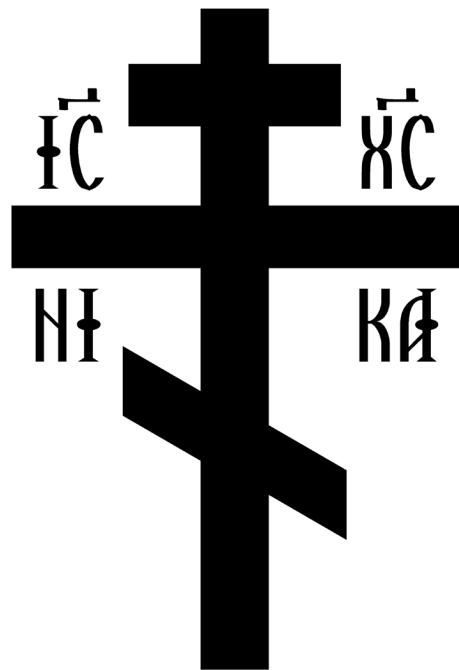




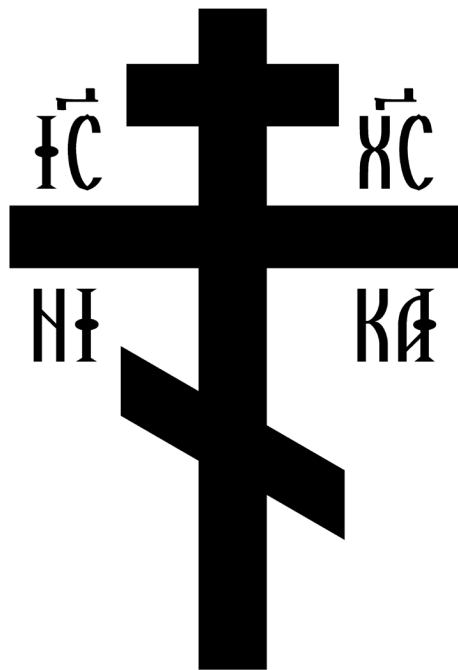
NOVEMBER 21

**Music for the Entry of Our Most-Holy Lady, the
Theotokos and Ever-Virgin Mary, into the Temple**

Δόμναι εἰκόμας ἡγίας μύροφόρων
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXV



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The Menaion of the Orthodox Church, Volume III
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Choral arrangements from
Music for the Feast of the Entry of the Most Holy Theotokos into the Temple
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Editor, Subdeacon Paul Daniels
Редактор, иподиакон Павел Даниэлс

A.D. 2025 Meeting of Our Lord Jesus Christ
2025 г. Сретение Господа Нашего Иисуса Христа.

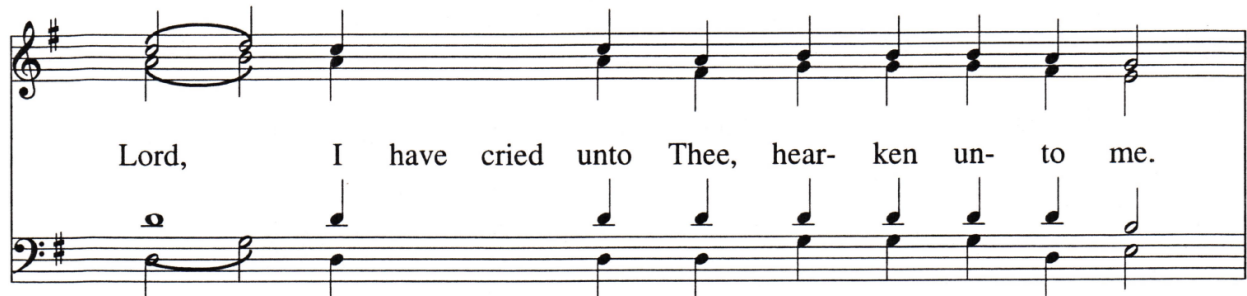
Music for the Entry of Our Most-Holy Lady, the Theotokos and Ever-Virgin Mary, into the Temple

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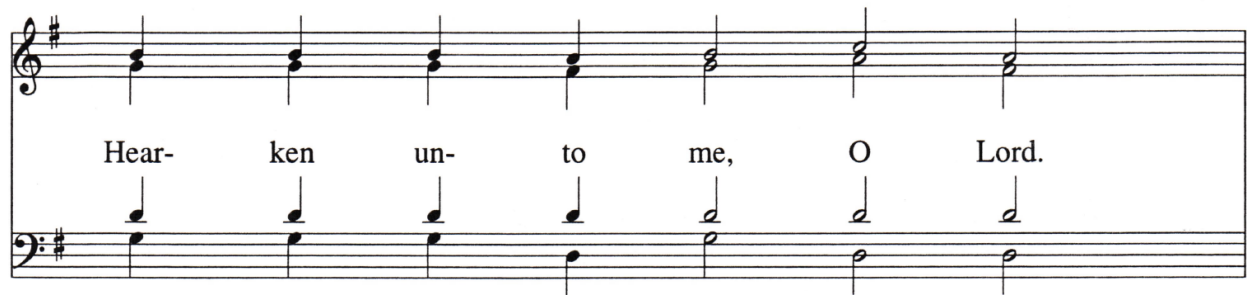
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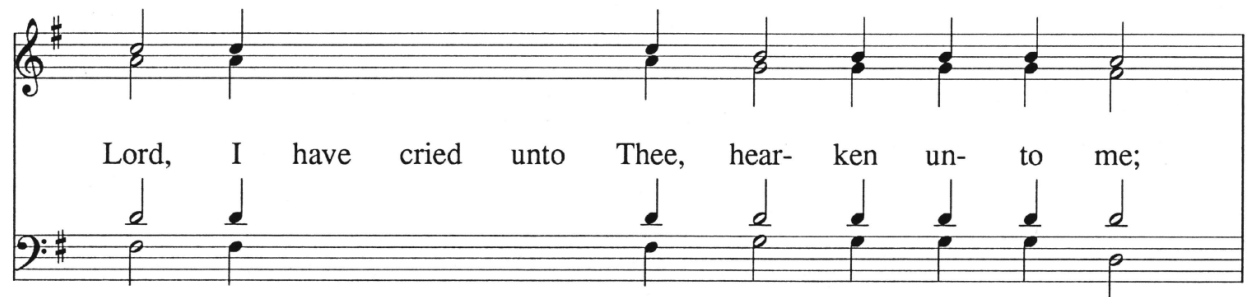
Great Vespers
Lord, I Have Cried, in Tone I



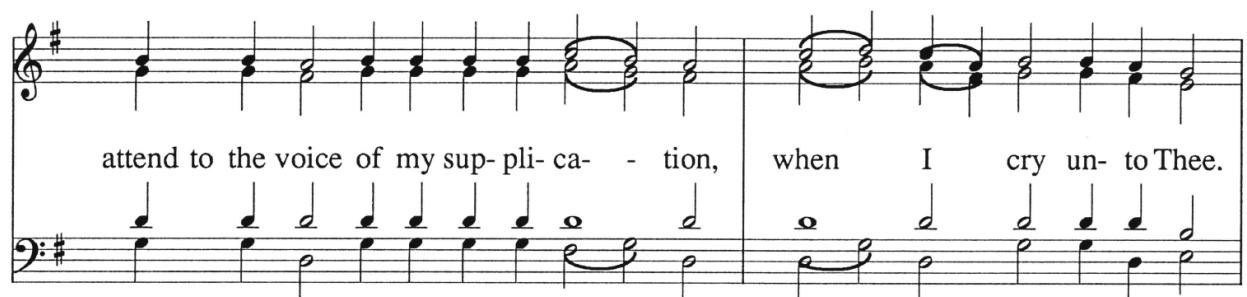
Lord, I have cried unto Thee, hear- ken un- to me.



Hear- ken un- to me, O Lord.



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



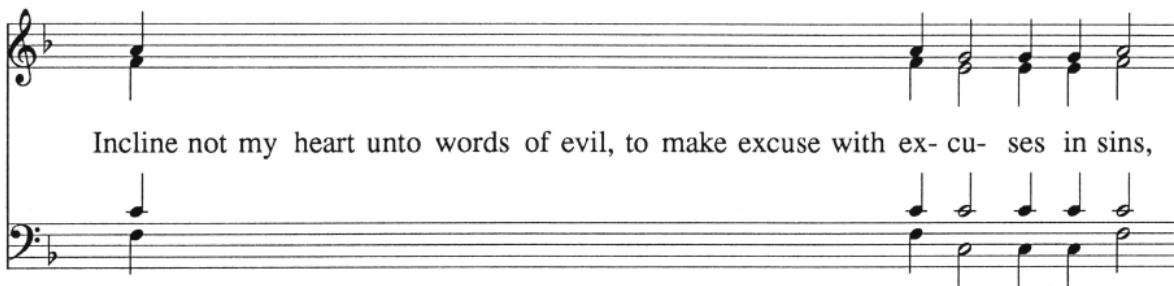
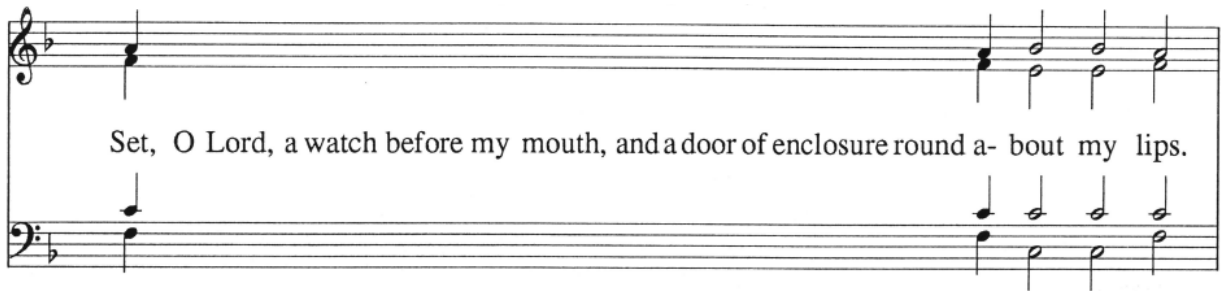
attend to the voice of my sup- pli- ca- - tion, when I cry un- to Thee.

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.

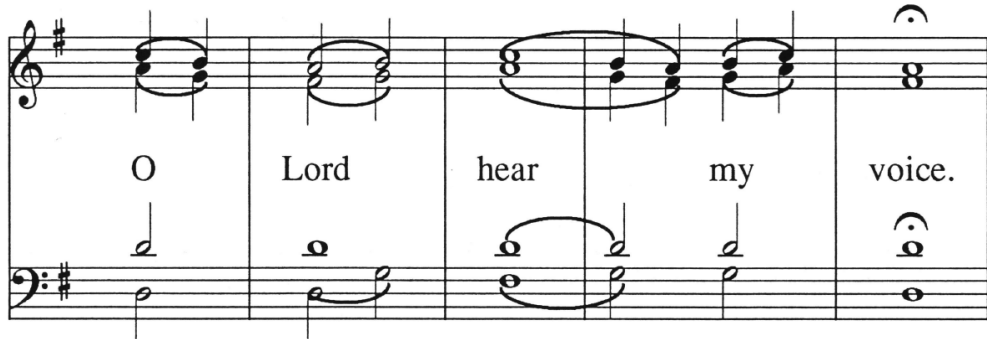
Bring my soul out of prison, that I may confess Thy name.

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

Stichera at Lord, I Have Cried

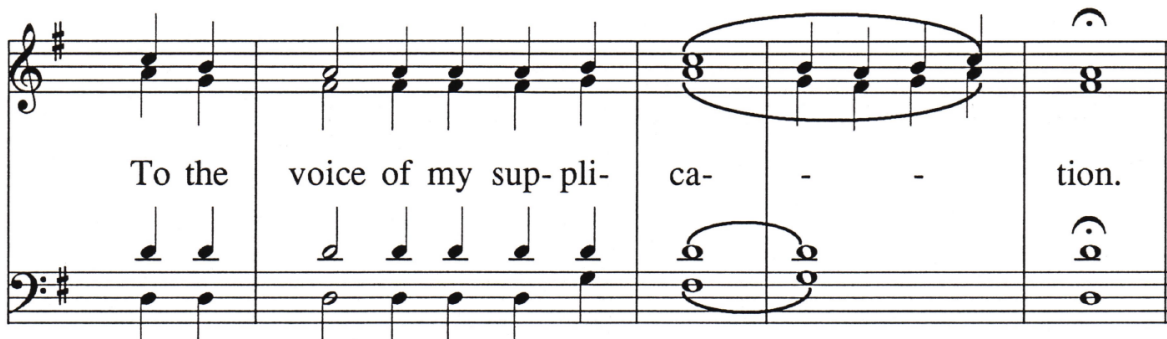
Tone I

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



Let us join chorus today, O ye faithful,/ chanting to the Lord in psalms and hymns,/ and honoring His sacred tabernacle,/ the animate ark, who contained the uncontainable Word;/ for she is brought to the Lord,/ having become a babe in manner transcending nature./ And Zachariah, the great high priest,// receiveth her with gladness as the dwelling-place of God.

Stichos: Let Thine ears be attentive:



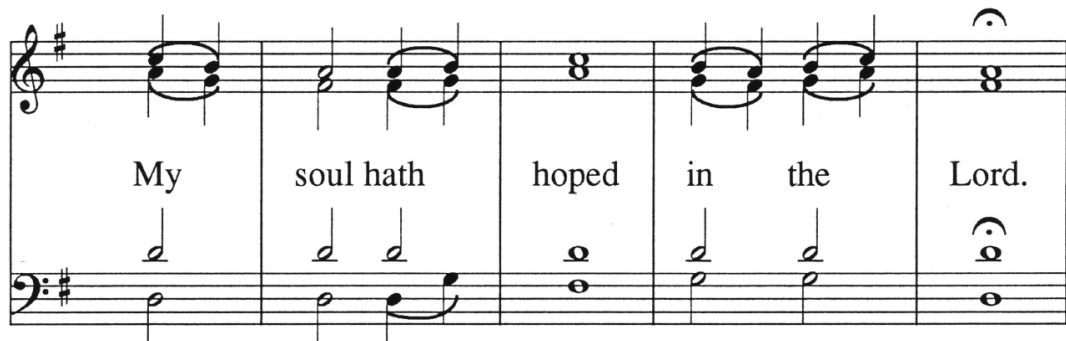
Let us join chorus today, O ye faithful,/ chanting to the Lord in psalms and hymns,/ and honoring His sacred tabernacle,/ the animate ark, who contained the uncontainable Word;/ for she is brought to the Lord,/ having become a babe in manner transcending nature./ And Zachariah, the great high priest,// receiveth her with gladness as the dwelling-place of God.

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



Today the animate temple of the holy glory of Christ our God,/ the pure one who alone among women is blessed,/ is led into the temple of the law,/ to dwell in the Holy of holies;/ with her Joachim and Anna rejoice in spirit,/ and choirs of virgins sing to the Lord,// chanting in psalms and honoring His Mother.

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



Thou art the proclamation of the prophets,/ the glory of the apostles,/ the boast of the martyrs,/ the restoration of all mortals, O Virgin Mother of God;/ for through thee have we been reconciled with God./ Wherefore, we honor thine entrance into the temple of the Lord,/ and with the angel all of us who find salvation through thy supplications// cry out to thee in hymns: Rejoice, O all-pure one!

