

2nd Day of February

⊕ The Meeting of our Lord and God and Savior in the Temple.

Small Vespers

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

Symeon received in his embrace the boundless and supreme Word, /
Who is borne on high in glory upon heavenly thrones; /
And he cried aloud: “Now lettest Thou thy servant depart in peace /
According to Thy word, O Savior, ///
Thou salvation and delight of the faithful. *(twice)*

Beholding Thee as a babe, O Word begotten of the Father before all ages, /
Symeon the venerable cried aloud: /
“I am distraught by fear at holding Thee, O Master, in my arms. /
But now, I pray Thee, lettest Thou Thy servant depart in peace, ///
For Thou art compassionate.”

Now let the gate of heaven be opened: /
For God the Word, begotten timelessly of the Father, /
Has taken flesh and is born of a Virgin. /
He desires in His goodness to call back mortal nature ///
And to set it at the right hand of the Father.

Glory..., now and ever, in Tone 4: *(by Andrew of Crete)*

Today the holy Mother who is higher than any temple, /
Has come into the temple, disclosing to the world /
The Maker of the world and Giver of the Law. /
Symeon the Elder receives Him in his arms /
And, venerating Him, he cries aloud: /
“Now lettest Thou Thy servant depart, ///
For I have seen Thee, the Savior of our souls.’

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

Today the Savior /
Is brought as a babe into the temple of the Lord, ///
And Symeon the Elder receives Him in his aged hands.

Verse: Lord, now lettest Thou Thy servant depart in peace according to
Thy word: for mine eyes have seen Thy salvation.

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Christ the coal of fire, whom holy Isaiah foresaw, /
Now rests in the arms of the Theotokos ///
And He is given to the Elder as with a pair of tongs.

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

In fear and joy /
Symeon held the Master in his arms, ///
And asked for his release from life, singing the praises of the Mother of God.

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

The All-pure cried aloud, /
“O Symeon, receive as a babe in thine embrace /
The Lord of glory and the Salvation of the world.”

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.

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.
At “Lord, I call...,” 8 stichera, in Tone 1: (by Germanus)

Whom art thou carrying in the temple /
In thine arms with joy, O Symeon? /
To whom dost thou sing and cry out: /
“Now I am free, for I have seen my Savior. /
He has been born of the Virgin; /
He has come from God — the Word of God. ///
Let us worship Him, who saved mankind by becoming man. (*thrice*)

Receive Him, O Symeon, /
Whom Moses foresaw on Sinai commanding the Law. /
Now He is a child and obeys the Law. /
He is the foundation of the Law. /
He is the One proclaimed by the prophets. ///
Let us worship Him, who saved mankind by becoming man. (*thrice*)

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Let us come and greet Christ /
The salvation of Symeon /
The song of David the Psalmist. /
He is the One proclaimed by the prophets ///
Let us worship Him, who ordained the Law and became a man. *(twice)*

Glory..., now and ever, in Tone 6: (by John the Monk)

Let the gate of heaven be opened today: /
For He who is without beginning, /
The Word of the Father, /
Has made a beginning in time without forsaking His divinity, /
And as a babe forty days old /
He is of His own will brought by the Virgin His Mother /
As an offering in the temple of the Law. /
The Elder received Him in his arms, /
Crying as a servant to the Master: /
“Let me depart, for mine eyes have seen Thy salvation.” ///
Glory to Thee, O Lord, who hast come into the world to save mankind.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from Exodus (Composite 6 from Ch. 17:1-2,5-7,9,11,10,12,14):

^{13:1}The Lord spoke unto Moses in that very day on which He led the children of Israel out from the land of Egypt, saying, ²“Sanctify unto Me every firstborn, the first begotten that openeth every womb among the sons of Israel.” ³And Moses said unto the people, “Remember this day in which ye came out of the land of Egypt, out of the house of bondage, for by a strong hand the Lord brought you out from thence, and you shall keep His Law. ¹¹And it shall come to pass when the Lord thy God shall bring thee into the land of the Canaanites, as He swore unto thy fathers, and shall give it thee, ¹²that thou shalt set apart the first-born that openeth

the womb, the males to the Lord, ¹⁴And if thy son ask thee hereafter, saying, ‘What is this?’ then thou shalt say unto him, ‘With a strong hand the Lord brought us out of Egypt, out of the house of bondage. ¹⁵And when Pharaoh hardened his heart that he might not send us away He slew every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice every offspring that openeth the matrix, the males to the Lord, and every firstborn of my sons will I redeem. ¹⁶And it shall be for a token upon thine hand and immoveable before thine eyes, for thus hath said the Lord Almighty: ‘Every firstborn of thy

