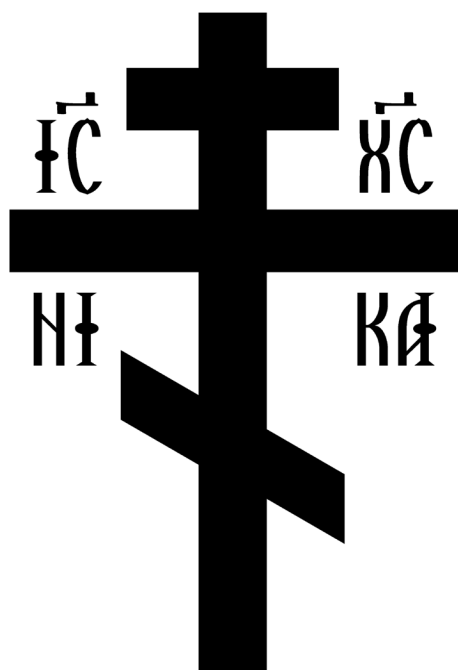




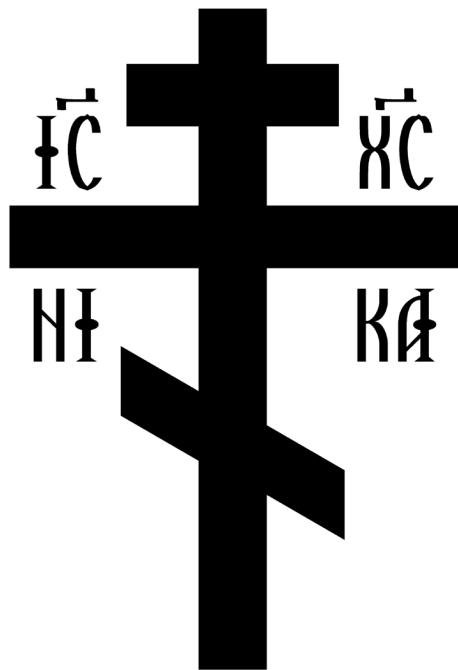
FEBRUARY 2

**Music for the Meeting of Our Lord,
God and Savior Jesus Christ**

Дѡмъ свѣтъхъ жєнъ мѣроношницъ
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXV



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ϠΒΚϚ.

MMXXV

The Menaion of the Orthodox Church, Volume VI
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Choral arrangements from
Music for the Meeting of our Lord and God and Saviour Jesus Christ
© 1997 Timothy J. Clader

Editor, Subdeacon Paul Daniels
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A.D. 2025 Saint Nina, Equal to the Apostles, Enlightener of the Georgians
2025 г. Св. равноапостольная Нины, просветительницы Грузии

Music for the Meeting of Our Lord, God and Savior Jesus Christ

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Great Vespers
Lord, I Have Cried, in Tone I

Lord, I have cried unto Thee, hear- ken un- to me.

This system of music is written for a two-part setting in G major (one sharp). The treble staff begins with a whole rest followed by a half note G, then a series of quarter notes: A, B, C, D, E, F#, G. The bass staff begins with a whole rest followed by a half note G, then a series of quarter notes: F#, E, D, C, B, A, G. The lyrics are placed between the staves, with each word aligned with its corresponding note.

Hear- ken un- to me, O Lord.

This system continues the two-part setting. The treble staff has half notes: G, A, B, C, D, E, F#. The bass staff has half notes: F#, E, D, C, B, A, G. The lyrics are placed between the staves, with each word aligned with its corresponding note.

Lord, I have cried unto Thee, hear- ken un- to me;

This system continues the two-part setting. The treble staff has half notes: G, A, B, C, D, E, F#. The bass staff has half notes: F#, E, D, C, B, A, G. The lyrics are placed between the staves, with each word aligned with its corresponding note.

attend to the voice of my sup- pli- ca- - tion, when I cry un- to Thee.

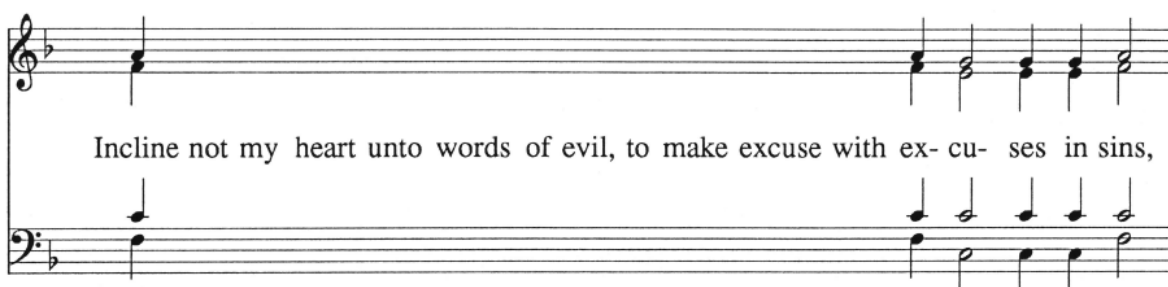
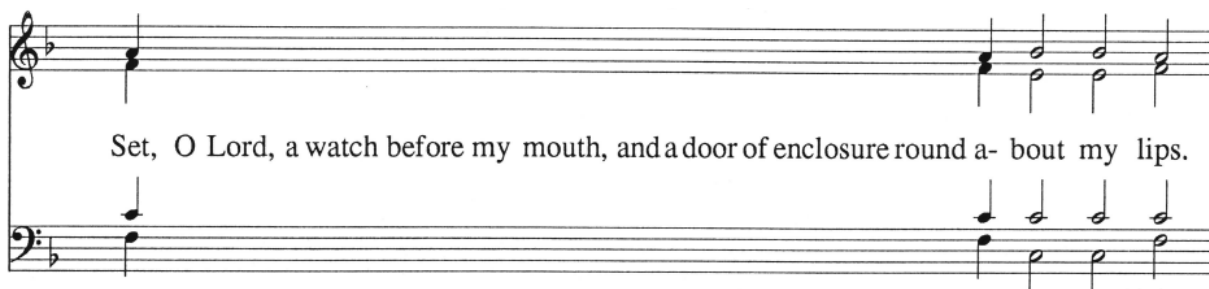
This system concludes the piece. The treble staff has half notes: G, A, B, C, D, E, F#, followed by a whole rest. The bass staff has half notes: F#, E, D, C, B, A, G, followed by a whole rest. The lyrics are placed between the staves, with each word aligned with its corresponding note.

Hear-ken un-to me, O Lord. Let my prayer be set forth

as in-cense be-fore Thee, the lift-ing up of my hands

as an eve-ning sac-ri-fice. Hear-ken un-to me, O Lord.

Verses of Lord, I Have Cried



With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

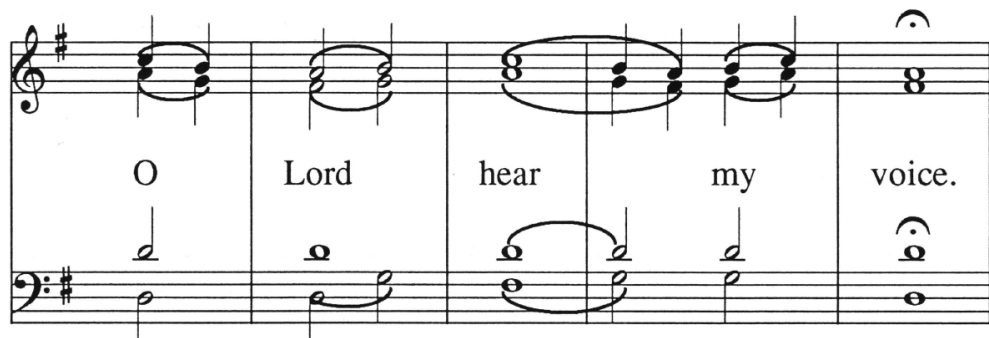
Deliver me from them that persecute me, for they are stronger than I.

Bring my soul out of prison, that I may confess Thy name.

The righteous shall wait patiently for me until Thou shalt reward me.

Stichera at Lord, I Have Cried, in Tone I

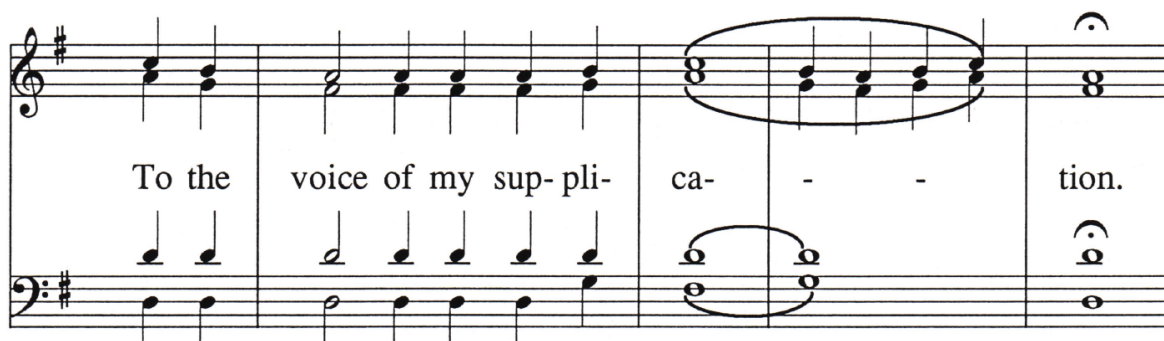
Stichos: Out of the depths have I cried unto Thee, O Lord:



The composition of Patriarch Germanus

Tell us, O Symeon:/ Whom bearest thou 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 is the One Who is born of the Virgin!/ He is God the Word, Who from God became incarnate for our sake and saveth man!// Him let us worship!"

Stichos: Let Thine ears be attentive:



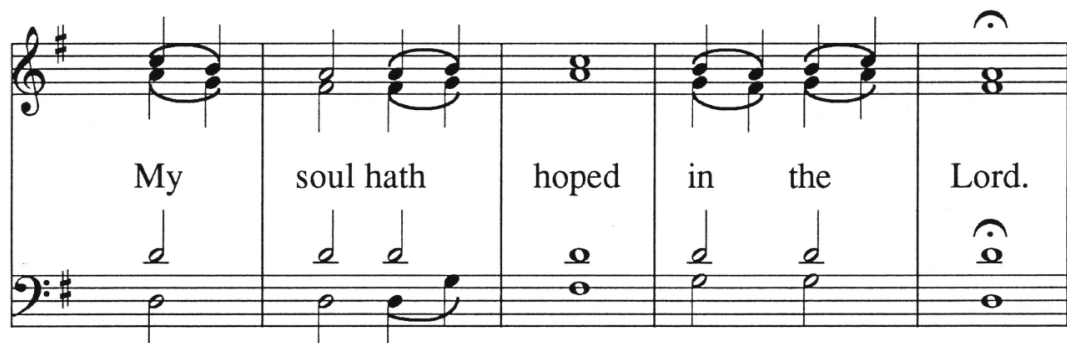
Tell us, O Symeon:/ Whom bearest thou into the temple in thine arms, rejoicing?/ To Whom dost thou cry aloud:/ "Now have I been freed, for I have beheld my Savior!"/ "He is the One Who is born of the Virgin!/ He is God the Word, Who from God became incarnate for our sake and saveth man!// Him let us worship!"

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?



Tell us, O Symeon:/ Whom bearest thou 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 is the One Who is born of the Virgin! He is God the Word, Who from God became incarnate for our sake and saveth man!// Him let us worship!"

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word:



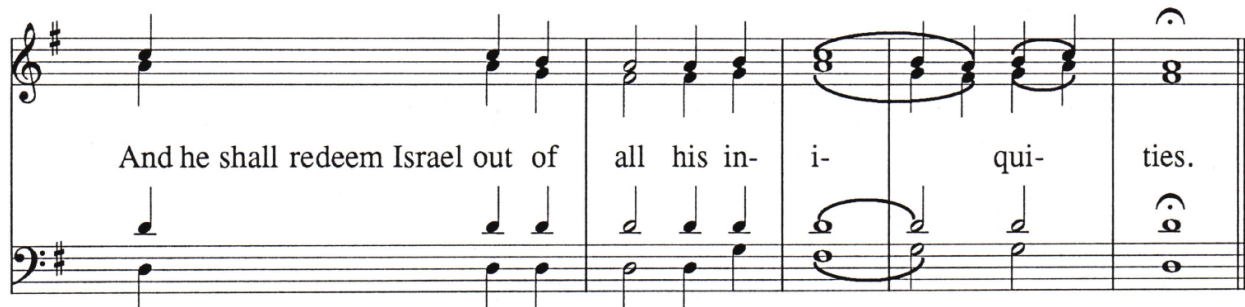
Receive, O Symeon,/ Him Whom Moses beheld in the gloom on Sinai giving the law,/ and Who hath become a babe, submitting to the law./ He is the One Who speaketh through the law;/ He is the One spoken of by the prophets,/ Who for our sake hath become incarnate and saveth man.// Him let us worship!