Tone IV

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

Let Is- ra- el hope in the Lord.

This musical score is for the Stichos 'Let Israel hope in the Lord.' It is written in G major (one sharp) and 4/4 time. The melody is on a treble clef staff, and the bass line is on a bass clef staff. The music consists of six measures. The first measure has a half note G4. The second measure has a whole note G4. The third measure has two half notes A4 and B4. The fourth measure has a half note C5 and a half note B4. The fifth measure has two half notes A4 and G4. The sixth measure has a whole note G4. The bass line follows a similar pattern, with notes G3, G3, A3, B3, A3, and G3. There are fermatas over the final G4 notes in both staves.

Into the Holy of holies is the holy and immaculate one/ led by the Holy Spirit;/ and she is fed by a holy angel,/ in that she is the most holy temple of our holy God,/ Who hath sanctified all things by her entry// and hath deified the nature of mortal men which had fallen.

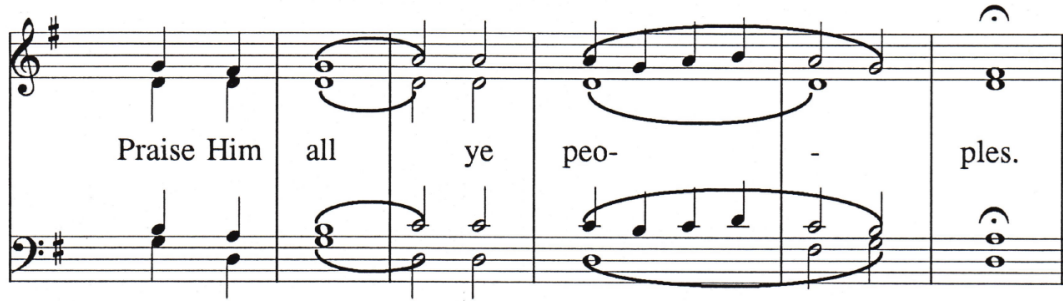
Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:

And He shall redeem Israel out of all his in- i- - qui- ties.

This musical score is for the Stichos 'And He shall redeem Israel out of all his iniquities.' It is written in G major (one sharp) and 4/4 time. The melody is on a treble clef staff, and the bass line is on a bass clef staff. The music consists of six measures. The first measure has a half note G4. The second measure has two half notes A4 and B4. The third measure has a whole note G4. The fourth measure has two half notes A4 and B4. The fifth measure has a half note C5 and a half note B4. The sixth measure has a whole note G4. The bass line follows a similar pattern, with notes G3, G3, A3, B3, A3, and G3. There are fermatas over the final G4 notes in both staves.

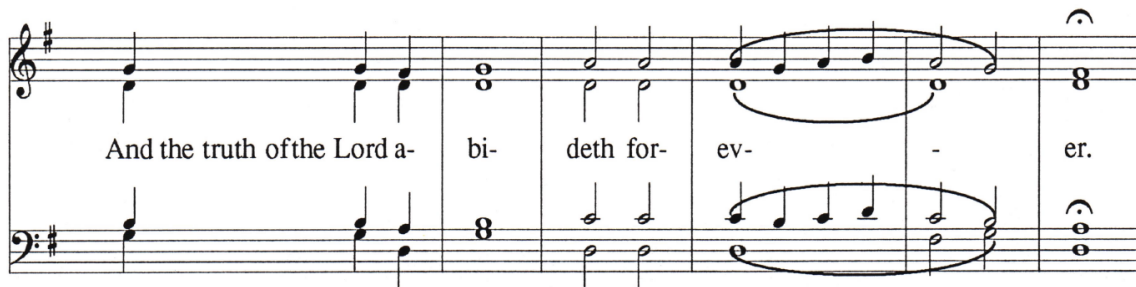
Into the Holy of holies is the holy and immaculate one/ led by the Holy Spirit;/ and she is fed by a holy angel,/ in that she is the most holy temple of our holy God,/ Who hath sanctified all things by her entry// and hath deified the nature of mortal men which had fallen.

Stichos: O praise the Lord, all ye nations:



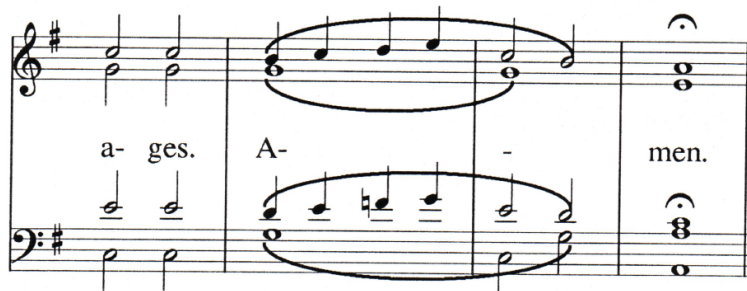
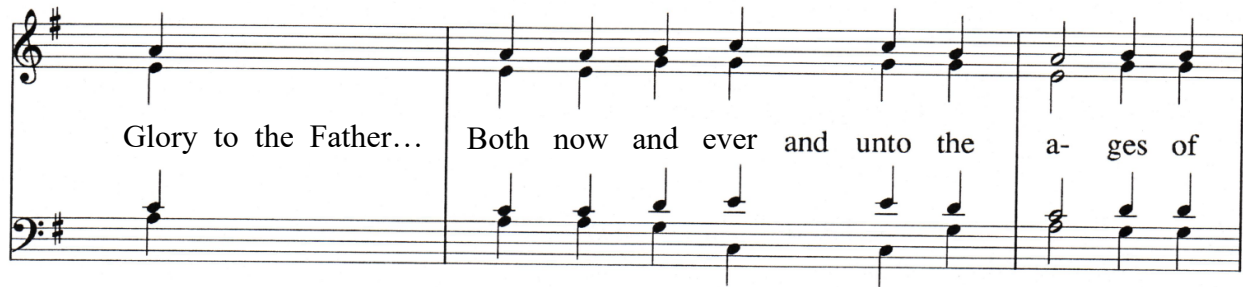
Rejoicing today and bearing candles,/ the maidens precede the noetic lamp and escort her with sanctity/ to the Holy of holies,/ revealing beforehand the Effulgence/ which would ineffably shine forth from her/ to illumine with the Spirit// those who sit in darkness of ignorance.

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



The most lauded Anna cried out:/ "O Zachariah, in gladness receive her whom the prophets of God proclaimed in the Spirit,/ and escort her to the holy temple,/ there to be raised in sanctity,/ that she may become the divine throne,/ the palace and bower,// and the radiant abode of the Master of all!"

Glory, Both Now, Theotokion, in Tone VIII



After thy nativity, O Mistress, Bride of God,/ thou didst go to the Temple of the Lord/ to be raised in the Holy of Holies/ as a consecrated maiden./ Then was Gabriel sent to thee, the all-immaculate one,/ bringing food unto thee./ All of the heavenly powers marvelled,/ beholding the Holy Spirit abiding within thee./ Wherefore, O all-pure and undefiled Mother of God,// who art glorified in heaven and on earth, save thou thy race.

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, horizontal lines indicating sustained notes or breath marks. The piece concludes with a double bar line and repeat 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, horizontal lines indicating sustained notes or breath marks. The piece concludes with a double bar line and repeat dots.

Lord.

This musical score is a 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, horizontal lines indicating sustained notes or breath marks. The piece concludes with a double bar line and repeat 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 and eighth 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 various note values, including quarter, eighth, and sixteenth notes, as well as some longer horizontal lines. 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 system of musical notation is for the first part of the Prokeimenon. 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: "My help cometh from the Lord, Who hath made hea- ven". The music features a series of eighth and sixteenth notes, with some measures containing beamed notes. There are fermatas over the words "made" and "heaven".

and the earth.

This system of musical notation is the second part of the Prokeimenon. It continues the melody from the first system. The lyrics are: "and the earth.". The music features a series of eighth and sixteenth notes, with some measures containing beamed notes. There are fermatas over the words "earth." and "the earth.".

Friday Evening, Tone 7

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

This system of musical notation is for the Prokeimenon on Friday Evening, Tone 7. 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 God, my helper art Thou, and Thy mer- cy shall go be- fore me.". The music features a series of eighth and sixteenth notes, with some measures containing beamed notes. There are fermatas over the words "me." and "before me.".

Paroemias

A Reading from Exodus

The Lord spake to Moses, saying: "On the first day of the first month, at the new moon, thou shalt set up the tabernacle of the witness, and thou shalt place therein the ark of the testimony, and shalt cover the ark with the veil. And thou shalt bring in the table and the candlestick; and thou shalt place the golden censer, to burn incense before the ark of the testimony; and thou shalt put a covering of a veil on the doors of the tabernacle of witness. And thou shalt take the anointing oil, and shalt anoint the tabernacle, and all things therein; and shalt sanctify it, and all its furniture, and it shall be holy. And thou shalt hallow the altar, and the altar shall be most holy. And Moses did all things soever the Lord, the Holy One of Israel, commanded him. And a cloud covered the tabernacle of witness, and the tabernacle was filled with the glory of the Lord. And Moses was not able to enter into the tabernacle of testimony, because the cloud overshadowed it, and the tabernacle was filled with the glory of the Lord.

A Reading from the Third Book of Kings

It came to pass that Solomon finished building the house of the Lord. And he assembled all the elders of Israel in Sion, to bring the ark of the covenant of the Lord out of the city of David, which is Sion. And the priests took up the ark, and the tabernacle of testimony, and all the holy vessels which were in the tabernacle of testimony. And the king and all Israel stood before the ark. And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the house, even into the Holy of holies, under the wings of the cherubim. For the cherubim spread out their wings over the place of the ark; and the cherubim covered the ark and its holy things above. There was nothing in the ark except the two tablets of stone, the tablets of the covenant which Moses put there in Horeb, which the Lord made. And it came to pass when the priests departed out of the holy place, that the cloud filled the house. And the priests could not stand to minister because of the cloud, for the glory of the Lord God Almighty filled the house.

A Reading from the Prophecy of Ezekiel

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you, saith the Lord." Then He brought me back by way of the outer gate of the sanctuary that looketh eastward; and it was shut. And the Lord said to me: "This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, he shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by way of the gate that looketh northward, in front of the house: and I looked, and, behold, the house was full of the glory of the Lord.

At Litya

Tone I

The composition of George of Nicomedia

Let heaven rejoice today from on high,/ and let the clouds drop down gladness at the exceeding all-glorious mighty works of our God!/ For, lo! the portal which faceth east,/ who was born of a barren woman according to God's promise,/ and became a dwelling-place sanctified for God,/ is brought forth as an unblemished offering./ Let David rejoice, striking his harp!/ For he said: "The virgins that follow after her shall be brought before the King;/ those near her shall be brought unto the tabernacle of God, into His sanctuary,/ to be reared in the dwelling-place of Him/ Who, for the salvation of our souls,// was incorruptibly begotten of the Father before time."

Tone IV

Today the Theotokos,/ the temple which held God,/ is escorted into the temple of the Lord;/ and Zachariah receiveth her./ Today the Holy of holies rejoiceth/ and the choir of angels mystically keepeth festival./ And we, celebrating with them today, cry aloud with Gabriel:/ Rejoice, O thou who art full of grace!// The Lord is with thee, Who hath great mercy!

Come, all ye faithful, let us praise her who alone is immaculate,/ who was proclaimed beforehand by the prophets,/ and is brought into the temple,/ the Mother chosen before time began,/ the Theotokos who hath appeared in latter days.// O Lord, through her supplications grant us Thy peace and great mercy.

Glory, Both Now, Theotokion, in Tone V



The composition of Leo Magister

The day of joy and the most honored feast hath shone forth!/ For today she who remained Virgin after giving birth,/ as she was before birthgiving, is led into the temple of the Lord,/ and the elder Zachariah,/ the father of the Forerunner,/ rejoiceth and crieth out in gladness:/ "The intercessor for the sorrowful draweth nigh unto the holy temple,/ in that she is holy,/ to be hallowed in the habitation of the King of all!/ Let Joachim, her forebear, be glad, and let Anna rejoice!/ For they have offered unto God the unblemished Mistress/ like a heifer three years of age./ Rejoice, ye mothers!/ Leap up, O virgins!/ Ye barren women, join chorus!/ For the Queen of all, who hath been foretold,/ hath opened unto us the kingdom of heaven!// Rejoice, ye people, and be glad!"

Aposticha, in Tone V

Special Melody: Rejoice, O Life-bearing Tree

Re- joice, O hea- ven and earth, be- hold- ing the only im- mac- u- late

Vir- gin, the no- e- tic hea- ven,

com- ing forth to be raised in honor in the house of God!

To her did Zac- ar- i- ah cry out, mar- vel- ling:

“O por- tal of the Lord, I open unto thee the gates of the tem- - ple!

Rejoice therein, joi- ning chor- - ous! For I have come to know and be- lieve

that the de- liv- er- ance of Israel is man- i- fest- ly com- - ing,

and that God the Word will be born of thee,

grant- ing the world great mer- - cy.

This musical score is for the first line of text. It consists of two staves, a treble staff and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in a simple, homophonic style. The lyrics are 'grant- ing the world great mer- - cy.' The word 'mer-' is split across the two staves, with 'cy.' on the second staff. The music ends with a final cadence on a whole note.

Stichos: The virgins that follow after her shall be brought unto the King.

Those near her shall be brought un- to Thee.

This musical score is for the second line of text. It consists of two staves, a treble staff and a bass staff, both in the key of D major. The melody is written in a simple, homophonic style. The lyrics are 'Those near her shall be brought un- to Thee.' The word 'un-' is split across the two staves, with 'to' on the second staff. The music ends with a final cadence on a whole note.

O grace, div- ine- ly man- i- fest! With glad- ness Anna leadeth to the

This musical score is for the third line of text. It consists of two staves, a treble staff and a bass staff, both in the key of D major. The melody is written in a simple, homophonic style. The lyrics are 'O grace, div- ine- ly man- i- fest! With glad- ness Anna leadeth to the'. The word 'i- fest!' is split across the two staves, with 'With' on the second staff. The music ends with a final cadence on a whole note.

tem- ple of God the pure Ever- vir- gin giv- en her by grace,

This musical score is for the fourth line of text. It consists of two staves, a treble staff and a bass staff, both in the key of D major. The melody is written in a simple, homophonic style. The lyrics are 'tem- ple of God the pure Ever- vir- gin giv- en her by grace,'. The word 'tem-' is split across the two staves, with 'ple' on the second staff. The music ends with a final cadence on a whole note.

and she cal- leth maidens to go before her, bearing lamps and say- - ing:

“Go forth, my child! Be thou an of- fer- ing

and in- cense of sweet sav- or un- to Him Who gave thee to us!

En- ter into the impassable precincts and learn the mys- ter- ies!

And pre-pare thy-self

This musical system consists of a treble and bass staff in G major. The treble staff features a series of chords, with the first two (F#4-A4 and G4-B4) and the last two (F#4-A4 and G4-B4) beamed together. The bass staff provides a simple harmonic accompaniment with notes G2, A2, B2, and G2.

to be the gladsome and beauteous dwelling- place of Je- sus,

This musical system continues the melody in the treble staff with a sequence of eighth and sixteenth notes. The bass staff continues with a steady accompaniment. The system concludes with a final chord in the treble staff.

Who bestoweth upon the world great mer- cy!"