sons will ye give Me. ^{LEV. 12:3} And in the eighth day, the woman who bears a male child, she shall circumcise the flesh of his foreskin. ⁴ And she shall continue in the blood of her uncleanness three and thirty days; she shall touch no holy thing nor come into the sanctuary until the days of her purification be fulfilled. ⁶ And she shall bring a lamb of the first year without blemish for a whole burnt offering and a young pigeon or a turtledove for a sin offering unto the door of the tabernacle of the testimony unto the priest. ⁸ And if she be not able to find what is enough

for a lamb, then she shall take two turtledoves or two young pigeons, one for a whole burnt offering and one for a sin offering, and the priest shall make an atonement for her and she shall be clean.” For these are given Me as a recompense from all the sons of Israel, and I have taken them and sanctified them for Myself, ^{EX 12:12} instead of the firstborn of the Egyptians, in the day in which I passed over and smote the firstborn of Egypt, both man and beast.” Thus saith God Most High, the Holy One of Israel.

The Reading from Isaiah (6:1-12):

^{6:1} And it came to pass in the year that king Uzziah died, that I saw the Lord, sitting upon a throne, high and lifted up; and the house was full of His glory. ² And round about Him stood the seraphim; the one had six wings, and the other had six wings; and with twain they covered their face, and with twain they covered their feet, and with twain they did fly. ³ And they cried one to another and said, “Holy, holy, holy is the Lord of Sabaoth; the whole earth is full of His glory”. ⁴ And the lintel was lifted up at the voice wherewith they did cry, and the house was filled with smoke. ⁵ Then said I, “O wretch that I am, for I am pricked to the heart, because I am a man and have unclean lips, and I dwell in the midst of a people which have unclean lips; and with mine eyes have I seen the King, the Lord of Sabaoth.” ⁶ And there was sent one of the seraphim unto me, and he had a coal in his hand, which he had taken with the

tongs from off the altar. ⁷ And he touched my mouth and said, “Lo, this hath touched thy lips and will take away thine iniquities and purge thy sins”. ⁸ Also I heard the voice of the Lord saying, “Whom shall I send, and who will go unto this people?” And I said, “Lo, here am I; send me”. And He said, “Go, and say unto this people, ⁹ ‘Hearing, ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive.’ ¹⁰ For this people’s heart is waxen fat, and with their ears they are become dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” ¹¹ Then said I, “Lord, how long?” And He said, “Until the cities be deserted, because they are not inhabited, and the houses, because there is no man, and the land be left utterly

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desolate. ¹²And after these things shall the Lord remove the men far away, and

they that are left upon the land shall be multiplied.

The Reading from Isaiah (Composite 7, condensed from Isaiah 19, The vision of Egypt)

^{19:1}**B**ehold, the Lord sitteth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at His presence, and their heart shall faint within them. “And their ³spirit shall be vexed within them, and I will scatter their counsel, ⁴And the Egyptians will I give over into the hands of men, of cruel lords”... thus saith the Lord of Sabaoth. ⁵And the Egyptians shall drink the water that is by the sea, but the river shall fail and be dried up. ¹²Where are now thy wise men? And let them declare unto thee and say, What hath the Lord purposed against Egypt? ¹⁶But in that day shall the Egyptians be in fear

and trembling because of the hand of the Lord of Sabaoth which He shall lay upon them. ¹⁹In that day shall there be an altar to the Lord in the land of the Egyptians and a pillar at the border thereof to the Lord. ²⁰And it shall be for a sign unto the Lord forever in the land of Egypt; for they shall presently cry unto the Lord because of them that afflict them, and He shall send them a man that shall save them; he shall judge and save them. ²¹And the Lord shall be known to the Egyptians, and the Egyptians shall know the Lord in that day, and they shall offer sacrifices and make their vows to the Lord.

At the Litya, the stichera of the Feast, in Tone 1: (by Anatolius)

The Ancient of Days, who in times past gave the Law to Moses on Mount Sinai, /
Appears this day as a babe, /
As the Maker of the Law He fulfills the Law, /
And He is brought to the temple in accordance to the Law /
And given over to the Elder Symeon. /
He receives Him and beholding the fulfilment of the divine ordinance
now come to pass, /
He cries aloud and says: /
Mine eyes have seen the mystery hidden from the ages, /
Made manifest to us in these latter days, /
The Light that disperses the dark folly of the faithless Gentiles /
And the glory of the newly-chosen Israel. /
Therefore, let Thy servant depart from the bonds the flesh /
To the life filled with wonder that knows no end, ///
O Thou who grantest the world great mercy.”

