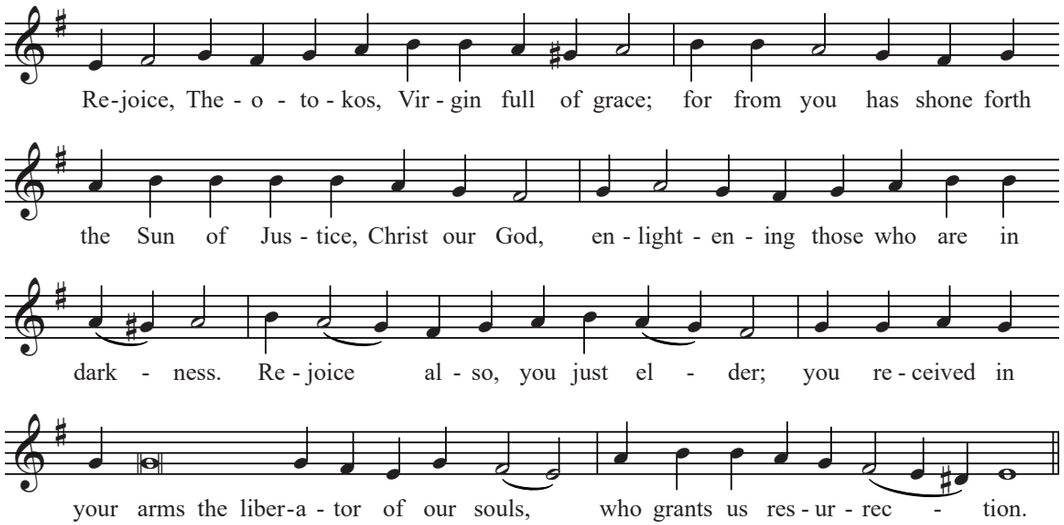
*After the Great Doxology:*

**Troparion of the meeting -** *Tone 1*




*The service concludes with the Liutany of Supplication (p. 45), the Prayer over Boiwed Heads, and the Dismissal..*

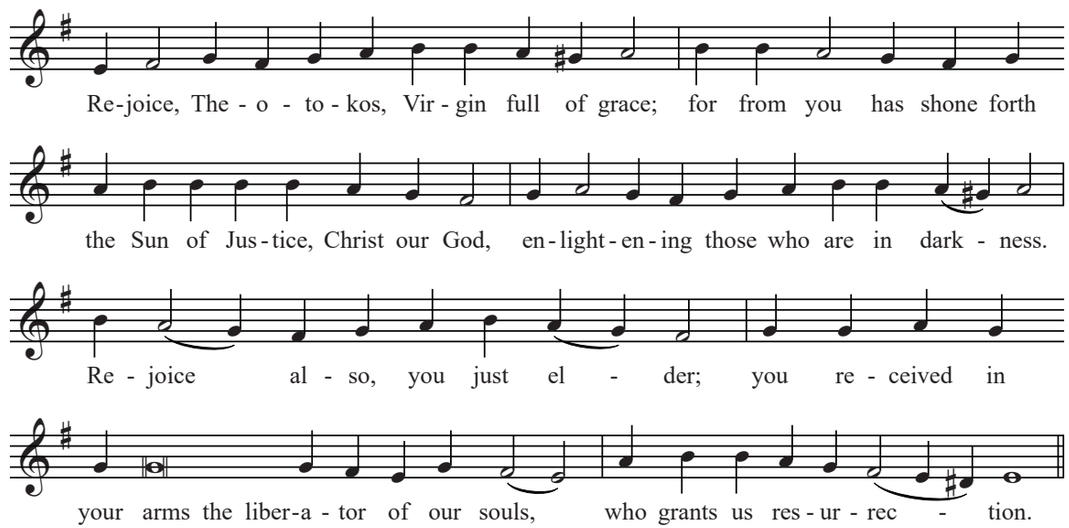


## Matins Propers, February 2
## THE MEETING
## OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST
## WITH SIMEON AND ANNA

