

THE 2nd DAY OF THE MONTH OF FEBRUARY
FEAST OF THE MEETING OF OUR LORD, GOD & SAVIOR JESUS CHRIST WITH
SYMEON
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera, in Tone I:

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

The uncircumscribable and transcendent Word, * Who is borne aloft with glory * by the heavenly thrones, * doth Symeon receive in his arms, crying: * ‘Now let me depart according to Thy word, O Savior, ** Thou salvation and delight of the faithful!’ (Twice)

Beholding Thee as a babe, the wondrous Symeon cried aloud: * I am afraid, and fear holding Thee the pre-eternal Word, * begotten of the Father, * in mine arms, O Master; * but since Thou seekest Thy servant in peace, ** so now let me depart, in that Thou art lovingly compassionate.

Now let the gates of heaven be opened! * The Word of God, Who was born of the Father without seed, * hath been born of the Virgin, * voluntarily assuming human flesh, * to restore our nature, in that He is good, ** and to set it at the right hand of the Father.

Glory ..., Both now ..., the composition of Andrew of Crete, in Tone IV:

Today the sacred Mother, who is more exalted than the holy temple, hath entered into the holy temple, revealing to the world the Lawgiver and Creator of the law. And the elder Symeon, receiving Him in his arms, cried out, rejoicing: “Now lettest Thou Thy servant depart, for I have seen Thee, the Savior of our souls!”

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Today the Savior is brought * as a babe * into the temple of the Lord, * and the elder Symeon receiveth Him ** in his aged arms.

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

Christ Who appeared as a burning ember * to the divine Isaiah * is now given to the elder * by the hands of the Theotokos, ** as with tongs.

Verse: A Light to enlighten the gentiles, * and the glory of Thy people Israel.

Holding the Master * in his arms * with fear and joy, * Symeon asked to be released from life, ** hymning the Theotokos.

Glory ..., Both now ..., in the same melody:

“Receive, O Symeon, * the Lord of glory * as thou wast told by the Holy Spirit. * For, lo! He is come!” ** the all-pure One cried out.

Troparion, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection.

Little Litany, and Dismissal.

AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” we chant 8 Stichera, the composition of Patriarch Germanus, in Tone I:

Tell us, O Symeon: Whom dost thou bear into the temple in thine arms, rejoicing? To Whom dost thou cry aloud: “Now have I been freed, for I have beheld my Savior!”? “He Who is born of the Virgin! God the Word, Who from God assumed flesh for our sake, thus saving mankind! Him let us worship!” (Thrice)

Receive, O Symeon, Him Whom Moses beheld in the gloom on Sinai giving the law, and Who hath become a babe, now submitting to the law. He Who speaketh through the law; He, of Whom the prophets spoke, and Who for our sake assumed flesh, thus saving mankind. Him let us worship! (Thrice)

Come let us greet Christ with divine hymns, and let us receive Him Whom Symeon perceived as our salvation. He Whom David proclaimed beforehand; He, of Whom the prophets spoke, and Who for our sake assumed flesh, thus saving mankind. Him let us worship! (Twice)

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

Let the gates of heaven be opened today; for the beginningless Word of the Father, receiving a beginning under time, without abandoning His divinity, is voluntarily borne by His Virgin Mother into the temple of the law as a babe forty days old. And Symeon taking Him in his arms, cried aloud: “Let Thy servant depart, O Master, for mine eyes have seen Thy salvation! O Lord Who hast come into the world to save the human race, glory be to Thee!”