(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.

In Tone 2: *(by Andrew Pyrrhus)*

Him whom the ministers at the Liturgy on high entreat with trembling /
Symeon has now received below in his earthly arms, /
And he proclaims the union of the Godhead with mankind. /
Seeing the heavenly God as a mortal man, /
He makes ready to withdraw from earthly things, and raises his cry in joy: /
“Glory to Thee, O Lord, ///
Who hast revealed to those in darkness the Light that knows no evening!”

(by Germanus)

Today Symeon 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.

The holy Virgin offered in the Holy Place Him who is Holy /
Giving Him to the minister of holy things. /
And Symeon with exceeding joy received Him in his outstretched arms, /
And he cried aloud: ///
“O Master, now lettest Thou The servant depart in according to Thy word, O Lord.”

The Creator of heaven and earth /
Is carried today by Symeon the Elder in his arms: /
And he said in the Holy Spirit: ///
“Now I am set free, for I have beheld my Savior.”

(by Germanus)

Today Symeon the Elder enters the temple rejoicing in spirit /
To receive in his arms Him who gave the Law to Moses /
And who Himself fulfills the Law. /

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For Moses was counted worthy to see God /
Through darkness and sounds not clear; and with his face covered /
He rebuked the unbelieving hearts of the people. /
But Symeon carried the pre-eternal Word of the Father in bodily form, /
And he revealed the Light of the Gentiles, the Cross and the Resurrection; /
And Anna was proved to be a prophetess, /
Preaching the Savior and Deliverer of Israel. /
Unto Him let us cry aloud: ///
O Christ our God, through the Theotokos have mercy on us.

In Tone 4: *(by Andrew of Crete)*

Today the holy Mother who is higher than any temple, /
Has come into the temple, disclosing to the world /
The Maker of the world and Giver of the Law. /
Symeon the Elder receives Him in his arms /
And, venerating Him, he cries aloud: /
“Now lettest Thou Thy servant depart, ///
For I have seen Thee, the Savior of our souls.’

Glory..., in Tone 5: *(also by Andrew of Crete)*

Search ye the Scriptures /
As Christ our King commands in the Gospels, /
For there we will find Him that was born of the Virgin; /
Him that was wrapped in swaddling clothes, and laid in a manger /
And fed with His Mother’s milk; /
Him that was circumcised and carried by Symeon — /
Him that came to earth not as an apparition nor by conjecture, but in very truth. ///
To Him let us cry: O God before the ages, glory to Thee!

Now and ever..., also 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 of the Feast, in Tone 7: *(by Cosmas the Monk)*

Adorn your palaces, O Sion, /

And welcome Christ the King. /
 Embrace Mary, the Gate of heaven, /
 For she has been made as the throne of the cherubim: /
 And she carries Christ, the King of Glory. /
 A cloud of light is the Virgin, /
 Who has borne in the flesh the Son begotten before the morning star /
Symeon, taking Him in his arms, proclaimed to the people: ///
 This is the Lord of life and death, the Savior of the world.

Verse: Lord, now lettest Thou Thy servant depart in peace according to Thy word:
 for mine eyes have seen Thy salvation.

The Mother who has never known wedlock /
 Has brought into the temple Him who shone forth before the ages from the Father, /
 And who in the latter times was born from a virgin womb. /
He who gave the Law upon mount Sinai, /
 Makes Himself obedient to the ordinances of the Law; /
 And she has brought Him to the priest and righteous Elder, /
 Whose appointed lot it was to see Christ the Lord. /
Symeon, receiving Him in his arms, greatly rejoiced, crying aloud: ///
 “This is God coeternal with the Father, and the Deliverer of our souls.”

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

The Theotokos Mary carried in her arms Him who is borne aloft upon the chariot
 of the cherubim /
 And praised in song by the seraphim, /
 Who was made flesh of her without her knowing wedlock, /
 The Giver of the Law who fulfils the commandment of the Law. /
 She gave Him into the arms of the priest and Elder; /
 And holding the Life, he asked to be released from life, saying: /
 “Now, O Master, let me depart to declare to Adam /
 That I have seen the pre-eternal God and Savior of the world made a babe ///
 Without undergoing change.

