

THE 4th DAY OF THE MONTH OF FEBRUARY

COMMEMORATION OF OUR VENERABLE FATHER ISIDORE OF PELUSIUM

If this day fall outside the Great Fast, the service for the Afterfeast of the Meeting and of Saint Isidore. But if this day fall within the Great Fast, then only that of the saint.

AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the afterfeast, in Tone IV:

Spec. Mel.: “Thou hast given 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 aloud: * “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!”

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!”

And 3 Stichera of the venerable one, in the same tone,

Spec. Mel.: “As one valiant among the martyrs ...”:

Elevating thyself to God * by contemplation and activity, * thou didst perfect thy life, O all-wise one; * and, ascending to vision through activity, * thou didst desire the ultimate love, * O wise one, * and harboring that desire within thyself, * thou wast deemed worthy of a blessed end ** and the radiance of the threefold Sun.

With the flowing waters of grace * and the outpouring of thy words * thou hast watered all the divinely wise; * and, placing thy mouth * to the cup of supreme wisdom, * as from a wellspring thou didst richly draw forth in abundance, * shedding beams of teaching upon all, * sending forth epistles, and instructions, ** O right wondrous one.

By abstinence thou didst mortify the wisdom of the flesh, * arraying thyself in a life-bearing mortification; * clearly expanding the breadth of thy soul, * O venerable one, * thou didst make thyself a receptacle of the gifts of the Spirit * rendering thyself a habitation * of divinely inspired teachings * and a dwelling-place of that wisdom ** which transcendeth understanding.

Glory ..., Both now ..., of the feast,
The composition of Germanus in Tone II:

Today, 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.

If this day fall during the Great Fast, then:

Glory ..., Both now ..., Theotokion. Or if it be Wednesday or Friday:

Stavrotheotokion, in Tone II:

Upon beholding Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who gave birth to Thee * lamented and maternally cried aloud to Thee: * “O my Son most desired, * How is it that Thou art suspended upon the Tree of the Cross, * O Long-suffering One? * How have Thy hands and feet * been pierced with nails by the iniquitous, O Word! ** And how hast Thou shed Thy blood, O Master?

On the Aposticha, these Stichera, in Tone II:

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

Receive, O Symeon, * the Lord of glory * as thou wast told * by the Holy Spirit. ** For, lo! He is come.

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

Bearing the Creator and Master * as a Babe * in her arms, * the pure and most pure Virgin ** entereth the temple.

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

Great and awesome and strange * is the mystery of God’s dispensation: * He Who embraceth all things * and createth infants ** is borne in arms as a Babe.

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

The sacred Virgin brought the Sacred One to the priest in the temple; and stretching forth his hands, Symeon received Him, rejoicing, and crying aloud: Now lettest Thou Thy servant depart in peace, O Lord and Master, according to Thy word.

Troparion of the saint, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Isidore.

Glory ..., Both now ..., 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.

AT MATINS

On “God is the Lord ...,” 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. (Twice)

Glory ..., the Troparion of the saint, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Isidore.

Both now ..., that of the feast.

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

Spec. Mel.: “The choir of 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.

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

Spec. Mel.: “Go Thou quickly before ...”:

Christ our God, Who became a babe through His Mother who knew not a man, didst thou take up in thine elderly arms, and gloriously receive the fulfillment of the promise, enabling thee by the effectual working of grace to depart, wherefore, we all glorify thee as is fitting.

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

Canon of the feast, with 8 Troparia, including the irmos; and that of the venerable one, with 4 Troparia.

ODE I

Canon of the feast, 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!

Canon of the venerable one, the acrostic whereof is: "I hymn thee, the glory of monastics, O father", in Tone VI:

Irmos: **When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.**

Heardening to the groaning of a contrite heart, O Master, by the supplications of Thy venerable saint, O Christ, heal Thou the grievous contrition of my soul, in that Thou art almighty.

Having entered upon active virtue through pure vision, and ever conversing with God by beautiful revelations, O God-bearing Isidore, thou wast manifestly enriched.

Thy mouth, upon receiving the cup of wisdom O most wise one, didst draw forth a stream of spiritual gifts therefrom, chanting to God a hymn of victory.

