The Meeting of Our Lord Jesus Christ in the Temple

February 2

Vespers Stichera

First Mode

Verse #1

If Thou should- est mark in- iq- ui- ties, O Lord, O Lord,

who shall stand? For with Thee there is for- give- ness.
Stichera A

Tell us, O Symeon, whom dost thou bear in thine arms in the Temple with such great joy? To whom dost thou cry and shout: Now am I freed, for I have beheld my Saviour? This is He that is born of a Virgin; this is He, God the Word, Who came forth from God; Who is incarnate for our sakes, and hath saved the race of man. Let us worship Him.
Verse #2

For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord. (repeat Stichera A)

Verse #3

From the morning watch until night, from the morning watch let Israel hope in the Lord. (repeat Stichera A)

Stichera B

Receive, O Symeon, Him Whom Moses fore-saw in darkness on Sinai when He gave the Law, Who is become a new born
Verse #4

For with the Lord there is mercy, and with Him is plentiful redemption; and He shall redeem Israel out of all his iniquities. (repeat Stichera B)
p

 praise the Lord, all ye nations; praise Him, all ye peoples.

Stichera C

Come, let us as well, with songs inspired of God, go together to meet Christ; and let us receive Him Whose salvation Sym-

e-on hath now been held. This is He Whom David pro-

claimeth; this is He that in the Proph-

ets hath spoken; Who is in-
carnate for our sakes, and Who speaketh in the Law. Let us worship Him.

Verse #6

For He hath made His mercy to prevail over us, and the truth of the Lord abideth for ever. (repeat Stichera C)
Glory...

Plagal Second Mode

`Hχος Ὡ Πα

Both now...

A - men.
let the gate of Heaven be opened to-day; for the beginning, less Word of the Father, having received a beginning in time without forsaking His Divinity, is of His own will offered by a Virgin Mother in the Temple of the Law as a babe forty days old. The Elder receiveth Him in his arms and the
servant crieth to the Master: Let me depart; for mine eyes have seen Thy salvation. O Thou Who art come into the world to save the race of man, Lord, glory be to Thee
For the Entreaty

First Mode

He Ancient of Days, Who of old gave the Law to Moses on Sinai, today is seen as a babe; and in accordance with the Law, as the Author of the Law, He fulfilleth the Law, as He is brought in to the Temple and given to the Elder. The righteous Symeon receiveth Him, and on seeing the fulfillment of the divine ordi-
nances being accomplished, he joyously crieth out; Mine eyes have seen the mystery that was hidden from eternity and hath appeared in these last days, the light that disperseth the moonless night of the unbelieving nations, and the glory of the newly chosen Israel. Wherefore, let Thy servant depart hence from the bonds of the flesh, unto the wonous and unending life that never waxeth old,
O Thou Who grant-est the world great mercy.

Entreaty #2

O-day He that a-fore-time gave the Law to Mo-

ses on Sinai, sub-mit-teth to the or-di-nance-es

of the Law, be-com-ing like us for our sakes,

since He is com-pas-sion-ate. Now

the pure God as a ho-ly child hath o-pened a pure womb,

and as God He is brought as an o-bla-tion un-to Him-
self, setting us free from the curse of the Law and
en-light-en-ing our souls.

Entreaty #3

Second Mode

Ḥχας .Hidden

im Whom the min-is-ters on high en-treat with trem-
bling, Sym-e-on hath now re-ceived
be-low in ma-te-ri-al arms, and he
hath pro-claimed that the Di-vine is u-nit-
ed to men; and when he had seen the
Heav-en-ly God as a mor-tal, de-part
ing from earthly things he joyously cried out:

O Lord, Who reveal est un to those in darkness the light that hath no evening, glory be to Thee.

Entreaty #4

in this day Symeon receiv eth into his arms the Lord of Glory, Whom Moses of old beheld in darkness, when he received from Him the tablets of Mount Sinai. This is He Who speak-eth
in the Prophets, and is the Author of the Law; this is He Whom David proclaimeth, Who is dread unto all, who hath great and rich mercy.

Entreaty #5

he sacred Virgin brought the Sacred One into the sacred Temple to the Priest; and Symeon stretching out his arms, joyfully received Him and cried: Now let test Thou Thy servant depart in peace, O Master, ac-
Entreaty #6

In this day, the Creator of heaven and earth was held in the arms of the holy Elder Symeon, who said in the Holy Spirit: Now am I released for I have seen my Saviour.
n this day, Sym- e- on the El- der en- ter- eth the Tem- ple, re- joic- ing in spir- it to re- ceive in to his arms Him that both gave the Law to Mo-

ses and now ful- fill- eth the Law.

