blessing. *(twice)*

The Holy of Holies is fittingly brought into the holy place to dwell /  
As a sacrifice acceptable to God. /  
And the virgins adorned by virtues go before her carrying their lamps, ///  
And offer her to God as a most sacred vessel.

Let the gate of the temple in which God dwells be opened, /  
For Joachim brings inside it in glory on this day /  
The very temple and throne of the King of all, /  
And he consecrates as an offering to God ///  
Her whom the Lord has chosen to be His Mother.

### Glory..., now and ever..., in Tone 8:

David prophesied concerning thee, O Lady most pure, /  
Foreseeing thine entry into the temple and thy consecration. /  
And, keeping feast, the ends of the earth glorify thee. /  
Zachariah rejoices as he receives thee at thine entry on this day, /  
O Mother of the Word of Life, /  
Virgin before childbirth and incorrupt after giving birth. /  
The Holy of Holies is filled with joy as it welcomes thee, /  
The wellspring of our life. /  
Therefore we cry aloud to thee in song: /  
Entreat thy Son and God in our behalf, ///  
That He may grant us His great mercy.

### At the Aposticha, these stichera, in Tone 2:

O ye gates of the temple of God, /  
Receive ye the Virgin, /

The spotless Tabernacle of God Almighty, ///  
Into the Holy of Holies.

*Verse:* And the virgins, her companions, shall be brought before the King.

**O** ye virgins /  
Joyfully bearing your lamps, /  
Attend to the pure Virgin on her way /  
As she enters the Holy of Holies, ///  
As the Bride of the King of all!

*Verse:* And they shall come with joy and gladness, and they shall enter into the palace of the King.

**T**he living Bridal Chamber of God the Word /  
Receives bread at the hands of an angel ///  
As she dwells in the Holy of Holies.

**Glory..., now and ever..., in the same Tone:**

**T**he thrice-radiant Light /  
Hath caused thee to shine with light /  
In the temple of His glory; ///  
And He sends thee heavenly food as He magnifies thee.

**The Troparion of the Feast, in Tone 4:**

**T**oday is the preview of the goodwill of God /  
And the proclamation of the salvation of man: /  
The Virgin appears clearly in the temple of God, /  
And Christ is foretold to all. /  
To her, therefore, let us cry with mighty voices: /  
Rejoice, O thou fulfillment ///  
Of the Creator's providence.

**Great Vespers**

**“Blessèd is the Man...” At “Lord, I call...” 8 stichera of the Feast**

**4 stichera, in Tone 1:**

**T**oday, let us, the faithful, /  
Rejoice and sing to the Lord with Psalms and hymns, /  
Venerating His hallowed Tabernacle, the living Ark, /  
That contained the uncontainable Word. /

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For she, a young child, is offered in wondrous fashion to the Lord, /  
And with rejoicing Zachariah, the great high priest, receives her ///  
As the dwelling-place of God. *(twice)*

**T**oday the living Temple of the holy glory of Christ our God, /  
She who alone among women is pure and blessèd, /  
Is offered in the temple of the Law, /  
That she may make her dwelling in the holy place. /  
Joachim and Anna rejoice with her in spirit, /  
And the choirs of virgins sing to the Lord, ///  
Singing psalms and honoring His Mother.

**T**hou, O Virgin Mother of God, /  
Art she whom the prophets proclaimed. /  
Thou art the glory of the apostles and the pride of martyrs, /  
The restoration of all who dwell on earth; /  
For through thee we are reconciled to God. /  
So we honor thy coming into the temple of the Lord; /  
And saved by thy holy intercessions, ///  
We all cry to thee with the angel: “Rejoice, Most Holy Lady!

**And these 4 stichera, in Tone 4:**

**L**ed by the Holy Spirit, /  
The pure and holy Maiden is taken to dwell in the Holy of Holies. /  
She is fed by an angel; /  
She who truly is the most holy temple of our Holy God. /  
He has sanctified all things by her entrance, ///  
And has made godlike the fallen nature of mankind. *(twice)*

**A**ll young girls rejoice today, /  
And with their lamps in hand /  
They go in reverence before the spiritual Lamp, /  
As she enters into the Holy of Holies. /  
They foreshadow the brightness past speech that is to shine forth from her ///  
And to illumine by the Spirit those sitting in the darkness of ignorance.

**A**нна, the all-praised, cried out rejoicing: /  
“O Zachariah, take her whom the prophets of God proclaimed in the Spirit, /  
And lead her into the holy temple, /  
There to be brought up in rev’rence, /

That she may become the divine throne of the Master of all, /  
His palace, His resting-place, ///  
And His dwelling filled with light.

**Glory..., now and ever, in Tone 8:**

After thy nativity, O Lady and Bride of God, /  
Thou hast gone to dwell in the temple of the Lord, /  
There to be brought up in the Holy of Holies, /  
For thou art thyself holy; /  
And Gabriel then was sent to thee, O Virgin most pure, to bring thee food. /  
All the powers of heaven stood amazed, /  
Seeing the Holy Spirit  dwell in thee. /  
Therefore, O Mother of God without stain or blemish, ///  
Glorified in heaven and on earth, save our race.