Stichos: From the morning watch until night, from the morning watch:



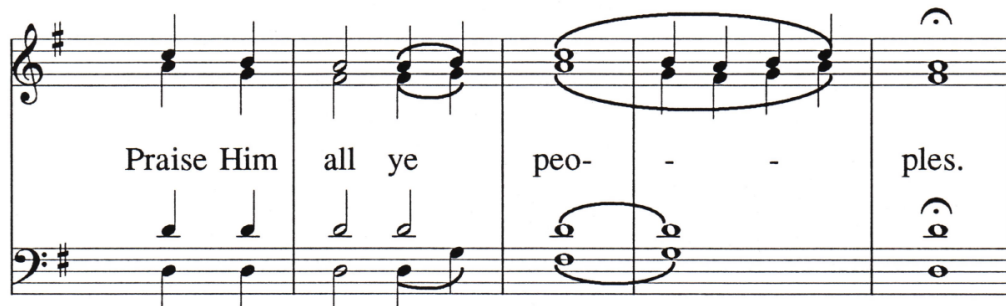
Receive, O Symeon,/ Him Whom Moses beheld in the gloom on Sinai giving the law,/ and Who hath become a babe, submitting to the law./ He is the One Who speaketh through the law;/ He is the One spoken of by the prophets,/ Who for our sake hath become incarnate and saveth man.// Him let us worship!

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:



Receive, O Symeon,/ Him Whom Moses beheld in the gloom on Sinai giving the law,/ and Who hath become a babe, submitting to the law./ He is the One Who speaketh through the law;/ He is the One spoken of by the prophets,/ Who for our sake hath become incarnate and saveth man.// Him let us worship!

Stichos: O praise the Lord, all ye nations:



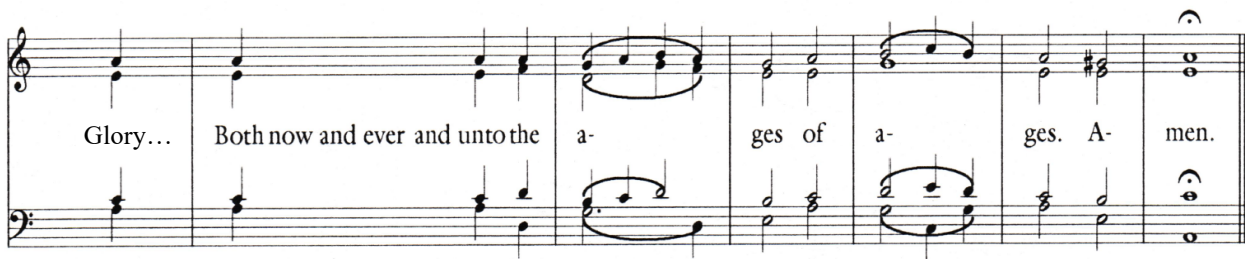
Let us come and greet Christ with divine hymns,/ and let us receive Him Whom Symeon perceived as our salvation./ He is the One Whom David proclaimed beforehand;/ He is the One spoken of in the prophets,/ Who for our sake hath become incarnate/ and speaketh through the law.// Him let us worship.

Stichos: For He hath made His mercy to prevail over us:



Let us come and greet Christ with divine hymns,/ and let us receive Him Whom Symeon perceived as our salvation./ He is the One Whom David proclaimed beforehand;/ He is the One spoken of in the prophets,/ Who for our sake hath become incarnate/ and speaketh through the law.// Him let us worship.

Glory, Both Now, Theotokion, in Tone VI



The composition of John the Monk

Let the gates of heaven be opened today;/ for the unoriginate Word of the Father,/ receiving a beginning under time,/ without abandoning His divinity,/ is of His own will borne by His Virgin Mother/ into the temple of the law as a babe forty days old./ And Symeon taketh Him in his arms, crying:/ "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!"

Prokeimenon

Saturday Evening, Tone VI

The Lord is King, He is clothed with maj- - - es- ty.

This musical score is for Saturday Evening, Tone VI. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "The Lord is King, He is clothed with maj- - - es- ty." The music features several long notes and rests, particularly in the second half of the phrase, which are indicated by horizontal lines and dots.

Sunday Evening, Tone VIII

Behold now, bless ye the Lord, all ye ser- vants of the

This musical score is for Sunday Evening, Tone VIII. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Behold now, bless ye the Lord, all ye ser- vants of the". The music features several long notes and rests, particularly in the second half of the phrase, which are indicated by horizontal lines and dots.

Lord.

This musical score is the continuation of the previous one, for Sunday Evening, Tone VIII. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "Lord." The music features several long notes and rests, particularly in the second half of the phrase, which are indicated by horizontal lines and dots.

Prokeimenon

Monday Evening, Tone IV

The Lord will hearken unto me when I cry un- to Him.

This musical score is for Monday Evening, Tone IV. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is primarily composed of quarter notes and half notes. The lyrics are: "The Lord will hearken unto me when I cry un- to Him." The word "un-" is hyphenated and spans across the two staves. The piece concludes with a double bar line and repeat dots.

Tuesday Evening, Tone I

Thy mercy, O Lord, shall pur- sue me all the days of my life.

This musical score is for Tuesday Evening, Tone I. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody features several long, horizontal lines, indicating sustained notes or a specific melisma. The lyrics are: "Thy mercy, O Lord, shall pur- sue me all the days of my life." The word "pur-" is hyphenated and spans across the two staves. The piece concludes with a double bar line and repeat dots.

Wednesday Evening, Tone V

O God, in Thy name save me, and in Thy strength do Thou judge me.

This musical score is for Wednesday Evening, Tone V. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody includes some eighth notes and features a prominent melisma over the word "judge". The lyrics are: "O God, in Thy name save me, and in Thy strength do Thou judge me." The word "judge" is hyphenated and spans across the two staves. The piece concludes with a double bar line and repeat dots.

Prokeimenon

Thursday Evening, Tone VI

My help cometh from the Lord, Who hath made hea- ven

This musical system consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "My help cometh from the Lord, Who hath made hea- ven". The music features a series of half notes and quarter notes, with a final cadence on the word "heaven".

and the earth.

This musical system continues the melody from the first system. It consists of two staves, treble and bass, in the key of D major. The lyrics are: "and the earth.". The music features a series of half notes and quarter notes, with a final cadence on the word "earth".

Friday Evening, Tone 7

O God, my helper art Thou, and Thy mer- cy shall go be- fore me.

This musical system consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "O God, my helper art Thou, and Thy mer- cy shall go be- fore me.". The music features a series of half notes and quarter notes, with a final cadence on the word "me".

Paroemias

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 ever 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 Litya

Tone I

The composition of Anatolius

The Ancient of days, Who of old gave the law to Moses on Sinai,/ is seen today as a babe,/ and as the Creator of the law, under the law and fulfilling the law,/ He is borne into the temple and given to the elder./ And the righteous Symeon, receiving Him,/ and seeing the utter fulfillment of the promises, cried out with joy:/ "Mine eyes have seen the mystery hidden from before time,/ 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/ to the wondrous life which ageeth not and is without end,// granting the world great mercy!"

The composition of John the Monk

Today, He Who gave the law to Moses on Sinai/ submitteth to the commands of the law,/ having become like us for our sake,/ in that He is full of loving-kindness./ Now our pure God, as 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.

Tone II

The composition of Andrew Pyrrhus

Him to Whom the ministers on high pray with trembling,/ now, here below, Symeon taketh into his material arms./ He announced that God hath united Himself to men,/ and, seeing God as a heavenly man,/ cried out with joy at being separated from those on earth:// "O Lord Who revealest the never-waning light to those in darkness, glory be to Thee!"

The composition of Germanus

Today, Symeon receiveth in his arms the Lord of glory,/ Whom Moses beheld before in the darkness,/ and Who gave him the tablets on Mount Sinai./ He is the Creator of the law,/ Who speaketh in the prophets./ He it is Who filleth all with awe,/ Whom David proclaimeth,// and hath great and rich mercy.

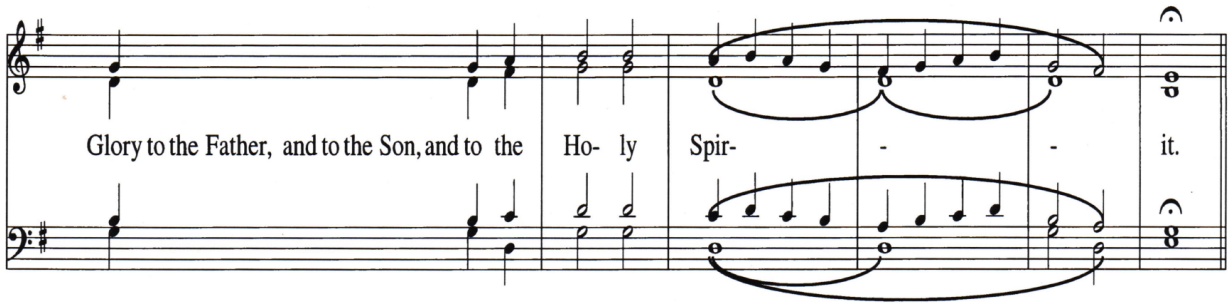
The sacred Virgin brought the Sacred One/ to the high priest in the temple,/ and Symeon, stretching forth his hands,/ received Him, rejoicing, and cried out:// "Now lettest Thou Thy servant depart in peace, O Lord, according to Thy word!"

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

Today 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 was vouchsafed to behold God in darkness and an indistinct voice,/ and with his face covered denounced the faithless hearts of the Jews;/ but Symeon bore the preëternal Word of the Father incarnate,/ and revealed to the nations the Light,/ the Cross and the Resurrection./ And Anna was shown to be a prophetess,/ proclaiming the Savior and Deliverer of Israel./ To Christ our God let us cry out:// For the sake of the Theotokos, have mercy on us!

Glory, in Tone V



The composition of Andrew of Crete

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

Both Now, Theotokion, in Tone V



The composition of Germanus

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 let-test Thou Thy servant depart in peace, according to Thy word;// for mine eyes have seen Thy salvation, O Holy One!"

Aposticha, in Tone VII

The composition of Cosmas the Monk

A- dorn thy bri- dal cham- ber, O Si- on,

The first system of musical notation for the Aposticha, in Tone VII. It consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "A- dorn thy bri- dal cham- ber, O Si- on,".

and re- ceive Christ the King.

The second system of musical notation. It continues the melody from the first system. The lyrics are: "and re- ceive Christ the King.".

And greet Ma- ry, the por- tal of hea- ven;

The third system of musical notation. It continues the melody. The lyrics are: "And greet Ma- ry, the por- tal of hea- ven;".

for she hath been shown to be the throne of the cher- u- bim,

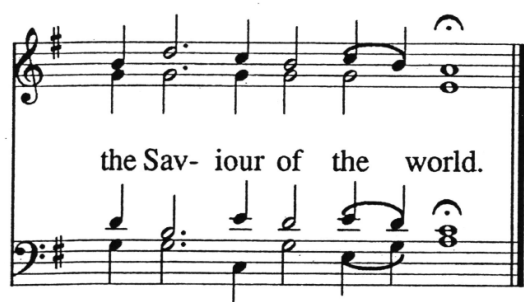
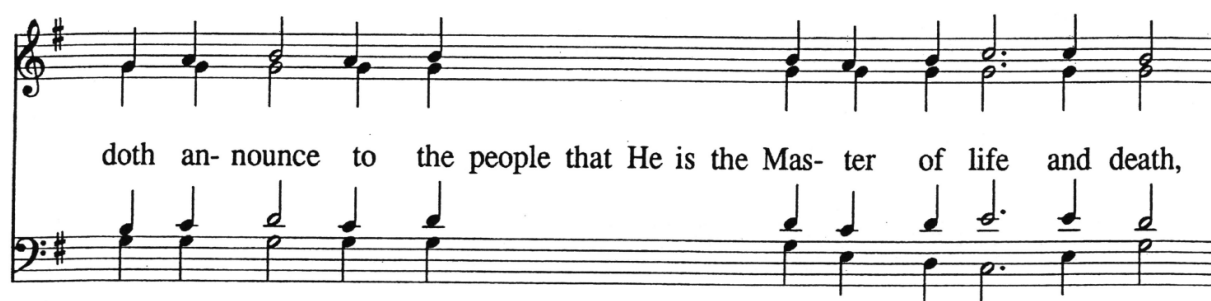
The fourth system of musical notation. It continues the melody. The lyrics are: "for she hath been shown to be the throne of the cher- u- bim,".

she beareth the King of glo- ry.

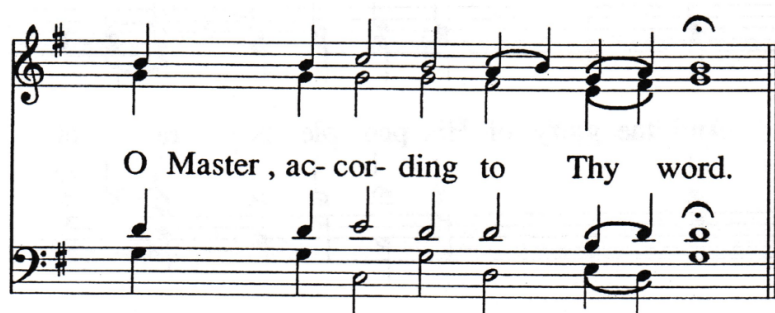
The Vir- gin is the cloud of the Light,

bear- ing in her arms the Son Who existed be- fore the day- star.