Mo- ses had been deemed wor- thy to see God through dark- ness and in an in- dis- tinct voice; and with his face veiled, he re- proved the un- be- liev- ing hearts of the He- brews;

but when the Word of the Fa- ther, Who was be- fore the
a-ages, received a body,

this man both carried Him and revealed the light for the nations, even the Cross and the Resurrection. And Anna is shown forth as a Prophetess, proclaiming the Saviour and Redeemer of Israel. To Him let us cry: O Christ our God, through the Theotokos, have mercy on us.
n this day the sa-cred Moth-er, who is more ex-alt-
ed than the Tem-ple, is come to the Tem-
world the Cre-a-tor of the world and the Giv-
er of the Law. And when he had re-
ceived Him in his arms, the El-
der Sym-
e-on, hon-our-ing Him, cried out: Now let-
est Thou Thy serv-
ant de-
part; for I have seen Thee, the Saviour of souls.

Entreaty Doxasticon

Plagal First Mode

Ὑχος Ἰ Πα

lo - glory to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

search the Scrip - tures, as Christ our God said in the Gos - pels. For in them we find Him born and swad - dled, laid in a man - ger and
fed with milk, receiving circumcision and held by Symeon, having appeared to the world not in fancy or illusion, but in very truth. Let us cry out to Him:

O God, Who wast before the ages, glory be to Thee.
Entreaty Theotokion

Plagal First Mode

Ἠχος ἀνὴρ Πάνος

Both now and ever and unto the ages of ages. Amen.

The Ancient of Days, having become a babe in the flesh, is brought to the Temple by a Virgin Mother, thus fulfilling the statute of His own
Law. Receiving Him, Symeon said: Now lest Thou Thy servant depart in peace,
according to Thy word; for mine eyes have seen Thy salvation, O Lord.
Aposticha #1

Grave Mode

Ἡχός βαρύς Γα

dorn thy brid-al cham-ber O Si-on, and re-
ceive Christ the King. Wel-come Mar-i-am, the heav-en-ly gate, for
she hath proved to be a che-ru-bic throne; she car-i-eth the
King of Glo-ry. The Vir-gin is a cloud of light,
bear-ing in the flesh the Son that was be-fore the morn-ing star.
Sym-e-on, hav-ing tak-en Him in his arms, cried out to the
peo-ple that He is the Mas-ter of life and death, and
the Sa-viour of the world.
Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou has prepared before the face of all peoples.

Aposticha #2

The Mother that knew not wedlock carried into the Temple Him Who shone forth from the Father before the ages, and from a virginal womb in these last times. And Him Who gave the Law on Mount Sinai, but was now obedient to the order
of the Law, she brought unto the aged and righteous Priest to whom it had been revealed that he would see Christ the Lord.

Symeon, receiving Him in his arms, rejoiced, crying: This is God, Who is co-e-ter-nal with the Fa-ther; He is the Redeemer of our souls.

Verse #3

light of revel-a-tion for the na-tions, and the glo-ry of Thy peo-ple Is-ra-el.

Aposticha #3

e that rid-eth on the char-i-ots of the Cher-ubim, and is hymned in the songs of the Ser-a-phim, was borne
in the arms of the The-o-to-kos Mar-y, from whom He was

incarnate without wedlock; and she gave Him, the

Giver of the Law now fulfilling the order of

the Law, into the hands of the elderly Priest, who while

holding Life asked release from life, saying: Master, now let

me depart to declare to Ad-am that I have seen as a

babe the im-utable God Who was before the ages and is the Sa-viour of the world.
Aposticha Doxasticon

Plagal Fourth Mode

\textsuperscript{'}Хξος \textsuperscript{λ} \textsuperscript{δ} Νη

G (N) lo - ry to the Fa - ther and to the
(N) (N) Son, and to the Ho - ly Spir - it.

