

Meeting of the Lord

February 2

The deacon censens while we sing the Troparion and Kontakion of the Feast.

Troparion: Tone 1 (Byzantine)

Rejoice, O Virgin Theotokos, full of grace. / From you shone the Sun of Righteousness, Christ our God, / enlightening those who sat in darkness. / Rejoice and be glad, O righteous Elder, / you accepted in your arms the Redeemer of our souls, / Who grants us the resurrection.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Kontakion: Tone 1 (Obikhod)

You Who sanctified the Virgin's womb by Your birth / and rightly blessed the hands of Simeon, / You have now come to us and saved us, O Christ our God. / Grant peace in the midst of wars to Your people, / and strengthen the Orthodox people whom You have loved, / O only Lover of mankind.

DIVINE LITURGY OF ST. JOHN CHYRSOSTOM

The Second Antiphon (Psalm 46)

O Son of God, **Who were held in the arms of Simeon**, save us who sing to You: Alleluia

The Third Antiphon - Psalm 245 (LXX 44)

Verse by cantor then sing Troparion of the Feast (3x)

Troparion: Tone 1 (Byzantine)

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The Entrance Hymn

Come, let us worship and fall down before Christ. O Son of God, **Who were held in the arms of Simeon** save us who sing to You. Alleluia, Alleluia, Alleluia.

Troparion: Tone 1 (Byzantine)

Re - joice, O Vir - gin The - o - to - kos, full of grace! From you
shone the Sun of Right - eous - ness, Christ our God, en -
light - en - ing those who sat in dark - ness. Re - joice
and be glad, O right - eous El - der, you ac -
cep - ted in your arms the Re - deem - er of our souls, Who
grants us the res - ur - rec - tion.

The musical score is written on six staves in G major (one sharp). It features a variety of note values including quarter, eighth, and sixteenth notes, as well as rests. Red curved lines are placed under certain notes, likely indicating phrasing or breath marks. The lyrics are written in a simple, sans-serif font below the staves.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Kontakion: Tone 1 (Obikhod)

You Who sanc - ti - fied the Vir - gin's womb by Your birth and
rightly blessed the hands of Sim - e - on, You have now
come to us and saved us, O Christ our God. Grant peace in the midst of wars
to Your peo - ple, and strength - en the Or - tho - dox peo - ple whom
You have loved, O on - ly Lov - er of man - kind.

The musical score is written on six staves in B-flat major (two flats). It includes triplet markings (indicated by a '3' over a group of notes) on the third and fifth staves. Red curved lines are used for phrasing. The lyrics are in a simple, sans-serif font.

Prokeimenon: Tone 3 - Luke 1:46-47

My soul magnifies the Lord and my spirit rejoices in God my Savior.

Verse: For He has regarded the lowly state of His maidservant; for behold, henceforth all generations will call me blessed. For He Who is mighty has done great things for me, and holy is His name. And His mercy is on those who fear Him from generation to generation.

Verse: He has shown strength with His arm; He has scattered the proud in the imagination of their hearts. He has put down the mighty from their thrones, and exalted the lowly.

Verse: He has filled the hungry with good things, and the rich He has sent away empty. He has helped His servant Israel, in remembrance of His mercy, as He spoke to our fathers, to Abraham and to his seed forever.

The Epistle Reading – Hebrews 7:7-17

Brethren, now beyond all contradiction the lesser is blessed by the better. Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives. Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him. Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed, of necessity there is also a change of the law. For He of Whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: You are a priest forever according to the order of Melchizedek.

The Alleluia before the Gospel – Luke 2:29-30, 32

Verse: Lord, now You are letting Your servant depart in peace according to Your word, for my eyes have seen Your salvation.