This musical system features a treble staff with a melodic line that includes a repeat sign and a final cadence. The bass staff provides a supporting accompaniment. The system ends with a double bar line.

Stichos: They shall be brought with gladness and rejoicing.

They shall be brought in- to the tem- ple of the King.

This musical system is divided into four measures. The treble staff contains a melodic line with a final cadence in the fourth measure. The bass staff provides a consistent accompaniment throughout the system.

The most ho- ly Vir- - gin, the tem- ple in which God dwel- leth,

is borne in- to the tem- ple of God,

and mai- dens now bearing lamps pre- cede her. Joa- chim and An- - na

the ex- cel- lent couple, her parents, leap for joy, danc- - ing,

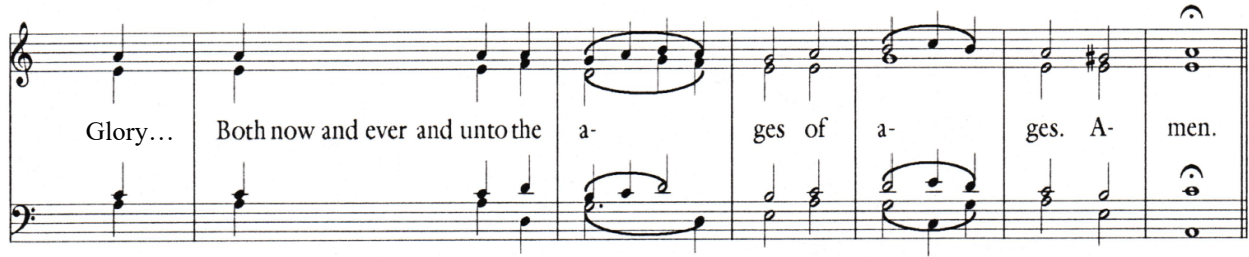
for they gave birth to her who gave birth to the Cre- a - tor,

who, dan- cing in the divine tabernacles and fed by the hand of an an- - gel,

hath been shown to be the most im- mac- u- late Moth- er of Christ,

Who bestoweth great mer- cy up- on the world.

Glory, Both Now, Theotokion, in Tone VI



The composition of Sergius of Jerusalem

Assembling today, ye councils of the faithful,/ let us keep spiritual festival,/ and let us piously praise the divine Maiden, the Virgin Theotokos,/ who is led into the temple of the Lord,/ who was chosen before out of all generations/ to be the habitation of Christ God, the King of all./ Bearing candles, O virgins,/ go ye in advance,/ doing homage to the honored entry of the Ever-virgin!/ Ye mothers, setting aside all grief,/ follow joyously her who is to become the Mother of God,/ the mediatress of joy for the world!/ And with the angel let us all joyfully cry out to the joyous one "Rejoice!"/ for she ever prayeth for our souls.

Troparion of the Feast, in Tone IV

Today is the prelude of God's good will/ and the proclamation of the salvation of men./ The Virgin hath manifestly appeared in the temple of God/ and proclaimeth Christ unto all./ To her let us cry aloud:/ Rejoice, O thou fulfillment// of the Creator's dispensation! *Thrice*

Matins
God is the Lord, in Tone IV

Four times

The musical score is written for two voices, Treble and Bass, in a single system. The key signature has one flat (B-flat). The melody is simple, using mostly half and quarter notes. The lyrics are: 'God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth in the name of the Lord.' The word 'Lord' is followed by a fermata and a repeat sign. The score is divided into two measures by a bar line. The first measure contains the first part of the text, and the second measure contains the second part. The lyrics are placed below the notes.

God is the Lord, and hath ap- peared un- to us. Blessed is he that com- eth

in the name of the Lord.

Troparion of the Feast, in Tone IV

Today is the prelude of God's good will/ and the proclamation of the salvation of men./
The Virgin hath manifestly appeared in the temple of God/ and proclaimeth Christ unto all./
To her let us cry aloud:/ Rejoice, O thou fulfillment// of the Creator's dispensation! *Thrice*

After the First Chanting of the Psalter, Sessional Hymn

Tone I, Special Melody: The choir of angels...

The fruit of the righteous Joachim and Anna is offered to God in the holy sanctuary, the nourisher of our Life who became a babe in the flesh, whom the sacred Zachariah blessed. With faith let us all bless her as the Mother of God.

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

After the Second Chanting of the Psalter, Sessional Hymn

Tone IV, Special Melody: Joseph marvelled...

Even before thy conception thou wast consecrated to God, O pure one, and, having been born on earth, thou hast now been offered to Him as a gift, fulfilling thy parents' vow; and having been presented in the divine temple, accompanied as a babe by lighted lamps in purity, thou hast been shown to be the receptacle of the unapproachable and divine light, as the temple of God. Truly great is thy going forth, O only Ever-virgin Bride of God!

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

The Polyeleos

Athonite Chant

Praise ye the name of the Lord.

The musical notation consists of a treble and bass staff in G major (one sharp). The melody is a simple, stepwise line. The lyrics are written below the notes. The final note of the phrase is a half note G, which is circled.

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

The musical notation continues on a new line. It includes a repeat sign at the end of the phrase. The melody is a simple, stepwise line. The lyrics are written below the notes. The final note of the phrase is a half note G, which is circled.

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;

The musical notation continues on a new line. It includes a repeat sign at the end of the phrase. The melody is a simple, stepwise line. The lyrics are written below the notes. The final note of the phrase is a half note G, which is circled.



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 treble staff has a key signature of one sharp (F#) and a common time signature. The lyrics are: 'We mag- ni -fy, we mag- ni- fy thee,'. The melody is a simple, slow-moving line with long notes. The bass staff provides a simple harmonic accompaniment with long notes.

We mag- ni -fy, we mag- ni- fy thee,

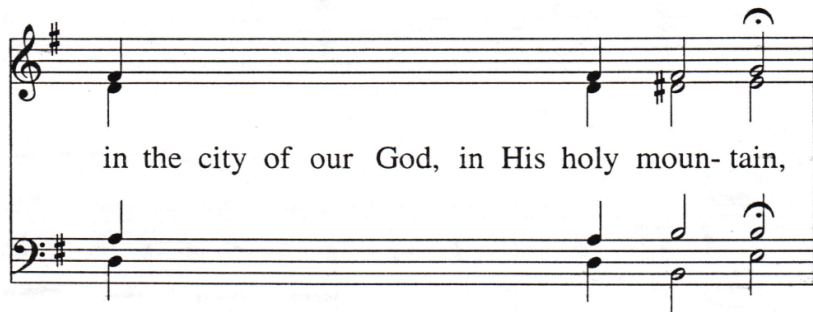
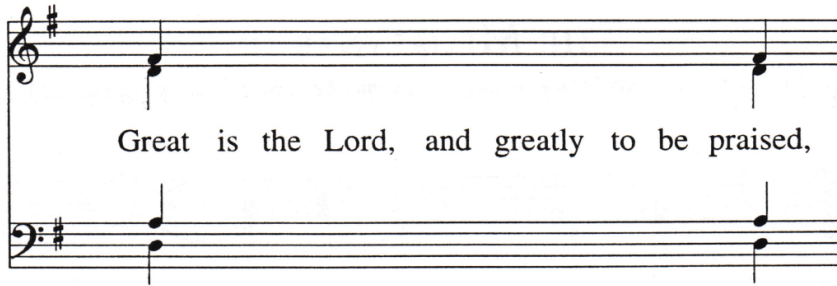
Second system of musical notation for 'Magnification'. It consists of a treble and bass staff in G major. The lyrics are: 'O most ho- ly Vir- gin, God cho- sen Mai- den,'. The melody continues with a similar slow-moving line. The bass staff provides a simple harmonic accompaniment. There are some ties and phrasing slurs in the treble staff.

O most ho- ly Vir- gin, God cho- sen Mai- den,

Third system of musical notation for 'Magnification'. It consists of a treble and bass staff in G major. The lyrics are: 'and we hon- or thine En- try in- to the tem- ple of the Lord.' The melody concludes with a final cadence. The bass staff provides a simple harmonic accompaniment. There are some ties and phrasing slurs in the treble staff.

and we hon- or thine En- try in- to the tem- ple of the Lord.

Selected Psalm Verses



In the well-rooted joy of all the earth. (*Psalm 47: 2*)
Glorious things are spoken of thee, O city of God. (*Psalm 86: 3*)
The city of the great King. (*Psalm 47: 3*)
Even as we have heard, so too we have seen. (*Psalm 47: 9*)
In the city of the Lord of hosts, in the city of our God. (*Psalm 47: 9*)
God hath laid her foundations unto eternity. (*Psalm 47: 9*)
The Most High hath hallowed His tabernacle. (*Psalm 45: 5*)
Holiness and majesty are in His sanctuary. (*Psalm 95: 6*)
Holy is Thy temple, wondrous in righteousness. (*Psalm 64: 5, 6*)
This is the gate of the Lord, the righteous shall enter in thereat. (*Psalm 117: 20*)
At Thy right hand stood the Queen. (*Psalm 44: 10*)
Arrayed in a vesture of inwoven gold, adorned in varied colors. (*Psalm 44: 10*)
The rich among the people shall entreat thy countenance. (*Psalm 44: 13*)
They the daughters of kings in Thine honor. (*Psalm 44: 10*)
All the glory of the daughter of the King is within. (*Psalm 44: 14*)
With gold-fringed garments is she arrayed, adorned in varied colors. (*Psalm 44: 14*)
The virgins that follow after her shall be brought unto the King. (*Psalm 44: 15*)
Those near her shall be brought unto Thee. (*Psalm 44: 15*)
They shall be brought with gladness and rejoicing, they shall be brought into the temple
of the King. (*Psalm 44: 16*)
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*)
I shall commemorate thy name in every generation and generation. (*Psalm 44: 18*)

We have thought, O God, of Thy mercy in the midst of Thy people. (*Psalm 47: 10*)

Therefore shall peoples give praise unto thee forever, and unto the ages of ages. (*Psalm 44: 18*)

We magnify thee, O all-holy Virgin, divinely chosen Maiden, and we honor thine entry into the temple of the Lord.

Glory..., Both now...

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

After the Magnification, Sessional Hymns

Tone VII, Special Melody: That which was mystically commanded...

Let David the psalmist rejoice, and let Joachim and Anna join chorus, for the radiant Mary, the divine lamp, issued forth from them as a holy fruit, and she rejoiceth, entering the temple. Beholding her, the son of Barachiah blessed her, and, rejoicing, cried out: "Rejoice, O wonder of the universe!" *Twice*

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 in the treble clef, and the bass line is in the bass clef. The lyrics are: "From my youth have the many passions warred a- gainst me." The word "a-" is hyphenated and spans across the bar line.

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

The second line of the hymn continues the melody. The lyrics are: "but do Thou help me and save me, O my Sav- iour." The word "Sav-" is hyphenated and spans across the bar line.

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

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

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

The fourth line of the hymn concludes the melody. The lyrics are: "for ye shall be with- ered up like grass by the fire." The word "with-" is hyphenated and spans across the bar line.

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 G4 note, and the bass staff begins with a G3 note. 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 notes G4, A4, and B4, with a final chord of G4-B4. The bass staff has notes G3, A3, and B3, with a final chord of G3-B3. The lyrics "a sacred and mystical man-ner." are written below the staves.

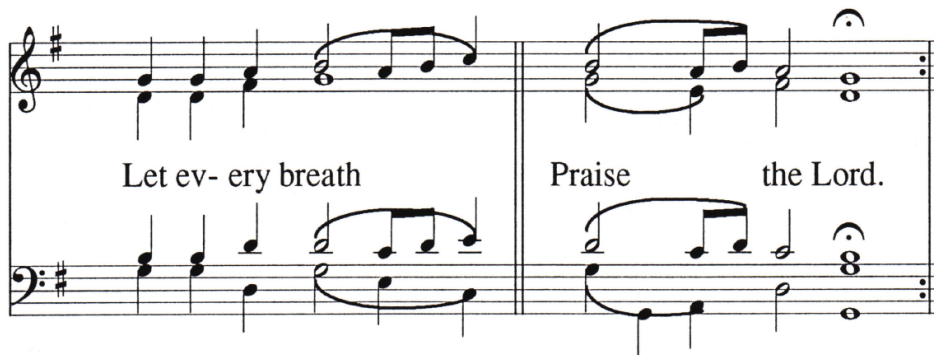
Prokeimenon, in Tone IV

Hearken, O daughter, and see, and incline thine ear.



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

Let Every Breath Praise the Lord, in Tone IV



Holy Gospel

Luke §4 (1:39-49, 56)

In those days Mary arose, and went into the hill country with haste, into a city of Judah; and entered into the house of Zachariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit: and she spake out with a loud voice, and said: "Blessed art thou among women, and blessed is the Fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she who believed: for there shall be a performance of those things which were told her from the Lord." And Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He Who is mighty hath done to me great things; and holy is His name." And Mary abode with her about three months, and returned to her own house.

Stichera following Psalm 50

Tone II

Glory to the Father, and to the Son, and to the Ho- ly Spir- - it.

Today the animate temple of the great King/ entereth the temple/ to prepare herself as a divine dwelling-place for Him.// Be glad, O ye people!

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

Today the animate temple of the great King/ entereth the temple/ to prepare herself as a divine dwelling-place for Him.// Be glad, O ye people!

Tone VI

Have mercy on me, O God, according to Thy great mercy,

The first line of the musical score for 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: "Have mercy on me, O God, according to Thy great mercy,". The music is divided into two measures by a bar line. The first measure contains the words "Have mercy on me, O God," and the second measure contains "according to Thy great mercy,". The melody is primarily composed of quarter and eighth notes, with some rests.

and according to the multitude of Thy compassions,

The second line of the musical score for Tone VI. It continues the melody from the first line. The lyrics are: "and according to the multitude of Thy compassions,". The music is divided into two measures by a bar line. The first measure contains the words "and according to the multitude of Thy" and the second measure contains "compassions,". The melody continues with quarter and eighth notes, and includes some longer note values indicated by horizontal lines.

blot out my transgression.

The third line of the musical score for Tone VI. It concludes the melody. The lyrics are: "blot out my transgression." The music is divided into two measures by a bar line. The first measure contains the words "blot out my trans-" and the second measure contains "gression." The melody ends with a final cadence, marked by a double bar line and a fermata over the final note.

Sticheron, in Tone IV

Today the Theotokos,/ the temple who contained God,/ was led into the temple of the Lord,/ and Zachariah received her./ Today the Holy of holies rejoiceth,/ and the choir of angels keepeth mystic festival./ And with them we also, celebrating today, cry out with Gabriel:/ Rejoice, O thou who art full of grace,// the Lord is with thee, Who hath great mercy!

The Canon

Ode I *Canon I*

I shall op- en my mouth, and it will be filled with the Spir- - it,

The first system of musical notation for 'The Canon'. It consists of a treble and a bass staff, both in G major (one sharp). The treble staff contains a series of chords, mostly triads, with a final measure featuring a whole note chord. The bass staff contains a series of single notes, mostly half notes, with a final measure featuring a whole note. The lyrics are written below the notes.

and I shall utter praise unto the Queen and Moth- er;

The second system of musical notation. It continues the treble and bass staves from the first system. The treble staff contains a series of chords, mostly triads, with a final measure featuring a whole note chord. The bass staff contains a series of single notes, mostly half notes, with a final measure featuring a whole note. The lyrics are written below the notes.