And Sym- e- on, taking Him in his arms,

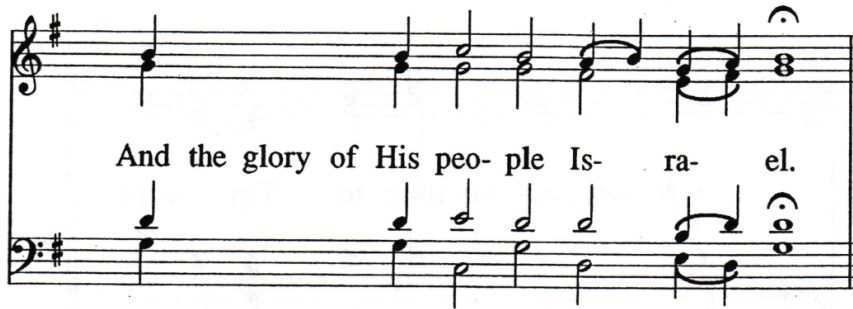


Stichos: Now lettest Thou Thy servant depart in peace:



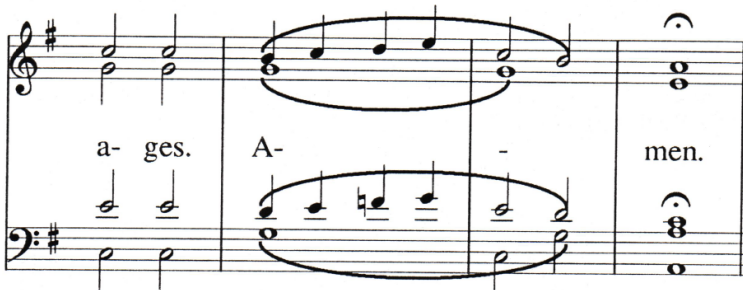
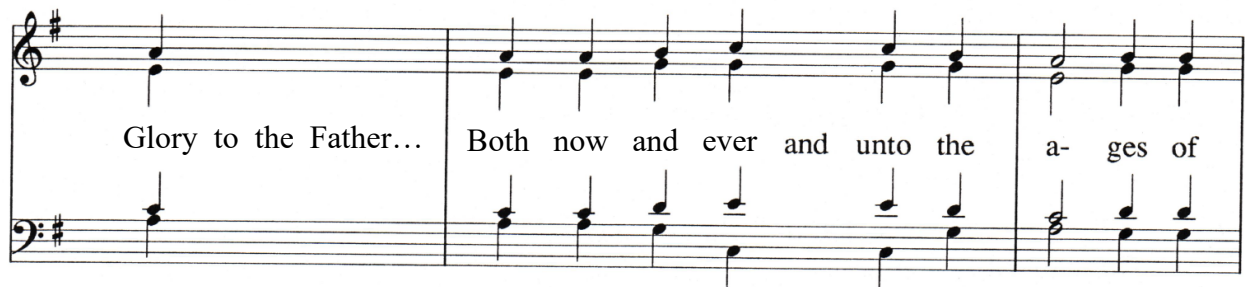
Bearing into the temple Him Who shone forth from the Father before time began,/ and Who in latter times came forth from her virginal womb,/ the Mother who knew not wedlock/ brought to the elderly priest and righteous one/ Him Who, though He gave the law on Mount Sinai,/ submitteth to the prescription of the law;/ for it had been promised that he would see Christ the Lord./ And when Symeon received Him in his arms, he rejoiced, crying out:/ "This Child is God, the Deliverer of our souls,// Who with the Father is equally eternal!"

Stichos: A Light to lighten the Gentiles:



Mary, the Theotokos who knew not wedlock,/ bearing in her arms Him Who is carried on the chariot of the cherubim/ and is hymned in songs by the seraphim,/ Who became incarnate of her,/ the Bestower of the law Who was fulfilling the rite of the law,/ gave Him into the hands of the elderly priest;/ and he, 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 preëternal God and Savior of the world!"

Glory, Both Now, Theotokion, in Tone VIII



The composition of Andrew of Crete

He Who is borne upon the cherubim/ and is hymned by the seraphim,/ borne into the temple of God today in accordance with the law,/ sitteth in the arms of the elder as on a throne,/ and as God receiveth gifts from Joseph:/ a pair of turtle-doves—/ the undefiled Church and the people newly-chosen from among the gentiles;/ and two young pigeons—the beginning of the Old and the New./ And Symeon, finally receiving the fulfillment of the promise made to him/ and blessing the Virgin Mary, the Theotokos,/ foretold in imagery the sufferings she would endure/ and asked from God deliverance, crying out:/ “Now let me depart, O Master,/ as Thou didst tell me before;/ for I have seen Thee, the preëternal Light,// the Savior and Lord of the Christian people!”

Now Lettest Thou Thy Servant

p *pp*

Now let- test Thou Thy ser- vant de- part in

This system contains the first four measures of the piece. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one sharp (F#). The time signature is 4/4. The first measure is marked *p* and the second measure is marked *pp*. The lyrics are: "Now let- test Thou Thy ser- vant de- part in".

p

peace. O Mas- ter ac-

This system contains the next three measures. The first measure is marked *p*. The lyrics are: "peace. O Mas- ter ac-".

pp *mf*

cor- ding to Thy word. For mine

This system contains the next five measures. The first measure is marked *pp* and the fifth measure is marked *mf*. The lyrics are: "cor- ding to Thy word. For mine".

eyes have seen Thy sal- va- tion.

This system contains the final five measures of the piece. The lyrics are: "eyes have seen Thy sal- va- tion."

Which Thou hast pre-
pared be-
fore the eyes of all peo-

ples; A light of rev- el-
a- tion for the Gen-

tiles. And the glo- ry of Thy peo- ple Is- ra-

el.

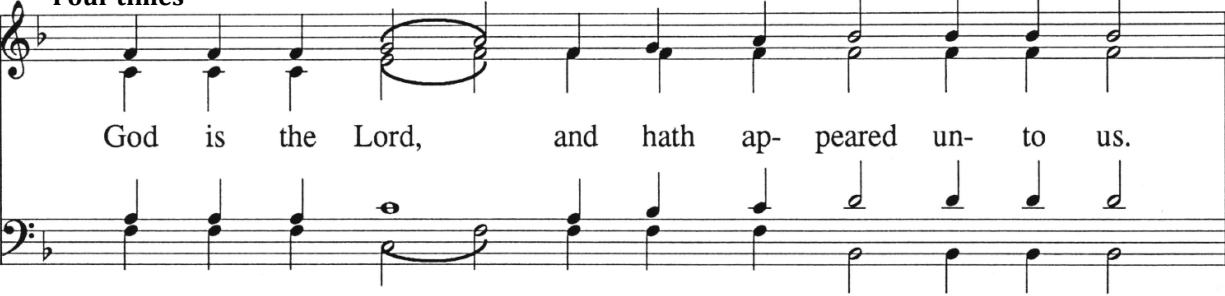
Troparion of the Feast, in Tone I

Rejoice, O Virgin Theotokos, full of grace,/ for from thee hath shone forth Christ our God,
the Sun of righteousness,/ Who doth illumine those in darkness./ Be glad, thou also, O right-
eous elder/ who receivest in thine arms// the Deliverer of our souls, Who granteth us res-
urrection. *Thrice*

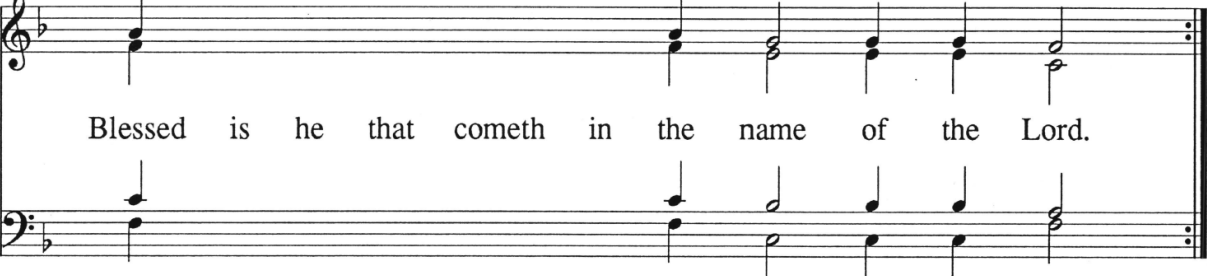
Matins

God is the Lord, in Tone I

Four times



God is the Lord, and hath appeared unto us.



Blessed is he that cometh in the name of the Lord.

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,/ Who doth illumine those in darkness./ Be glad, thou also, O righteous elder/ who receivest in thine arms// the Deliverer of our souls, Who granteth us resurrection. *Thrice*

After the First Chanting of the Psalter, Sessional Hymn

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 loveth mankind, before Whom the hosts of heaven tremble, do the arms of the elder now embrace.

Glory..., Both now...: The foregoing is repeated.

After the Second Chanting of the Psalter, Sessional Hymn

Tone I, Special Melody: Let the choir of the angels...

He Who is with the Father on the holy throne, coming to earth was born of the Virgin; He Who is unlimited by time became a babe; and Symeon, receiving Him in his arms, said, rejoicing: "Now lettest Thou Thy servant depart, O Compassionate One, gladdening me!"

Glory..., Both now...: The foregoing is repeated.

The Polyeleos

Athonite Chant

Praise ye the name of the Lord.

This musical staff is in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics 'Praise ye the name of the Lord.' are written below the notes. The final note of the phrase is a half note G, which is circled with an oval.

O ye servants praise the Lord. Al- le- lu- i- a.

This musical staff continues the chant. It is in G major and 4/4 time. The melody is in the treble staff, and the bass line is in the bass staff. The lyrics 'O ye servants praise the Lord. Al- le- lu- i- a.' are written below the notes. The final note of the phrase is a half note G, which is circled with an oval.

Ye that stand in the house of the Lord, in the courts of the house of our God. Alleluia.
O Lord, Thy name endureth forever, and Thy memorial unto generation and generation.
Alleluia.
Blessed is the Lord out of Sion, who dwelleth in Jerusalem. Alleluia.

O give thanks unto the Lord, for He is good;

This musical staff continues the chant. It is in G major and 4/4 time. The melody is in the treble staff, and the bass line is in the bass staff. The lyrics 'O give thanks unto the Lord, for He is good;' are written below the notes. The final note of the phrase is a half note G, which is circled with an oval.



To Him that established the earth upon the waters; Alleluia, alleluia; for His mercy endureth forever. Alleluia.

With a strong hand and a lofty arm; Alleluia, alleluia; for His mercy endureth forever. Alleluia.

O give thanks unto the God of Heaven; Alleluia, alleluia; for His mercy endureth forever. Alleluia.

Magnification

First system of musical notation for 'Magnification'. It consists of a treble and bass staff in G major (one sharp). The melody is in the treble staff, and the bass line is in the bass staff. The lyrics are: 'We mag- ni- fy, we mag- ni- fy Thee,'.

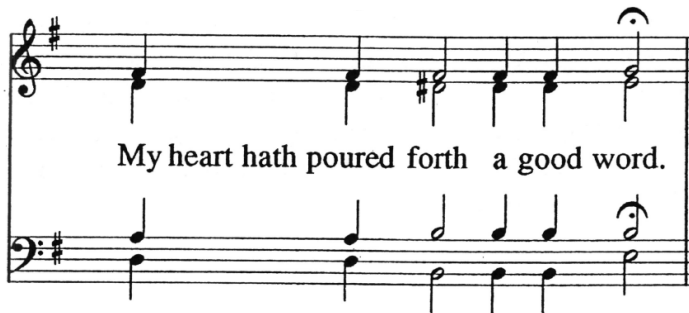
Second system of musical notation. The melody continues in the treble staff. The lyrics are: 'O Christ, Be- stow- er of life,'.

Third system of musical notation. The melody continues in the treble staff. The lyrics are: 'and we hon- or Thine all pure Moth- er,'.

Fourth system of musical notation. The melody continues in the treble staff. The lyrics are: 'by whom Thou hast now been borne into the tem- ple of the Lord'.



Selected Psalm Verses



I speak of my works to the King. (*Psalm 44: 2*)
 My tongue is the pen of a swiftly writing scribe. (*Psalm 44: 2*)
 Comely art Thou in beauty more than the sons of men. (*Psalm 44: 3*)
 Gird Thy sword upon Thy thigh, O Mighty One. (*Psalm 44: 4*)
 And bend Thy bow, and proceed prosperously, and be king. (*Psalm 44: 5*)
 Because of truth and meekness and righteousness. (*Psalm 44: 5*)
 Thou hast loved righteousness and hated iniquity. (*Psalm 44: 8*)
 Hearken, O daughter, and see, and incline thine ear. (*Psalm 44: 11*)
 And forget thine own people and thy father's house. (*Psalm 44: 11*)
 And the King shall greatly desire thy beauty. (*Psalm 44: 12*)
 For He Himself is thy Lord, and thou shalt worship Him. (*Psalm 44: 12*)
 The rich among the people shall entreat thy countenance. (*Psalm 44: 13*)
 The Lord is in His holy temple; the Lord, in heaven is His throne. (*Psalm 10: 3-4*)
 Thy processions have been seen, O God. (*Psalm 67: 25*)
 The processions of my God, of my King Who is in His sanctuary. (*Psalm 67: 25*)
 Holy is Thy temple, wonderful in righteousness. (*Psalm 64: 5-6*)
 Holiness becometh Thy house, O Lord, unto length of days. (*Psalm 92: 6*)
 I shall commemorate thy name in every generation and generation. (*Psalm 44: 18*)
 For it is good before Thy saints. (*Psalm 52: 11*)

Glory..., Both now...