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM EXODUS

And the Lord spake to Moses in that day that He brought out the children of Israel from the land of Egypt, saying: “Sanctify to Me every firstborn, first-produced, opening every womb among the children of Israel.” And Moses went, and gathered all the people together, and said: “Remember this day in which ye came forth out of the land of Egypt, out of the house of bondage, for with a strong hand the Lord brought you forth from thence. And preserve ye His law. And it shall come to pass when the Lord thy God shall bring thee into the land of the Canaanites, as He promised to thy fathers, and thou shalt set apart every firstborn opening the womb, the males to the Lord. And if thy son should ask thee hereafter, saying: What is this? then thou shalt say to him: With a strong hand the Lord brought us out of Egypt, out of the house of bondage. And when Pharaoh hardened his heart so as not to send us away, he slew every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore do I sacrifice to the Lord every offspring that openeth the womb, the males to the Lord, and every firstborn of my sons I will redeem. And it shall be for a sign unto thy hand, and immovable before thine eyes. For thus said

the Lord God Almighty: The firstborn of thy sons thou shalt give to Me. And whosoever shall have borne a male child, on the eighth day she shall circumcise the flesh of his foreskin. And for thirty-three days she shall not enter the sanctuary, unto the priest, until the days of her purification be fulfilled. And thereafter she shall bring a lamb of a year old without blemish for a whole-burnt offering, and a young pigeon or turtle-dove to the door of the tabernacle of witness, to the priest. And if she cannot afford a lamb, then shall she take two turtle-doves or two young pigeons, and the priest shall pray for him. For these are given to Me for a present out of the midst of the children of Israel: I have taken them, and have sanctified them to Myself instead of the firstborn of the Egyptians, in the day in which I smote every firstborn in the land of Egypt, whether of man or beast, said God Most High, the Holy One of Israel.

A READING FROM THE PROPHECY OF ISAIAH

And it came to pass in the year in which King Uzziah died, that I saw the Lord sitting on a high and exalted throne, and the house was full of His glory. And seraphim stood round about Him: each one had six wings: and with two they covered their face, and with two they covered their feet, and with two they flew. And one cried to the other, and they said: “Holy, holy, holy, is the Lord of hosts! The whole earth is full of His glory!” And the lintel shook at the voice they uttered, and the house was filled with smoke. And I said: “Woe is me! for I am pricked to the heart; for being a man, and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen with mine eyes the King, the Lord of hosts!” And there was sent to me one of the seraphim, and he had in his hand an ember, which he had taken off the altar with the tongs: and he touched my mouth, and said: “Behold, this hath touched thy lips, and will take away thine iniquities, and will purge off thy sins.” And I heard the voice of the Lord, saying: “Whom should I send, and who will go to this people?” And I said: “Behold, I am here, send me!” And He said: “Go, and say to this people: Ye shall hear indeed, but ye shall not understand; and ye shall see indeed, but ye shall not perceive. For the heart of this people hath become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.” And I said: “How long, O Lord?” And He said: “Until the cities be deserted by reason of their not being inhabited, and the houses by reason of there being no men, and the land shall be left desolate. And after this God shall remove the men far off, and they that are left upon the land shall be multiplied.”

A READING FROM THE PROPHECY OF ISAIAH

Behold, the Lord sitteth on a light cloud, and shall come to Egypt: and the idols of Egypt shall be moved at His presence, and their heart shall faint within them. And their spirit shall be troubled within them; and I will frustrate their counsel. And I will deliver Egypt into the hands of men, of cruel lords: for the Lord and Master, the

Holy One of Sabaoth, saith these things. And the Egyptians shall drink water that is by the sea, but the river shall fail, and be dried up. These things saith the Lord: “Where are now thy wise men? And let them declare to thee, and say: What hath the Lord of hosts purposed upon Egypt?” But in that day the Egyptians shall be in fear and trembling, because of the hand of the Lord of Sabaoth, which He shall bring upon them. In that day there shall be an altar to the Lord in the land of the Egyptians, and a pillar to the Lord by its border. And it shall be for a sign to the Lord forever in the land of Egypt: for they shall presently cry to the Lord, and the Lord shall send them a Man who shall save them. The Lord shall be known to the Egyptians, and the Egyptians shall know the Lord in that day; and they shall offer sacrifices, and shall vow vows to the Lord.