I shall be seen radiantly keep- ing fes- ti- val,

The third system of musical notation. It continues the treble and bass staves from the second system. The treble staff contains a series of chords, mostly triads, with a final measure featuring a whole note chord. The bass staff contains a series of single notes, mostly half notes, with a final measure featuring a whole note. The lyrics are written below the notes.

and joyously shall I hymn her En- - try.

The fourth system of musical notation. It continues the treble and bass staves from the third system. The treble staff contains a series of chords, mostly triads, with a final measure featuring a whole note chord. The bass staff contains a series of single notes, mostly half notes, with a final measure featuring a whole note. The lyrics are written below the notes.

Refrain: O Most-Holy Theotokos, save us.

O all-pure one, we know thee to be a treasury of wisdom and an ever-flowing fountain of grace; and we pray thee: Rain down drops of knowledge upon us, that we may praise thee forever.

Being a temple and palace more exalted than the heavens, O all-pure one, thou wast set apart in the Temple of God to be prepared as a divine dwelling-place for His advent.

Shining with the Light of grace, the Theotokos hath illumined all and assembled them to adorn her most splendid festival. Come ye, let us draw nigh to her!

The glorious portal which thoughts cannot pass, having opened the doors of the Temple of God, doth now command us that have assembled to delight in her divine wonders.

Ode I
Canon II

Let us all chant a hymn of vic-'try un- to God

Who hath wrought wondrous miracles with His up- raised arm,

and saved Is- ra- el: for He hath been glor- i- fied.

Refrain: O Most-Holy Theotokos, save us.

Let us hasten today, honoring the Theotokos with hymns, and let us celebrate a spiritual feast; for she is offered to God in the temple as a gift.

With songs let us hymn the glorious arrival of the Theotokos; for today, as the prophets foretold, she is borne into the temple as a gift of great price, though she is herself the temple of God.

The blameless Anna rejoiced, maternally bringing a gift of great price to God in the temple; and with her Joachim keepeth splendid festival.

Of old, David, thine ancestor, hymned thee, O Virgin Bride of God, calling thee the daughter of Christ the King; and, having given birth to Him, as a Mother thou didst feed Him with milk as a babe.

Three years of age in the flesh, the Theotokos is borne unto the Lord; and, receiving her, Zachariah the priest of God hath installed her in the temple, rejoicing.

Ye candle-bearing virgins, join chorus! O ye mothers, do ye likewise today! Chant ye unto the Queen and Mother who cometh to the temple of Christ the King!

Triadicon: O Trinity One in essence Father, Word and Holy Spirit: Thee do we glorify with faith as the Creator of all, and unto Thee do we piously cry aloud: Save us, O God!

Theotokion: Arrayed in purple vesture dyed in thy blood, O all-pure one, God the King, issuing forth, hath restored the whole human race in His compassion.

Katavasia — Ode I

Christ is born, give ye glo- ry, Christ com- eth from the hea- - vens,

meet ye Him! Christ is on earth be ye ex- al- ted!

Hymn the Lord, all the earth,

and chant to Him with glad- ness, ye peo- ple,

for He is glor- i- fied!

This musical score is written for two staves, treble and bass, in a key with one flat (B-flat). The lyrics are 'for He is glor- i- fied!'. The melody in the treble staff begins with a half note G4, followed by a half note A4, then a quarter note Bb4, a quarter note A4, and a half note G4. The bass staff provides a harmonic accompaniment with a half note G3, a half note F3, a quarter note E3, a quarter note D3, and a half note C3. The piece concludes with a final chord of G3 and Bb4.

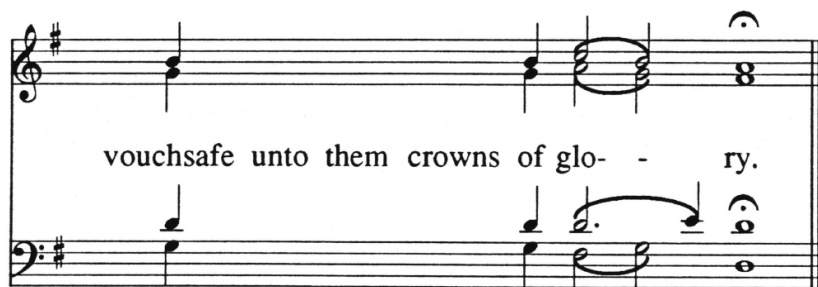
Ode III
Canon I

O The- o- tok- os, thou living and abundant foun- - tain,

in thy divine glory establish thou them that hymn thee

and that spiritually form themselves in- to a choir;

and on this day of thy ven- er- a- ble En- - try,



Refrain: O Most-Holy Theotokos, save us.

Receiving the pure and undefiled one, who is more splendid than all creation, the animate bridal chamber of God, the beautiful Temple and chamber doth today appear as that which adorneth the bride for her wedding.

David, preceding the chorus, doth leap and dance with us, and declareth thee, O all-pure one, the queen adorned, who standeth in the Temple before our King and God, O most pure one.

From her, from whom transgressions went forth among the human race, hath her correction and incorruption blossomed forth, the Theotokos, who is led today into the house of God.

The angelic armies and a multitude of all men leap for joy, and they advance as lamp-bearers before thy countenance, proclaiming thy majesty in the house of God.

Ode III
Canon II

May my heart be es- tab- lished in Thy will, O al- migh- ty Christ God,

Who established the second heaven above the wat- ers

and founded the earth a- bove the wat- - ers.

Refrain: O Most-Holy Theotokos, save us.

O ye who love the feasts of the Church, let us keep festival and rejoice together in spirit, revelling today on the holy feast of the daughter of the King, the Mother of our God.

Rejoice today, O Joachim! Be thou glad in spirit, O Anna, leading to the Lord the three-year old child born of thee, as though she were a pure and most immaculate heifer.

Mary, the Theotokos, the habitation of God, is led into the holy temple, being three years of age in the flesh; and, going before her, virgins bear lighted lamps.

The pure ewe-lamb of God, the undefiled turtle-dove, the tabernacle containing God, the sanctuary of glory, hath chosen to dwell within the holy tabernacle.

With hymns let the Bride of God be praised, who is more spacious than the heavens and more exalted than the heavenly hosts, and who, though but three years in the flesh, is yet mature in spirit.

Celebrating the arrival of the Theotokos in the precincts which cannot be entered, joyously bearing candles noetically today, let us draw nigh unto the temple with the virgins.

Ye priests of God, clothe yourselves in righteousness through grace and go forth in splendor to greet the daughter of God the King, granting her entry into the Holy of holies.

Triadicon: The Father is light; His Son is light; and the comforting Spirit is also light: for the Trinity, shining forth as from a single sun, doth divinely illumine and preserve our souls.

Theotokion: O pure one, the prophets proclaimed thee as the ark of the sanctuary, the gold censer, the lampstand and table; and we hymn thee as the tabernacle which held God.

Katavasia — Ode III

To Christ God, the Son Who, be- fore time be- gan,

was begotten in- cor- rup- ti- bly from the Fath- er

and in latter days with- out seed became incarnate of the Vir- gin,

let us cry a- loud: O Lord, Who hath lift- ed up our horn,

A musical score for a vocal duet, featuring a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The bass staff begins with a bass clef and a key signature of one flat (B-flat). The lyrics "ho- ly art Thou!" are written below the notes. The melody in the treble staff starts with a half note G4, followed by a half note A4, and then a half note B4. The melody in the bass staff starts with a half note G3, followed by a half note A3, and then a half note B3. The piece concludes with a final chord in both staves, consisting of G4, A4, and B4 in the treble, and G3, A3, and B3 in the bass.

Sessional Hymn

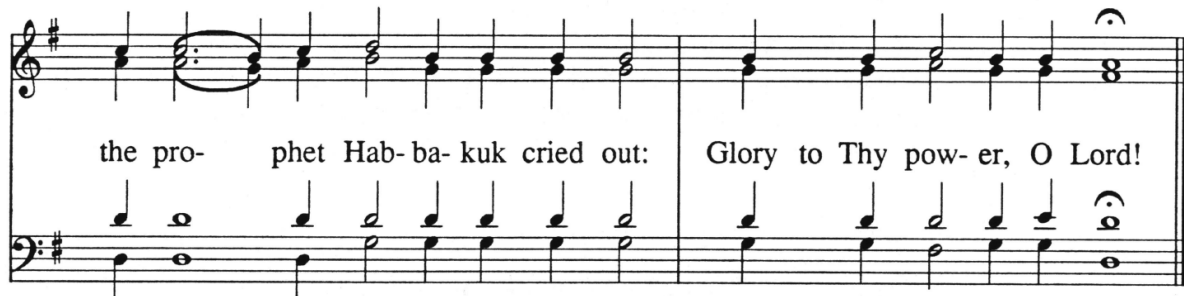
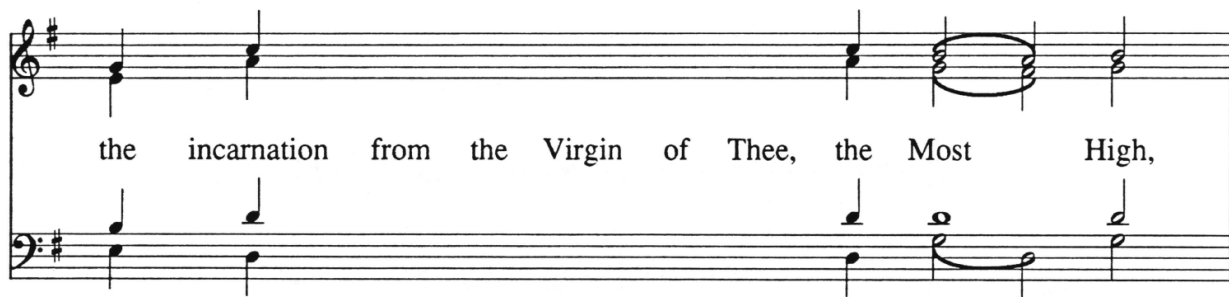
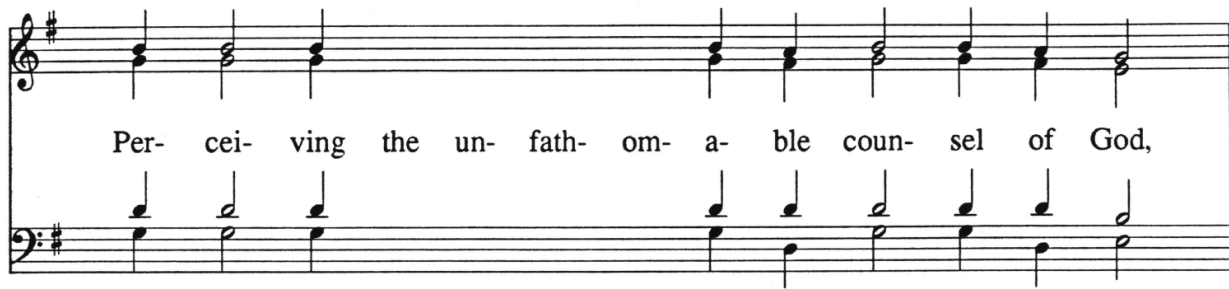
Tone IV, Special Melody: Joseph marvelled...

Tell us, O David: what is this present festival? Who is she whom thou once didst hymn in the Book of Psalms as daughter, divine Maiden and Virgin? "The virgins that follow after her, together with those near her," said he, "shall be mystically brought unto the King." Make this a wondrous and universal feast for those who cry: The Theotokos is come unto us, the mediatrix of salvation!

Glory..., Both now..., in the same tone and melody

With gladness Mary, the Theotokos, is all-gloriously brought into the house of God: the unblemished ewe-lamb, the undefiled bridal-chamber, whom the angels of God escort with faith and all the faithful ever call blessed and hymn her unceasingly with a loud voice in thanksgiving: Thou art our glory and salvation, O most immaculate one!

Ode IV
Canon I



Refrain: O Most-Holy Theotokos, save us.

The Temple of God, receiving today the portal through whom none may pass, hath ceased to perform any service of the Law, crying: Truly truth hath appeared to those who are on earth!

The mountain overshadowed, which Habbakuk beheld of old, prefigured her who hath made her abode in the inaccessible chambers of the Temple, flourishing with virtues, for she doth cover the ends of the earth therewith.

All the earth hath seen most glorious things, things strange and marvellous; for the Virgin, receiving food from an angel, doth receive tokens of God's dispensation.

Revealed as temple and palace and animate heaven, O divine bride of the King, thou art brought today to the Temple of the Law to be kept for Him, O all-pure one.

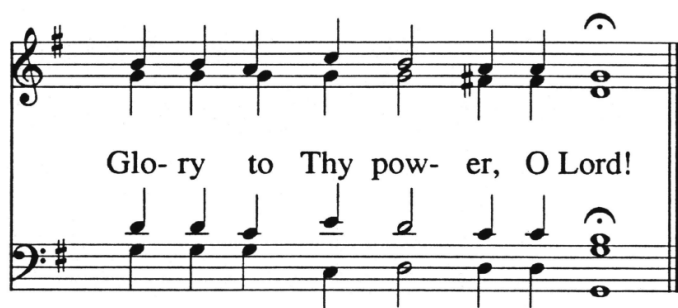
Ode IV
Canon II

Fore- see- ing the incarnation of the Word in the Spir- it,

O Pro- phet Hab- ba- kuk, thou didst proclaim it, cry- ing out:

When the years draw nigh, Thou shalt be ack- now- ledged;

when the season cometh, Thou shalt be shown forth!



Refrain: O Most-Holy Theotokos, save us.

O Prophet Isaiah, prophesy unto us: Who is the Virgin who will conceive in her womb, who, springing forth from the root of Judah, shall give birth to the right glorious Fruit of the holy seed of King David?

O virgins, commence ye to chant hymns, holding candles in your hands, and praising the arrival of the pure Theotokos who now cometh to the temple of God, and celebrating with us!

Rejoice now, O Joachim and Anna, leading into the temple of the Lord, like a heifer three years of age, the pure one born of you, who will become the Mother of God.

As the holy of holies, O pure one, thou didst love to dwell in the holy temple, and thou dost remain, conversing all-gloriously with the angels, receiving bread from heaven, O Virgin, thou nourisher of Life.

Having given birth beyond hope to the all-pure Virgin, Joachim and Anna piously vowed to offer her unto God; and they fulfill their oath, giving up to the house of God as a sacrifice her who was born of them.

The rod of Aaron once budded forth, prefiguring the divine birthgiving, O pure one: for thou dost conceive without seed and hast remained incorrupt; and even after giving birth thou art shown to be a virgin, nurturing the God of all as an infant.

Ye virgins and mothers, haste ye together with us to honor the Virgin and Mother who hath been born; and let us all splendidly celebrate her as an unblemished sacrifice brought forth as fruitful for God.

Triadicon: Let us piously glorify the true God, the Trinity of Persons, the Unity in image, Whom the ranks of angels and archangels hymn as the Master of creation, and whom men ever worship with faith.

Theotokion: O all-pure and pure one, unceasingly entreat thy Son and God to Whom thou gavest birth in the flesh, that He deliver all thy servants from the multifarious snares of the devil and from every assailing temptation.

Katavasia — Ode IV

O Christ, Thou Rod of the root of Jes- se

and Flow- er there- of, Thou hast sprung forth from the Vir- gin,

from the moun- tain ov- er- shad- owed

and densely wooded, and art come forth,

in- car- nate of her who knew- eth not man.