**The Entrance and the Prokeimenon of the day.**

**Three Readings of the Feast:**

**The Reading from Exodus (Chapter 40; Composite 17):**

<sup>40:1</sup> The Lord spoke to Moses, saying: “On the first day of the first month thou shalt set up the Tabernacle of the Testimony, and thou shalt put in it the Ark and cover it with the veil. Thou shalt bring in the table and the candle stand; and thou shalt set there a golden altar to burn incense before the Ark of the Testimony. And thou shalt put a covering on the door of the Tabernacle of the Testimony. “Then thou shalt take the oil of anointing and anoint the Tabernacle and all that is in it, and consecrate it and all its vessels; and it shall be holy. And thou shalt consecrate the Altar of Burnt Offerings; it shall be most holy.” And Moses did all that the Lord God, the Holy One of Israel, had commanded him. And a cloud covered the Tabernacle of the Testimony and the glory of the Lord filled the Tabernacle. Moses was not able to enter the Tabernacle of the Testimony, because the cloud overshadowed it, and the glory of the Lord filled the Tabernacle.

**The Reading from the Third Book of Kings (1 Kings 7, 8; Composite 18):**

<sup>7:51</sup> And it came to pass when Solomon had finished building the house of the Lord, he assembled all the elders of Israel in Sion, to bring the Ark of the Covenant of the Lord out of the City of David, which is Sion. And the priests took up the Ark of the Covenant of the Lord, the Tabernacle of the Testimony, and all the

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holy vessels that were in the Tabernacle of the Testimony. And the king and all Israel went before the Ark. And the priests brought the Ark of the Covenant of the Lord to its place, into the Oracle of the Temple, into the Holy of Holies, under the wings of the cherubīm. For the cherubīm spread out their wings over the place of the Ark so that the cherubīm made a covering above the Ark and its holy things above. There was nothing in

the Ark except the two tablets of the Covenant which Moses put there at Horeb, when the Lord had made a Covenant. And when the priests came out from the holy place, a cloud filled the house. And the priests were unable to stand to minister because of the cloud, for the glory of the Lord God Almighty filled the house.

**The Reading from the Prophecy of Ezekiel (43:27- 44:4):**

Thus saith the Lord Almighty: <sup>43:27</sup>And it shall come to pass from the eighth day and onward that the priests shall offer your whole-burnt offerings upon the altar and your peace offerings, and I will accept you,” saith the Lord. <sup>44:1</sup>Then He brought me back by the way of the outward gate of the sanctuary that looketh toward the east, and it was shut. <sup>2</sup>And the Lord said unto me, “This gate shall be shut; it shall not be opened, and no man shall pass through it, because

the Lord, the God of Israel, shall enter in by it, and it shall be shut. <sup>3</sup>For the prince shall sit in it to eat bread before the Lord; he shall enter in by the way of the porch of the gate and shall go out by the way of the same.” <sup>4</sup>And He brought me by the way of the gate that looketh toward the north over against the house, and I looked, and behold: the house of the Lord was filled with glory.

**At the Litya, this sticheron of the Feast, in Tone 4:<sup>1</sup>**

Come, all ye people; /  
Let us praise her who alone is undefiled: /  
She who was foretold by the prophets /  
And offered in the temple of God, /  
The Mother preordained before all ages, /  
Who in the last times hath been shown forth as Theotokos. ///  
O Lord, at her intercessions grant us Thy peace and great mercy.

**Glory..., now and ever..., in Tone 5:**

A day of joy has dawned, and a feast worthy of all rev'rence. /  
For today she who was Virgin before childbirth, /

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<sup>1</sup> Only one of three stichera of the Litya is presented here.

And remained Virgin after bearing child, /  
 Is offered in the temple of God. /  
 And ven'erable Zachariah, the father of the Forerunner, /  
 Cried aloud with joy: "The expectation of those in affliction, /  
 Being holy herself, she is come to the holy temple, /  
 Here to be consecrated as the dwelling-place of the Almighty." /  
 Let Joachim the forefather be glad and let Anna rejoice exceedingly, /  
 For they have given to God, /  
 As a three-year-old offering, the Queen without stain or blemish. /  
Rejoice with them, O ye mothers; /  
 Ye virgins, dance for joy, and ye barren, be of good cheer. /  
 For the preordained Queen of all has opened the kingdom of heaven for us. ///  
 Rejoice and be exceeding glad, O ye people.

**At the Aposticha, these stichera, in Tone 5: to the melody, "Rejoice, life-giving Cross..."**

Heaven and earth rejoice, /  
 Beholding the spiritual heaven,  
 The only Virgin without blemish, enter the house of God! /  
There to be brought up in rev'rence. /  
 To her, Zachariah in amazement cried: /  
 "O Gate of the Lord, to thee I open the gates of the temple! /  
Rejoice, and go 'round it in gladness! /  
 For I know and believe that the deliverance of Israel /  
 Shall now come to dwell openly in our midst, /  
And that from thee shall be born God the Word, ///  
 Who grants the world great mercy."

*Verse:* And the virgins, her companions, shall be brought before the King.

Anna, truly bless't by God's grace, /  
 Led the pure and Ever-virgin, who is full of grace, /  
 Into the temple of the Lord with great joy. /  
 And she called the young girls to go before her, lamps in hand: /  
 "Go forth, my child," she said, "to Him who gave thee to me; /  
 And be unto Him an offering of sweet-smelling incense. /  
Go into the place where none can enter; /  
 Learn its mysteries and prepare thyself /  
 To become the pleasing and beautiful dwelling-place of Jesus, ///  
 Who grants the world great mercy!"