At Litiya, these Stichera, in Tone I:

The composition of Anatolius: **T**he Ancient of days, Who of old gave the law to Moses on Sinai, is seen today as a babe, and though the Creator of the law, yet under the law and fulfilling the law, borne now into the temple and given to the elder. Whereupon the righteous Symeon, receiving Him, and seeing the fulfillment of the promise, cried out with joy: “Mine eyes have seen the mystery hidden from before all ages, which hath been revealed in these latter days: the Light illumining the darkness of the unbelieving nations, giving glory to the newly-chosen Israel. Wherefore, release Thy servant from the bonds of this flesh unto a life wondrous and everlasting, granting the world great mercy!”

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

In Tone II: The composition of Andrew Pyrrhus: **H**im before Whom the ministers on high pray with trembling, is now taken into the arms Symeon, who, beholding God as a heavenly man, and proclaiming that God hath united Himself to mankind, cried out with joy upon being separated from this life saying: “O Lord Who hast revealed the never-waning light to those in darkness, glory be to Thee!”

The composition of Germanus: **T**oday, Symeon hath received in his arms the Lord of glory, Whom Moses beheld before in the darkness, and Who gave him the tablets on Mount Sinai. He Who is the Creator of the law, and Who spake through the prophets, of Whom David proclaimed, filling all things with awe, He Who is greatly and abundantly merciful.

The sacred Virgin brought the Sacred One to the high priest in the temple, and Symeon, stretching forth his hands, received Him, rejoicing, and cried aloud: “Now lettest Thou Thy servant depart in peace, O Lord, according to Thy word!”

Today the Creator of heaven and earth is borne by the holy elder Symeon in his arms; and through the Holy Spirit he said: “Now have I been set free, for I have beheld my Savior!”

The composition of Anatolius: **T**oday the elder Symeon entereth the temple, rejoicing in spirit, to receive in his arms the Fulfiller of the law, Who gave the law unto Moses. For Moses having been granted to behold God in the divine darkness, and in a quiet gentle voice, covered his face, and denounced the faithless hearts of the Jews; Whereas Symeon bore the pre-eternal incarnate Word of the Father, revealing to the nations the Light, the Cross and the Resurrection, and Anna, revealed to be a prophetess, proclaimed the Savior and Redeemer of Israel. To Christ our God let us cry out: For the sake of the Theotokos, have mercy on us!

Glory ..., the composition of Andrew of Crete, in Tone V:

Examine ye the Scriptures, as Christ our God said in the Gospels, for therein we find Him born, wrapped in swaddling bands, laid in a manger, fed with milk, undergoing circumcision, and carried by Symeon, not in semblance or disguise, but in truth appearing to the world. To Him do we cry aloud: O pre-eternal God, glory be to Thee!

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

The Ancient of days, having become a babe, is borne into the temple by the Virgin Mother, fulfilling the promise of His own law; and Symeon, receiving Him, said: “Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, O Holy One!”

On the Aposticha, these Stichera, of Cosmas the Monk, in Tone VII:

Adorn thy bridal-chamber, O Sion, and receive Christ the King. And greet Mary, the portal of heaven; for she is the throne of the cherubim, bearing the King of glory. The Virgin is a cloud of the Light bearing in her arms the Son Who existed before the day-star, and Symeon, taking Him in his arms, announced to the people that He is the Master of life and death, the Savior of the world.

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

Bearing into the temple Him Who shone forth from the Father before all ages, and Who in these latter times came forth from her virginal womb, the Mother who knew not wedlock brought to the elderly priest and righteous one, Him Who, though the Giver the law on Mount Sinai, hath submitted to the law; for Symeon had been promised that he would see Christ the Lord. And when Symeon received Him in his arms, he rejoiced, and cried aloud: “This Child is God, the Redeemer of our souls, Who with the Father is equally eternal!”

Verse: A Light to enlighten the gentiles, * and the glory of Thy people Israel.

Mary, the Theotokos who knew not wedlock, bearing in her arms Him Who is carried on the chariot of the cherubim and hymned in songs by the seraphim, Who assumed flesh from her, the Bestower of the law Who fulfilling the rite of the law,

was given over to the hands of the elderly priest; and Symeon, bearing our Life, asked to be released from life, saying: “O Master, now let me announce unto Adam that I have seen the immutable Child, the pre-eternal God and Savior of the world!”