Theotokion: **C**hrist the Creator, as One mighty, came upon thee on a light cloud, O pure Lady, to cast down the idols of Egypt, in that He is omnipotent.

ODE III

Canon of the feast

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 our nature divine, the product of earth to which it returneth again.

Canon of the venerable one

Irmos: **T**here is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Having with keenness of intellect gathered knowledge of the nature of that which is, O wise and most glorious one, thou hast thereby attained unto the primal Cause, as a pure theologian.

Clearly setting forth instruction for mortal life, O thrice-blessed God-bearer, thou didst mortify the material causes of the passions, held fast by the desire for dispassion.

Rejoicing, thou didst follow after Christ, bearing thy cross in steadfast fasting, O father, and as far as thou wast able, thou didst emulate Him in purity of life.

Theotokion: Giving birth to the Master in a manner transcending the laws of nature, O Virgin Theotokos, thou didst abolish the ancient curse of disobedience, pouring forth a spring of blessing.

Kontakion of the venerable one, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

The Church, hath found thee to be another morning-star, * O all glorious one, * and crying out to thee, * it is illumined by the lightning-flashes of thy words: ** Rejoice, O all-blessed and divinely wise Isidore!

Sessional Hymn of the venerable one, in Tone III:

Spec. Mel.: “Of the divine Faith ...”:

Thou didst appear to the most holy Spirit as a book written with a wealth of understanding of the doctrines of the Faith, revealing divine things to those in need, and laying up life for those who desire it. O venerable father, entreat Christ God, that He grant us great mercy.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone VIII:

Spec. Mel.: “Having risen ...”:

Thou wast born on earth, O Thou Who art co-beginningless with the Father, and wast carried into the temple, O Unapproachable One. And, rejoicing, the elder took Thee in his arms, crying aloud: “Now let me depart, whom Thou hast visited according to Thy word O God, Whose good pleasure it is to save the race of mankind!”

But if this day fall during the Great Fast:

Glory ..., Both now ..., Theotokion in Tone III:

Thou wast the divine tabernacle of the Word, O only all-pure Virgin Mother, who hast surpassed the angels in purity. With the divine waters of thy supplications cleanse me, who more than all others am dust and defiled by carnal transgressions, O pure one, and grant me great mercy.

Or, if it be Wednesday or Friday, the Stavrotheotokion in Tone III:

The unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, upon beholding Him Who sprang forth from her without pain hanging upon the Cross, cried out, lamenting maternally: “Woe is me, O my Child! How is it that Thou sufferest willingly, desiring to deliver mankind from the indignity of the passions?”

ODE IV

Canon of the feast

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!

Canon of the venerable one

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Submitting to Christ unstintingly, O venerable one, as a right dutiful servant thou didst distribute the wealth given thee, wherefore the Master hath deemed thee worthy of ineffable joy.

Traversing the deep of wisdom, like a good merchant thou didst obtain the goodly Pearl, jealously cherishing Him alone as thy treasure.

Illumined by the divine Spirit, like the sun thou hast emitted beams of discourse upon all, desiring the salvation of the faithful, divinely revealed by God.

Theotokion: Truly, O Ever-virgin Theotokos, the mysteries of thy birthgiving to God are ineffable and unapproachable to those on earth and in heaven.

ODE V

Canon of the feast

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 O 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.

Canon of the venerable one

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

Being outside the body through the mortification of the passions, O all-wise one, with love thou didst draw nigh to God, the most holy and supremely radiant Light, Who alone requireth purity.

Illumining his mind with Thy divine radiance, O Good One, the God-bearer became a most luminous pillar, sending forth upon all the divine rays of God's light, dispelling the darkness of ignorance.

He Who desireth that all should be saved, in that He is good, showed thee to be a guide for the lost, turning many to the path of salvation, O all-wise, thrice-blessed, and most noetically rich father Isidore.

Theotokion: With my mouth and soul, O good Sovereign Lady of the world, I confess thee to truly be the one who hath given birth to God in the flesh, O pure and all-immaculate one, and with faith I set thee forth as the intercessor of my life.

ODE VI

Canon of the feast

Irmos: The 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.

Canon of the venerable one

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Adorned with judicious words as a priest, thou didst judge rationally, with body and soul, reasonably making that which is lower subject to that which is higher, O right wondrous God-bearer.