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*Verse:* And they shall come with joy and gladness, and they shall enter into the palace of the King.

The Most Holy Virgin, the temple that is to hold God, /  
Is dedicated within the temple of the Lord, /  
And the maidens bearing lamps now go before her. /  
Her noble parents Joachim and Aнна, /  
Exalt and dance, /  
For they gave birth to her who is to give birth to the Creator, /  
And she, the all-pure Lady, rejoicing in the holy habitations is fed by the hand of  
an angel. /  
She it is that shall become the Mother of Christ, //  
Who grants the world great mercy.

**Glory..., now and ever..., in Tone 6: *the composition of Sergios of Jerusalem***

**T**oday let us, the assembled faithful, /  
Triumph in spirit and reverently praise the child of God, /  
The Virgin and Theotokos, /  
As she is offered in the temple of the Lord: /  
She who was forechosen from all generations /  
To be the dwelling-place of Christ, the Master and God of all. /  
O ye virgins bearing lamps, go before her, /  
Honoring the majestic advance of the Ever-virgin. /  
You mothers, setting aside every sorrow, follow in gladness, /  
Singing the praises of her who became the Mother of God /  
And mediatrix of joy for the world. /  
With the angel joyfully let us all cry: Rejoice! To her that is full of grace ///  
And ever intercedes for our souls.

**At the Blessing of the Loaves, the Troparion of the Feast, in Tone 4:**

**T**oday is the preview of the goodwill of God, /  
And the proclamation of the salvation of man: /  
The Virgin appears clearly in the temple of God, /  
And Christ is foretold to all. /  
To her, therefore, let us cry with mighty voices: /  
“Rejoice, O thou fulfillment ///  
Of the Creator’s providence.” (*thrice*)

**And the Dismissal.**

21 NOVEMBER

**Matins**

**At “God is the Lord...” the Troparion of the Feast, twice; Glory..., Saint; Now and ever..., Feast.**

**After the 1<sup>st</sup> Kathisma, the Sessional Hymn in Tone 1:**

The fruit of the righteous Joachim and Anna: /  
She who sustains our life, a young child in the flesh, /  
Is brought as an offering to God in the holy temple, /  
And she receives the blessing from Zachariah the priest. /  
Let us all in faith call her blessèd, ///  
For she is the Mother of the Lord.

**Glory..., now and ever... The above is repeated.**

**After the 2<sup>nd</sup> Kathisma, the Sessional Hymn in Tone 4: to the melody “Joseph was amazed...”**

**E**ven before thy conception, O Virgin pure, /  
Thou wast consecrated to God; /  
And now after thy birth thou art offered to Him as a gift, /  
In fulfilment of thy parents’ promise. /  
Thou art brought to the holy temple who thyself art truly a temple divine, /  
Innocent from the time thou wast a babe. /  
Thou hast appeared in the sanctuary led by brightly shining lamps: /  
Thou, who art the receptacle of the divine Light that none can approach. /  
Truly magnificent is thine entry, O only Ever-virgin Bride of God.

**Glory..., now and ever... The above is repeated.**

**Polyeley and Magnification:**

**We** magnify thee, O holy Virgin, the divinely chosen handmaiden, and we honor thy holy Entrance into the temple of the Lord.

*Selected Psalm verses:*

**G**reat is the Lord, and greatly is He praised in the city of our God — in His holy mountain.

**H**oly is Thy temple, and wonderful in righteousness.

**After the Polyeley, the Sessional Hymn, in Tone 8:**

Let David the Psalmist rejoice today, /  
Let Joachim and Anna be glad, /



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For the holy child who has come forth from them, /  
Mary the Lamp that bears the Light divine, /  
Rejoices as she enters the holy temple of God. /  
And the son of Barachiah, beholding her, gives her his blessing /  
And he cries out in joy: ///  
“Rejoice, thou wonder of all the world.”

**Glory..., now and ever... The above is repeated.**

**First Antiphon of the 4<sup>th</sup> Tone (The Song of Ascents), “From my youth...”**

**Prokeimenon, in Tone 4:**

**H**earken, O daughter, and see, / and incline thine ear. *Verse:* Blessèd words flow from  
my mouth and I say, My song is of the King.

**L**et every breath...

**Gospel:** (4) Luke: 1:39-49, 56

**In place of “Through the prayers of the Theotokos” we sing:**

**T**oday the living temple of the great King enters the temple to be prepared as a divine  
dwelling-place for Him. O ye people, rejoice exceedingly.

**After Psalm 50 (51), the Post-Gospel sticheron of the Feast, in Tone 6 (from the  
Litya) <sup>2</sup>:**

**T**oday the Theotokos, /  
The temple that is to contain God, /  
Is led into the temple of the Lord /  
And Zachariah receives her. /  
Today the Holy of Holies rejoices greatly, /  
And the choir of angels mystic'lly keeps feast. /  
With them let us also celebrate the festival today, /  
And let us cry aloud with Gabriel: /  
Rejoice, thou who art full of grace, /  
The Lord is with thee, ///  
He who hath great mercy.

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<sup>2</sup> The second sticheron of the Litya.

21 NOVEMBER

## The Canon

Two Canons of the Feast, with 8 troparia including the Irmos.