Alleluia, alleluia, alleluia! Glory to Thee, O God! *Thrice*

We magnify Thee, O Christ, Bestower of life, and we honor Thine all-pure Mother, by whom Thou hast now been borne into the temple of the Lord in accordance with the law.

After the Magnification, Sessional Hymn

Tone IV, Special Melody: Joseph marvelled...

Thou didst become a babe for my sake, O Ancient of days, and didst partake of purification, O most pure God, that Thou mightest assure me of the flesh Thou didst receive from the Virgin. And Symeon, taught thereby, recognized Thee as God appearing in the flesh, and the elder kissed Thee, our Life, and, rejoicing, cried out: "Release me, for I have seen Thee, the Life of all!"

Glory..., Both now...: The foregoing is repeated.

Hymn of the Ascents

Tone IV, Antiphon I

From my youth have the many passions warred a- gainst me.

The first line of the hymn is written on two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are: "From my youth have the many passions warred a- gainst me."

but do Thou help me and save me, O my Sav- iour.

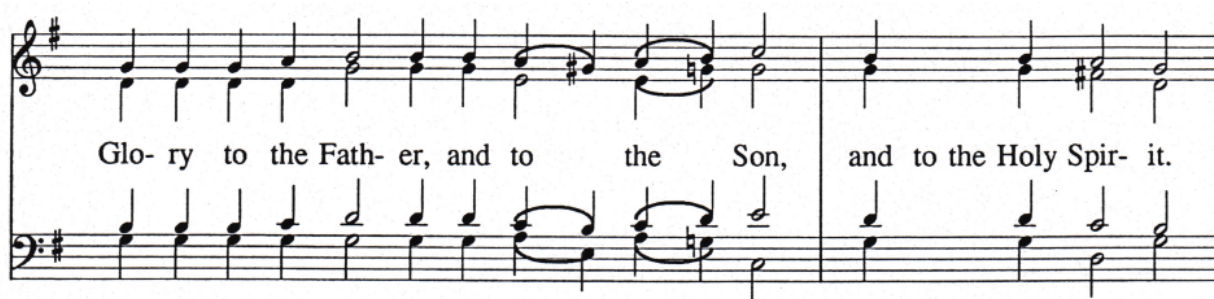
The second line of the hymn continues the melody and accompaniment. The lyrics are: "but do Thou help me and save me, O my Sav- iour."

O ye who hate Si- on, ye shall be put to shame by the Lord;

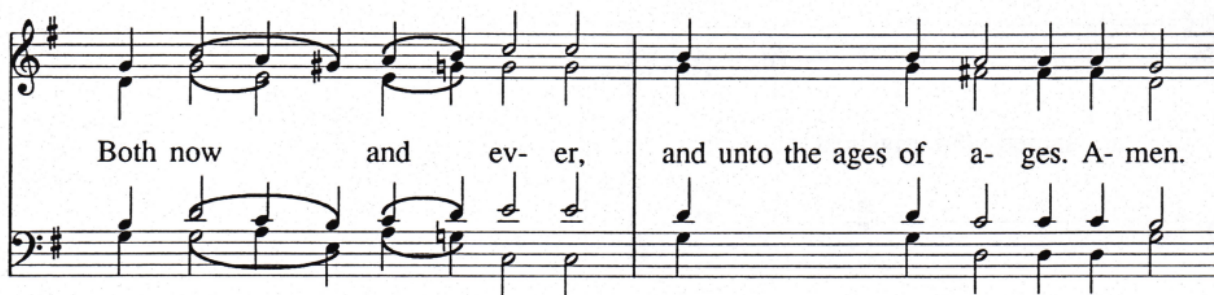
The third line of the hymn continues the melody and accompaniment. The lyrics are: "O ye who hate Si- on, ye shall be put to shame by the Lord;"

for ye shall be with- ered up like grass by the fire.

The fourth line of the hymn concludes the melody and accompaniment. The lyrics are: "for ye shall be with- ered up like grass by the fire."



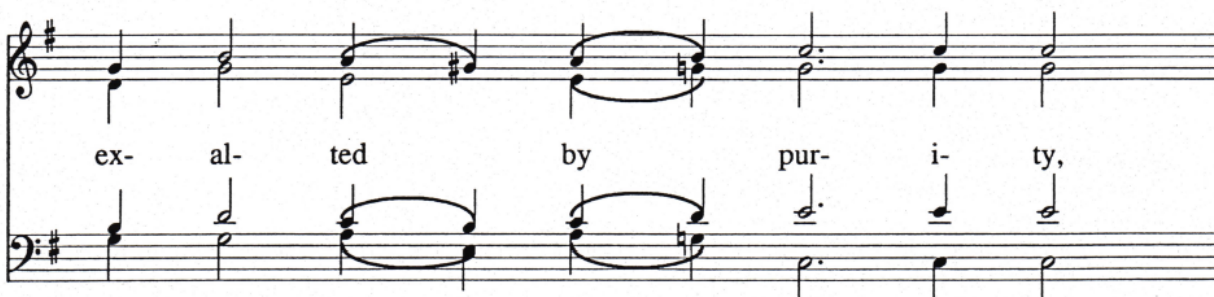
Glo- ry to the Fath- er, and to the Son, and to the Holy Spir- it.



Both now and ev- er, and unto the ages of a- ges. A- men.



By the Ho- ly Spir- it, is every soul giv- en life,



ex- al- ted by pur- i- ty,

and made radiant by the Unity of the Trinity in

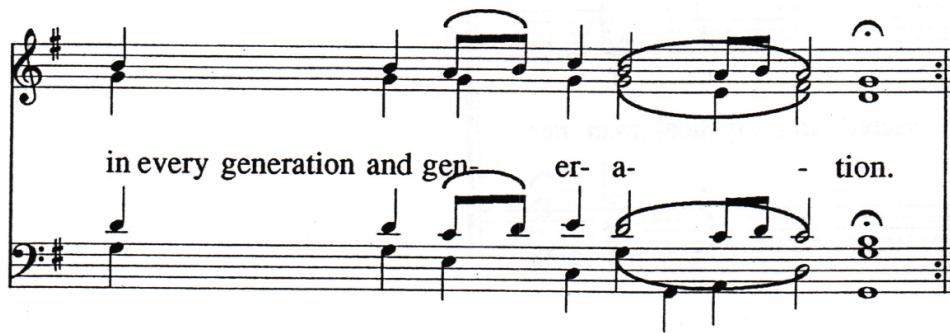
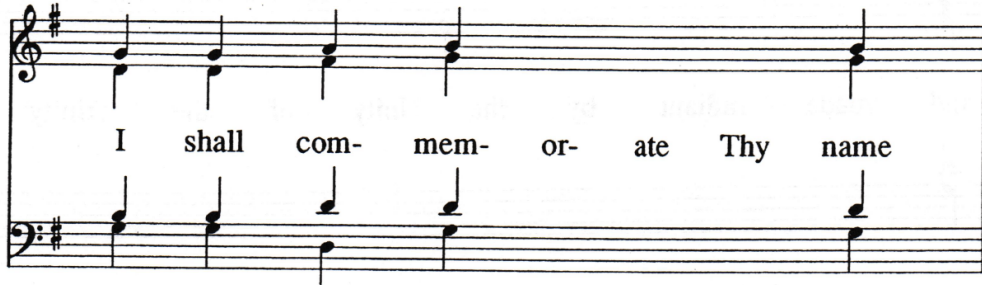
This musical system consists of a treble and a bass staff, both with a key signature of one sharp (F#). The treble staff begins with a half note on G4. The bass staff begins with a half note on F#3. The lyrics "and made radiant by the Unity of the Trinity in" are written below the staves.

a sacred and mystical man-ner.

This musical system continues the hymn. The treble staff has three measures: a half note on G4, a half note on A4 with a sharp sign, and a whole note chord of G4 and B4 with a fermata. The bass staff has three measures: a half note on F#3, a half note on G3, and a whole note chord of F#3 and G3 with a fermata. The lyrics "a sacred and mystical man-ner." are written below the staves.

Prokeimenon, in Tone IV

I shall commemorate thy name in every generation and generation.



Stichos: My heart hath poured forth a good word.

Luke §8 (2:25-32)

Stichera following Psalm 50

Tone VI

Glory to the Father, and to the Son, and to the Holy Spir- it.

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing a simple harmonic accompaniment. The lyrics are written below the staves.

Through the prayers of the The- o- tok- os, O mer- ci- ful One:

The second line of musical notation continues the melody and accompaniment. It features a melisma on the word 'os' in 'Theotokos' and a phrase 'O merciful One'. The notation includes some slurs and ties to indicate the flow of the melody.

Blot out the multitude of our trans- gres- sions.

The third line of musical notation continues the melody and accompaniment. It features a melisma on the word 'gressions' in 'transgressions'. The notation includes some slurs and ties to indicate the flow of the melody.

Both now and ever, and unto the ages of a- ges. A- men.

The fourth line of musical notation concludes the Stichera. It features a final phrase 'Both now and ever, and unto the ages of ages. Amen.' The notation includes some slurs and ties to indicate the flow of the melody.

Through the prayers of the The- o- tok- os, O mer- ci- ful One:

Blot out the multitude of our trans- gres- - sions.

Have mercy one me, O God, according to Thy great mer- cy,

and according to the multitude of Thy com- pas- - sions,



Sticheron, in Tone VI

Let the gates of heaven be opened today;/ for the unoriginate Word of the Father,/ receiving a beginning under time,/ without abandoning His divinity,/ is of His own will borne by His Virgin Mother/ into the temple of the law as a babe forty days old./ And Symeon taketh Him in his arms, crying:/ "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!"

The Canon

Ode I

The composition of Cosmas of Maiuma, in Tone III

The sun once passed over dry land born of the deep,

This musical system consists of a treble and bass staff in G major (one sharp). The treble staff contains a melody of eighth notes: G4, A4, B4, A4, G4, F#4, E4, D4, C4. The bass staff contains a simple accompaniment of eighth notes: G3, A3, B3, A3, G3, F#3, E3, D3, C3. The lyrics are written below the notes.

for the water became firm as a wall on either

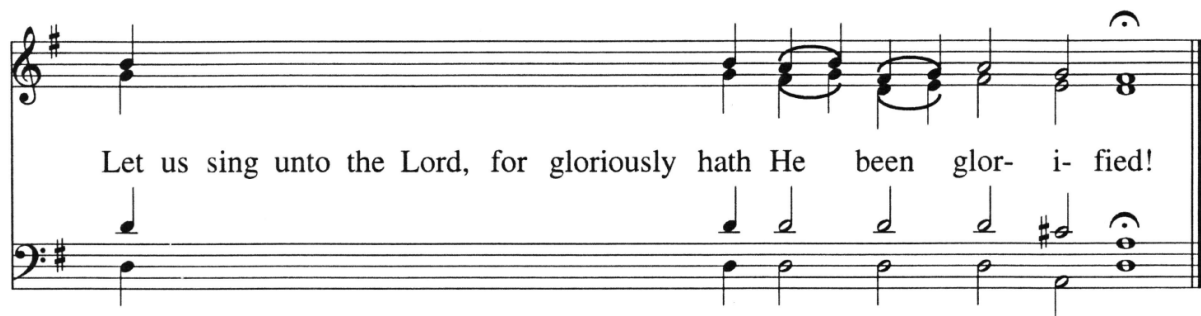
This musical system continues the melody from the first line. The treble staff has notes: G4, A4, B4, A4, G4, F#4, E4, D4, C4. The bass staff has notes: G3, A3, B3, A3, G3, F#3, E3, D3, C3. The lyrics are written below the notes.

side when the people traversed the sea,

This musical system continues the melody. The treble staff has notes: G4, A4, B4, A4, G4, F#4, E4, D4, C4. The bass staff has notes: G3, A3, B3, A3, G3, F#3, E3, D3, C3. The lyrics are written below the notes.

chan-ting in God-pleasing man-ner:

This musical system concludes the phrase. The treble staff has notes: G4, A4, B4, A4, G4, F#4, E4, D4, C4. The bass staff has notes: G3, A3, B3, A3, G3, F#3, E3, D3, C3. The lyrics are written below the notes.



Refrain: O Most-Holy Theotokos, save us.

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 on the arm 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, move quickly and straight 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 Artificer, having come forth from the most blessed womb of His Mother, is borne by the Virgin Mother to God the Father as a babe, He Who was before all the ages, for gloriously hath He been glorified!

Katavasia — Ode I

The sun once passed over dry land born of the deep,

for the water became firm as a wall on either

side when the people traversed the sea,

chanting in God-pleasing manner:

Let us sing unto the Lord, for gloriously hath He been glor- i- fied!