B (N) oth now and ev - er \textsuperscript{Δ} and un - to the a -
(N) (Δ) ges \textsuperscript{Δ} of a - ges. A -

men. \textsuperscript{Δ}
that rid-eth on the Cher-ubim and is hymned by the Seraphim, hath to-day been brought in to the divine Temple according to the Law, and is enthroned in el-derly arms As be-fit-teth God, He receiveth gifts from Joseph, even a pair of turtle-doves, a figure of the spotless Church and the newly chosen people of the nations; and two young pigeons, since He is the Author of
the Old and New Covenants. And Symeon, receiving the fulfillment of the oracle given him, blessed the Virgin, the Theotokos Mary, foretelling the symbols of the Passion of Him Who was born of her; and of Him he asked release, crying: Now lettest Thou me depart, O Master, as Thou didst promise me; for I have seen Thee the
Light before the ages, and the Lord and Saviour of the people that bear the Name of Christ.
The Meeting of Our Lord Jesus Christ in the Temple

February 2

Apolytikion

First Mode

Ὁ Χοσ εἰς τὸν ναὸν ἀνελθὼν, εὐχαριστοῦσα, ἔλατεν ἐν καρδίᾳ σοι, ὦ Πανσέλων, ὦ Ἰωάννης Μακαριός, ὑό θεοῦ ἁγίων Χριστοῦ τοῦ Θεοῦ.
The psalms ought not to be sung one after the other in the assemblies, but a reading should be interpolated after each psalm.

- Canon XVII of the Council of Laodicea
The Meeting of Our Lord Jesus Christ in the Temple

February 2

Kontakion

First Mode

150

Intonation: #1

Ὁ μήτραν παρθενικήν

hou Who didst sanctify the Virgin’s womb by Thy birth, and
didst bless Symeon’s hands as was meet, by anticipation hast even now saved us, O Christ God. But grant peace in the midst of wars unto Thy common-wealth and strengthen the hier-
archs whom Thou hast loved, O only Friend of man.
Katavasias

Third Mode

Ἡχος Ἐκ τῶν Γα

First Ode

he sun once shone on dry land  that was be-
got - ten of the a - byss;  for the wa - ter be came as hard
as a wall on ei - ther side  for the peo-ple that crossed the
sea by foot, and sang in a God pleas- ing man - ner:
Let us sing to the Lord; for glo- rious-ly is He glo-
ri - fied.
Third Ode

hou founda- tion of them that hope in Thee, O Lord,

make steadfast the Church, which Thou hast pur- chased with Thy

precious Blood.

Fourth Ode

hy virtue hath covered the heav- ens, O

Christ; for com- ing forth from the Ark of Thy ho- li- ness,

e- ven Thine un- de- filed Moth- er, Thou hast ap- peared in

the tem- ple of Thy glo- ry as an in- fant borne in arms,

and all things were filled with Thy praise.
Fifth Ode

When Esaias beheld God symbolically

on an exalted throne attended by Angels

of glory, he cried: O wretched man that I am!

For I have seen beforehand the incarnate God, the

Lord, of peace and unwaning light.

Sixth Ode

When the Elder had seen with his eyes the salvation that came from God unto the peoples, he cried to

Thee; O Christ, Thou art my God.
Seventh Ode

hee, the Word of God, we praise with hymns, Who in
the fire didst once be-dew the Three Children that confessed
and praised Thee as their God, and Who dwelt-est in a Virgin
who was free of defilement; and with all reverence, we
sing: Blessed is the God of our Fathers.

Eighth Ode

we praise, we bless, and we worship the Lord.

standing together in the un-bearable fire,
yet not harmed by the flame, the Children, the Champions of
god-li-ness, sang a di-\v e hymn. O all ye works,
bless ye the Lord, and su-preme-ly ex-alt-Him un-to all the ages.

Ninth Ode

The-o-to-kos, thou hope of all Chris-tians: Keep and shel-ter and pre-serve them that set their hope on thee.
n the shadow and letter of the Law, let us the faithful contemplate a prefiguring: every male child that openeth the womb is holy unto God. Therefore do we magnify the first born Word, the Son of the Father Who is without beginning, the first born Child of a Mother who hath not known wedlock.
Doxasticon of the Praises

Plagal Second Mode

 Glory to the Father, and
to the Son,
and to the Holy Spirit.

Both now and ever and
unto the ages of ages.
Amen.
thou Who hast been well pleased to recline to-day in venerable old arms

as on the chariot of Cherubim,

O Christ God: call us back also who sing Thy praise, and deliver us from the tyranny of the passions, and save our souls.