### Ode 1

#### The First Canon of the Feast, in Tone 4,

*the composition of George*

*Irmos: I shall open my mouth, filled with the Spirit, overflowing with words of praise for the Queen and Mother: I shall appear feasting radiantly, celebrating her entrance with joy.*

*Refrain:* Most Holy Theotokos, save us.

**W**e know that thou, O most pure Lady, art a treasury of wisdom and a never-failing fountain of grace. We therefore pray thee, O Lady: let fall some drops of knowledge upon us, that we may sing thy praises forever.

**T**hou who art honored, O most pure one, far above the heavens, thou who art both temple and palace, thou art dedicated in the temple of God, to be prepared as a divine dwelling-place for His coming.

**S**he who made the light of grace shine forth, the Theotokos, has illuminated all men and brought them together to adorn with songs her most radiant triumph. Come, and let us join them and hasten to her.

**H**aving opened the gates of the temple of God, the glorious Gate through which human thoughts cannot pass now urges us to enter with her and to delight in her divine marvels.

#### Second Canon of the Feast, in Tone 1

*the composition of Basil*

*Irmos: Let us all sing a song of victory to God, who by His mighty arm has done marvelous wonders and saved Israel, for He has been glorified.*

*Refrain:* Most Holy Theotokos, save us!

**L**et us this day hasten together to the Theotokos, honoring her in songs; and let us keep spiritual feast, for she is offered in the temple as a gift to God.

**L**et us praise in songs the glorious arrival of the Theotokos; for today as a precious gift she is prophetically offered in the temple, who is herself a temple of God.

**G**lory...

**T**he blameless Anna rejoiced greatly when she offered her child in the temple as a precious gift to God, while Joachim, also bright with joy, kept feast together with her.

**N**ow, and ever...

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**D**avid the forefather of old, praised thee in hymns, O Virgin Bride of God, calling thee the daughter of Christ the King; and, having given birth to Him, as Mother thou didst feed Him as thy child.

*Katavasia*<sup>3</sup> (from the Nativity of our Lord)<sup>4</sup>:

*Irmos: Christ is born, glorify Him! Christ is from heaven, receive Him! Christ is on earth, be lifted up! Sing to the Lord, all the earth, and praise Him with joy, all people; for He hath been glorified!*

**Ode 3**

**First Canon of the Feast**

*Irmos: O Theotokos, living and abounding Fountain, spiritually establish thy choirs assembled in chorus, and on this feast of thy venerable Entrance, make them worthy of the crowns of glory.*

**T**oday the temple becomes an adornment and fair chamber for the Virgin as it receives the living bridal chamber of God, pure and without blemish: she who shines more brightly than all creation.

**D**avid, leading the dance, leaps in joy together with us, declaring thee, O all-pure Lady, to be the Queen clad in raiment all-adorned, standing in the temple before the King and God.

**F**rom Eve of old did sin come upon the race of mankind, and now from her stock has our restoration and incorruption blossomed forth: the Theotokos, who is brought today into the house of God.

**T**he hosts of angels and the multitude of all mankind dance today before thee, O all-pure Lady, and carrying their lamps they go before thee, proclaiming thy majesty in the house of God.

**Second Canon of the Feast**

*Irmos Let my heart be established according to Thy will, O Christ our God, who hast established the second heaven above the waters, and hast founded the earth upon the floods, O Thou All-powerful.*

**O** ye who love the feasts of the Church, let us celebrate and rejoice today together in spirit, and in gladness, exult in the holy feast of the Daughter of the King, and the Mother of our God.

**B**e glad today, O Joachim! Rejoice in spirit, O Anna, as you lead to the Lord your daughter as a three-year-old offering of sacrifice, holy and all-pure.

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<sup>3</sup> In contemporary practice, the Katavasia is sung after Odes 1,3,6,8, and 9.

<sup>4</sup> Sung as Katavasia until January 1.

**G**lory...

**T**heotokos Mary, the dwelling-place of God, three years old in the flesh, is offered in the holy temple; and the virgins, her companions, carrying lamps, go before her.

**N**ow and ever...

**T**he pure ewe-lamb of God, the undefiled turtledove, the tabernacle that is to hold God, the sanctuary of glory, hath chosen to dwell in the holy temple.

*Katavasia (from the Nativity of our Lord):*

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

**The Sessional Hymn, in Tone 4: To the special melody “Joseph was amazed...”**

Tell us, O David: /

What is this present feast? /

Is it for her of whom thou hast sung in the Book of Psalms, /

Calling her Daughter, Child of God and Virgin? /

“And the virgins, her companions, shall be brought before the King. /

And they shall come with joy and gladness, and they shall enter into the  
palace of the King.” /

Make this feast to be held in honor throughout the world by all who cry aloud: ///

The Theotokos is come among us, the mediatrix of salvation!

**Glory..., now and ever..., To the same melody**

With gladness, Theotokos Mary /

Is gloriously brought into the house of God: /

The unblemished ewe-lamb, the undefiled chamber, /

Whom the angels of God escort with faith; /

Whom all the faithful call blessèd and exceedingly praise, /

And with loud voices of thanksgiving they sing aloud: ///

Thou art our glory and salvation, O immaculate Lady!