Ode III

O Lord, Thou confirmation of them that trust in Thee,

The first line of musical notation for Ode III. It consists of a treble and bass staff in G major (one sharp). The treble staff has a whole note chord (G4, B4, D5) circled, followed by a half note chord (G4, B4). The bass staff has a half note chord (G3, B2) followed by a half note chord (G3, B2).

es- tab- lish the Church which Thou hast ac- quired

The second line of musical notation. The treble staff has a whole note chord (G4, B4, D5) followed by a half note chord (G4, B4). The bass staff has a half note chord (G3, B2) followed by a half note chord (G3, B2).

with Thy pre- - - cious blood.

The third line of musical notation. The treble staff has a whole note chord (G4, B4, D5) circled, followed by a half note chord (G4, B4). The bass staff has a half note chord (G3, B2) followed by a half note chord (G3, B2).

Refrain: O Most-Holy Theotokos, save us.

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-created man, who through deception had become childish of mind.

The Creator, having become a Babe without undergoing change, hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

Katavasia — Ode III

O Lord, Thou confirmation of them that trust in Thee,

es- tab- lish the Church which Thou hast ac- quired

with Thy pre- - - cious blood.

Sessional Hymn

Tone IV, Special Melody: Joseph marvelled...

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

Glory..., Both now...: The foregoing is repeated.

Ode IV

Thy vir- tue hath cov- ered the hea- vens, O Christ;

The first line of musical notation for Ode IV. It consists of a treble and a bass staff, both in G major (one sharp). The melody is written in a simple, hymn-like style with quarter and half notes. The lyrics are: "Thy vir- tue hath cov- ered the hea- vens, O Christ;"

for hav- ing is- sued forth from Thine im- mac- u- late Moth- - er,

The second line of musical notation. It continues the melody from the first line. The lyrics are: "for hav- ing is- sued forth from Thine im- mac- u- late Moth- - er,"

the ark of Thy ho- li- ness,

The third line of musical notation. It continues the melody. The lyrics are: "the ark of Thy ho- li- ness,"

Thou hast appeared in the temple of Thy glory as a babe borne in arms,

The fourth line of musical notation. It continues the melody. The lyrics are: "Thou hast appeared in the temple of Thy glory as a babe borne in arms,"



Refrain: O Most-Holy Theotokos, save us.

Rejoicing, the Theotokos cried out: O Symeon, initiate of ineffable mysteries, take in thine arms Christ, the Word 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 order of the law; and cry aloud unto Him: All things are filled with Thy praise!

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

Katavasia — Ode IV

Thy vir- tue hath cov- ered the hea- vens, O Christ;

for hav- ing is- sued forth from Thine im- mac- u- late Moth- - er,

the ark of Thy ho- li- ness,

Thou hast appeared in the temple of Thy glory as a babe borne in arms,

and all things have been filled with Thy praise.

The musical score is written for a hymn in G major, indicated by a single sharp (F#) on the treble staff. The melody is composed of eighth and quarter notes, with some measures containing beamed eighth notes. The bass staff provides a simple harmonic accompaniment with quarter and eighth notes. The lyrics are centered between the two staves. The piece concludes with a double bar line and repeat dots.

Ode V

In a vis- ion Isaiah beheld God exalted up- on a throne

The first line of musical notation for Ode V. It consists of a treble and bass staff in G major (one sharp). The treble staff contains a series of chords: G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4. The bass staff contains a series of chords: G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3. The lyrics are: "In a vis- ion Isaiah beheld God exalted up- on a throne".

borne a- loft by an- gels of glo- - ry,

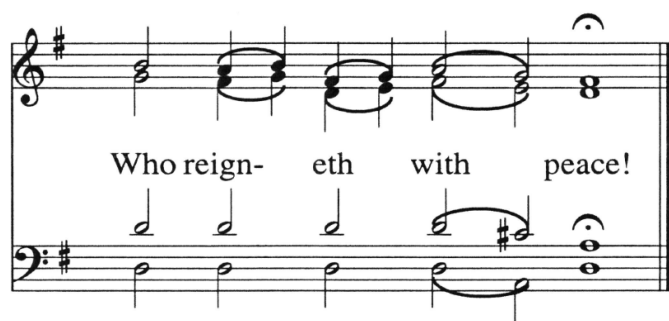
The second line of musical notation for Ode V. It consists of a treble and bass staff in G major. The treble staff contains a series of chords: G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4. The bass staff contains a series of chords: G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3. The lyrics are: "borne a- loft by an- gels of glo- - ry,".

and he cried: Woe is me! for I have beheld be- fore- - hand

The third line of musical notation for Ode V. It consists of a treble and bass staff in G major. The treble staff contains a series of chords: G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4. The bass staff contains a series of chords: G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3. The lyrics are: "and he cried: Woe is me! for I have beheld be- fore- - hand".

the in- car- nate God, the un- wan- ing Light,

The fourth line of musical notation for Ode V. It consists of a treble and bass staff in G major. The treble staff contains a series of chords: G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4, G4-A4-B4. The bass staff contains a series of chords: G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3, G3-A3-B3. The lyrics are: "the in- car- nate God, the un- wan- ing Light,".



Refrain: O Most-Holy Theotokos, save us.

The divine elder, comprehending the glory that was manifested of old to the prophet, beholding the Word held in His Mother's arms, cried out: Rejoice, O pure one, for as a throne dost thou hold God, the Light unwaning, Who reigneth with peace!

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 Light unwaning, Who reigneth with peace!

Isaiah was purified by the burning ember brought by the seraph, the elder cried to the Mother of God, and thou dost illumine me, giving me Him Whom thou dost bear in thine arms as with tongs, the Light unwaning, Who reigneth with peace.

Katavasia — Ode V

In a vis- ion Isaiah beheld God exalted up- on a throne

borne a- loft by an- gels of glo- - ry,

and he cried: Woe is me! for I have beheld be- fore- - hand

the in- car- nate God, the un- wan- ing Light,

Who reign- eth with peace!

This musical score is written for a two-part setting of the text "Who reign-eth with peace!". It consists of a treble staff and a bass staff, both in the key of D major (indicated by two sharps: F# and C#). The treble staff begins with a treble clef and a key signature of two sharps. The melody is composed of half notes and whole notes, with a final whole note marked with an "8" and a fermata. The bass staff begins with a bass clef and a key signature of two sharps. The melody is composed of half notes and whole notes, with a final whole note marked with a fermata. The lyrics are placed between the two staves, aligned with the notes.

Ode VI

The el- der, beholding with his own eyes

This musical system features a treble and bass staff in G major. The treble staff contains a series of chords: G4-A4-B4, A4-B4-C5, B4-C5-D5, and a final G4-A4-B4 chord which is circled. The bass staff provides a harmonic accompaniment with notes: G2, A2, B2, G2, A2, B2, and a final G2-A2-B2 chord.

the sal- va- tion which was come to me from God,

This musical system continues the melody and accompaniment. The treble staff has chords: G4-A4-B4, A4-B4-C5, B4-C5-D5, and a final G4-A4-B4 chord. The bass staff has notes: G2, A2, B2, G2, A2, B2, and a final G2-A2-B2 chord.

cried out to Thee: O Christ, Thou art my God!

This musical system concludes the phrase. The treble staff has chords: G4-A4-B4, A4-B4-C5, B4-C5-D5, and a final G4-A4-B4 chord. The bass staff has notes: G2, A2, B2, G2, A2, B2, and a final G2-A2-B2 chord.

Refrain: O Most-Holy Theotokos, save us.

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.

Manifestly bearing the lineaments of Him Who begot Thee before the ages, Thou hast now been clothed in the weakness of mortals in Thy lovingkindness.

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

Katavasia — Ode VI

The el- der, beholding with his own eyes

This musical system consists of a treble and a bass staff, both in the key of D major (indicated by a sharp on the F line). The treble staff contains a series of chords, with the final two chords (F#4-G#4 and A4-B4) circled together. The bass staff provides a harmonic accompaniment with a similar sequence of chords.

the sal- va- tion which was come to me from God,

This musical system continues the melody and accompaniment. The treble staff features a repeat sign after the word 'salvation'. The bass staff also includes a repeat sign and a key signature change to E major (sharp on the C line) for the final two notes.

cried out to Thee: O Christ, Thou art my God!

This musical system concludes the phrase. The treble staff ends with a fermata over a whole note chord. The bass staff also concludes with a fermata. The system is enclosed in a double bar line.

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: Let us make haste to the Theotokos, desiring to behold her Son borne to Symeon. Looking upon Him from heaven, the bodiless hosts are amazed, saying: "Things wondrous, most glorious, unapproachable and ineffable do we behold: for He Who created Adam is borne as an infant; He Whom nought can contain is held in the elder's arms; He Who is in the infinite bosom of His Father is of His own will limited by the flesh, but not in His divinity, He Who alone loveth mankind."

Ode VII

First line of musical notation for Ode VII. The treble staff contains a melody of eighth notes with some beamed pairs. The bass staff provides a harmonic accompaniment. The lyrics are: "We hymn Thee, God the Word".

We hymn Thee, God the Word

Second line of musical notation for Ode VII. The treble staff continues the melody. The bass staff continues the accompaniment. The lyrics are: "Who be-dewed the the-ol-o-gi-zing chil-dren in the fire".

Who be-dewed the the-ol-o-gi-zing chil-dren in the fire

Third line of musical notation for Ode VII. The treble staff features a beamed eighth-note pair. The bass staff continues the accompaniment. The lyrics are: "and dwelt within the in-cor-rupt Vir-gin,".

and dwelt within the in-cor-rupt Vir-gin,

Fourth line of musical notation for Ode VII. The treble staff ends with a double bar line. The bass staff continues the accompaniment. The lyrics are: "and piously we chant: Blessed is the God of our fath-ers!".

and piously we chant: Blessed is the God of our fath-ers!

Refrain: O Most-Holy Theotokos, save us.

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

God Who doth deliver the mortal race shall go even unto hades; He shall grant remission 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!

Katavasia — Ode VII

First line of musical notation. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4. The bass staff has a key signature of one sharp (F#) and a common time signature (C). The bass line consists of quarter notes: G3, F#3, E3, D3, C3, B2, A2. The lyrics are: We hymn Thee, God the Word.

We hymn Thee, God the Word

Second line of musical notation. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4, B3, A3, G3. The bass staff has a key signature of one sharp (F#) and a common time signature (C). The bass line consists of quarter notes: G3, F#3, E3, D3, C3, B2, A2, G2, F#2, E2, D2, C2, B1, A1, G1. The lyrics are: Who be-dewed the the-ol-o-gi-zing chil-dren in the fire

Who be-dewed the the-ol-o-gi-zing chil-dren in the fire

Third line of musical notation. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4, B3, A3, G3. The bass staff has a key signature of one sharp (F#) and a common time signature (C). The bass line consists of quarter notes: G3, F#3, E3, D3, C3, B2, A2, G2, F#2, E2, D2, C2, B1, A1, G1. The lyrics are: and dwelt within the in-cor-rupt Vir-gin,

and dwelt within the in-cor-rupt Vir-gin,

Fourth line of musical notation. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The melody consists of quarter notes: G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4, B3, A3, G3. The bass staff has a key signature of one sharp (F#) and a common time signature (C). The bass line consists of quarter notes: G3, F#3, E3, D3, C3, B2, A2, G2, F#2, E2, D2, C2, B1, A1, G1. The lyrics are: and piously we chant: Blessed is the God of our fath-ers!

and piously we chant: Blessed is the God of our fath-ers!

Ode VIII

Un- i- ted in the un- bear- a- ble fire, yet un- harmed by its flame,

the pi- ous youths chanted a divine hymn in in- ter- ces- - sion:

Bless the Lord, all ye works of the Lord,

and exalt Him su- preme- ly for all a- - ges!

Refrain: O Most-Holy Theotokos, save us.

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

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

We Praise, We Bless

First system of musical notation for the hymn. It consists of a treble and a bass staff joined by a brace. The key signature is one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "We praise, we bless, we wor- ship the Lord,". The music is in a simple, hymn-like style with a steady rhythm.

Second system of musical notation for the hymn. It continues the melody from the first system. The lyrics are: "praising and supremely exalting Him un- to the a- ges.". The music concludes with a final cadence in the treble staff, marked with a double bar line and a repeat sign.

Katavasia — Ode VIII

Un- i- ted in the un- bear- a- ble fire, yet un- harmed by its flame,

the pi- ous youths chanted a divine hymn in in- ter- ces- - sion:

Bless the Lord, all ye works of the Lord,

and exalt Him su- preme- ly for all a- - ges!

Ode IX
First Refrain

Clergy:

O Virgin The- o- tok- os, thou hope of Christ- - ians,
preserve and save those who trust in thee.

Irmos of the Canon, Ode IX

Choir:

In the sha- dow and the wri- tings of the law
do we be- hold an image, O ye faith- ful:
do we be- hold an image, O ye faith- ful:

Ev- ery male child which openeth the womb is con- se- cra- ted to God.

This musical system consists of a treble and bass staff joined by a brace. Both staves are in the key of D major, indicated by two sharps (F# and C#). The treble staff contains a series of chords, mostly dyads, corresponding to the lyrics. The bass staff provides a simple harmonic accompaniment with single notes and dyads.