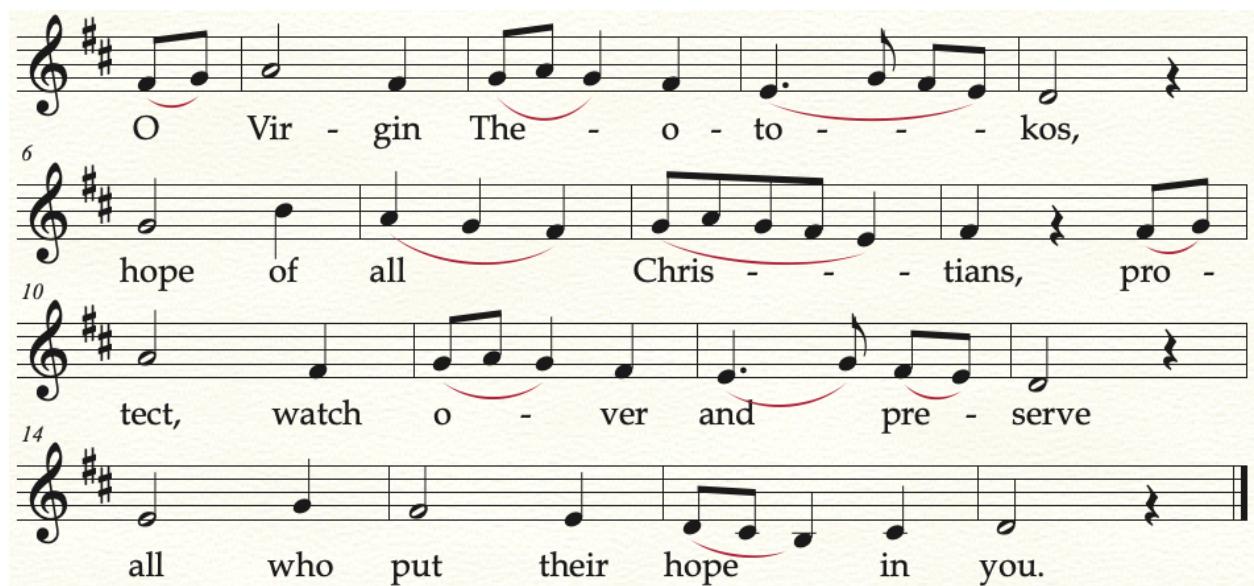
Verse: A light to lighten the Gentiles, and the glory of Your people Israel.

The Gospel Reading – Luke 2:22-40

Now when the days of her purification according to the law of Moses were completed, the parents of Jesus brought Him to Jerusalem to present Him to the Lord (as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the LORD”), and to offer a sacrifice according to what 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 this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, he took Him up in his arms and blessed God and said: "Lord, now You are letting Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory of Your people Israel." And Joseph and His mother marveled at those things which were spoken of Him. Then Simeon blessed them, and said to Mary His mother, "Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed." Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; and this woman was a widow of about eighty-four years, who did not depart from the temple, but served God with fastings and prayers night and day. And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem. So when they had performed all things according to the law of the Lord, they returned to Galilee, to their own city, Nazareth. And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.

Magnification Hymn – 9th Ode Matins



Irmos

O faithful, let us magnify the first-born Son eternal Word of God the Father, and the first-born of the Virgin Mary, Christ the Lord. For in the shadow of the Law and in the Scriptures we behold a sign, that ev'ry first-born male is holy to our God of old.

The Communion Hymn - Psalm 148 & 112:5 (LXX 111))

What shall I render to the Lord for His bounty to me? I will lift up the cup of salvation and call on the name of the Lord.

I will pay my vows to the Lord in the presence of all His people. I will offer to You the sacrifice of thanksgiving and call on the name of the Lord.

I will pay my vows to the Lord in the presence of all His people, in the courts of the house of the Lord, in your midst, O Jerusalem.

Exapostilaria: Tone 3 (Byzantine)

The El - der in the tem - ple led by the Spi - rit
held the Mas - ter of the law and cried: Let me de - part in peace ac -
coring to Your word, for my eyes have seen Your sal - va - tion
that brings light to the Gen - tiles and the glo - ry of Your peo - ple
1. Is - ra - el. 2. Is - ra - el.

The Dismissal

PRIEST: May Christ our true God, *Who consented to be carried in the arms of the righteous Simeon for our salvation...* through the intercessions of His all-pure and all-blameless, holy Mother... Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us and save us.

PEOPLE: Amen.