#### **Ode 4**

#### **First Canon of the Feast**

*Irmos: Perceiving the unsearchable purpose of God concerning Thine Incarnation from a Virgin, O Most High, Habakkuk the prophet cried: Glory to Thy power, O Lord!*

**T**oday the house of God receives the Gate through which none may pass, thus bringing

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the worship commanded by the shadow of the Law to an end, and it cries: Truly the truth hath appeared to those on earth!

**T**he overshadowed mountain, which Habákkuk foresaw, prefigured her who hath made her abode in the sanctuary of the temple; there she put forth flowers of virtues, and with her shadow she covers the ends of the earth.

**L**et us, together with all the earth, look upon these marvelous, strange, and wonderful things: how the Virgin, receiving food from an angel, offers us an image of the divine dispensation.

**A**ppearing as a temple, a palace, and a living heaven, O divine Bride of the King, thou art dedicated today in the temple of the Law to be kept for Him, O most pure Lady.

**Second Canon of the Feast**

*Irmos: Beholding beforehand in the Spirit the Incarnation of the Word, Habákkuk crying aloud proclaimed: "Thou shalt be acknowledged when the years draw nigh; Thou shalt be manifested when the time is come." Glory to Thy power, O Lord!*

**O** Prophet Isaiah, prophesy unto us: Who is the Virgin that shall conceive? "It is she who has come forth from the root of Judah and who was born of David the King, the glorious fruit of a holy seed."

**O** ye virgins, begin your songs, and keep feast with us; and with your lamps in hand, praise the coming of the pure Theotokos, who now enters into the temple of the Lord.

**G**lory...

**R**ejoice, O Joachim and Anna, who now present to the Lord in the temple, as a three-year-old offering, your daughter that shall be the pure Mother of Christ our God, the King of all.

**N**ow and ever...

**O** venerable Holy of Holies, thou dost love to dwell in the holy temple; and thou abidest there, O Virgin, conversing with the angels, receiving bread most marvelously from heaven, O thou Nourisher of our Life.

*Katavasia (from the Nativity of our Lord):*

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

**Ode 5**

**First Canon of the Feast**

*Irmos: All creation was awed at thy venerable Entrance, for thou, O Virgin who knewest no wedlock, thyself hast entered the temple of God, granting peace to all who sing thy praises.*

**G**lorious sanctuary and holy offering, today the most pure Virgin is dedicated in the temple of God; and in ways which He alone understands, she is kept as a dwelling-place for our God, the King of all.

**S**eeing the beauty of thy soul, O immaculate Virgin, Zachariah cried out with faith: “Thou art our deliverance; thou art the joy of all. Thou art our restoration, through whom the Incomprehensible appears comprehensible to me.”

**O** Virgin all-pure, past understanding are thy wonders! Strange is the manner of thy birth; strange is the manner of thine upbringing. Strange and most marvelous are all things concerning thee, O Bride of God, and they are all beyond the telling of mortal man.

**O** Candlestick with many lights, O Bride of God, hast thou shone forth today in the house of the Lord, illumining us with the precious gifts of thy wonders, O pure and far-famed Theotokos.

**Second Canon of the Feast**

*Irmos: O Master Christ our God who lovest mankind, shine forth Thy light, that no one can approach, upon us who at break of day meditate on the judgments of Thy commandments.*

**L**et us, the Orthodox, hasten together with our lamps and glorify the Mother of God, for today she is offered to the Lord as an acceptable sacrifice.

**L**et thy forefathers rejoice today, O Lady, and let her who gave birth to thee rejoice together with thy father, for their fruit is offered to the Lord.

**G**lory...

**L**et us all keep the feast, and let us all sing the praises of the unblemished Maiden, most glorious and of great renown, for she conceived in the flesh Christ, the divine Victim and sacrificial Offering.

**N**ow and ever...

**T**he divine tokens of thy betrothal, and of thy Motherhood past understanding, O pure Virgin, are written today by the Holy Spirit in the house of God.

*Katavasia (from the Nativity of our Lord):*

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*Irmos: O God of peace and Father of mercies, Thou hast sent to us the Angel of Great Counsel<sup>5</sup> who grants us peace. So we are guided to the light of the knowledge of God; waking early in the night, we praise Thee, O Lover of man!*

**Ode 6**

**First Canon of the Feast**

*Irmos: Let us come and clap our hands, celebrating, O people of God, this sacred and solemn feast of the Mother of God, and give glory to God who was born of her.*

**H**e who supports all things with His word, in His mercy has hearkened to the prayer of righteous Joachim and Anna. He has loosed the infirmity of barrenness and given them her that is the cause of our joy.

**W**ishing to make His salvation known to the Gentiles, the Lord has now chosen from among mankind her that knew not wedlock, to be a sign of reconciliation and renewal.

**B**eing thyself a house of grace, in which the treasures of the ineffable dispensation of God are laid, O all-pure Lady, thou dost partake of boundless joy in the temple.

**H**aving received thee as a royal diadem, O Bride of God, the temple shone with beauty and gave place to better things, seeing in thee the fulfillment of the prophecies.

**Second Canon of the Feast**

*Irmos: I cry aloud, as did the Prophet Jonah: Do Thou, who art good, set my life free from corruption, and save me, Thou Savior of the world, as I cry aloud: Glory to Thee!*

**O** ye faithful, let us celebrate the spiritual feast of the Mother of God, singing her praises with piety; for she is indeed more holy than all the heavenly powers.

**O** ye faithful, let us praise with spiritual songs the Mother of the Light, for today she has been revealed to us as she enters the temple of God.