O im- ma- ter- i- al Lord and God, Glo- ry to Thy pow- er!

Ode V
Canon I

The whole world was amazed at Thy ven- er- a- ble En- - try.

For thou, O Virgin who hast not known wed- - lock,

didst en- ter in- to the tem- ple of God, as a most pure tem- ple,

granting peace unto all that hymn thee.

Refrain: O Most-Holy Theotokos, save us.

The all-pure Virgin, the glorious sanctity and sacred offering which is brought today to the Temple of God, is preserved as a habitation for our one God, the King of all, as He Himself doth know.

Zachariah, beholding once the beauty of thy soul, cried out in faith: Thou art the deliverance, thou art the joy of all, thou art our restoration, through whom the Uncontainable One shall appear unto me contained.

O, thy wonders which pass understanding, O all-pure one! Strange is thy birthgiving; strange is the manner of thy growth; strange also, most glorious and unutterable by men, are all thy wonders, O Bride of God.

A most radiant lamp, O Bride of God, thou hast shone forth today in the house of the Lord and dost illumine us with the precious gifts of thy wonders, O pure and all-hymned Theotokos.

Ode V
Canon II

Shine forth the radiant and ev- er- last- ing light

up- on us who rise early in Thy com- mand- ments,

O Master Who lovest man-kind, Christ our God.

Refrain: O Most-Holy Theotokos, save us.

O all ye Orthodox, let us take up lamps, hastening to glorify the Mother of God, for she is led to the Lord today as a right acceptable sacrifice.

Let thine ancestors be glad today, O Mistress; and let her who gave thee birth rejoice with thy father, for their fruit is offered to the Lord.

Celebrating with faith, let us all hymn the unblemished heifer, most glorious and of great renown, for she gave birth to the divine Bullock in the flesh.

The divine tokens of thy betrothal, of thy birthgiving which passeth understanding, O pure Virgin, are recorded today by the Holy Spirit in the house of God.

Let the outer doors of the glory of our God be opened, and let them receive as an unblemished heifer of three years the Mother of God, who will not taste of wedlock.

Let us hymn the Ever-virgin who hath become the Mother of God, the most honorable mountain overshadowed; for she hath shone forth light upon the ends of the earth.

Triadicon: Glorifying the one all-originating and ever-existing Godhead, we worship the indivisible Essence in three Persons, equal in honor and glory.

Theotokion: Ever delivered from misfortunes and tribulations, O Theotokos, we have acquired thy prayer as a right tranquil haven and an invincible bulwark amid evil circumstances.

Katavasia — Ode V

As God of the world and Father of compassions,

Thou hast sent to us Thine Angel of great Counsel, Who granteth us peace.

Wherefore, guided to the light of knowledge divine,

and rising at dawn out of the night,

A musical score for a hymn, featuring a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style, with a final note held for a full measure. The bass staff begins with a bass clef and a key signature of one flat (B-flat). The accompaniment is written in a simple, hymn-like style, with a final note held for a full measure. The lyrics are written below the staves, with hyphens indicating syllables across measures.

we glor- i- fy Thee, Who Lov- est man- kind!

Ode VI
Canon I

Cel- e- bra- ting this divine and most honored festival of the Moth- er of God,

come, ye div- ine- ly wise, let us clap our hands and glor- i- fy God,

Who was born of her.

Refrain: O Most-Holy Theotokos, save us.

Thou Who hast upheld all things by Thy word hast hearkened to the prayer of the righteous ones. Wherefore, Thou hast loosed the infirmity of the barren woman, in that Thou art compassionate, and hast given them her who is the cause of joy.

Desiring to make His salvation known to the gentiles, the Lord hath now taken from among men her who hath not known wedlock, as a sign of reconciliation and renewal.

As a house of grace, wherein treasures of the ineffable dispensation of God are laid up, O most pure one, thou didst share in unfading delight in the Temple.

Receiving thee as a royal diadem, O Bride of God, the Temple hath been made splendid and hath mounted to higher things, beholding in thee the fulfillment of the prophecies.

Ode VI
Canon II

Em- u- la- ting the Pro- phet Jo- nah, I cry:

The first system of musical notation for Ode VI, Canon II. It consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are: "Em- u- la- ting the Pro- phet Jo- nah, I cry:".

Free my light from cor- rup- tion, O good Sav- iour of the world,

The second system of musical notation. It continues the melody from the first system. The lyrics are: "Free my light from cor- rup- tion, O good Sav- iour of the world,". The system is divided into two measures by a bar line.

and save me who cry a- loud: Glo- ry be to Thee!

The third system of musical notation, which concludes the piece. It features a final cadence with a double bar line and repeat dots. The lyrics are: "and save me who cry a- loud: Glo- ry be to Thee!".

Refrain: O Most-Holy Theotokos, save us.

O ye faithful, let us celebrate the spiritual feast of the Mother of God, chanting piously; for she is more holy than the heavenly intelligences.

With spiritual hymns let us praise the Mother of the Light, O ye faithful, for she hath appeared to us today, going forth into the temple of God.

The unblemished ewe-lamb, the pure turtle-dove, is brought to dwell in the house of God, for, as immaculate, she was chosen beforehand to be the Mother of God.

The temple of God, the heavenly tabernacle, maketh entry into the temple of the law, and from her hath the Light shone forth upon us who are in darkness.

A child in the flesh, though perfect in soul, the holy ark entereth the house of God, to be nurtured with grace divine.

By thine entreaties free us who have recourse unto thee, from all temptations and spiritual misfortunes, O Mother of Christ God.

Triadicon: O Father, Son and upright Spirit, Unity in three Hypostases, indivisible Trinity: have mercy upon those who worship Thy divine might.

Theotokion: Contained in thy womb, O all-pure Mother of God, He Whom nought could contain issued forth from thee in two natures: God and man.

Katavasia — Ode VI

The sea mon- ster spewed forth Jonah, like a babe from the womb,

This musical system consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of quarter and eighth notes, with a phrase of four eighth notes (F4, G4, A4, B4) beamed together. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of quarter and eighth notes, with a phrase of four eighth notes (F3, G3, A3, B3) beamed together.

as it had re- ceived him;

This musical system continues the melody and accompaniment. The treble staff features a half note (F4) followed by a quarter note (G4), then a half note (A4) with a slur over it. The bass staff features a half note (F3) followed by a quarter note (G3), then a half note (A3) with a slur over it.

and the Word, Who made His a- bode with- in the Vir- gin

This musical system continues the melody and accompaniment. The treble staff features a half note (F4) followed by a quarter note (G4), then a half note (A4) with a slur over it. The bass staff features a half note (F3) followed by a quarter note (G3), then a half note (A3) with a slur over it.

and took on flesh passed through her, pre- ser- ving her in- tact.

This musical system continues the melody and accompaniment. The treble staff features a half note (F4) followed by a quarter note (G4), then a half note (A4) with a slur over it. The bass staff features a half note (F3) followed by a quarter note (G3), then a half note (A3) with a slur over it.

For, as He did not suffer corruption,

This block contains the first line of musical notation. It consists of a treble and a bass staff, both in G major (one sharp). The treble staff begins with a G4 half note, and the bass staff begins with a G3 half note. The lyrics "For, as He did not suffer corruption," are written below the staves.

He preserved her who bore Him un-harmed.

This block contains the second line of musical notation. The treble staff features a melody starting on G4, moving to A4, B4, and then a half note G4. The bass staff provides a harmonic accompaniment with half notes. The lyrics "He preserved her who bore Him un-harmed." are written below the staves. The piece concludes with a double bar line.

Kontakion, in Tone IV

The most pure temple of the Savior,/ the precious bridal chamber and Virgin,/ the sacred treasury of the glory of God,/ is on this day brought into the house of the Lord,/ bringing with her the grace that is in the divine Spirit./ To her do the angels of God chant the hymn:// She is the heavenly tabernacle!

Ikos: Beholding the grace of the ineffable and divine mysteries of God made plainly manifest in and filling the Virgin, I rejoice; yet I know not how to understand this strange and ineffable image. How hath the pure one alone been shown to be above all creation, visible and noetic? Wherefore, desiring to praise her, I am greatly in awe in mind and word; yet, making bold, I proclaim and magnify her, saying: She is the heavenly tabernacle!

Ode VII
Canon I

The di- vine- ly wise youths worshipped not a creation

rather than the Cre- a- tor, but, manfully trampling

the threat of the fire un- der- foot, they re- joiced, chant- ing:

Blessed art Thou, the all- hymned Lord and God of our fath- ers!

Refrain: O Most-Holy Theotokos, save us.

Lo, today a joyous spring hath burst forth upon the ends of the earth, enlightening our souls, thoughts and minds with grace: the festival of the Theotokos. Let us mystically hold feast this day!

Let all things heaven and earth, the ranks of angels and the multitude of men bear gifts today unto the Queen and Mother of God; and let them cry out: Our joy and deliverance is brought to the Temple!

The Scriptures have come to pass, the Law hath faded like a shadow, and rays of grace have shone forth upon thee who hast entered into the Temple of God, O pure Virgin Mother, wherein thou art blessed.

Heaven and earth and the netherworld are subject to thine Offspring as Creator and God, O most pure one, and every nation of mortals doth confess that the Lord and Savior of our souls hath appeared.

Ode VII
Canon II

The fur-nace was be-dewed, O Sav-iour,

and the youths, joining chorus, chant-ed:

'O God of our fath-ers, bles-sed art Thou.'

Refrain: O Most-Holy Theotokos, save us.

O ye who love the feasts of the Church, let us join chorus and hymn the pure Mistress, honoring Joachim and Anna as is meet.

Prophecy, O David, giving utterance in the Spirit: The virgins that follow after thee shall be brought to thee into the temple of the Queen and Mother.

The ranks of the angels rejoiced and the souls of the righteous were gladdened, for the Mother of God is led into the Holy of holies.

Receiving heavenly food, she who was to become the Mother of Christ God in the flesh excelled in wisdom and grace.

Abiding in the temple of God as a most sacred vessel, the immaculate Mary rejoiced in body and spirit.

Thy chaste parents brought thee to the innermost chamber of the temple, O all-pure one, to be raised as the dwelling-place of Christ God in strange manner.

Triadicon: We glorify the indivisible Trinity, and we hymn the one Divinity: the Father, the Word and the most Holy Spirit.

Theotokion: The Lord to Whom thou gavest birth, do thou entreat, in that He is compassionate by nature, O Theotokos, that He save the souls of those who hymn thee.

Katavasia — Ode VII

The youths raised to- geth- er in pi- e- ty,

This musical system consists of a treble and 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, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

rejecting the com- mand of the im- p'ious one,

This musical system continues the melody from the first line. It features a treble and bass staff with a key signature of one flat. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

feared not the threat of the fire,

This musical system continues the melody from the second line. It features a treble and bass staff with a key signature of one flat. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

but, standing in the midst of the flame, chan- ted:

This musical system continues the melody from the third line. It features a treble and bass staff with a key signature of one flat. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

O God of our fathers, bles-sed art Thou!

This musical score is written for two staves, treble and bass clef, in a key with one flat (B-flat). The melody is primarily in the treble staff, with some accompaniment in the bass staff. The lyrics are: "O God of our fathers, bles-sed art Thou!". The score ends with a double bar line.

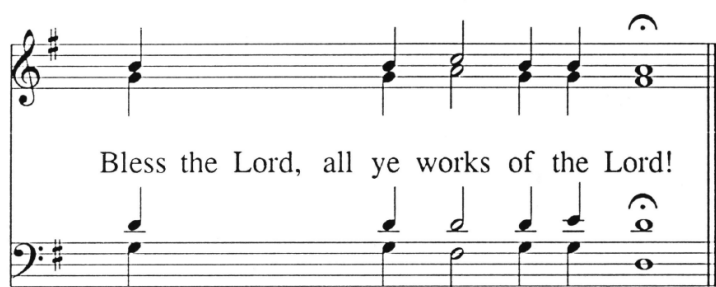
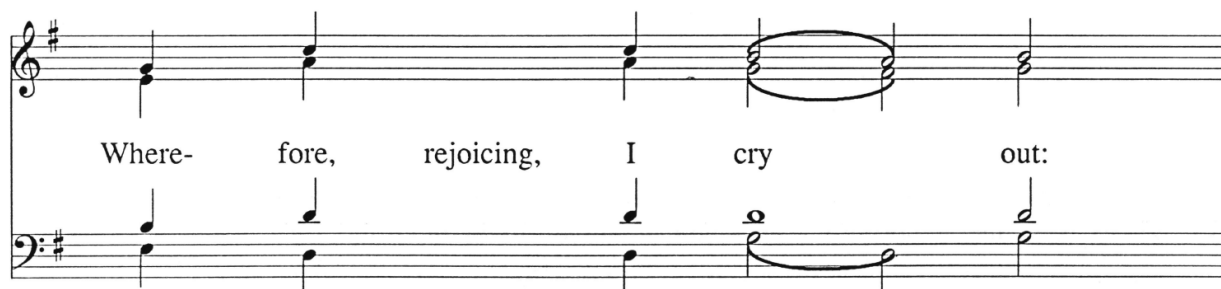
Ode VIII
Canon I

Hear- ken, O pure Virgin The- o- tok- os!

Let Gabriel give utterance unto the true and ancient counsel of the Most High:

Make thou rea- dy to re- ceive God!

For through thee hath the Boundless One come to dwell with men.



Refrain: O Most-Holy Theotokos, save us.

Anna, once, leading the all-pure temple to the house of God, faithfully said unto the priest, crying aloud: Now accept thou this child, given me by God; lead her into the Temple of the Creator; and, rejoicing, chant unto Him: Bless the Lord, all ye works of the Lord!

And Zachariah then, beholding them in the Spirit, said unto Anna: Thou dost bring hither the true Mother of Life, whom the prophets of God have clearly foretold as the Theotokos! How, therefore, can the Temple hold her? Wherefore, marvelling, I cry out: Bless the Lord, all ye works of the Lord!

The handmaid of God have I been, answered Anna unto him, and I call upon Him with faith and prayer to accept the fruit of my birth-pangs, that, having received this child, I might bring her who was born unto Him Who bestowed her. Wherefore, I cry aloud: Bless the Lord, all ye works of the Lord!

Truly this is a matter of the Law, the priest said to her, and strange doth this thing seem unto me, beholding her who doth most gloriously surpass the holy ones in grace led into the house of God. Wherefore, rejoicing, I cry out: Bless the Lord, all ye works of the Lord!

Ode VIII
Canon II

Him of Whom the angels and all their armies are in awe,

as Cre-a-tor and Lord, hymn, O ye priests; glorify, ye chil-dren;

ye people, bless and exalt supremely for all a-ges.

Refrain: O Most-Holy Theotokos, save us.

Joachim rejoiceth today in splendor, and the blameless Anna offereth to the Lord God a sacrifice: the holy daughter given her according to God's promise.

The holy David and Jesse render praise, and Judah offereth homage; for the pure Virgin, of whom the preëternal God was born, grew forth as fruit from their root.

The all-pure Mary, the animate tabernacle, is brought today into the house of God; and Zachariah taketh her in his arms as the sanctified treasure of the Lord.

O ye faithful, let us truly honor the Virgin Mother of God, who is blessed by the hands of the priests, as the portal of salvation, the noetic mountain and the animate ladder.