*Supplement for* ***The Order of Matins: Sundays and Feasts****, 2006*

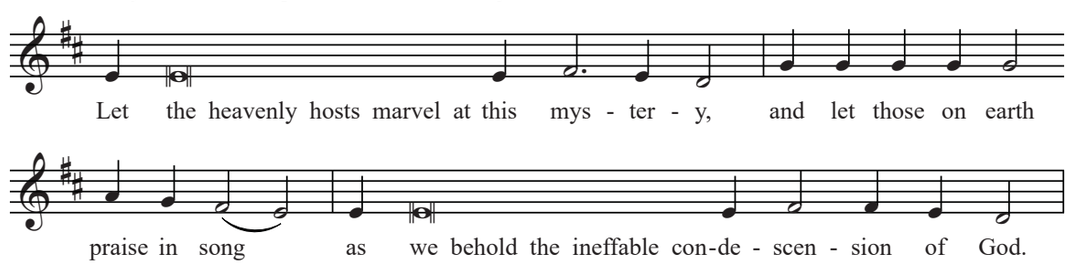
*"The Lord is God" is sung in Tone 1, p. 68*

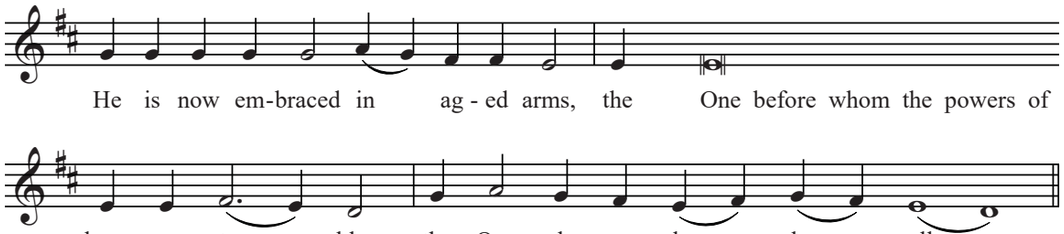
**Troparion of the Meeting -** *Tone 1 (sung three times)*