**G**lory...

**T**he unblemished ewe-lamb, the pure turtledove, is brought to dwell in the house of God: the immaculate Virgin who was foreordained to be the Mother of God.

**N**ow and ever...

**T**he Temple of God, the heavenly Tabernacle, hath made her entry into the temple of the Law, and from her the Light hath shone on us in darkness.

*Katavasia (from the Nativity of our Lord):*

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<sup>5</sup> An appellation of Jesus Christ.

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

*And the Little Litany.*

**The Kontakion of the Feast, in Tone 4:**

The most pure Temple of the Savior, /  
The precious Bridal Chamber and Virgin, /  
The sacred Treasure of the glory of God, /  
Is led today into the house of the Lord. /  
With her she brings the grace of the Divine Spirit; /  
Of her the angels of God sing in praise: ///  
“Truly she is the Tabernacle of heaven.”

*Ikos: Seeing the grace of the secret mysteries of God made manifest and clearly fulfilled in the Virgin, I rejoice; and I know not how to understand the strange and secret manner whereby the Undeified Lady has been revealed as alone chosen above all creation, visible and spiritual. Therefore, wishing to praise her, I am struck dumb with amazement in both mind and speech. Yet still I dare to proclaim and magnify her: She is indeed the Tabernacle of heaven.*

**Ode 7**

**First Canon of the Feast**

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

**L**o, today a joyous spring has shone now to the ends of the earth, making our souls bright through grace: for today is the feast of the Theotokos. Let us mystically rejoice this day!

**L**et all things in heaven and on earth, the ranks of angels and the multitude of mankind, attend the Queen and Mother, and let them cry aloud: Our joy and deliverance is led into the temple!

**T**he written Law has passed away and vanished like a shadow, and the rays of grace have shone forth upon thine entrance into the temple of God, O pure Virgin Mother, wherein thou art blessèd.

**H**eaven and earth and the things beneath the earth are all subject to thy Son as Maker and as God, O all-pure Lady, and all mortal tongues confess that the Lord has



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appeared: the Savior of our souls.

**Second Canon of the Feast**

*Irmos: The furnace was sprinkled with dew, O Savior, and the children danced for joy as they sang:  
Blessèd art Thou, O Lord God of our fathers.*

**L**et us who love the feasts of the Church rightly honor Joachim and Anna, and let us sing the praises of the most pure Virgin.

**L**et David prophesy, who in the spirit said: The virgins who follow after thee shall be brought to thee into the temple of the Queen and Mother.

**G**lory...

**T**he ranks of the angels rejoiced exceedingly and the spirits of the righteous were glad, when the Mother of God was led into the Holy of Holies.

**N**ow and ever...

**R**eceiving heavenly food, she who was to become the Mother of Christ the Savior according to the flesh increased in wisdom and grace.

*Katavasia (from the Nativity of our Lord):*

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

**Ode 8**

**First Canon of the Feast**

*Irmos: Listen, O pure Virgin: let Gabriel tell thee the will of the Most High, ancient and true: Prepare to receive God, for through thee the Uncontainable comes to dwell among men, so I cry with joy: "All you works of the Lord, bless the Lord!"*

**A**s Anna led the pure Temple into the house of God, she said unto the priest, crying aloud with faith: "Take now this child, given to me by God, and lead her into the temple of the Creator; and sing to Him with joy: All you works of the Lord, bless the Lord!"

**W**hen he saw Anna, Zachariah said to her in spirit: "Thou dost bring here the true Mother of Life, whom the prophets of God have clearly foretold as the Theotokos! How can the temple hold her? Therefore, in wonder I cry aloud: All you works of the Lord, bless the Lord!"

**"I** stand here as the suppliant of God," answered Anna to him, "calling upon Him with faith and prayer to receive the fruit of my travail. For I promised that after childbirth I would present my child to Him who gave her to me. Therefore, leaping for joy, I cry:

All you works of the Lord, bless the Lord!”

“**T**ruly this act is in accordance with the Law,” said the priest to her. “I perceive that this is a thing wholly strange: for I see led into the house of God her who wondrously surpasses the sanctuary in grace. Therefore I cry in joy: All you works of the Lord, bless the Lord!”

### **Second Canon of the Feast**

*Irmos: Him, whom the angels and all the hosts of heaven fear as Creator and Lord, you priests praise, you children glorify, and you people bless and exalt above all forever.*

**J**oachim rejoices today bright with joy, and blameless Anna offers to the Lord God a sacrifice: the holy daughter given her by the promise of God.

**T**he saints David and Jesse exult today, and Judah is filled with pride; for from their root a branch has sprung: the pure Virgin from whom pre-eternal God is to be born.

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

**T**oday Mary, the pure and living Tabernacle, is offered up in the house of God, and Zachariah receives her in his hands as a holy treasure of the Lord.

***Now and ever and unto ages of ages. Amen.***

**O** ye faithful, let us truly honor the Virgin Mother of God as the Gate of salvation, the spiritual Mountain and the living Ark who is blessed by the hands of the priests.