Glory ..., Both now ..., the composition of Andrew of Crete, in Tone VIII:

He Who is borne upon the cherubim and hymned by the seraphim, hath been borne into the temple of God today in accordance with the law, sitting in the arms of the elder as upon a throne, and as God doth receive the offerings from Joseph: a pair of turtledoves - the undefiled Church and the people newly-chosen from among the gentiles; and two young pigeons - the Old, and the beginning of the New. And Symeon, having finally received the fulfillment of the promise made to him, blessed the Virgin Mary, the Theotokos, foretelling in imagery the sufferings she would endure and asked from God deliverance, and cried aloud: “Lettest now Thy servant depart, O Master, as Thou didst tell me before; for I have seen Thee, the pre eternal Light, the Savior and Lord of the Christian people!”

Then, “Now lettest Thou Thy servant depart ...,” and the Trisagion through Our Father ...And after the blessing of the loaves, the Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection. (Thrice)

Then, the reading appointed for the day.

But if a vigil is not served, after “Now lettest Thou Thy servant depart ...,” 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!” (twelve times), and the dismissal. We do not say the prayers “Remember, O Lord, those who have reposed in hope”

AT MATINS

On “God is the Lord ...,” the Troparion of the feast,

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection. (Thrice)

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

Let the choir of the angels marvel at the wonder! And let us mortals lift up our voices in hymnody, beholding the ineffable condescension of God; for He Who alone is the Lover of mankind, and before Whom the hosts of heaven tremble, do the arms of the elder now embrace.

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

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

Spec. Mel.: “Let the choir of the angels ...”:

He Who is with the Father seated upon the holy throne, hath come to earth born of the Virgin; He Who is unbounded by time, hath become a babe; and Symeon, receiving Him in his arms rejoicing, saith: “Now lettest Thou Thy servant depart, O Compassionate One, having gladdened me!”

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

Polyeleos, and this magnification: We magnify Thee, O Christ, Bestower of life, and we honor Thy most pure Mother, by whom Thou hast now been borne into the temple of the Lord in accordance with the law.

Selected Psalm verse:

A: My heart hath poured forth a good word. I speak of my works to the king.

Glory ..., Both now ..., Alleluia ..., Glory to thee, O God! (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Thou didst become a babe for my sake, O Ancient of days, and didst partake of purification, O most pure God, that I might be assured, it was flesh Thou didst assume from the Virgin. And Symeon, taught thereby, recognized Thee as God appearing in the flesh, and having kissed Thee, our Life, rejoicing he cried aloud: “Release me, for I have seen Thee, the Life of all!”

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

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: I shall commemorate thy name * in every generation and generation.

Verse: My heart hath poured forth a good word. I speak of my works to the King.

GOSPEL ACCORDING TO LUKE, § 8 (LK. 2: 25-32)

At that time, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.

After Psalm 50, this Sticheron, in Tone VI:

Let the gates of heaven be opened today; for the beginningless Word of the Father, receiving a beginning under time, without abandoning His divinity, is voluntarily borne by His Virgin Mother into the temple of the law as a babe forty days old. And Symeon taking Him in his arms, cried aloud: "Let Thy servant depart, O Master, for mine eyes have seen Thy salvation! O Lord Who hast come into the world to save the human race, glory be to Thee!"

Canon of the feast, its Irmoi chanted twice, with 12 Troparia.

ODE I

Canon of the Meeting, the acrostic whereof is: "Joyously the elder embraceth Christ":
the composition of Cosmas of Maiuma, in Tone III:

Irmos: The Sun once passed over dry land * in the midst of the deep. * For the water on both sides became firm as a wall * while the people traversed the sea on foot, * chanting in a manner pleasing to God: * Let us sing unto the Lord; * for gloriously hath he been glorified.

Let the clouds pour forth rain, for Christ the Sun Who is borne aloft upon a light cloud is brought to the temple as a babe in the arms of the unblemished one. Wherefore, O ye faithful, let us cry aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Be strong, ye hands of Symeon feeble with age; and ye weary legs of the elder, hasten straightway to meet Christ, joining chorus with the incorporeal ones, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

O ye heavens stretched out in wisdom, be glad; and rejoice, O thou earth! For Christ the Fashioner, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother as a babe to God the Father, He Who was before all the ages, for gloriously hath He been glorified!