*First Psalter Reading: Ps. 97*

**Sessional Hymn I -** *Tone 1 podoben: Lik anhelskij*

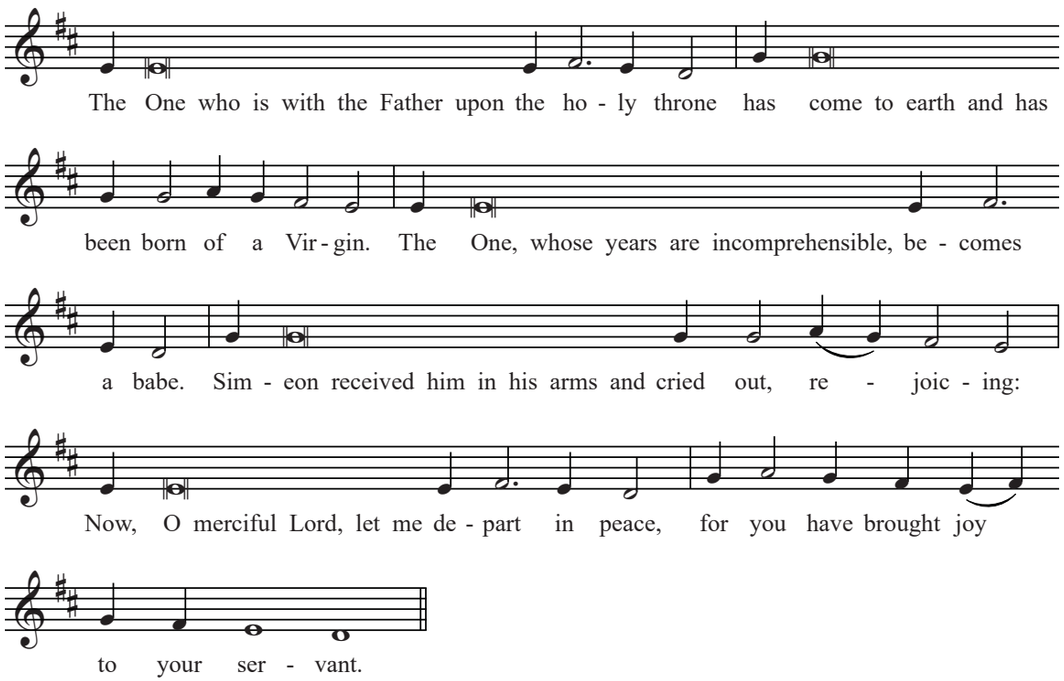





**Cantor:** Glory…now and ever… *(All repeat "Let the heavenly hosts marvel…")*

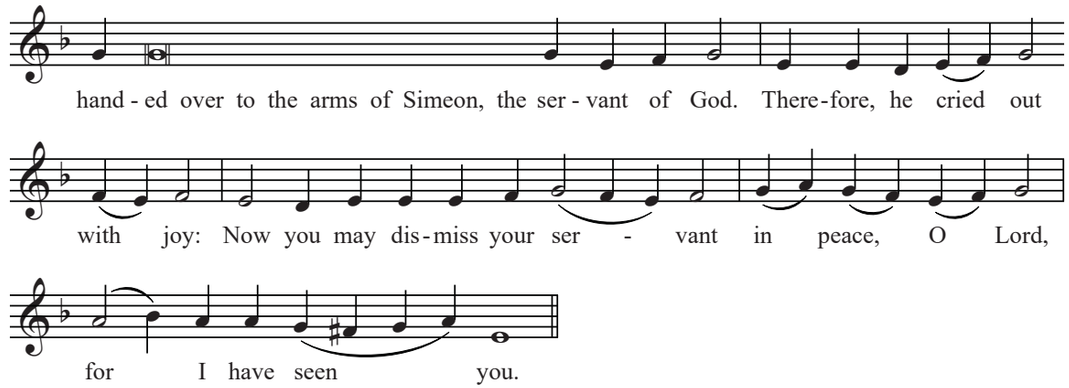
*Second Psalter Reading: Ps. 99*