Glory..., now and ever..., in Tone 8: (by Andrew of Crete)

He who is borne aloft by the cherubim /
 And praised in hymns by the seraphim, /
 Is brought today into the holy temple in accordance to the Law /
 And rests in the arms of the Elder as on a throne. /
 From Joseph He receives gifts fitting for God; /
 A pair of doves, the symbols of His spotless Church /

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And of the newly-chosen people, the Gentiles; /
And two young pigeons, for He is the Originator of the two Covenants, both Old and
the New. /
And Symeon, having been granted the fulfillment of the prophecies concerning
himself, /
Blesses Mary the Virgin Theotokos and foretells in figures the Passion of her Son. /
From Him he begs release and cries aloud: /
'Now let me depart, O Master, as Thou hast promised me; /
For I have seen Thee, the pre-eternal Light, ///
The Lord and Savior of the people that bear the name of Christ.

Then, The Prayer of Saint Symeon, “Lord, now lettest Thou Thy servant depart in
peace...,” **and the Trisagion through** “Our Father.”

And after the Blessing of the Loaves, 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.

NOTE: But if a vigil is not served, after the Prayer of Saint Symeon, the Troparion
of the feast, once; and the dismissal. At Compline, after “It is truly meet ...,” we say
the Kontakion of the feast. We chant nocturnes as usual, with its Kathisma. After the
first Trisagion, instead of “Behold! the Bridegroom ...,” we say the Troparion of the
feast; and after the second Trisagion, instead of “Remember, O Lord, in that Thou
art good, ...,” we say the Kontakion of the feast, followed by “Lord, have mercy!”
(12 times), and the dismissal. We do not say the prayers “Remember, O Lord, those
who have reposed in hope ...”

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, in Tone 1:

Let the choir of angels be amazed at this wonder! /
And let us mortals raise our voices in song, /
Beholding the ineffable condescension of God. /
Agèd arms now embrace Him before whom the powers of heaven tremble, ///
He who alone loveth mankind.

Glory..., now and ever... *Repeat the above:* “Let the choir of angels...”

After the 2nd Kathisma, the Sessional Hymn of the Feast, in Tone 1: To the melody:
“Let the choir of angels”

He who is seated upon the holy throne with the Father, /
Has come down to earth born of the Virgin; /
He who is not bound by time, has become a babe; /
And Symeon, received Him in his arms and said: /
“Lord, now lettest Thou Thy servant depart, ///
O Compassionate One, having brought great joy to me.”

Glory..., now and ever... *Repeat the above:* “He who is seated...”

Polielely and Magnification:

We magnify thee, // O Christ the Giver of Life, / and we honor Thy most pure Mother / by
whom according to the Law / Thou art now brought to the temple of the Lord.

Selected Psalm verses:

Blessèd words flow from my heart.

And I say, my song is of the King!.

After the Polielely, the Sessional Hymn, in Tone 4:

The Ancient of Days for my sake becomes a child; /
God the most pure receives purification, /
That He may confirm the reality of the human flesh /
Which He took from the Virgin. /
Simeon, initiated into this mystery, acknowledged Him as God made manifest in
the flesh; /
He greeted Him as Life and with rejoicing he cried in his old age: ///
“Let me depart, for I have seen Thee, the Life of all.

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Glory..., now and ever... (*Repeat the above:* “The Ancient of Days for my sake becomes a child...”)

Glory..., now and ever.... Repeat above.

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth....”

Prokeimenon, in Tone 4:

I shall make thy name to be remembered in all generations. *Verse:* Hearken, O daughter, and see, and incline thine ear.

Let every breath...

Gospel: (8) Luke 2:25-32

After Psalm 50 (51), in Tone 6:

Glory...,

Through the prayers of the Theotokos..., etc.

Then, the Post-Gospel sticheron, of the Feast, in Tone 6: (*The “Glory” verse from Vespers; by John the Monk*)

Let the gate of heaven be opened today: /
For He who is without beginning, /
The Word of the Father, /
Has made a beginning in time without forsaking His divinity, /
And as a babe forty days old /
He is of His own will brought by the Virgin His Mother
As an offering in the temple of the Law. /
The Elder received Him in his arms, /
Crying as a servant to the Master:
“Let me depart, for mine eyes have seen Thy salvation.” ///
Glory to Thee, O Lord, who hast come into the world to save mankind.

The Canon

The Canon of the Feast, with 6 Troparia, including the Irmos. Each Irmos is repeated and then 12 Troparia are read.

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.

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

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.

