

## The 4<sup>th</sup> Day of February

Afterfeast of the Meeting of the Lord; Commemoration of our  
Venerable Father, Isidore of Pelusium.

### Vespers

At “Lord, I call...,” 6 stichera:

*Note:* If this day falls outside of Lent, then the service is of the Afterfeast of the Meeting and of the Saint. But if it be Lent, then it is only that of the Saint. In that case the stichera for the Saint are sung twice, for a total of 6 stichera.

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

Fulfilling the written Law, /

The Lover of mankind is now brought into the temple of the Lord, /

And Simeon receives Him in his aged arms, crying aloud: /

Lord, now lettest me depart to the blessedness of the world to come, /

For today I have seen wrapped in mortal flesh ///

Him, who hath dominion over life and mastery over death.

Thou hast made Thyself manifest, O Lord, /

As the Light to enlighten the Gentiles, /

The Sun of Righteousness seated upon a swift cloud /

Fulfilling the shadow of the Law /

And revealing the beginning of the new grace. /

Therefore, beholding thee Simeon cried aloud saying: ///

Release me from corruption for mine eyes have seen Thee today.

Thou wast made flesh according to Thy good pleasure, /

Not being parted in Thy divinity from the bosom of Thy Father; /

And Thou wast held in the embrace of thine Ever-virgin Mother, /

And given by her into the arms of Simeon, who received God, /

O Thou who holdest the whole world in Thine hand. /

Therefore, he cried aloud in joy: Lord, now lettest Thou thy servant depart in peace, ///

For today mine eyes have beheld Thee, O Lord.

**And 3 stichera of the Saint, in the same Tone:** *To the melody, “As one valiant among the martyrs....”*

O Ven’rable father Isidore, /

Wisely didst thou perfect thy life /

By rising to God through contemplation and works,

And establishing thine actions as an ascent of vision. /  
 Thus, thou didst come to love the Highest of all desires; /  
 And keeping this longing in thy heart, thou found to be worthy of a blessèd end ///  
 And of beholding the radiance of the Three-fold Sun.

**B**y the flood of grace and the showers of thy words /  
 Thou hast refreshed all those of godly mind, /  
 And placing thy lips on the cup of wisdom from on-high /  
 Thou didst drink abundantly from its Source, /  
 And hast shed the light of thy teachings upon all /  
 Through thy letters, corrections and instructions, ///  
 O rightly wondrous father Isidore.

**T**hrough abstinence thou didst mortify the urgings of the flesh, /  
 Clothing thyself in a life-bearing death. /  
 And expanding the boundaries of thy soul, O ven'rable one, /  
 Thou didst make thyself into the abode of the gifts of the Spirit /  
 Becoming a vessel of teachings inspired by God, ///  
 And a dwelling-place of wisdom past all understanding.

***Note:** If it be Lent, then we sing: (taken from the 12<sup>th</sup> Day of February):*

**Glory..., Now and ever...: the Theotokion, in same Tone: and melody**

**A**s thine entreaties to the Lord are ceaseless and abiding, /  
 O most-pure Lady, /  
Still the assault of the waves upon my wretched soul /  
 And calm the sorrows of my heart, /  
 I beseech thee, O Maiden, /  
 And impart grace to my mind ///  
 That I may worthily glorify thee.

**Or this Stavrotheotokion, in the same Tone: (and melody)**

**S**eeing Thee the Lamb and Shepherd on the tree, /  
 The ewe-lamb who gave birth to Thee lamented, /  
 And as a mother cried out to Thee: /  
 “O desired Son, how art Thou hung on the Tree of the Cross, /  
 O Longsuffering One? /  
 How art Thy hands and feet nailed by the transgressors, O Word? ///  
 How dost Thou shed Thy Blood, O Master?

*Note:* But if this day falls outside of Lent, then we sing:

**Glory..., now and ever..., in Tone 2:** *The composition of Germanus*

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

*Or the Dogmatic Theotokion in the Tone of the Week if a Resurrection Service.*

**At the Aposticha, these stichera of the Feast, in Tone 2:** *To the melody, “O House of Ephratha....”*

**R**ecieve, O Simeon, /  
The Lord of Glory, /  
Behold, He comes, as was foretold to thee ///  
By the Holy Spirit!

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

**B**ehold, the most-pure Mother of God, /  
Bears the Master and Creator as an infant in her arms ///  
As she enters into the temple!

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

**O** great and awesome mystery! /  
O most-glorious sight! /  
He who encompasses all things and creates all infants Himself ///  
Is borne as an infant carried in the arms of His Mother.

**Glory..., now and ever..., in the Tone 2:** *In the regular melody*

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

**The Troparion of the Saint, in Tone 8:**

**T**he image of God was truly preserved in thee, O Father, /  
For thou didst take up thy cross and follow Christ /  
By so doing thou didst teach us to disregard the flesh, for it passes away /  
But to care instead for the soul, since it is immortal ///  
Therefore thy spirit, O holy Isidore, rejoices with the angels.

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

**R**ejoice, Virgin Theotokos, full of grace, /  
From thee hath risen the Sun of Righteousness, Christ our God, /  
Who giveth 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**

**After the 1<sup>st</sup> Kathisma, the Sessional Hymn, in Tone 1: To the melody, “The choir of angels....”**

**H**e that sits upon the Holy Throne together with the Father /  
Hath come to earth and wast born of the Virgin; /  
The infinite and Timeless One, /  
Hath come as a newborn Babe; /  
And Simeon receiving Him in his arms, cried aloud rejoicing: ///  
Lord, now lettest Thou thy servant joyfully depart in peace.

**Glory..., now and ever..., Repeat:** “He that sits upon the Holy Throne together...”

**After the 2<sup>nd</sup> Kathisma, the Sessional Hymn, in Tone 4: To the melody, “Quickly go before...”**

**T**hou didst carry in thine agèd arms Christ our God, /  
Who wast born in the flesh from His Virgin Mother who knew not man, /  
And thou didst gloriously receive the fulfillment of the promise made to thee, /  
That thou wouldst now be able to depart in peace /  
Partaking of a boundless stream of grace. ///  
Therefore we rightly glorify thee

**Glory..., now and ever..., Repeat:** “Thou didst carry in thine agèd arms...”

## The Canon

The Canon of the Feast, with 8 Troparia, including its Irmos; and  
that of the Saint, with 4 Troparia; — *incomplete as of 1/2017.*

### After the 3<sup>rd</sup> Ode, the Kontakion of the Saint, in Tone 4:

O glorious father Isidore /  
The Church hath acquired in thee another morning star; /  
And being illumined by the lightning flashes of thy words, /  
It cries out to thee: ///  
Rejoice, most-blessèd and divinely-wise father Isidore.

### After the 6<sup>th</sup> Ode, the Kontakion of the Feast, in Tone 1:

By Thy Nativity, Thou didst sanctify the Virgin's womb, /  
And didst bless Simeon'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!