**Sessional Hymn II -** *Tone 1 podoben: Lik anhelskij*




**Cantor:** Glory…now and ever… *(All repeat "The One who is with the Father…")*

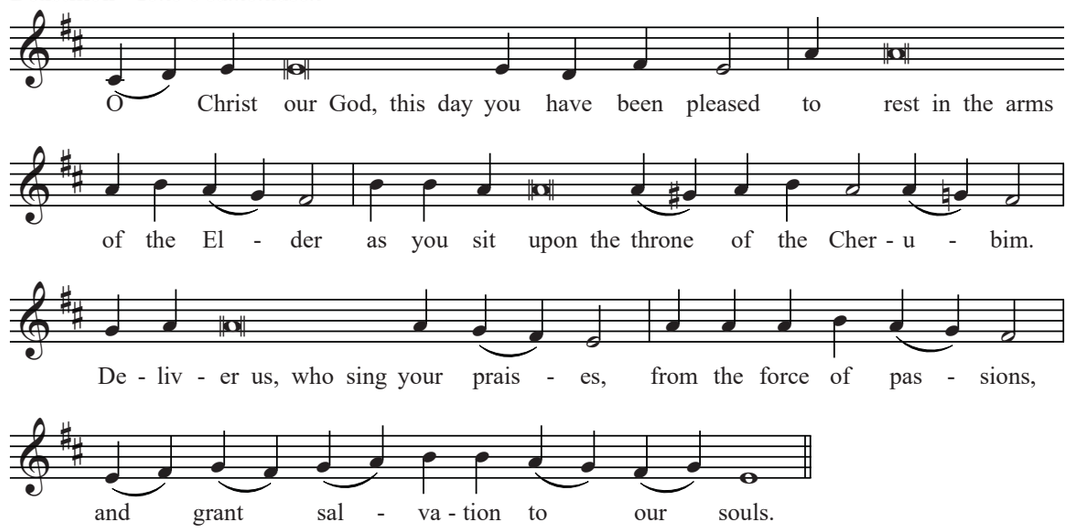




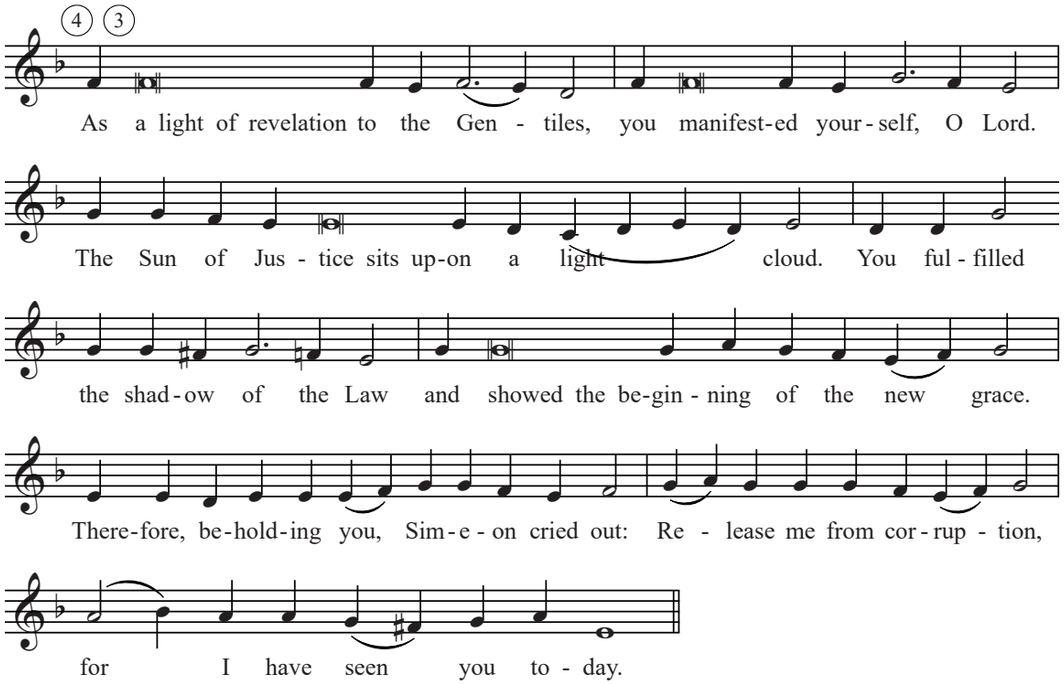

**Cantor:** O praise him with resounding cymbals,
*(on 1)* praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord. *All repeat "When you became incarnate…"*