Troparion: Tone 1 (Byzantine)

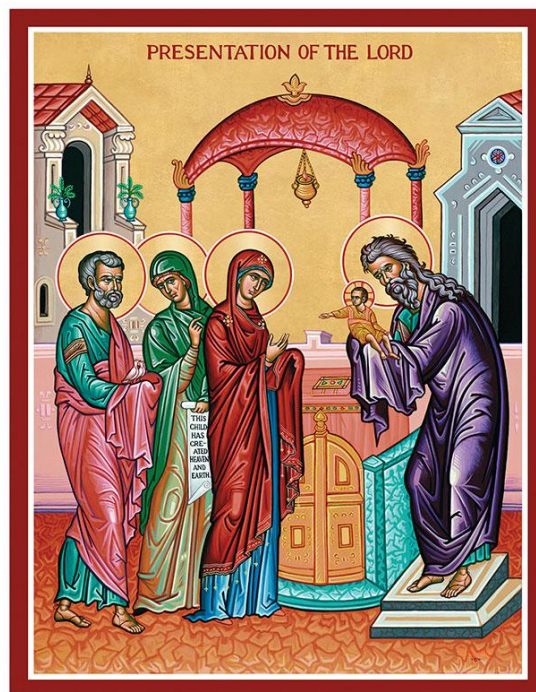
Rejoice, O Virgin Theotokos, full of grace. / From you shone the Sun of Righteousness, Christ our God, / enlightening those who sat in darkness. / Rejoice and be glad, O righteous Elder, / you accepted in your arms the Redeemer of our souls, / Who grants us the resurrection.

Kontakion: Tone 1 (Obikhod)

*You Who sanctified the Virgin's womb by Your birth
and rightly blessed the hands of Simeon,
You have now come to us and saved us, O Christ our God.
Grant peace in the midst of wars to Your people,
and strengthen the Orthodox people whom You have loved,
O only Lover of mankind.*

Ikos

Let us run to the Theotokos, desiring to behold her Son brought to Simeon. The bodiless powers, looking at Him from on high, were filled with amazement, saying, "Now we see wondrous and 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 rests uncircumscribed in the bosom of His Father, is voluntarily circumscribed in flesh but not in divinity, O only Lover of mankind."



Meeting of the Lord

Magnifications – 9th Ode: Tone 3 *(Special Byzantine - Bp. Basil)*

¹ O pure Virgin Mother,
that which came to pass in you
is beyond the understanding
of angels and men.

³ Desiring to save Adam,
the Creator took up abode
in your pure and spotless womb,
O Virgin Mother of God.

⁵ O come, all people and behold
Christ the Master of all
Whom Simeon holds in his arms
in the temple today.

⁷ Simeon had lived for many years
when he beheld Christ
and cried aloud unto Him:
“Now let me depart in peace.”

⁹ O God Who are before all things,
by Your will became man
and are carried to the temple
as an infant forty days old.

¹¹ Illuminate my soul, O Lord,
and my senses as well,
that I might clearly see You
and proclaim that You are God.

¹³ O Lord, my Creator,
now let me depart in peace
for I have seen the Christ,
my Salvation and my Light.

¹⁵ O You Who are by nature One,
but in Persons Three,
keep watch o’er Your servants
who put their faith in You.

² Now Simeon the elder
receives in his arms
the Maker of the Law
and the Master of all.

⁴ All creation blesses you,
O pure Virgin,
and in faith glorifies you
as the Theotokos.

⁶ O Lord, You look upon the earth
and make it tremble;
how then can I who am old
carry You in my arms?

⁸ O Mary Theotokos,
you are the mystic tongs
who conceived in your pure womb
Christ Who is the living Coal.

¹⁰ The aged priest Simeon
received the Lord of all,
Who by His own holy will
came to earth from heaven.

¹² O pure Virgin Mother,
how do you bring Him
as an infant to the temple
and give Him to Simeon?

¹⁴ O You, Whom the angels on high
serve with fear and trembling,
now here below on earth are carried
in the arms of Simeon.

¹⁶ O Virgin Theotokos,
hope of all Christians,
protect, watch over and preserve
all who put their hope in you.