Katavasia: The Sun once passed over dry land ...

ODE III

Irmos: O Lord, the firm foundation of those who put their trust in Thee, * do Thou establish the Church, * which Thou hast purchased * with thy precious blood.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam.

God the Word hath appeared as a babe, setting aright the first-formed man, who through deception had become childish of mind.

Without undergoing change, the Creator became a Babe, rendering divine our nature, the product of earth to which it returneth again.

Sessional Hymn, in Tone IV: Spec. Mel.: "Joseph marveled ...":

Of old, on Mount Sinai, Moses beheld the back-parts of God, and in the midst of the darkness and whirlwind was deemed worthy to hear the still small voice of God; and now Symeon hath received in his arms God Who hath immutably taken flesh for our sake. And hastening to leave things here below for life everlasting; he crieth out: "Now lettest Thou Thy servant depart, O Master!"

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

ODE IV

Irmos: Thy virtue, hath covered the heavens, O Christ, * for having come forth from the Ark of Thy sanctification, * from Thine undefiled Mother, * Thou hast appeared in the temple of Thy glory * as an infant borne in arms, * filling all with Thy praise.

Rejoicing, the Theotokos cried aloud: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word Who hath become a babe, of Whom thou wast informed of old by the Holy Spirit, and cry out to Him: All things are filled with Thy praise!

O Symeon, rejoicing take up Christ, the little Child, on Whom thou hast set thy hope, the Consolation of the Israel of God, the Creator and Master of the law, Who fulfilleth the tenets of the law; and cry aloud to Him: All things are filled with Thy praise!

Beholding the beginningless Word borne as a babe in the flesh by the Virgin as on the throne of the cherubim, the Author of all, Symeon marveled and cried aloud to Him: All things are filled with Thy praise!

ODE V

Irmos: In a vision Isaiah saw upon a throne, * God lifted up on high * borne aloft by angels of glory; * and he cried: 'Woe is me! * For I have foreseen God made flesh, * the Lord of the never-setting light * and the King of peace.'

The divine elder, comprehending the glory that was revealed of old to the prophet, and beholding the Word held in His Mother's arms, cried aloud: Rejoice, O pure one, for like a throne, God the unwaning Light. Who reigneth with peace, is held by thee!

The elder, bowing low and divinely touching the feet of the Mother of God who kneweth not wedlock, said: O pure one, thou dost bear Fire! I fear to hold the infant God, the unwaning Light, Who reigneth with peace!

Isaiah, purified by the burning ember brought by the seraphim, and the elder illumined by the Mother of God, cried to her: thou hast given me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

ODE VI

Irmos: **T**he Elder, having seen with his eyes the salvation * that was to come unto the peoples from God, * cried aloud unto Thee: * 'O Christ, Thou art my God.'

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful.

Clearly bearing the lineaments of Him Who begot Thee before the ages, in Thy tender compassion Thou hast now been clothed in the weakness of the earth-born.

Now lettest him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child, depart in peace.

Kontakion, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth * and didst bless the hands of Symeon as was meet, * by anticipation Thou hast now saved even us, O Christ God. * But in the midst of battle grant peace to Thy community, * and strengthen the hierarchs whom Thou hast loved, ** O Thou Who alone lovest mankind.

Ikos: **L**et us make haste to the Theotokos, desiring to behold her Son borne unto Symeon. Looking upon Him from heaven, the bodiless hosts in amazement proclaim: "We behold things wondrous, most glorious, unapproachable and ineffable: for He Who created Adam is borne as an infant; He Whom naught can contain is held in the elder's arms; He Who is in the infinite bosom of His Father is willingly constrained in the flesh, but not in His divinity, He Who alone is the Lover of mankind."

ODE VII

Irmos: **O** Thou who in the midst of the fire * bedewed the children as they discoursed on things divine, * and Who didst take up Thy dwelling in the pure Virgin: * O Word of God Thee do we reverently praise chanting: * O God of our fathers, Blessed art Thou.