**Cantor:** *(Tone 6)* Glory…now and ever…

**Doxstikon -** *Tone 6 samohlasen*

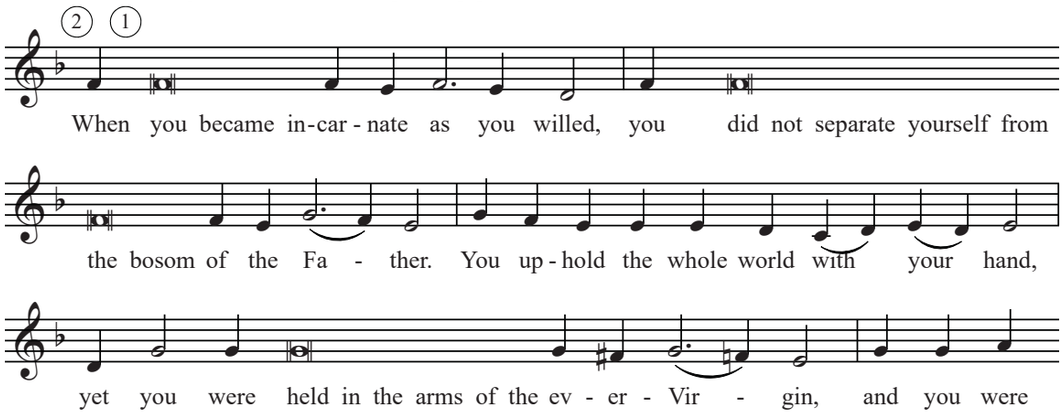



*Great Doxology, pp. 41-44*




**Cantor:** O praise him with sound of trumpet
*(on 3)* praise him with lute and harp. *All repeat "As a light of revelation…"*

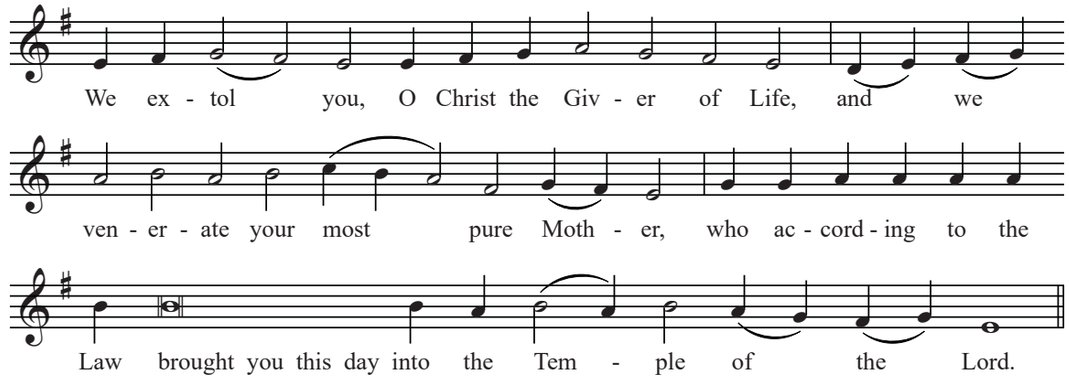
**Cantor:** Praise him with timbrel and dance,
*(on 2)* praise him with strings and pipes.