O ye prophets, apostles and martyrs of Christ, ye ranks of angels, and all ye mortals, with hymns let us honor the pure Virgin as the blessed Mother of the Most High.

O pure and most immaculate one, they who divinely gave thee birth have brought thee to the temple as a pure sacrifice; and thou dost strangely abide in the impassable precincts of God, to be prepared as the dwelling-place of the Word.

We bless the Father, the Son and the Holy Spirit: the Lord.

Triadicon: Let the Thrice-holy One be hymned: the Father, the Son and the Holy Spirit, the indivisible Unity, the one Godhead, Who holdeth all creation in His hand for all ages!

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

Theotokion: The Word Who is without beginning receiveth a beginning in the flesh, being born of the Virgin Maiden as was His good pleasure: both God and man, restoring us who before were fallen, in His extreme loving-kindness.

We Praise, We Bless

First system of the musical score. 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: "We praise, we bless, we wor- - ship the Lord,". The music features a mix of eighth and quarter notes, with some rests and a final half note on "Lord,".

We praise, we bless, we wor- - ship the Lord,

Second system of the musical score. It continues the melody from the first system. The lyrics are: "praising and supremely exalting Him un- to all a- - ges.". The music concludes with a final chord in the treble staff and a final note in the bass staff.

praising and supremely exalting Him un- to all a- - ges.

Katavasia — Ode VIII

The dew bear- ing fur- nace showed forth an im- age

This musical system consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of eighth and quarter notes, with a final phrase of two eighth notes beamed together. The bass staff provides a harmonic accompaniment using chords of eighth and quarter notes.

of a sup- er- nat- ur- al won- der,

This musical system continues the melody from the first line. It features a treble and bass staff in the same key and time. The treble staff has a longer note value (half note) for the word 'sup-', followed by eighth notes for 'er- nat- ur- al'. The bass staff continues with a steady accompaniment of eighth and quarter notes.

for it burned not the youths whom it had re- ceived;

This musical system continues the melody. The treble staff shows a sequence of eighth and quarter notes. The bass staff maintains the accompaniment pattern. The phrase 're- ceived;' ends with a semicolon, indicating a pause or the end of a clause.

nei- ther did the fire of the God- head con- sume the Vir- gin

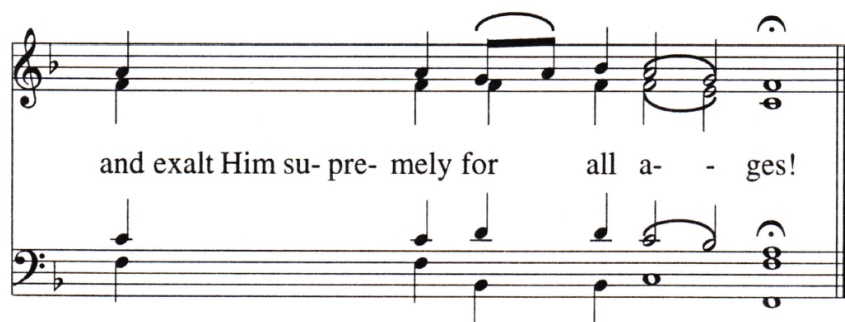
This musical system concludes the phrase. The treble staff features a final melodic phrase with a half note and a quarter note. The bass staff provides a final accompaniment of eighth and quarter notes.



when it de- scen- ded in- to her womb.



Where- fore chan- ting, we sing: Let all cre- a- tion bless the Lord,



and exalt Him su- pre- mely for all a- - ges!

Ode IX
Canon I

Refrain:

The angels, beholding the En- try of the all- pure one,

were amazed to see the Virgin enter into the Ho- ly of ho- lies.

Irmos:

May the hands of the profane in no wise touch the The- o- tok- os,

the an- i- mate ark of God; but let the lips of the faith- ful,

unceasingly chanting the cry of the an- gel, joy- ful- ly cry out:

Truly thou art more highly exalted than all, O pure Vir- gin!

Refrain: The angels, beholding the entry of the most pure one, were amazed at how she entered into the Holy of holies with glory.

O pure Theotokos, as thou hast the most radiant beauty of purity of soul and art full of the grace of God from heaven, with the eternal light thou dost ever enlighten those who cry out with joy: Truly thou art more highly exalted than all, O pure Virgin!

Refrain: The angels, beholding the entry of the Virgin, were amazed at how she entered into the Holy of holies all-gloriously.

Thy wonder doth surpass the power of words, O pure Theotokos, for in thee I perceive a body impervious to the movement of sin. Wherefore, thankfully I cry out to thee: Truly thou art more highly exalted than all, O pure Virgin!

Refrain: The angels and we men honor the entry of the Virgin: how she entered the Holy of holies with glory.

Most gloriously did the Law prefigure thee, O pure one, as the tabernacle, the divine jar, the awesome ark, the veil, the staff, the inviolable temple and portal of God. Wherefore, all these things teach us to cry to thee: Truly thou art more highly exalted than all, O pure Virgin!

Refrain: The angels, beholding the entry of the Virgin, were amazed to see her enter the Holy of holies in God-pleasing manner.

In hymnody David cried out to thee prophetically, calling thee the daughter of the King in the comeliness of thy virtues, beholding thee standing, elaborately adorned, at the right hand of God. Wherefore, in prophecy he cried out: Truly thou art more highly exalted than all, O pure Virgin!

Refrain: O ye angels, leap up with the saints! Ye virgins, dance together! For the divine Maiden hath entered into the Holy of holies!

Foreseeing thee who art pleasing to God, Solomon proclaimed thee to be the bower of the King, the living and sealed fountain, from whence untroubled waters have issued forth for us who cry out with faith: Truly thou art more highly exalted than all, O pure Virgin!

Refrain: O ye angels and men, let us magnify the Virgin with hymns; for in godly manner she hath entered the Holy of holies.

O Theotokos, thou givest to my soul the tranquility of thy gifts, pouring forth life upon those who honor thee as is meet, defending, protecting and preserving them thyself, that they might cry to thee: Truly thou art more highly exalted than all, O pure Virgin!

Ode IX
Canon II

Refrain:

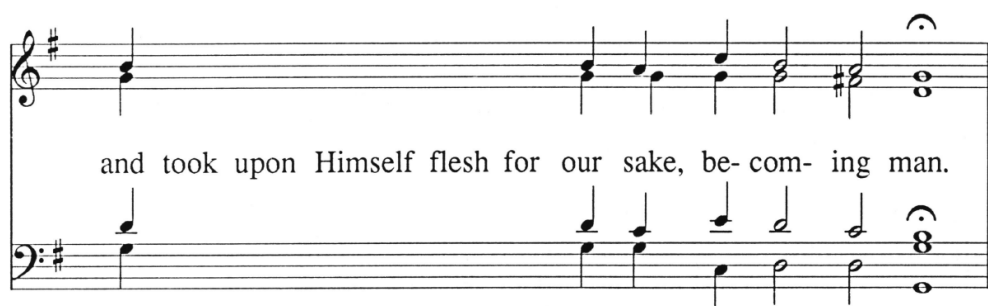
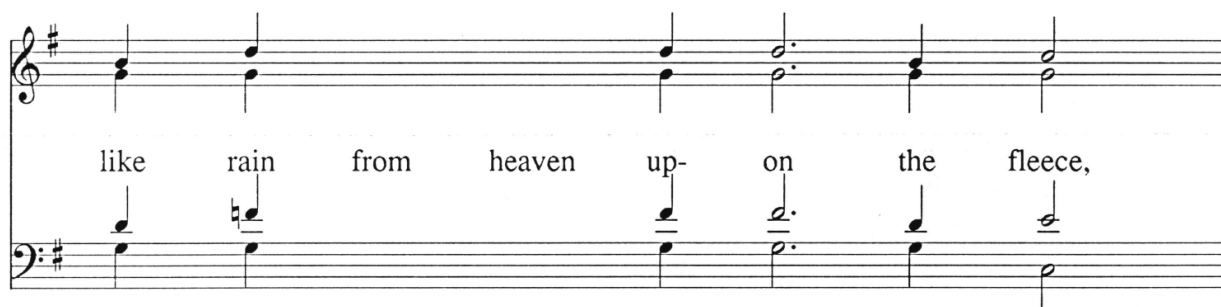
Mag- ni- fy, O my soul, her who hath been led into the tem- ple of the Lord

and been blessed by the hands of the priest.

Irmos:

We all mag- ni- fy the pure one as the Moth- er of God,

the luminous cloud upon which the unoriginate Master of all de- scen- ded,



Refrain: Magnify, O my soul, her who was led into the temple of the Lord and blessed by the hands of the priest.

The divine maiden Mary, the fruit of the promise, issued forth from the righteous Joachim and Anna, and, a babe in the flesh, she is brought into the holy sanctuary like pleasing incense, to dwell in the Holy of holies.

Refrain: Magnify, O my soul, her who was led into the temple of the Lord and blessed by the hands of the priest.

With hymns let us praise her who was a babe by nature and was supernaturally revealed as the Mother of God; for she is led unto the Lord in the temple of the law, as the fragrance of sweet savor for the righteous, as the spiritual fruit of her righteous parents.

Refrain: Magnify, O my soul, her who was led into the temple of the Lord and blessed by the hands of the priest.

O ye faithful, with the angel let us as is meet cry out to the Theotokos "Rejoice!" Rejoice, O most comely Bride! Rejoice, O radiant cloud, from whom the Lord hath shone forth upon us who sit in the darkness of ignorance! Rejoice, thou hope of all!

Refrain: Magnify, O my soul, her who was led into the temple of the Lord and blessed by the hands of the priest.

O pure Mary Mother of God, thou Holy of holies, from the snares of the enemy and from all heresy and tribulation do thou free us by thy supplications, who bow down with faith before the image of thy holy countenance.

Refrain: Magnify, O my soul, her who was led into the temple of the Lord and blessed by the hands of the priest.

With the Angel Gabriel all creation uttereth a fitting hymn to the Theotokos, crying: Rejoice, O most immaculate Mother of God, by whom we have been delivered from the primal curse, coming to share in incorruption!

Refrain: Magnify, O my soul, her who was led into the temple of the Lord and blessed by the hands of the priest.

O Virgin, thou hast been shown to be greater than the cherubim, more exalted than the seraphim and more spacious than the heavens, for thou didst contain within thy womb our God Whom nought can contain, and gavest birth to Him ineffably. Him do thou earnestly beseech in our behalf.

Refrain: Magnify, O my soul, the dominion of the indivisible Godhead in three Hypostases.

Triadicon: Let us glorify the indivisible Trinity, the Essence in three Hypostases, the undivided glory, Who, in a single Godhead, is unceasingly hymned in heaven and on earth, piously worshipping the Father, the Son and the Spirit.

Refrain: Magnify, O my soul, the all-pure Theotokos, who is more honorable and more glorious than the armies on high.

O Virgin Theotokos, pray thou, that we who flee with faith beneath thy compassion and piously worship thy Son as God and Lord of the world be delivered from corruption, misfortunes and all manner of temptations.

The angels, beholding the Entry of the all-pure one,

This musical system consists of two staves, treble and bass, in the key of D major (two sharps). 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 has a treble clef and a key signature of two sharps. The second staff has a bass clef and a key signature of two sharps. The lyrics are: "The angels, beholding the Entry of the all-pure one,"

were amazed to see the Virgin enter into the Holy of holies.

This musical system consists of two staves, treble and bass, in the key of D major (two sharps). 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 has a treble clef and a key signature of two sharps. The second staff has a bass clef and a key signature of two sharps. The lyrics are: "were amazed to see the Virgin enter into the Holy of holies."

Katavasia — Ode IX

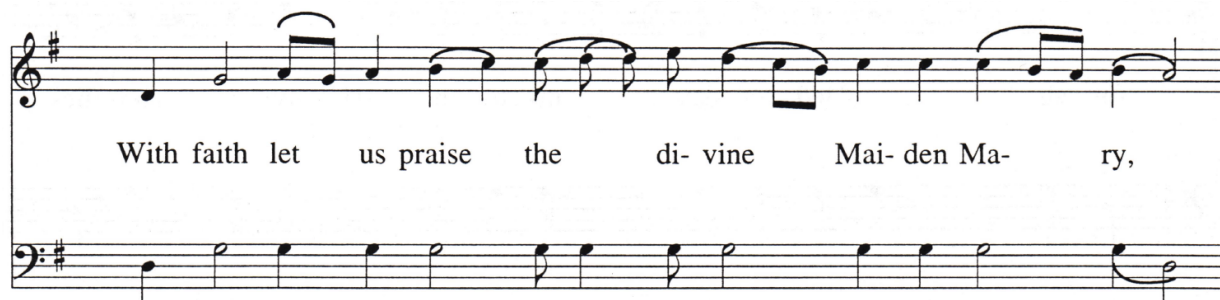
A strange and all glor- i- ous mys- ter- y do I be- hold:

the cave is hea- ven; the Vir- gin, the throne of the cher- u- bim;

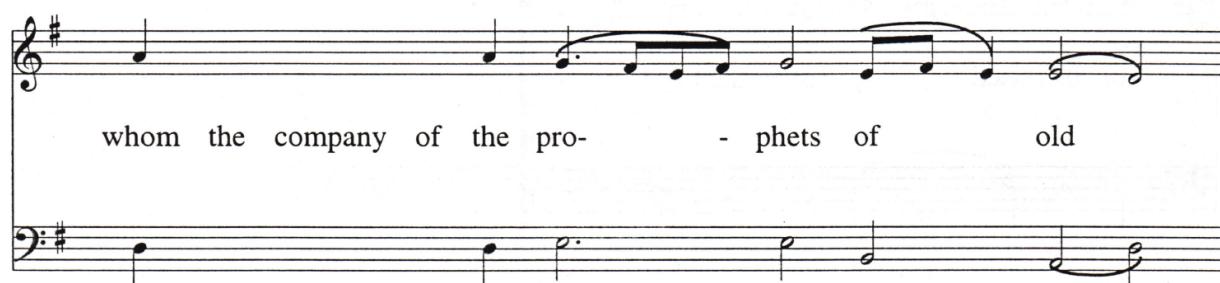
the man- ger, the place where- in Christ God,

the In- fin- ite One, lay, Whom chant- ing, we mag- ni- fy!