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

*Katavasia (from the Nativity of our Lord):*

*Irmos: The furnace moist with dew was a wonder beyond nature; for it burned not the children whom it had received, just as the fire of the Godhead consumed not the Virgin’s womb when it entered there. So, let us raise the song: let the whole creation bless the Lord, and exalt Him above all forever.*

### **Ode 9**

***Except at a Resurrection Service,<sup>6</sup> the Magnificat is not sung but is replaced by the following Refrain of the Feast:***

***Refrain: The angels beheld the Entrance of the pure one and were struck with amazement: How hath the Virgin entered into the Holy of Holies?***

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<sup>6</sup> In which case, the Magnificat is followed directly by the Irmosi and Troparia of both Canons of the Feast (without the Refrains).

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**First Canon of the Feast**

*Irmos:* *Let no profane hand touch the living Ark of God, but let the lips of the faithful, singing without ceasing the words of the angel to the Theotokos, cry aloud in great joy: O pure Virgin, thou art truly high above all.*

*Refrain:* **A**ngels and men, let us honor the Entrance of the Virgin, for in glory has she gone into the Holy of Holies.

**O** pure Theotokos, thou hast the clean and radiant beauty of purity of soul, and art filled from heaven with the grace of God. Thou dost ever enlighten with eternal light those who cry out with joy: O pure Virgin, thou art truly high above all.

*Ref.:* **A**ngels and men...

**T**hy wonders, O pure Theotokos, surpass the power of words. For in thee I see something beyond speech: a body that was never subject to the stain of sin. Therefore, in thanksgiving I cry aloud to thee: O pure Virgin, thou art truly high above all.

*Ref.:* **A**ngels and men...

**T**he Law wonderfully prefigured thee as the tabernacle, the jar of manna, the ark, the veil of the temple, the rod of Aaron, the temple never to be destroyed, and the gate of God; and so it teaches us to cry aloud to thee: O pure Virgin, thou art truly high above all.

*Ref.:* **A**ngels and men...

**D**avid sang in honor of thee, calling thee the daughter of the King, for he saw thee in the beauty of the virtues, in the many-colored the raiment of thy needle work, standing at the right hand of God. Therefore he prophetically cried aloud: O pure Virgin, thou art truly high above all.

*Ref.:* **A**ngels and men...

**S**olomon, foreseeing how thou wast to receive God, spoke of thee in dark sayings as the gate of the King and the living fountain sealed, from which came forth untroubled waters unto us who cry aloud with faith: O pure Virgin, thou art truly high above all.

*Ref.:* **A**ngels and men...

**O** Theotokos, grant to my soul the calm peace that comes from thy gifts of grace. Thou art a fountain of life unto those who rightly honor thee, defending, protecting and preserving us that they may cry aloud to thee: O pure Virgin, thou art truly high above all.

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## Second Canon of the Feast

*Irmos: Let us all magnify the radiant Cloud in which the Master of all descended as dew from heaven upon the fleece, and for our sake took flesh and was made man, He who is without beginning: for she is the pure Mother of our God.*

**Refrain:** Magnify, O my soul, her who was led into the temple of the Lord and blessed by the hands of the priests.

**F**rom the righteous Joachim and Anna a fruit came forth according to the promise: Mary the Child of God. A young girl after the flesh, as acceptable incense she is offered in the holy temple, that she who is herself holy may dwell in the holy place.

**Ref.:** Magnify, O my soul...

**W**ith hymns let us praise her who was a babe by nature, and was revealed as the Mother of God beyond all nature. For today she is offered to the Lord in the temple of the Law as a sweet smelling fragrance, the spiritual fruit of her righteous parents.

**Ref.:** Magnify, O my soul...

**O** ye faithful, offer to the Theotokos the salutation of the angel, and let us raise our voices and cry aloud: Rejoice, O Bride most beautiful! Rejoice, bright Cloud, for from thee the Lord has shone forth upon us as we sat in the darkness of ignorance! Rejoice, Hope of all!

**Ref.:** Magnify, O my soul...

**O** Holy of Holies and pure Mother of God, Mary, from the snares of the enemy and from every heresy and affliction, at thine intercessions set us free who venerate with faith the icon of thy holy image.

**Ref.:** Magnify, O my soul...

**A**ll creation joins the angel Gabriel, crying out to the Theotokos in fitting song: Rejoice, O most pure Mother of God! Through thee we have been delivered from the ancient curse and have become partakers of incorruption.

**Ref.:** Magnify, O my soul...

**O** Virgin, thou hast been shown to be greater than the cherubīm, more exalted than the seraphīm and more spacious than the heavens, for thou didst contain within thy womb our God whom nothing can contain, and hast ineffably given birth to Him. Entreat Him earnestly in behalf of our souls.

**Glory...**

**L**et us glorify the one Nature in three Persons, the one indivisible Glory, the undivided Trinity in one Godhead that is unceasingly praised in heaven and on earth. Let us piously worship the Father, the Son and Holy Spirit.

ENTRANCE OF THE MOST HOLY THEOTOKOS  
INTO THE TEMPLE

Now and ever...

*Theotokion:* **O** Virgin Mother of God, intercede for those who with faith seek refuge beneath thy compassion, and who piously worship thy Son as God and Lord of the world, that they may be delivered from corruption, danger, and misfortune.

*Katavasia:*

*Refrain:* **T**he angels beheld the Entrance of the pure one and were struck with amazement: How hath the Virgin entered into the Holy of Holies?