**Exaltation** *(repeated as a refrain after each verse)* - Ps. 10:4, 67:25, 86:5. 93:5

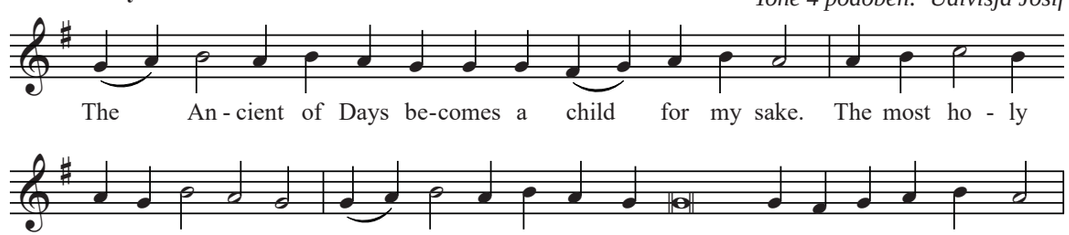


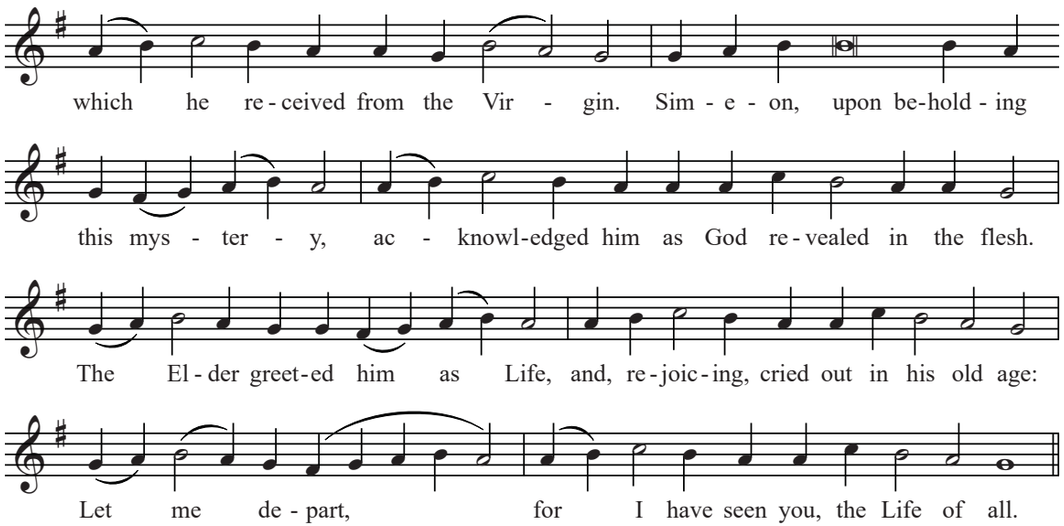

***Verse:*** The Lord is in his holy temple,
the Lord whose throne is in heaven. *Refrain* .
***Verse:*** They see your solemn procession, O God.
the procession of my God, of my king, to the sanctuary. *Refrain.*
***Verse:*** Holy is your temple,
marvelous in justice. *Refrain*
***Verse:*** Holiness is fitting to your house, O Lord,
until the end of time. *Refrain*
***Verse:*** Glory...now and ever... *Refrain*

*Three times*




**Sessional Hymn:** *Tone 4 podoben: Udivisja Josif*






**Cantor:** Glory…now and ever… *All repeat the Sessional Hymn.*

*Festal Gradual Hymn, p. 312*

**Prokeimenon -** *Tone 4* (Ps. 44: 18.1)




***Verse:*** My heart overflows with noble words.
To the King I must speak the song I have made. *All repeat the Prokeimenon.*

*"Let everything that lives," in sung in the same tone as the Prokeimenon (Tone 4, p. 171)*

*Gospel: Luke 2: 25-32*



## Hymn of Light

Inspired by the Spirit, the Elder Simeon came to the Temple. He received in his arms the Master of the Law and cried out: O Lord, release your servant from the bonds of the flesh according to your word, in peace; because my eyes have seen your revelation, who is a light to the Gentiles and the salvation of Israel. *(3 times)*

*Psalms of Praise, Tone 4, p. 37-40*

**Cantor:** To carry out the sentence pre-ordained:
*(on 6)* this honor is for all his faithful.

**Stichera of the Meeting**

*Tone 4 podoben: Dal jesi znamenije*



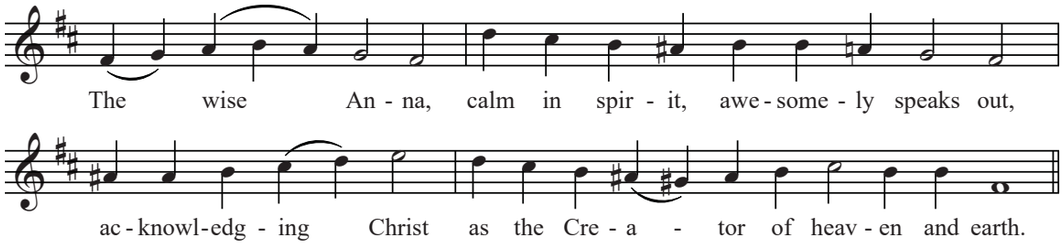

**Cantor:** Praise God in his holy place, **Psalm 150**
*(on 5)* praise him in his mighty heavens. *All repeat "In fulfillment of the Law…"*

**Cantor:** Praise him for his powerful deeds,
*(on 4)* praise his surpassing greatness.

**Another magnification**




In ancient times the people offered a pair of doves and two young pigeons. Now the holy Simeon and Anna the prophetess, filled with faith, ministered and glorified the Child of the Virgin, the only-begotten Son of the Father as he was brought into the Temple.