O glorious boast of monastics, with the blows of asceticism thou didst mightily smite the passions and sustenance of Egypt, subjecting them to scrutiny, smoothing the way for the faithful.

Theotokion: He Who beareth all things by His divine power and upholdeth them in his hands, in that He is compassionate, O most pure one, is carried, incarnate, as a babe, though He is of the same essence as the Father.

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.

Ikos: Let 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

Canon of the feast

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!

Canon of the venerable one

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

The Master hath set thee in the firmament of the Faith like a sun, O father, to illumine with noetic radiance the souls of those who cry out earnestly: O God of our fathers, Blessed art Thou!

With the outpourings of thy tears thou didst wash away defilement of the flesh and spirit, O God-bearer, and as a light for those on earth thou hast taught all to cry out: O God of our fathers, Blessed art Thou!

Theotokion: **S**tanding upon the immovable foundation of the Faith, O pure Mother of God, we confess thee to be the Theotokos; for without seed thou hast given birth to God the Word for our sake. Blessed is the Fruit of thy womb, O most pure one!

ODE VIII

Canon of the feast

Irmos: **U**nited 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!

Canon of the venerable one

Irmos: **T**hou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * **F**or **T**hou alone, **O** Christ, dost do all as **T**hou willest, * **T**hee do we supremely exalt throughout all ages.

As a reasonable sacrifice of sweet savor, O father, thou didst offer up thy whole life, unto Christ, Who hung suspended upon the Cross for thy sake. Him do we supremely exalt throughout all ages.

Even after thy death thou dost increase thy wealth of thine animate discourses, leaving them as an inheritance of great worth to all the faithful who supremely exalt Christ throughout all ages.

Thou didst adorn thyself with the beauty of thy discourses, O most blessed one; for thou wast shown to be the pen of the Holy Spirit, piously expressing the mind of God in writing for those who supremely exalt Christ throughout all ages.

Theotokion: I flee to thy protection, O all-immaculate one, and put thee forward now as the intercessor for my life, who, in a manner past understanding, hast given birth to God the Word, Whom we supremely exalt throughout all ages.

ODE IX

Canon of the feast

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.

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.

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!

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.

Canon of the venerable one

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Like a ray of light hath the discourse of grace shone forth in thy soul, O venerable one; and through thee all the earth hath been filled with their radiance. Partaking of it, O father, we marvel at the treasury of thy wisdom.

Following the doctrines of the fathers, with divine wisdom thou didst teach theologians to worship the uncreated, beginningless Trinity, the three Hypostases in a Unity of essence, Who poureth forth enlightenment upon all the faithful.

Having found the reward of thy labors in the heavens and received life everlasting, O most wise and blessed Isidore, thou standest now with the angels before the throne of God asking for the salvation of those who hymn thy memory.

Theotokion: The incorrupt Word of God, taking upon Himself a corruptible form, hath clothed mankind in incorruption, making His abode within thee, O joyous one, as was the Father's good pleasure. Wherefore, O most pure one, with the armies of heaven we magnify thee.

Exapostilarion of the feast:

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!

**Glory ..., Both now ..., the foregoing is repeated.
On the Aposticha, Stichera of the feast, in Tone II:
Spec. Mel.: “O house of Ephratha ...”:**

Christ is born of the Virgin, * a stranger to defilement, * as He was begotten incorruptibly of the Father, * the Son Who existed before the morning-star, ** Who delivereth Adam.

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

Open wide, ye gates of heaven! * For Christ is offered * to God the Father * in the temple, as a babe, ** by His Virgin Mother.

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

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.

Glory ..., Both now ..., in Tone VII:

Thou hast come from heaven to earth, O our Savior, as a light of revelation to the gentiles, and, having come forth from the Virgin, thou hast given rest to the righteous Symeon; for it was fitting that Thou, O Bestower of life upon all, be recognized by the elder, in that Thou didst come to let him depart, according to Thy word, O Thou Who hast great mercy.

AT LITURGY

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.

Troparion of the venerable one, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Isidore.

Kontakion of the venerable one, in Tone IV:

The Church, hath found thee to be another morning-star, * O all glorious one, * and crying out to thee, * it is illumined by the lightning-flashes of thy words: ** Rejoice, O all-blessed and divinely wise Isidore!

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.