Where- fore, we magnify the first-born Word of the un- or- i- gi- nate Fath- - er,

This musical system continues the composition. It features similar chordal textures in the treble staff and a supporting bass line. The lyrics are spread across the measures, with some words like 'Fath-' and '- er' spanning across bar lines.

the first-born Son of the Mother who knew- eth not man.

This is the final musical system on the page. It concludes with a double bar line. The treble staff uses longer note values and some triplets to accommodate the final words of the text. The bass staff continues with a steady accompaniment.

Second Refrain

O Virgin, The- o- tok- - os, thou good help of the world,

This musical system consists of a treble and bass staff in G major (one sharp). The treble staff features a melodic line with a long note on 'tok-' marked with a fermata. The bass staff provides a harmonic accompaniment. The lyrics are written below the staves.

protect and preserve it from all want and grief.

This musical system continues the melody from the first system. It ends with a double bar line and repeat dots. The lyrics are written below the staves.

Irmos of the Canon, Ode IX

In the shadow and the writings of the law/ do we behold an image, O ye faithful:/ every male child which openeth the womb is consecrated to God./ Wherefore, we magnify the first-born Word of the unoriginate Father, // the first-born Son of the Mother who kneweth not man.

First Refrain

O Virgin The- o- tok- os, thou hope of Christ- - ians,

The first line of musical notation for the 'First Refrain' is written on a grand staff (treble and bass clefs) with a key signature of one sharp (F#). The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: 'O Virgin The- o- tok- os, thou hope of Christ- - ians,'. The music features a mix of eighth and sixteenth notes, with some notes beamed together. There are repeat signs (double dots) above the notes for 'tok-' and 'Christ- - ians,'.

preserve and save those who trust in thee.

The second line of musical notation continues the melody from the first line. It features a mix of eighth and sixteenth notes, with some notes beamed together. The lyrics are: 'preserve and save those who trust in thee.' The music ends with a double bar line and a repeat sign (double dots) above the final note.

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.

Second Refrain

O Virgin, The- o- tok- - os, thou good help of the world,

The first system of the musical score for the Second Refrain. It consists of two staves, treble and bass, in G major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the staves. The first measure of the treble staff has a fermata over the note G4. The first measure of the bass staff has a fermata over the note G2.

protect and preserve it from all want and grief.

The second system of the musical score for the Second Refrain. It consists of two staves, treble and bass, in G major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the staves. The first measure of the treble staff has a fermata over the note G4. The first measure of the bass staff has a fermata over the note G2.

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.

Third Refrain

O God- bear- ing Sym- e- on, come thou and take up Christ,

This musical system consists of two staves, treble and bass, in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "O God- bear- ing Sym- e- on, come thou and take up Christ,". The first staff has a treble clef and the second has a bass clef. The key signature is one sharp (F#).

to Whom the pure Virgin Ma-ry hath giv- en birth.

This musical system continues the previous one, ending with a double bar line. It consists of two staves, treble and bass, in G major. The melody is written in a simple, homophonic style. The lyrics are: "to Whom the pure Virgin Ma-ry hath giv- en birth.". The first staff has a treble clef and the second has a bass clef. The key signature is one sharp (F#).

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.

Fourth Refrain

With his arms the el- der Sym- e- on em- brac- eth the Cre- a- tor of the law

This musical system consists of two staves, treble and bass, in the key of D major. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes. The first measure contains the lyrics 'With his arms the el- der Sym- e- on' and the second measure contains 'em- brac- eth the Cre- a- tor of the law'. The music is in 4/4 time and features a simple, hymn-like melody.

and Mas- ter of all things.

This musical system continues the melody from the first system. It consists of two staves, treble and bass, in the key of D major. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the notes. The first measure contains the lyrics 'and Mas- ter of all things.' and the second measure contains 'and things.'. The music is in 4/4 time and features a simple, hymn-like melody.

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.

Fifth Refrain

“It is not the elder who hold- eth me, but rath- er I hold him;

The first system of musical notation for the Fifth Refrain. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: “It is not the elder who hold- eth me, but rath- er I hold him;”. The music features a mix of eighth and sixteenth notes, with a repeat sign in the treble staff.

for he asketh Me to dis- miss him.”

The second system of musical notation for the Fifth Refrain. It continues the melody from the first system. The lyrics are: for he asketh Me to dis- miss him.”. The music ends with a double bar line and a repeat sign.

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!

Sixth Refrain

How dost thou hold the Ember, O mys- tic tongues?

The first line of musical notation for the Sixth Refrain. It consists of a treble and bass staff in G major (one sharp). The treble staff contains a melody of eighth notes: G4, A4, B4, C5, B4, A4, G4. The bass staff contains a supporting line of eighth notes: G3, A3, B3, C4, B3, A3, G3. The lyrics "How dost thou hold the Ember, O mys- tic tongues?" are written below the treble staff, with the words "mys-" and "tic" split across two lines.

How dost thou feed Him Who sus- tain- eth all?

The second line of musical notation for the Sixth Refrain. It consists of a treble and bass staff in G major. The treble staff contains a melody of eighth notes: G4, A4, B4, C5, B4, A4, G4, followed by a whole note G4. The bass staff contains a supporting line of eighth notes: G3, A3, B3, C4, B3, A3, G3, followed by a whole note G3. The lyrics "How dost thou feed Him Who sus- tain- eth all?" are written below the treble staff, with the words "sus-" and "tain-" split across two lines. The line ends with a double bar line and a repeat sign.

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!

Seventh Refrain

O dau- ghter of Phan- u- el, come and stand with us,

This musical system consists of two staves, treble and bass, in the key of D major (indicated by two sharps). The melody is written in a simple, hymn-like style with quarter and half notes. The lyrics are placed below the notes, with hyphens indicating syllables that span across notes.

and give thanks to Christ the Sav-iour, the Son of God!

This musical system continues the melody from the previous system. It also consists of two staves in D major. The melody concludes with a final cadence, marked by a double bar line and a fermata over the final note. The lyrics are placed below the notes.

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!

Eighth Refrain

The chaste Anna pro- claim- eth awe- some things, con- fes- sing Christ,

This musical system consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the notes. The first staff ends with a repeat sign, and the second staff continues the melody.

the Cre- a- tor of hea- ven and earth.

This musical system continues the melody from the first system. It consists of two staves, treble and bass, in the key of D major. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the notes. The system ends with a double bar line and a repeat sign.

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!

Ninth Refrain

Un- ap- proach- a- ble to an- gels and men

The first line of the Ninth Refrain consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). It contains a series of eighth notes, mostly beamed in pairs, with lyrics underneath. The lower staff is in bass clef with the same key signature, containing a series of eighth notes, mostly beamed in pairs, corresponding to the lyrics above.

is what was wrought within thee, O pure Vir- gin Ma- ry.

The second line of the Ninth Refrain also consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). It contains a series of eighth notes, mostly beamed in pairs, with lyrics underneath. The lower staff is in bass clef with the same key signature, containing a series of eighth notes, mostly beamed in pairs, corresponding to the lyrics above. The line ends with a double bar line and a repeat sign.

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.

Tenth Refrain

The pure dove, the un-blemished ewe-lamb,

This musical system consists of a treble and bass staff in G major (one sharp). The treble staff contains a melody of quarter notes: G4, A4, B4, G4, F#4, E4, D4. The bass staff contains a bass line of quarter notes: G3, A3, B3, G3, F#3, E3, D3. The lyrics are placed below the notes.

beareth the Lamb and Shepherd in- to the temple!

This musical system continues the melody from the first system. The treble staff has a final measure with a whole note chord (G4, B4, D5) and a fermata. The bass staff has a final measure with a whole note chord (G3, B3, D4) and a fermata. The lyrics are placed below the notes.

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.

Eleventh Refrain

O Christ, Thou King of all,

The first line of musical notation for the Eleventh Refrain. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The treble staff contains six measures of music, each with a half note. The lyrics 'O Christ, Thou King of all,' are written below the treble staff, aligned with the notes. The bass staff contains six measures of music, each with a half note.

grant victory over all heresies to Thy faith-ful hie- - rarchs!

The second line of musical notation for the Eleventh Refrain. It consists of a treble and a bass staff, both in the key of D major. The treble staff contains six measures of music, with the last measure being a whole note. The lyrics 'grant victory over all heresies to Thy faith-ful hie- - rarchs!' are written below the treble staff, aligned with the notes. The bass staff contains six measures of music, with the last measure being a whole note.

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.

Twelfth Refrain

O Christ, Thou King of all, grant me fervent tears,

This system of musical notation is for the first part of the Twelfth Refrain. It consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "O Christ, Thou King of all, grant me fervent tears,". The music is in a simple, hymn-like style with a steady rhythm.

that I may weep over my soul, which I have wickedly ruined!

This system of musical notation is for the second part of the Twelfth Refrain. It also consists of two staves, a treble staff and a bass staff, both with a key signature of one sharp (F#). The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "that I may weep over my soul, which I have wickedly ruined!". The music concludes with a final chord and a double bar line.

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.

First Refrain

O Virgin The- o- tok- os, thou hope of Christ- - ians,

This musical system consists of a treble and bass staff in G major (one sharp). The treble staff features a melody with eighth notes and a final half note with a repeat sign. The bass staff provides a harmonic accompaniment with eighth notes and a final half note. The lyrics are written below the treble staff.

preserve and save those who trust in thee.

This musical system continues the melody from the first line. It ends with a double bar line and a repeat sign. The treble staff has a final half note with a repeat sign. The bass staff has a final half note with a repeat sign. The lyrics are written below the treble staff.

Katavasia — Ode IX

In the sha- dow and the wri- tings of the law

do we be- hold an image, O ye faith- ful:

Ev- ery male child which openeth the womb is con- se- cra- ted to God.

Where- fore, we magnify the first-born Word of the un- or- i- gi- nate Fath- - er,

the first-born Son of the Mother who knew- eth not man.

This musical score is for a vocal line, likely a soprano or alto, in a key of D major (indicated by two sharps: F# and C#). The melody is written on a single staff with a treble clef. The lyrics are: "the first-born Son of the Mother who knew- eth not man." The music features a series of eighth and sixteenth notes, with some measures containing beamed sixteenth notes. The phrase "knew-" is followed by a long note, and "eth not" is followed by a long note. The final note is a half note. The score ends with a double bar line.

Exapostilarion

Set by the Spir- it in the san- - tu- ar- y

the elder doth take the Master of the law in

his arms, cry- - ing out:

"Now loose Thou the bonds of my flesh in peace,

as Thou didst say;

for with mine eyes have I be-held the

re-vel-a-tion of the gen-tiles

and the sal-va- - tion of Is- - ra-el!"

Glory...

Set by the Spirit in the sanctuary,/ the elder doth take the Master of the law in his arms,
crying out:/ "Now loose Thou the bonds of my flesh in peace,/ as Thou didst say;/ for with
mine eyes have I beheld the revelation of the gentiles// and the salvation of Israel!"

Both now...

Set by the Spirit in the sanctuary,/ the elder doth take the Master of the law in his arms,
crying out:/ "Now loose Thou the bonds of my flesh in peace,/ as Thou didst say;/ for with
mine eyes have I beheld the revelation of the gentiles// and the salvation of Israel!"

Let Every Breath Praise the Lord, in Tone IV

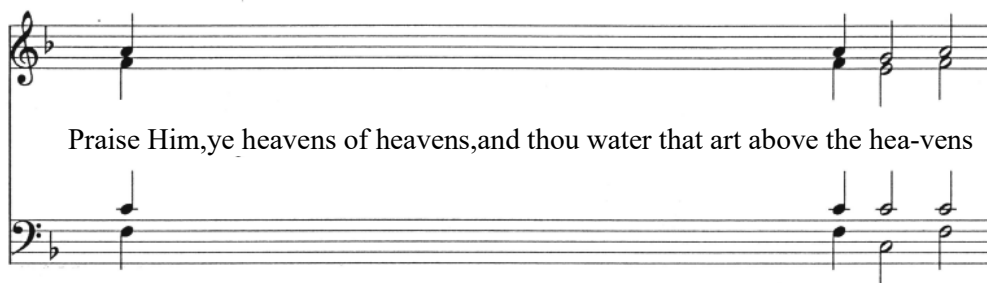
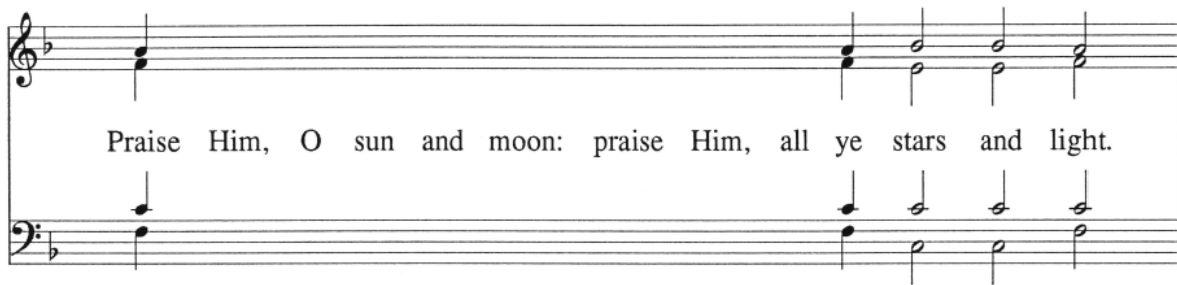
Let every breath praise the Lord. Praise the Lord from the heavens,

Praise Him in the highest. To Thee is due praise, O God.