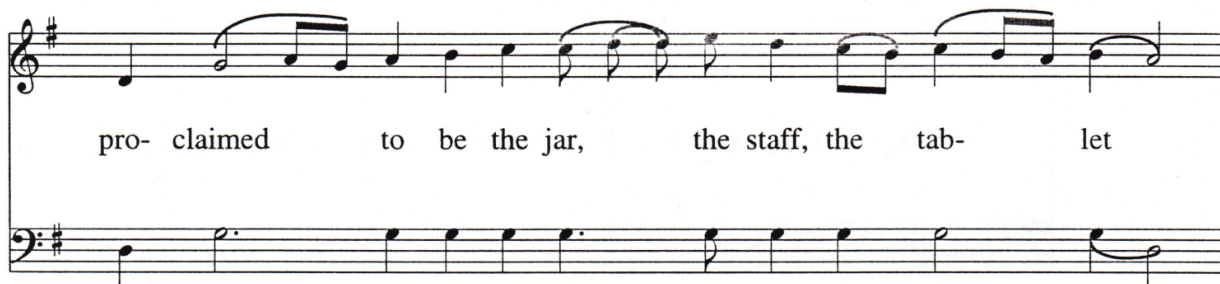
Exapostilarion



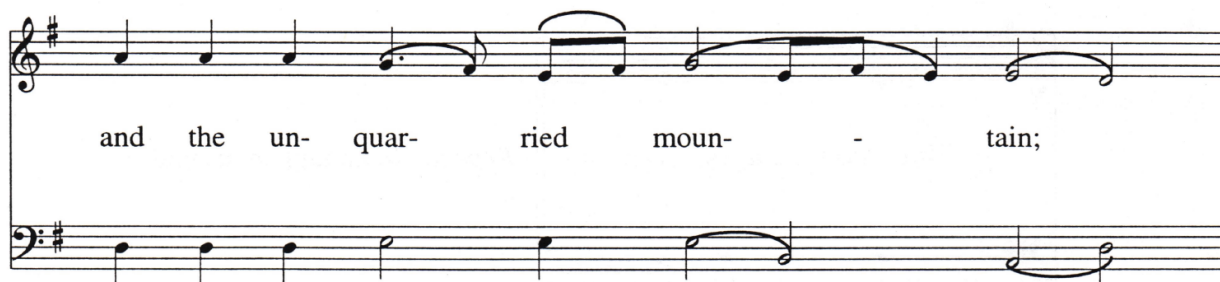
With faith let us praise the di- vine Mai- den Ma- ry,



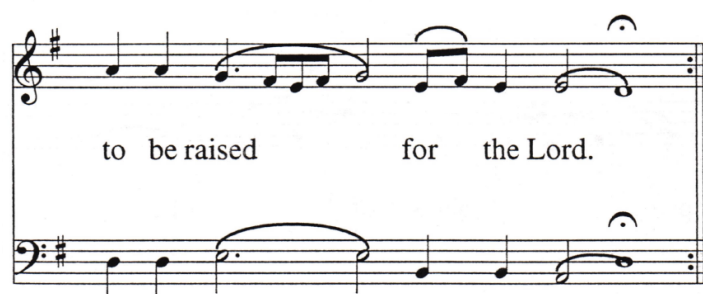
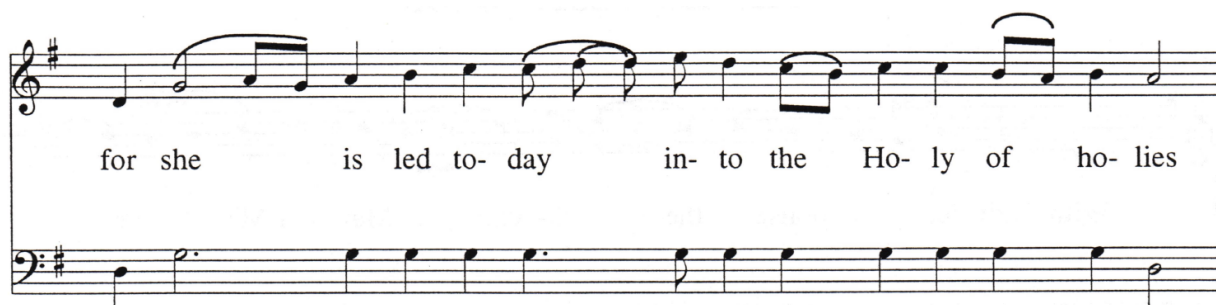
whom the company of the pro- - phets of old



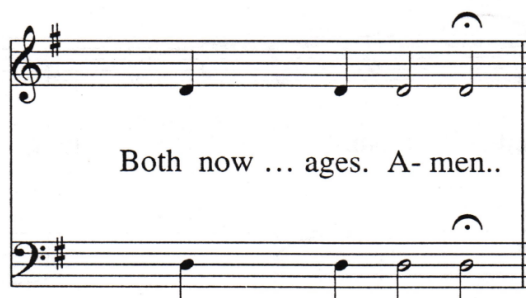
pro- claimed to be the jar, the staff, the tab- let



and the un- quar- ried moun- - tain;



With faith let us praise the divine Maiden Mary, whom the company of the prophets of old proclaimed to be the jar, the staff, the tablet and the unquarried mountain; for she is led today into the Holy of holies to be raised for the Lord.



With faith let us praise the divine Maiden Mary, whom the company of the prophets of old proclaimed to be the jar, the staff, the tablet and the unquarried mountain; for she is led today into the Holy of holies to be raised for the Lord.

Let Every Breath Praise the Lord, in Tone I

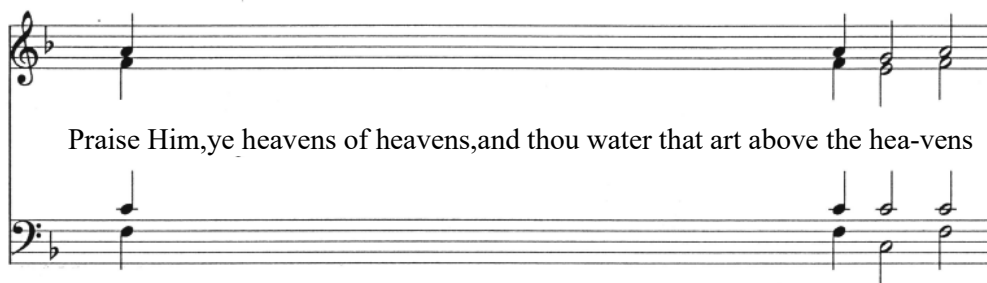
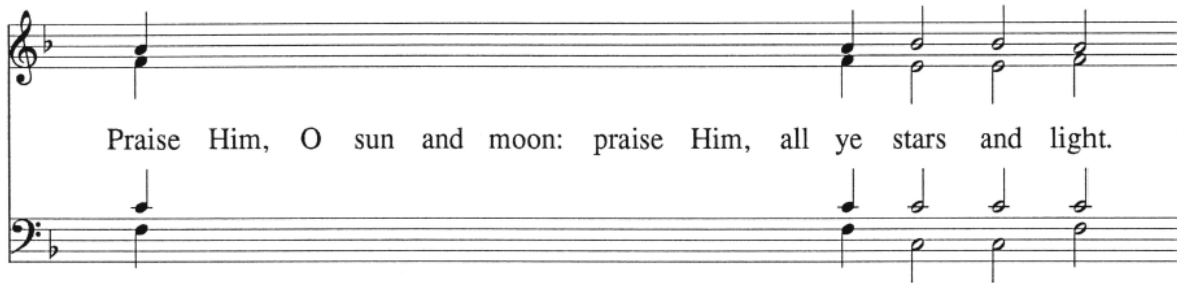
Let ev- ery breath praise the Lord. Praise the Lord from the hea- vens,

praise Him in the high- est. To Thee is due praise, O God.

Praise Him, all ye His an- gels; 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 I

Stichos: Praise Him for His mighty acts:

Music notation for the Stichos: Praise Him for His mighty acts. The score is in G major (one sharp) and 4/4 time. It consists of two staves: a treble staff and a bass staff. The lyrics are: Praise Him according to the mul- ti- tude of His great- ness. The melody is primarily in the treble staff, with some accompaniment in the bass staff. The word 'great-' is split across two measures, and 'ness.' is at the end. There are fermatas over the final notes of 'great-' and 'ness.'.

Virgins bearing lamps,/ escorting the Ever-virgin with splendor,/ truly prophesy the future in the Spirit;/ for the Theotokos, as the temple of God,// is led as a child with virginal glory into the temple.

Stichos: Praise Him with the sound of trumpet:

Music notation for the Stichos: Praise Him with the sound of trumpet. The score is in G major (one sharp) and 4/4 time. It consists of two staves: a treble staff and a bass staff. The lyrics are: Praise Him with psal- ter- y and harp. The melody is primarily in the treble staff, with some accompaniment in the bass staff. The word 'psal- ter-' is split across two measures, and 'y and harp.' is at the end. There is a fermata over the final note of 'harp.'.

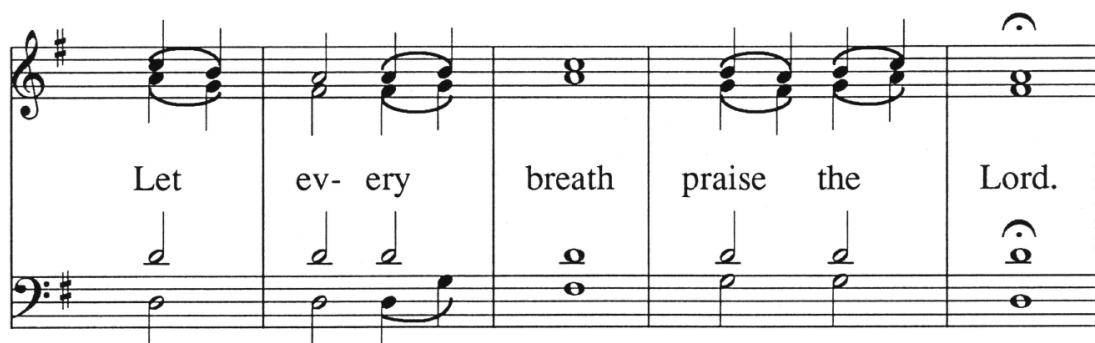
Truly the Theotokos hath appeared to the world/ as the right glorious fruit of a holy promise,/ for she surpasseth all./ Piously led into the temple of God,/ she fulfilleth the supplication of her parents,// and is preserved by the divine Spirit.

Stichos: Praise Him with timbrel and dance:

Music notation for the Stichos: Praise Him with timbrel and dance. The score is in G major (one sharp) and 4/4 time. It consists of two staves: a treble staff and a bass staff. The lyrics are: Praise Him with strings and flute. The melody is primarily in the treble staff, with some accompaniment in the bass staff. The word 'strings and flute.' is at the end. There is a fermata over the final note of 'flute.'.

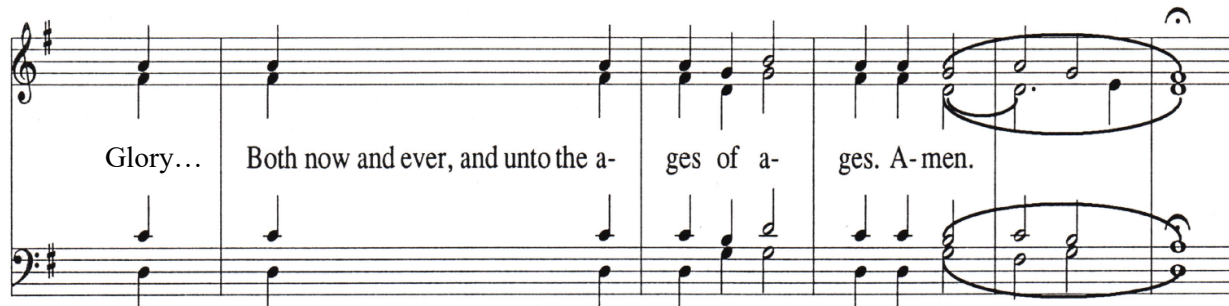
Faithfully nurtured on heavenly bread, O Virgin,/ in the temple of the Lord,/ thou hast given birth to the Word,/ the Bread of life, for the world,/ to Whom thou wast mystically promised beforehand by the Spirit/ as the chosen and most immaculate temple,// betrothed to God the Father.

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



Let the portal of the God-receiving temple be opened!/ For today the temple and throne of the King of all/ is received therein with glory!/ Joachim bringeth her forth,// dedicating to the Lord her who was chosen by Him to be His Mother.

Glory, Both Now, Theotokion, in Tone II



The composition of Leo Magister

Today the most immaculate Virgin is brought to the temple,/ to the habitation of God, the King of all,/ the Nourisher of our whole life./ Today the most pure and holy one,/ is led to the Holy of holies like a heifer three years of age./ Let us cry out unto her like the angel:// "Rejoice, thou who alone art blessed among women!"

Troparion of the Feast, in Tone IV

Today is the prelude of God's good will/ and the proclamation of the salvation of men./ The Virgin hath manifestly appeared in the temple of God/ and proclaimeth Christ unto all./ To her let us cry aloud:/ Rejoice, O thou fulfillment// of the Creator's dispensation!

Divine Liturgy

On the Beatitudes

8 Troparia: 4 from Ode III of Canon I, and 4 from Ode VI of Canon II.

Receiving the pure and undefiled one, who is more splendid than all creation, the animate bridal chamber of God, the beautiful Temple and chamber doth today appear as that which adorneth the bride for her wedding.

David, preceding the chorus, doth leap and dance with us, and declareth thee, O all-pure one, the queen adorned, who standeth in the Temple before our King and God, O most pure one.

From her, from whom transgressions went forth among the human race, hath her correction and incorruption blossomed forth, the Theotokos, who is led today into the house of God.

The angelic armies and a multitude of all men leap for joy, and they advance as lamp-bearers before thy countenance, proclaiming thy majesty in the house of God.

A child in the flesh, though perfect in soul, the holy ark entereth the house of God, to be nurtured with grace divine.

By thine entreaties free us who have recourse unto thee, from all temptations and spiritual misfortunes, O Mother of Christ God.

Triadicon: O Father, Son and upright Spirit, Unity in three Hypostases, indivisible Trinity: have mercy upon those who worship Thy divine might.

Theotokion: Contained in thy womb, O all-pure Mother of God, He Whom nought could contain issued forth from thee in two natures: God and man.

Troparion of the Feast, in Tone IV

Today is the prelude of God's good will/ and the proclamation of the salvation of men./
The Virgin hath manifestly appeared in the temple of God/ and proclaimeth Christ unto all./
To her let us cry aloud:/ Rejoice, O thou fulfillment// of the Creator's dispensation!

Kontakion, in Tone IV

The most pure temple of the Savior,/ the precious bridal chamber and Virgin,/ the sacred treasury of the glory of God,/ is on this day brought into the house of the Lord,/ bringing with her the grace that is in the divine Spirit./ To her do the angels of God chant the hymn://
She is the heavenly tabernacle!

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 §320 (9:1-7)

Brethren: The first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

Alleluia, in Tone VIII

Al- le- lu- ia, Al- le- lu- - - ia, Al- le-
lu- - - i- a.

Hearken, O daughter, and see, and incline thine ear.

Stichos: The rich among the people shall entreat thy countenance.

Holy Gospel

Luke §54 (10: 38-42, 11: 27-28)

At that time, Jesus entered into a certain village; and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said: "Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me" And Jesus answered and said unto her: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him: "Blessed is the womb that bore Thee, and the paps which Thou hast sucked." But He said: "Yea, rather, blessed are they that hear the word of God, and keep it."