I go to announce glad tidings unto Adam and Eve who dwell in Hades, cried Symeon, joining chorus with the prophets, singing: Blessed is the God of our fathers!

God, the Redeemer of the race of mortals shall go even unto Hades; He shall grant forgiveness to all, sight to the blind, and even the mute shall chant: Blessed is the God of our fathers!

And Symeon foretold to the Virgin: A sword shall pierce thy heart, O incorrupt one, beholding thy Son upon the Cross, to Whom we cry out: Blessed is the God of our fathers!

ODE VIII

Irmos: United together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * O all ye works of the Lord, * bless ye the Lord and supremely exalt Him throughout all ages.

O people of Israel, beholding your glory, Emmanuel, the Babe born of the Virgin, join ye now in chorus in the presence of the Ark of God, chanting: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Behold, cried Symeon, this One Who is both God and Babe shall be a sign of contradiction. O ye faithful, let us cry aloud: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

God the Word, being Life itself and having become a Babe, shall be the downfall of the disobedient, but the restoration of those who chant with faith: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Be it known that of the following refrains, the first is used before the Irmos and its repetition; then each Troparion of the canon receiveth four refrains, one for each time it is executed. When all fourteen refrains have been used with the Irmos and Troparia, both choirs come together and chant the first refrain before repeating the Irmos as Katavasia.

Refrain: O Virgin Theotokos, thou hope of Christians, preserve and save those who trust in thee.

ODE IX

Irmos: In the shadow and the letter of the Law, * let us, the faithful, discern a figure: * every male child that openeth the womb * shall be sanctified to God. * Therefore we magnify the firstborn Word * and Son of the beginningless Father, * the firstborn Child of a Mother who hath not known a man.

Refrain: “It is not the elder who holdeth Me, but rather I hold him; for he asketh Me to dismiss him.” (Twice)

Refrain: How dost thou hold the Ember, O mystic tongs? How dost thou feed Him Who sustaineth all?

Refrain: O daughter of Phanuel, come and stand with us, and give thanks to Christ the Savior, the Son of God!

The ancients were wont to offer a pair of new-born doves and two young birds, but the godly elder and the chaste prophetess Anna serve in their stead, magnifying the only-begotten Son of the Father, Who was born of the Virgin and is borne into the temple.

Refrain: The chaste Anna proclaimeth awesome things, confessing Christ, the Creator of heaven and earth. (Twice)

Refrain: Unapproachable to angels and men is what was wrought within thee, O pure Virgin Mary.

Refrain: The pure dove, the unblemished ewe-lamb, beareth the Lamb and Shepherd into the temple.

Thou hast imparted unto me the joy of Thy salvation, cried Symeon. Accept Thou Thy servant, for I am weary of the shadow, as a mystic and sacred preacher of the new grace, magnifying Thee in praise!

Refrain: O Christ, Thou King of all, grant victory over all heresies to thy faithful hierarchs!

Refrain: O Christ, Thou King of all, grant me fervent tears, that I may weep over my soul, which I have wickedly ruined!

Instead of Glory ..., Let us piously praise the thrice-radiant Godhead in three Hypostases.

Instead of Both now ..., O Virgin Mary, illumine my soul which hath been grievously darkened by the pleasures of life!

The aged Anna, chaste and venerable, prophesying in sacred manner, openly confessed the Lord in the temple, and she magnified the Theotokos, proclaiming her to all present.

Refrain: O Virgin Theotokos, thou hope of Christians, preserve and save those who trust in thee.

Katavasia: In the shadow and the letter of the Law, * let us, the faithful, discern a figure: * every male child that openeth the womb * shall be sanctified to God. * Therefore we magnify the firstborn Word * and Son of the beginningless Father, * the firstborn Child of a Mother who hath not known a man.