*(and from the Nativity of our Lord):*

*Irmos:* *I behold a strange, most glorious mystery: heaven, the cave; the cherubic throne, the Virgin; the manger, the place where Christ lay: the uncontainable God whom we magnify in song.*

**Exapostilarion of the Feast:**

Let us praise in faith Mary the Child of God, whom long ago the assembly of the prophets foretold, speaking of her as the jar of manna and Aaron's rod, the tablet of the Law and the unhewn mountain; for she is led today into the Holy of Holies, there to be brought up unto the Lord. *(thrice)*

**At the Praises, 4 stichera, in Tone 4:**

Let everything that hath breath praise the Lord...

∩ Praise Him in His mighty acts. (on 4)  
Praise Him according to His excellent greatness!

**T**he virgins bearing lamps, /  
Who with their light accompany the Ever-virgin, /  
Truly prophesy the future in Spirit; /  
For the Theotokos, the Temple of God, ///  
With virginal glory enters into the temple as a little child.

∩ Praise Him with trumpet sound;  
Praise Him with lute and harp!

**T**he Theotokos, glorious fruit of a sacred promise, /  
Is truly revealed to the world as higher than all creation. /  
Piously led into the house of God, /  
She fulfills the vow of her parents ///  
And she is preserved by the Holy Spirit.

∩ Praise Him in with timbrel and dance;  
Praise Him with strings and pipe!

O Virgin, fed in faith by heavenly bread in the temple of the Lord, /  
Thou hast brought forth into the world the Bread of Life that is the Word; /  
And as His chosen temple without a spot or blemish, /  
Thou wast betrothed mystically through the Spirit ///  
To be the Bride of God the Father.

∩ Praise Him with well-tuned cymbals!  
Praise Him with loud joyful cymbals!  
Let everything that has breath praise the Lord!

Let the gate of the temple wherein God dwells be opened, /  
For Joachim brings therein today in glory /  
The Temple and Throne of the King of all, /  
As he consecrates her as an offering to God ///  
Her whom the Lord has chosen to be His Mother.

**Glory..., now and ever... in Tone 2** (*The composition of Leo the Master*):

Today the Virgin without blemish /  
Is led to the temple, /  
To become the habitation of God, the King of all, /  
Who sustains our life. /  
Today as three-year-old offering /  
The most pure sanctuary is led into the Holy of Holies. /  
To her, let us cry with the angel: ///  
Rejoice, thou who alone art bless't among women.

**The Great Doxology, Troparion. Litanies and the Dismissal. Then the First Hour.**

### Liturgy

**At the Beatitudes, 8 Troparia: 4 from the Third Ode of the First Canon, and 4 from the Sixth Ode of the Second Canon**

**1.** Today the temple becomes an adornment and fair chamber for the Virgin as it receives the living bridal chamber of God, pure and without blemish: she who shines more brightly than all creation.

**2.** David, leading the dance, leaps in joy together with us, declaring thee, O all-pure Lady, to be the Queen clad in raiment all-adorned, standing in the temple before the King and God.

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INTO THE TEMPLE

**3. F**rom Eve of old did sin come upon the race of mankind, and now from her stock has our restoration and incorruption blossomed forth: the Theotokos, who is brought today into the house of God.

**4. T**he hosts of angels and the multitude of all mankind dance today before thee, O all-pure Lady, and carrying their lamps they go before thee, proclaiming thy majesty in the house of God.

**5. O** ye faithful, let us celebrate the spiritual feast of the Mother of God, singing her praises with piety; for she is indeed more holy than all the heavenly powers.

**6. O** ye faithful, let us praise with spiritual songs the Mother of the Light, for today she has been revealed to us as she enters the temple of God.

**G**lory...

**7. T**he unblemished ewe-lamb, the pure turtledove, is brought to dwell in the house of God: the immaculate Virgin who was foreordained to be the Mother of God.

**N**ow, and ever...

**8. T**he Temple of God, the heavenly Tabernacle, hath made her entry into the temple of the Law, and from her the Light hath shone on us in darkness.

**The Troparion of the Feast, in Tone 4:**

**T**oday is the preview of the goodwill of God /  
And the proclamation of the salvation of man: /  
The Virgin appears clearly in the temple of God, /  
And Christ is foretold to all. /  
To her, therefore, let us cry with mighty voices: /  
Rejoice, O thou fulfillment /  
Of the Creator's providence.

**The Kontakion of the Feast, in Tone 4:**

**T**he most pure Temple of the Savior, /  
The precious Bridal Chamber and Virgin, /  
The sacred Treasure of the glory of God, /  
Is led today into the house of the Lord. /  
With her she brings the grace of the Divine Spirit; /  
Of her the angels of God sing in praise: ///  
“Truly she is the Tabernacle of heaven.”

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

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

**The Epistle:** (320) Heb. 9:1-7

**The Alleluia of the Feast, in Tone 8:** Hearken, O daughter, and see, and incline thine ear. *Verse:* The rich among the people shall pray before thy face.

**The Gospel:** (54) Luke 10: 38-42; 11:27-28

**Instead of** “It is truly meet...,” **we sing the Refrain and the Irmos of Ode 9 of the First Canon of the Feast:**

*Refrain:* The angels beheld the Entrance of the pure one and were struck with amazement: How hath the Virgin entered into the Holy of Holies?

**Irmos:** Let no profane hand touch the living Ark of God, but let the lips of the faithful, singing without ceasing the words of the angel to the Theotokos, cry aloud in great joy: O pure Virgin, thou art truly high above all.

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