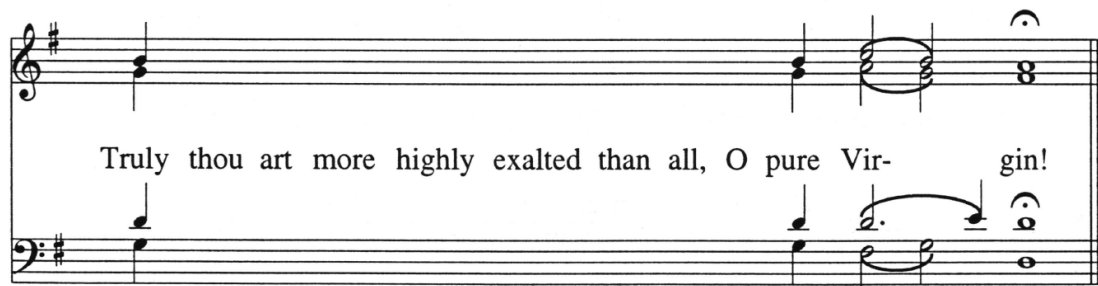
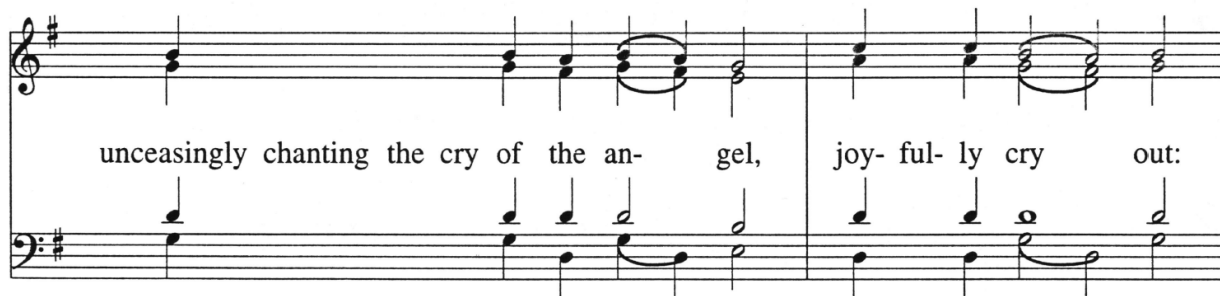
Refrain and Irmos of Ode IX, Canon I

The angels, beholding the En- try of the all- pure one,

were amazed to see the Virgin enter into the Ho- ly of ho- lies.

May the hands of the profane in no wise touch the The- o- tok- os,

the an- i- mate ark of God; but let the lips of the faith- ful,



Communion Verse

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

Appendix I

At Lord, I Have Cried

Tone IV, Special Melody: As one valiant among the martyrs...

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

Let Is- ra- el hope in the Lord.

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and bass staff. The melody is written in the treble staff, starting on a half note G4, followed by a half note A4, a dotted half note B4, and a whole note C5. The bass staff provides a harmonic accompaniment with a half note G3, a half note A3, a dotted half note B3, and a whole note C4. The lyrics are placed below the notes.

In- to the Holy of ho- lies

The second line of musical notation continues the melody. The treble staff has a half note D5, a half note E5, a dotted half note F#5, and a whole note G5. The bass staff has a half note G3, a half note A3, a dotted half note B3, and a whole note C4. The lyrics are placed below the notes.

is the holy and im- mac- u- late one

The third line of musical notation continues the melody. The treble staff has a half note A5, a half note B5, a dotted half note C6, and a whole note D6. The bass staff has a half note G3, a half note A3, a dotted half note B3, and a whole note C4. The lyrics are placed below the notes.

led by the Ho- ly Spir- it;

The fourth line of musical notation continues the melody. The treble staff has a half note E6, a half note F#6, a dotted half note G6, and a whole note A6. The bass staff has a half note G3, a half note A3, a dotted half note B3, and a whole note C4. The lyrics are placed below the notes.

and she is fed by the holy an- gel,

in that she is the most ho- ly tem- ple

of our Ho- ly God,

Who hath sanctified all things by her En- try

and hath de-i-fied the na- ture of mor- tal men

which had fal- len.

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

And He shall redeem Israel out of all his in- i- qui- ties.

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

In- to the Holy of ho- lies

The second line of musical notation continues the melody and harmony. It features a treble and bass staff. The lyrics are written below the staves.

is the holy and im- mac- u- late one

The third line of musical notation continues the melody and harmony. It features a treble and bass staff. The lyrics are written below the staves.

led by the Ho- ly Spir- it;

The fourth line of musical notation continues the melody and harmony. It features a treble and bass staff. The lyrics are written below the staves.

and she is fed by the holy an-gel,

in that she is the most ho-ly tem-ple

of our Ho-ly God,

Who hath sanctified all things by her En-try

and hath de-i-fied the na- ture of mor- tal men

which had fal- len.

Stichos: O praise the Lord, all ye nations:

Praise Him all ye peo- ples. Re- joi- cing to- day

and bear- ing can- dles, the mai- dens pre- cede the no- e- tic lamp

and escort her with sanc- ti- ty to the Ho- ly of ho- lies,

re- veal- ing be- fore- hand

the Effulgence which would ineffably shine forth from her

to il-lu-mine with the Spir-it

those who sit in dark-ness of ig-nor-ance.

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

And the truth of the Lord a-bid-eth for-ev-er.

The first system of musical notation features a treble and bass staff in G major. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "And the truth of the Lord a-bid-eth for-ev-er." The word "ev-" is split across the bar line, with "er." continuing on the next line.

The most lau-ded An-na cried out:

The second system continues the melody. The lyrics are: "The most lau-ded An-na cried out:". The word "out:" is split across the bar line, with the rest of the phrase continuing on the next line.

"O Zacharias, in gladness re-ceive her

The third system continues the melody. The lyrics are: "'O Zacharias, in gladness re-ceive her". The word "re-" is split across the bar line, with "ceive" continuing on the next line.

whom the pro-phets of God pro-claimed in the Spir-it,

The fourth system concludes the melody. The lyrics are: "whom the pro-phets of God pro-claimed in the Spir-it,". The word "Spir-" is split across the bar line, with "it," continuing on the next line.

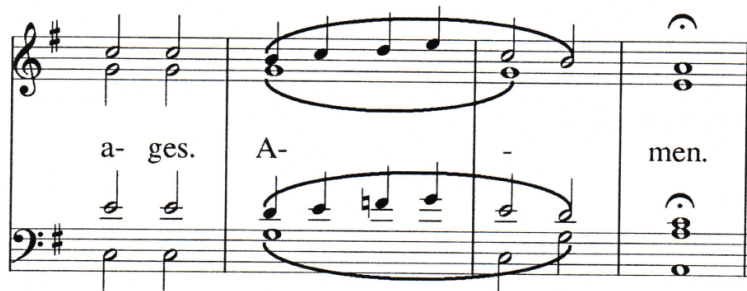
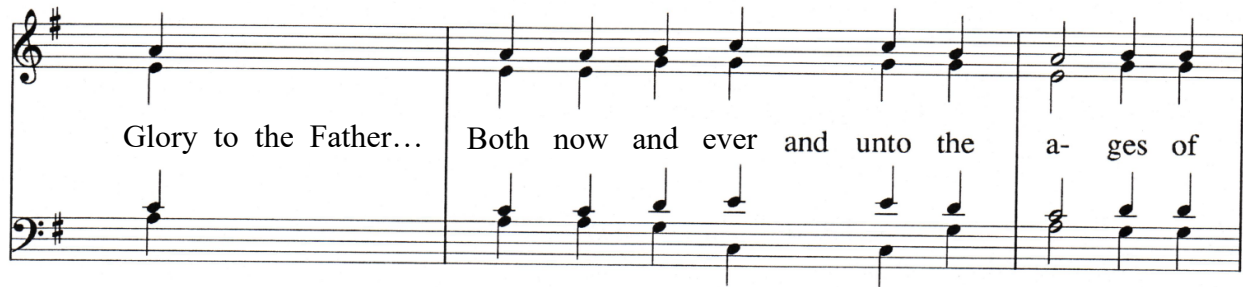
and escort her to the holy tem- ple,

there to be raised in sanc- ti- ty, that she might be- come

the di- vine throne the pal- ace and bow- er,

and the radiant abode of the Mas- ter of all!"

Glory, Both Now, Theotokion, in Tone VIII



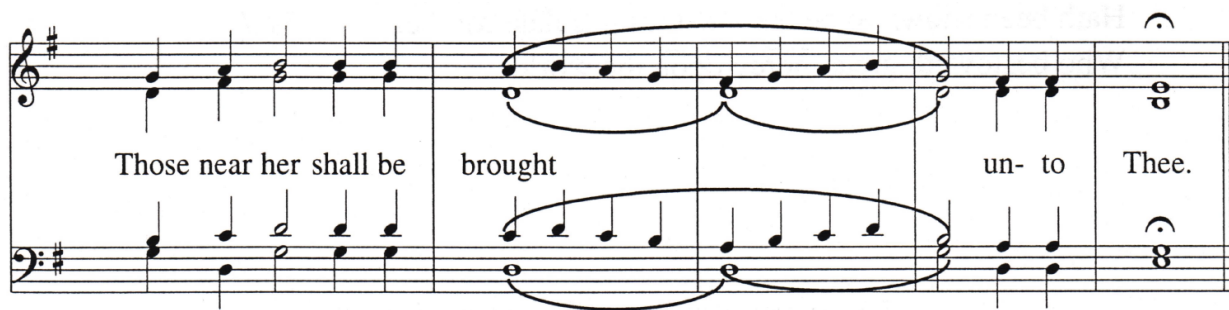
After thy nativity, O Mistress, Bride of God,/ thou didst go to the Temple of the Lord/ to be raised in the Holy of Holies/ as a consecrated maiden./ Then was Gabriel sent to thee, the all-immaculate one,/ bringing food unto thee./ All of the heavenly powers marvelled,/ beholding the Holy Spirit abiding within thee./ Wherefore, O all-pure and undefiled Mother of God,// who art glorified in heaven and on earth, save thou thy race.

Appendix II

Aposticha, in Tone V

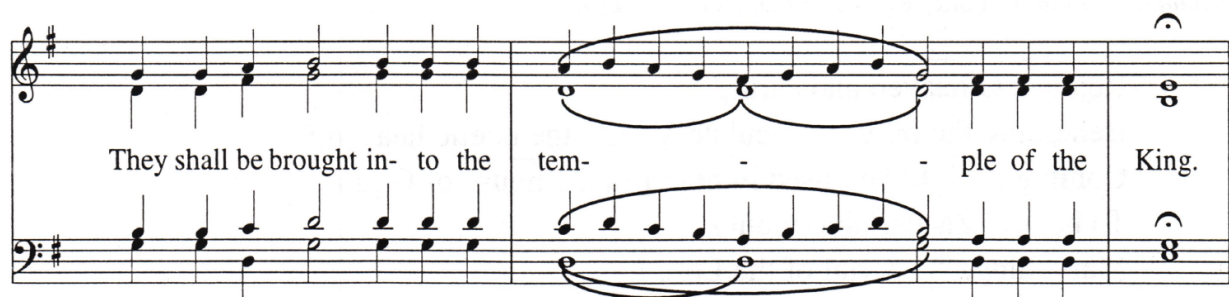
Rejoice, O heaven and earth,/ beholding the only immaculate Virgin, the noetic heaven,/ coming forth to be raised in honor in the house of God!/ To her did Zachariah cry out,/ marvelling: "O portal of the Lord,/ I open unto thee the gates of the temple!/ Rejoice therein, joining chorus!/ For I have come to know and believe that the deliverance of Israel is manifestly coming,/ and that God the Word will be born of thee,// granting the world great mercy!"

Stichos: The virgins that follow after her shall be brought unto the King.



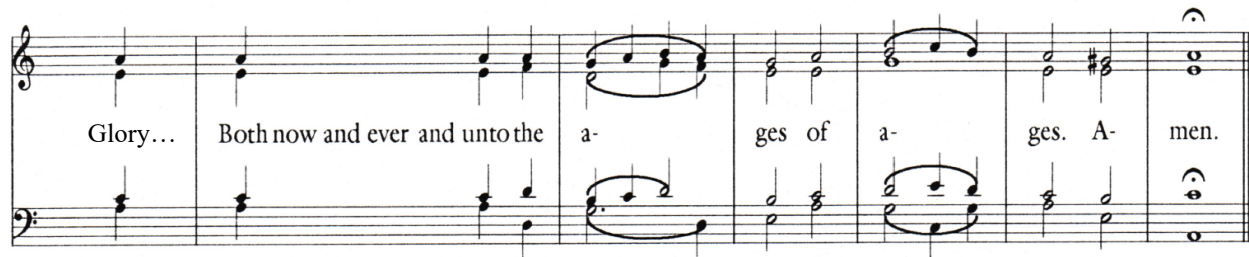
O grace divinely manifest!/ With gladness Anna leadeth to the temple of God the pure Ever-virgin given her by grace,/ and she calleth maidens to go before her, bearing lamps and saying:/ "Go forth, my child! Be thou an offering/ and incense of sweet savor unto Him Who gave thee to us!/ Enter into the impassable precincts and learn the mysteries!/ And prepare thyself to be the gladsome and beauteous dwelling-place of Jesus,// Who bestoweth upon the world great mercy!"

Stichos: They shall be brought with gladness and rejoicing.



The most holy Virgin, the temple wherein God dwelleth,/ is borne into the temple of God,/ and maidens bearing lamps now precede her./ Joachim and Anna, the excellent couple, her parents,/ leap for joy, dancing, for they gave birth to her/ who gave birth to the Creator,/ who, dancing in the divine tabernacles and fed by the hand of an angel,/ hath been shown to be the most immaculate Mother of Christ, // Who bestoweth great mercy upon the world.

Glory, Both Now, Theotokion, in Tone VI



The composition of Sergius of Jerusalem

Assembling today, ye councils of the faithful,/ let us keep spiritual festival,/ and let us piously praise the divine Maiden, the Virgin Theotokos,/ who is led into the temple of the Lord,/ who was chosen before out of all generations/ to be the habitation of Christ God, the King of all./ Bearing candles, O virgins,/ go ye in advance,/ doing homage to the honored entry of the Ever-virgin!/ Ye mothers, setting aside all grief,/ follow joyously her who is to become the Mother of God,/ the mediatress of joy for the world!/ And with the angel let us all joyfully cry out to the joyous one "Rejoice!", // for she ever prayeth for our souls.

Appendix III

Magnification

We mag-ni-fy Thee, O most

ho-ly Vir-gin, God cho-sen

Mai-den and we hon-or thine En-try in-

to the tem-ple of the Lord.

Appendix IV

Refrain and Irmos of Ode IX, Canon I

Turchaninov

The an- gels, be-

hold- ing the En- try of the all

pure one, were a-

mazed to see the Vir- gin

en- ter in to the ho- lies of

This musical system consists of two staves, treble and bass, in a key of B-flat major (two flats). The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "en- ter in to the ho- lies of". The first measure contains "en-" and the second measure contains "ter". The third measure contains "in" and the fourth measure contains "to". The fifth measure contains "the" and the sixth measure contains "ho-". The seventh measure contains "lies" and the eighth measure contains "of". The music is written in a common time signature, indicated by a 'C' on the treble staff.

ho- - lies.

This musical system continues the hymn, consisting of two staves, treble and bass, in the same key of B-flat major. The lyrics are: "ho- - lies.". The first measure contains "ho-" and the second measure contains a long dash "-". The third measure contains "lies.". The music is written in a common time signature, indicated by a 'C' on the treble staff. The system concludes with a double bar line.

Appendix V

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 a single voice part, using a treble and bass staff. The key signature has one flat (B-flat), and the time signature is common time (C). The melody is primarily composed of eighth and quarter notes, with some rests. The lyrics are written below the notes, with hyphens indicating syllables that span across measures. The score is divided into two systems. The first system contains three measures of music. The second system contains three measures, ending with a double bar line. The lyrics for the first system are: "My soul doth mag- ni- fy the Lord, and my spir- it hath re-". The lyrics for the second system are: "joiced in God my Sav- - -iour.".

My soul doth mag- ni- fy the Lord, and my spir- it 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.

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛАВА.
The end, and to our God be the glory!

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

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MMXXV