Exapostilarion, in Tone III:

The elder, brought into the temple by the Spirit, took the Master of the Law in his arms, crying: Do Thou now loose me from the bond of the flesh according to Thy word: for mine eyes have seen the revelation of the Gentiles, and the salvation of Israel! (Thrice)

On the Praises, 4 Stichera, in Tone IV:

Spec. Mel.: “Thou hast granted a sign ...”:

He Who is the Lover of mankind, * fulfilling the law of the Scriptures, * is now borne into the temple; * and the elder Symeon * receiveth Him in his arms, crying: * “Lettest me now depart to Thy blessedness, * for today I have seen clad in mortal flesh * Him Who hath dominion over life ** and mastery over death!” **(Twice)**

Thou didst show Thyself * to be the Light of revelation, * the Sun of righteousness * seated upon a light cloud, * fulfilling the shadow of the law, * and revealing the beginning of the new grace. * Wherefore, Symeon, seeing Thee, cried aloud: * “Set me free of corruption, ** for I have seen Thee today!”

Without being separated * from the bosom of the Father in Thy divinity, * voluntarily incarnate, * Thou wast held in the embrace of the Ever-virgin, * and Thou Who holdest all things in Thy hands * wast given into the arms of Symeon the God-receiver, * wherefore, he cried aloud with joy: * “ Lettest me Thy servant, now depart in peace, ** for I have seen Thee, O Master!”

Glory ..., Both now ..., the composition of Germanus, in Tone VI:

O Christ our God, Whose good pleasure it was to sit today in the arms of the elder, as in the chariot of the cherubim: in that Thou lovest mankind, deliver and save us who hymn Thee, calling us forth from the tyranny of the passions.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE IV, of the festal canon.

He that was first begotten of the Father before the ages hath appeared as the first-born Babe of the undefiled Virgin, stretching forth His hand unto Adam. (Twice)

God the Word hath appeared as a babe, setting aright the first-formed man, who through deception had become childish of mind.

Without undergoing change, the Creator became a Babe, rendering divine our nature, the product of earth to which it returneth again.

In Sion wast Thou set as a stone of stumbling and a rock of offense for the disobedient, and the inviolate salvation of the faithful. (Twice)

Clearly bearing the lineaments of Him Who begot Thee before the ages, in Thy tender compassion Thou hast now been clothed in the weakness of the earth-born.

Now lettest him that worshipped Thee as the Son of the Most High, the Son of the Virgin, God become a Child, depart in peace.

Entrance Hymn: The Lord hath made known His salvation, in the sight of the nations hath He revealed His righteousness.

Then, the Troparion of the feast, in Tone I:

Rejoice, O Virgin Theotokos, full of grace, * for from thee hath shone forth Christ our God, the Sun of righteousness, * illumining those in darkness. * Be glad, also, O righteous elder * who hath received in thine arms the Redeemer of our souls, ** Who granteth us the resurrection.

Glory ..., Both now ..., the Kontakion of the feast, in Tone I:

O Thou Who didst hallow the Virgin's womb by Thy birth * and didst bless the hands of Symeon as was meet, * by anticipation Thou hast now saved even us, O Christ God. * But in the midst of battle grant peace to Thy community, * and strengthen the hierarchs whom Thou hast loved, ** O Thou Who alone lovest mankind.

Prokeimenon, in Tone III: The Song of the Theotokos: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Savior.

Verse: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE HEBREWS, § 316 (HEB. 7: 7-17)

Brethren: Without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham,

for he was yet in the loins of his father, when Melchisedek met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedek, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law, for he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedek there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedek.

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

Verse: A Light to enlighten the gentiles, and the glory of Thy people Israel.

GOSPEL ACCORDING TO LUKE, § 7 (LK. 2: 22-40)

At that time, the parents of the Child Jesus brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through Thine own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all

them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Instead of “It is truly meet ...,” we chant the Refrain and Irmos of ODE IX:

Refrain: O Virgin Theotokos, thou hope of Christians, preserve and save those who trust in thee.

Katavasia: In the shadow and the letter of the Law, * let us, the faithful, discern a figure: * every male child that openeth the womb * shall be sanctified to God. * Therefore we magnify the firstborn Word * and Son of the beginningless Father, * the firstborn Child of a Mother who hath not known a man.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.