Praise Him all ye His angels; praise Him all ye His hosts.

To Thee is due praise, O God.

Verses of the Psalms of Praise



Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses,
Fire, hail, snow, ice, blast of tempest, which perform His word,
The mountains and all the hills, fruitful trees, and all cedars,
The beasts and all the cattle, creeping things and winged birds,
Kings of the earth, and all peoples, princes and all the judges of the earth,
Young men and virgins, elders with the younger; let them praise the name of the Lord,
for exalted is the name of Him alone.

His praise is above the earth and Heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands,

To do vengeance among the heathen, punishments among the peoples,

To bind their kings with fetters, and their nobles with manacles of iron.

To do among them the judgment that is written, this glory shall be to all His saints.

Praise ye God in His saints, praise Him in the firmament of His power.

Psalms of Praise, in Tone IV

Stichos: Praise Him for His mighty acts:

Musical score for the Stichos. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "Praise Him according to the mul- ti- tude of His great- ness." The music consists of a single melodic line with a final cadence marked by a fermata. The bass line is a simple accompaniment consisting of a few notes and rests.

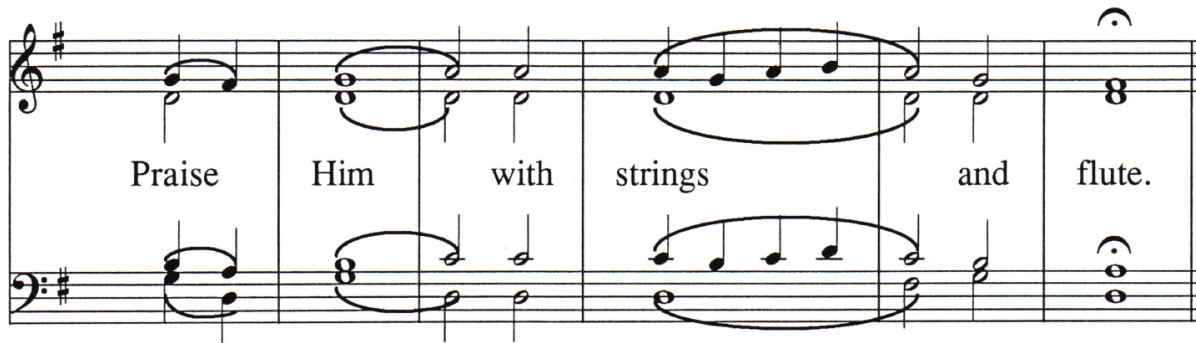
He Who loveth mankind, fulfilling the law of the Scriptures,/ is now borne into the temple;/ and the elder Symeon receiveth Him in his arms, crying:/ "Now Thou lettest me depart to Thy blessedness,/ for today I have seen clad in mortal flesh// Him Who hath dominion over life and mastery over death!"

Stichos: Praise Him with the sound of trumpet:

Musical score for the Stichos. The melody is written on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "Praise Him with psal- ter- y and harp." The music consists of a single melodic line with a final cadence marked by a fermata. The bass line is a simple accompaniment consisting of a few notes and rests.

He Who loveth mankind, fulfilling the law of the Scriptures,/ is now borne into the temple;/ and the elder Symeon receiveth Him in his arms, crying:/ "Now Thou lettest me depart to Thy blessedness,/ for today I have seen clad in mortal flesh// Him Who hath dominion over life and mastery over death!"

Stichos: Praise Him with timbrel and dance:



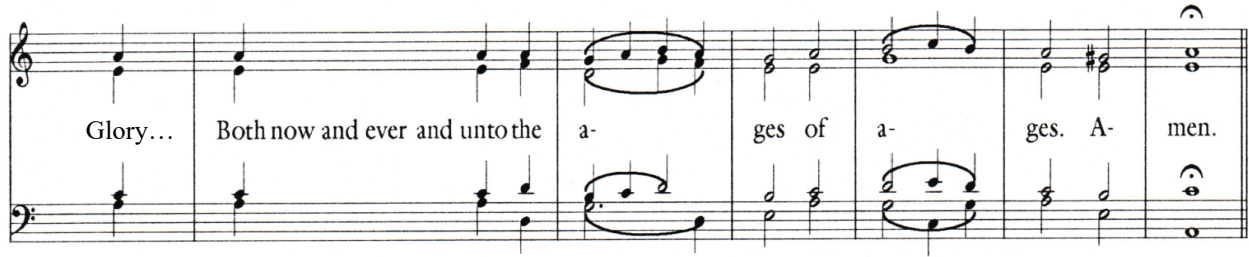
Thou didst show Thyself to be the Light of revelation,/ the Sun of righteousness/ seated upon a light cloud,/ fulfilling the shadow of the law,/ and revealing the beginning of the new grace./ Wherefore, Symeon, seeing Thee, cried out:// "Set me free of corruption, for I have seen Thee today!"

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation:



Without being separated from the bosom of the Father in Thy divinity,/ incarnate, as Thou didst so will,/ Thou wast held in the embrace of the Ever-virgin,/ and wast given into the arms of Symeon the God-receiver,/ O Thou Who holdest all things in Thy hands./ Wherefore, he cried aloud with joy:/ "Now Thou lettest me, Thy servant, depart in peace,// for I have seen Thee, O Master!"

Glory, Both Now, Theotokion, in Tone VI



The composition of Germanus

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.

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,/ Who doth illumine those in darkness./ Be glad, thou also, O righteous elder/ who receivest in thine arms// the Deliverer of our souls, Who granteth us resurrection.

Rite for the Blessing of Candles

After the Hours, before the beginning of the Holy Liturgy, the Priest, going forth before the Royal Doors, standing in the place where the candles have been placed for blessing, beginneth:

Glory to the holy, consubstantial, life-creating and indivisible Trinity, always, now and ever, and unto the ages of ages.

Reader: Amen.

O Heavenly King

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. (*Thrice*)

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

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, both now and ever and unto ages of ages.

Then, the people chant the Troparion and Kontakion of the feast:

Troparion, Tone I

Rejoice, O Virgin Theotokos, full of grace,/ for from thee hath shone forth Christ our God, the Sun of righteousness,/ Who doth illumine those in darkness./ Be glad, thou also, O righteous elder/ who receivest in thine arms// the Deliverer of our souls, Who granteth us resurrection.

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

Kontakion, 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.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy!

And the Priest readeth this Prayer:

O holy Master, omnipotent Father, preëternal God, Who hast created all things out of nothingness and by Thy command, through the work of the bees, hast brought this fashioning of candles to completion, and hast fulfilled the entreaty of the righteous Symeon on this present day: We humbly beseech Thee, that at the invocation of Thy most holy name, through the supplication of the blessed and Ever-virgin Mary, whose feast is now reverently

celebrated, and through the prayers of all Thy saints, Thou mayest bless and sanctify these candles, whether prepared on land or on the waters, for the needs of the people, unto the health of their souls and bodies. And hearkening from Thy holy heaven and from the throne of Thy majesty unto the cries of these Thy people, who desire to bear these candles with honor and, chanting, to glorify Thee, be Thou merciful. For all who cry aloud to Thee hast Thou redeemed by the precious blood of Thy Son, with Whom Thou art blessed, with Thine all-holy, good and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy!

And the Priest readeth this Prayer:

O omnipotent and preëternal God, Who on this day didst set Thine only-begotten Son in the arms of the holy Symeon, in Thy holy temple: We call upon Thy loving-kindness, that these candles which we, Thy servants, receive unto the majesty of Thy name, and desire to bear, Thou be well-pleased to bless and sanctify, and to burn with the light of Thy heavenly blessing, that we who offer them unto Thee, the Lord our God, may be vouchsafed worthily to stand in the holy temple of Thy glory, alight with the holy fire of Thy love most sweet. For Thou art our God, and unto Thee do we send up glory to the Father, and to the Son, and to the Holy Spirit now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy!

And the Priest readeth this Prayer:

O Lord Jesus Christ, true Light enlightening every man who cometh into the world: Pour forth Thy blessing upon these candles, and sanctify them with the light of Thy grace; and be Thou pleased, O Merciful One, that, as these candles, set alight with visible light, drive away the gloom of night, so may it be with our hearts, which burn with invisible light. Illumined with the radiance of the Holy Spirit, may they escape the blindness of all sins, that with a purified spiritual eye, we may see those things which are well-pleasing unto Thee and conducive to our salvation; that when we have overcome the dark tribulations of this world, we may be counted worthy to attain unto never-ending light. For Thou art our Savior, and we send up glory unto thee, and Thine unoriginate Father, and Thine all-holy, good and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy!

And the Priest readeth this Prayer:

O omnipotent and preëternal God, Who didst command Thy servant Moses to prepare a most pure mixture of oil in the lamps which burned before Thy face: Mercifully pour forth the grace of Thy blessing upon these candles, that as they emit radiance upon the people, so by Thy gift the effulgence of the Holy Spirit may come to dwell within our minds, through Christ Jesus our Lord, to Whom is due all glory, honor and worship, with Thee, the unoriginate Father, and the Holy Spirit, unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord!

Choir: To Thee, O Lord!

And the Priest readeth this Prayer:

O Lord Jesus Christ, Who on this very day didst manifest Thyself among men in the essence of our flesh, presented by Thy parents in the temple; and Whom the reverent elder Symeon, illumined by the light of Thy Spirit, recognized, received and blessed: O Merciful One, grant that, enlightened and taught by the grace of the same Holy Spirit, we may truly recognize and faithfully love Thee, to Whom is due all glory, honor and worship, with the unoriginate Father and the Holy Spirit, forever.

Choir: Amen.

The Priest then censeth the candles thrice and sprinkleth them with holy water, saying:

These candles are blessed and sanctified through the sprinkling of this sacred water: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The festal dismissal is then intoned.

Then the Priest distributeth the candles, and the people sing or read:

Prayer of St. Symeon the God-receiver

Now lettest thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

After which the following sticherion is chanted:

Sticherion, Tone VII

Adorn thy chamber, O Sion, and receive Christ the King! Greet Mary, the portal of heaven, for she hath been shown to be the throne of the cherubim. She beareth the King of glory. The Virgin is the cloud of light, bearing in the flesh the Son Who hath existed from before the morning star. Him did Symeon, receiving Him in his arms, proclaim to the people as the Master of life and death, the Savior of the world.

And after this sticherion is completed, the Holy Liturgy is begun.

Divine Liturgy

On the Beatitudes

8 Troparia: 4 from Ode III, and 4 from Ode IV of the festal canon.

O Lord, Thou confirmation of them that trust in Thee, establish the Church which Thou hast acquired 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-created man, who through deception had become childish of mind.

The Creator, having become a Babe without undergoing change, hath shown forth our nature, the product of the earth to which it doth return again, to be like unto divinity.

The elder, beholding with his own eyes the salvation which was come to me from God, cried out to 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.

Manifestly bearing the lineaments of Him Who begot Thee before the ages, Thou hast now been clothed in the weakness of mortals in Thy lovingkindness.

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

At the Entrance

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

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,/ Who doth illumine those in darkness./ Be glad, thou also, O righteous elder/ who receivest in thine arms// the Deliverer of our souls, Who granteth us resurrection.

Glory..., Both now...

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

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

My soul doth magnify the Lord, and my spirit hath re-

joiced in God my Sav- -iour.

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

Epistle

Hebrews §316 (7:1-17)

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, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec 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 Melchisedec, 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 Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec 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 Melchisedec.

Alleluia, in Tone VIII

Al- le- lu- ia, Al- le- lu- - - ia, Al- le-

The first system of the musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is primarily composed of eighth and quarter notes. The lyrics 'Al- le- lu- ia,' are aligned under the first four measures. The second measure of the second staff has a bracketed '1' above it. The system concludes with a double bar line.

lu- - - i- a.

The second system continues the melody from the first system. It features a large slur over the first four measures of the Treble staff, which correspond to the lyrics 'lu- - - i- a.'. The system ends with a double bar line.

Now lettest Thou Thy servant depart in peace, O Master, according to Thy word.
Stichos: A Light to lighten the Gentiles, and the glory of Thy people Israel.

Holy Gospel
Luke §7 (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 marvelled 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 thy 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 Aser: 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.

Refrain and Irmos of Ode IX

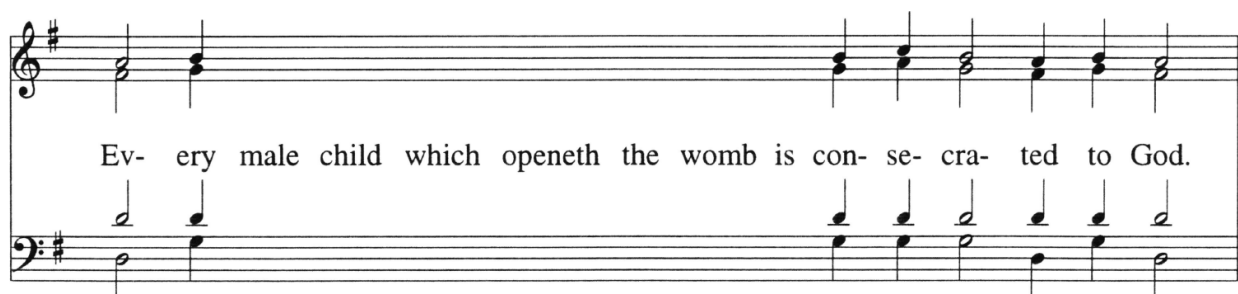
Instead of It is Truly Meet...