*Katavasia, the irmosi of the Feast:*¹ The sun once shone with its rays... (see above)

Ode 3

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.

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

Sessional Hymn of the Feast, in Tone 4: : To the melody, "Joseph was amazed..."

In days of old, /
Moses saw the back parts of God /
And was found worthy in the darkness and a storm of wind /

¹ In contemporary liturgical practice, Katavasiæ are sung only after the 3rd, 6th, 8th and 9th Odes.

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Faintly to hear the divine voice. /
But now Simeon has taken in his arms /
God who for our sakes took flesh without changing; /
And joyfully he made haste to depart from hence to the eternal life. ///
Therefore he cried: “Lord, now lettest Thou Thy servant depart in peace.”

Ode 4

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!”

Ode 5

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 aged 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.”

Ode 6

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.

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: Let us make haste 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 things, and most marvelous things, past understanding and past telling: He who created Adam is carried as a babe; He who cannot be compassed is compassed by the arms of the Elder; He who is in the infinite bosom of His Father is willingly constrained in the flesh, but not in His divinity, He who alone loveth mankind.”

Ode 7

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!”

“To 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:” Blessed 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!”

Ode 8

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.

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

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.

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

Katavasia: Standing together... (see above)

Note: The Magnificat is not sung. Instead, we sing the following Megalynaria (refrains) before the Irmos and Troparia:

Refrain I: O Virgin Theotokos, hope of all Christians, protect, preserve, and save those who honor thee.

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.

Ref. 2: O Virgin Theotokos, thou good helper of the world, protect and preserve us from all sorrow and necessity.

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.

Ref. 3: O God-bearing Symeon, come thou and lift up Christ, whom the pure Virgin bore.

“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.”

Ref. 4: Symeon the Elder takes in His arms the Maker of the Law and Master of all.

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.²

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

Exapostilarion of the Feast:

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! *(Thrice)*

At the Praises, 4 stichera, in Tone 4: *To the melody, “Thou hast given a sign ...”*

Let everything that hath breath praise the Lord...

READER:

(on 4)

∩ Praise Him in His mighty acts.

Praise Him according to His excellent greatness!

Fulfilling the written Law /

The Lover of mankind is now brought to the temple; /

Symeon receives Him in his aged arms, crying aloud: /

Now let me depart to the blessedness of the world to come, /

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

Him who is Lord of life and Master of death.

² The refrains vary in the Greek text. Also, the number of refrains presented here have been reduced, given that the troparia of Ode 9 are repeated to accommodate them. For the complete texts including all of the Greek and Slavic refrains, see *The Festal Menaion*, pp. 425-428.

THE MEETING OF OUR LORD, GOD, AND SAVIOR IN THE TEMPLE

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

Fulfilling the written law/... *Repeat above.*

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

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 Symeon cried aloud saying: ///
Release me from corruption for mine eyes have seen Thee today.

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

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 Symeon, the receiver of God, /
O Thou who holdest the whole world in Thy hand. /
Therefore, he cried aloud in joy: ///
“Now lettest Thou thy servant depart in peace, for I have seen Thee, O Lord.”

Glory..., now and ever..., of the Feast, in Tone 6: (by Germanus)

O Christ our God, /
Who hast been pleased to rest this day /
In the arms of the Elder as upon the chariot of the cherubim: /
Deliver us now from the tyranny of the passions /
And save us who praise Thee, ///
O Lover of mankind.

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

Liturgy

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

1.-2. 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. *(twice)*

3. 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.

4. 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.

5- 6. 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.
(twice)

7. Bearing faithfully the image of Him who begat Thee before all ages, Thou hast now from pity put on the weakness of mortal man.

8. 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.

Entrance Verse: The Lord hath made known His salvation; He hath revealed His righteousness before the nations.

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 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 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: (316) Heb. 7:7-17

THE MEETING OF OUR LORD, GOD, AND SAVIOR IN THE TEMPLE

The Alleluia of the Feast, in Tone 8 (the Song of Symeon): Lord, now lettest Thou Thy servant depart in peace according to Thy word. *Verse: A* light to enlighten the Gentiles and the glory of thy people Israel.

Instead of “It is truly meet...,” **we sing:** O Virgin Theotokos, hope of all Christians, protect, preserve and save those who honor thee.

And the Irmos of Ode 9 of the First Canon of the Feast:

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.

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

Note: After the singing of “Blessed be the Name of the Lord..., the candles are blessed according to rite in the Book of Needs (Trebnik).

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