O Virgin The- o- tok- os, thou hope of Christ- ians,

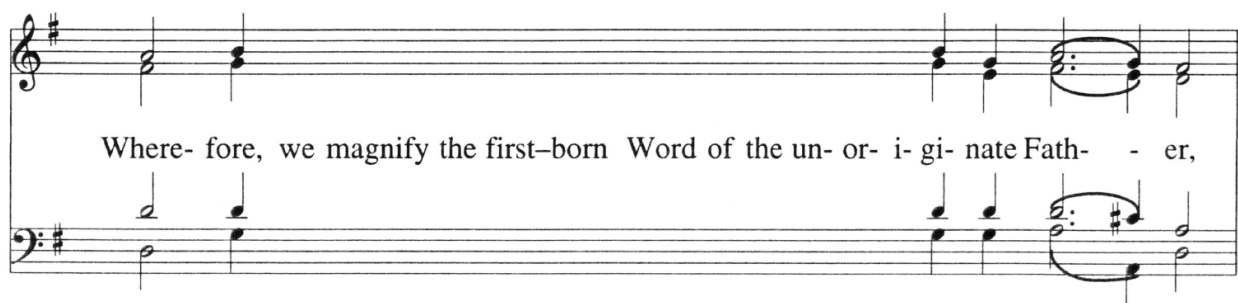
preserve and save those who trust in thee.

In the sha- dow and the wri- tings of the law

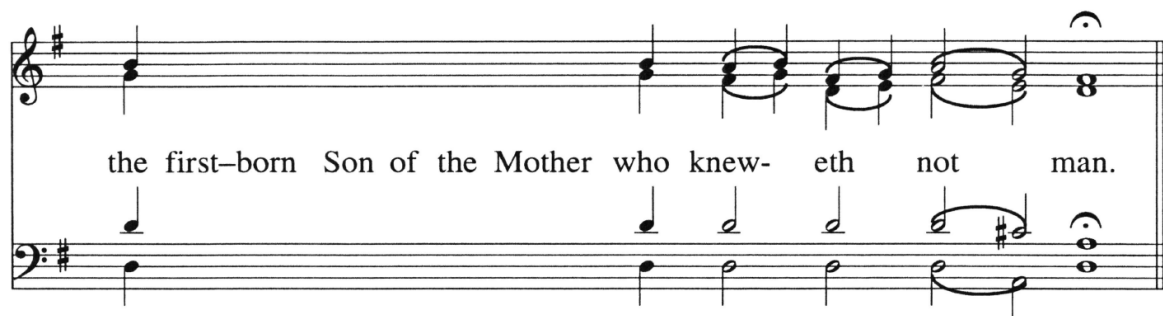
do we be- hold an image, O ye faith- ful:



Ev- ery male child which openeth the womb is con- se- cra- ted to God.



Where- fore, we magnify the first-born Word of the un- or- i- gi- nate Fath- - er,



the first-born Son of the Mother who knew- eth not man.

Communion Verse

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

Appendix I

Now Lettest Thou Thy Servant

Plain Chant, Tone VI

Now lettest Thou Thy servant depart in peace, O Mas- ter,

The first line of the musical score is written on a grand staff with a treble and bass clef. The key signature has one sharp (F#). The melody is a simple, slow-moving line with long notes. The lyrics are written below the staff.

ac- cor- ding to Thy word, for mine eyes have seen Thy sal- va- tion

The second line of the musical score continues the melody. It features a measure with a long note that is tied to the next measure, creating a sense of continuity. The lyrics are written below the staff.

which Thou hast prepared before the eyes of all peo- ples.

The third line of the musical score continues the melody. It features a measure with a long note that is tied to the next measure, creating a sense of continuity. The lyrics are written below the staff.

A light of revelation for the Gen- tiles,

The fourth line of the musical score continues the melody. It features a measure with a long note that is tied to the next measure, creating a sense of continuity. The lyrics are written below the staff.

and the glory of Thy peo- ple Is- ra- el.

The image shows a musical score for two staves, likely a vocal duet or a piano accompaniment. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one sharp (F#). The lyrics are written between the staves: "and the glory of Thy peo- ple Is- ra- el." The music consists of several measures, with some notes beamed together and others held as half notes. The piece concludes with a double bar line.

Appendix II

Magnification

Спутникъ Псаломщика № 1

We mag-ni-fy Thee, O Christ,

Be-stow-er of life, and we hon-or

Thine all pure Moth-er,

by whom Thou hast now been borne into the tem-ple of the Lord

in ac- cor- - dance with the law.

Magnification

Спутникъ Псаломщика № 2

We mag- - ni- fy thee, O Christ, Be- stow- er of life,

The first system of musical notation for the 'Magnification' hymn. It consists of a treble and a bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, hymn-like style with long notes and rests. The lyrics are written below the notes. The first part of the system is 'We mag- - ni- fy thee,' and the second part is 'O Christ, Be- stow- er of life,'.

and we hon- or Thine all pure Moth- er,

The second system of musical notation. It continues the melody from the first system. The lyrics are 'and we hon- or Thine all pure Moth- er,'.

by whom Thou hast now been borne into the tem- ple of the Lord

The third system of musical notation. It continues the melody. The lyrics are 'by whom Thou hast now been borne into the tem- ple of the Lord'.

in ac- cor- dance with the law.

The fourth system of musical notation, which is the final system on the page. It ends with a double bar line. The lyrics are 'in ac- cor- dance with the law.'.

Appendix III

Psalms of Praise

Tone IV, Special Melody: Thou hast given a sign...

Stichos: Praise Him for His mighty acts:

Praise Him according to the multitude of His great-ness.

The first line of musical notation is in G major (one sharp) and 4/4 time. It features a treble and bass staff. The melody is written in the treble staff, starting on G4, moving up stepwise to D5, and then down to G4. The bass staff provides a simple accompaniment, mostly on G3 and D3. The lyrics are written below the treble staff.

He Who lov-eth man-kind fulfilling the law of the Scrip-tures,

The second line of musical notation continues the melody. It starts with a measure rest, then the melody begins on G4, moving up to D5 and then down to G4. The bass staff continues with the same accompaniment. The lyrics are written below the treble staff.

is now borne into the tem-ple;

The third line of musical notation continues the melody. It starts with a measure rest, then the melody begins on G4, moving up to D5 and then down to G4. The bass staff continues with the same accompaniment. The lyrics are written below the treble staff.

and the elder Symeon receiveth Him in his arms, cry-ing:

The fourth line of musical notation continues the melody. It starts with a measure rest, then the melody begins on G4, moving up to D5 and then down to G4. The bass staff continues with the same accompaniment. The lyrics are written below the treble staff.

“Now Thou lettest me de- part to Thy bles- sed- ness,

for to- day I have seen clad in mor- tal flesh

Him Who hath do- min- ion ov- er life and mas- t'ry ov- er death!”

Stichos: Praise Him with the sound of trumpet:

Praise Him with psal-ter-y and harp. He Who lov-eth man-kind

fulfilling the law of the Scrip-tures,

is now borne into the tem-ple;

and the elder Symeon receiveth Him in his arms, cry-ing:

“Now Thou lettest me de- part to Thy bles- sed- ness,

for to- day I have seen clad in mor- tal flesh

Him Who hath do- min- ion ov- er life and mas- t'ry ov- er death!”

Stichos: Praise Him with timbrel and dance:

Praise Him with strings and flute. Thou didst show Thy- self

The first system of the musical score consists of two staves, treble and bass, in a key with two flats. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are written below the notes.

to be the light of rev- e- la- tion, the Sun of right- eous- ness

The second system continues the melody and accompaniment from the first system. The lyrics are written below the notes.

seated upon a light cloud, ful- fil- ling the sha- dow of the law

The third system continues the melody and accompaniment from the second system. The lyrics are written below the notes.

and revealing the be- gin- ning of a new grace.

The fourth system concludes the Stichos with the final melody and accompaniment. The lyrics are written below the notes.

Wherefore, Symeon seeing Thee, cried out:

"Set me free of corruption, for I have seen Thee to-day!"

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation:

Let ev- ery breath praise the Lord.

The first system of musical notation for the Stichos. It consists of a treble and bass staff in B-flat major (two flats). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "Let ev- ery breath praise the Lord." The music features a mix of eighth and quarter notes, with a final half note on "Lord." and a fermata.

With- out be- ing sep- ar- a- ted from the bosom

The second system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "With- out be- ing sep- ar- a- ted from the bosom". The music uses quarter and eighth notes.

of the Father in Thy div- in- i- ty, in- car- nate, as Thou didst so will,

The third system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "of the Father in Thy div- in- i- ty, in- car- nate, as Thou didst so will,". The music includes a repeat sign and a fermata on the final note of the first phrase.

Thou wast held in the embrace of the Ever- Vir- gin,

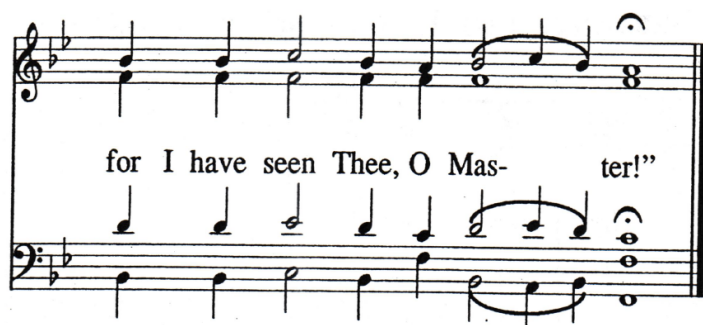
The fourth system of musical notation. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "Thou wast held in the embrace of the Ever- Vir- gin,". The music features a mix of eighth and quarter notes, with a fermata on the final note.

and wast given into the arms of Symeon the God- re- cei- ver,

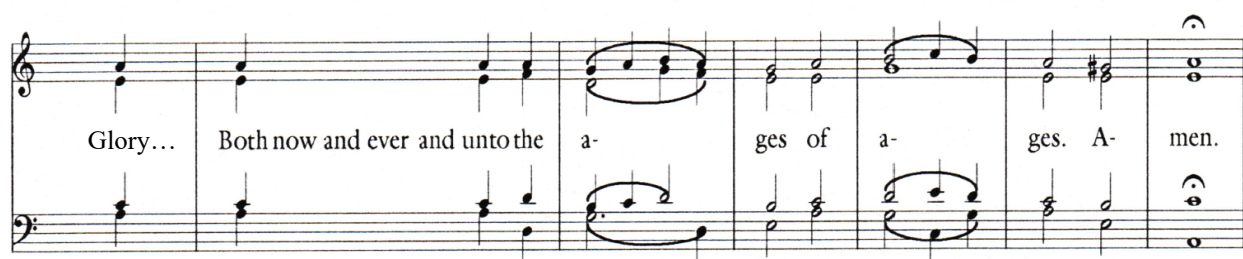
O Thou Who holdest all things in Thy hands.

Where- fore, he cried a- loud with joy:

"Now Thou lettest me, Thy servant, de- part in peace,



Glory, Both Now, Theotokion, in Tone VI



The composition of Germanus

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.

Appendix IV

Prokeimenon

During the Divine Liturgy

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

The musical score is written for two voices, Soprano and Bass, in a single system. The key signature is one flat (B-flat), and the time signature is common time (C). The lyrics are: "My soul doth mag- ni- fy the Lord, and my spir- it hath re- joiced in God my Sav- - iour." The music is written in a simple, homophonic style, with the Soprano part generally higher than the Bass part. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The score is divided into two systems, with the first system covering the first two lines of the lyrics and the second system covering the last three lines. The first system ends with a double bar line, and the second system ends with a final double bar line.

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

Appendix V
Refrain and Irmos of Ode IX

Turchaninov

O Vir- gin The- o- tok- os, thou hope

of all Christ- ians, pre-

serve and save those

who trust in thee.

In the sha-dow and the wri- -tings of the

law do we be- hold an im-

age, O ye faith- ful: Ev- ery male child which

op- en- eth the womb is con- se- cra- ted to God.

Where- fore, we mag- ni- fy the first- born Word

of the un- or- i- gi- nate Fath- er, the first- born Son

of the Moth- er who knew- eth not

man.

Refrain and Irmos of Ode IX

Traditional Melody

Refrain

O Vir- gin The- o- tok- - os, thou hope of Christ- - ians,

Irmos

pre- serve and save those who trust in thee. In the sha- dow and the

wri- tings of the law do we be- hold an

im- age, O ye faith- ful: every male child

which openeth the womb is con- se- cra- ted to God. Where- fore,

we mag- ni- fy the first- born Word of the un- or- i- gi- nate

Fath- - er, the first- born Son of the Moth- er

who knew- eth not man.

Κοίνεια, ἡ ἐξ ἡμῶν ἐλάβα.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόεινῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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ϠΒΚϢ.
MMXXV