Simeon cried out: You have granted me the boundless joy of your salvation, O Christ. Now take me, your servant, who is weary of the shadow, and make me a new preacher of the mystery of grace, as I extol you with praise.




The holy Anna, noble in faith and having the wisdom of years, reverently acknowledged the Master in the Temple; she extolled the Mother of God and praised her before everyone present.

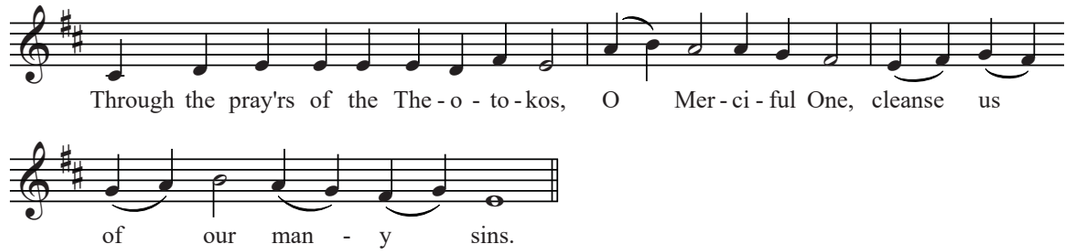
*The Irmos is repeated as katavasia.*
*Small Litany, pp. 36-37*



## Stichera after Psalm 50

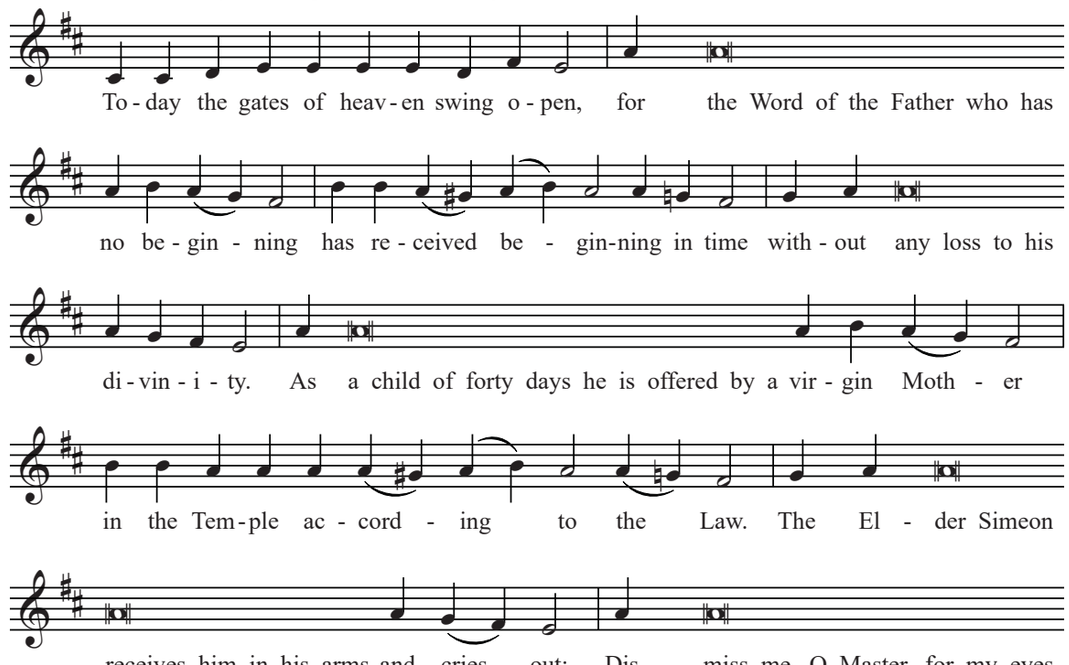
**Cantor:** *(Tone 6)* Glory…

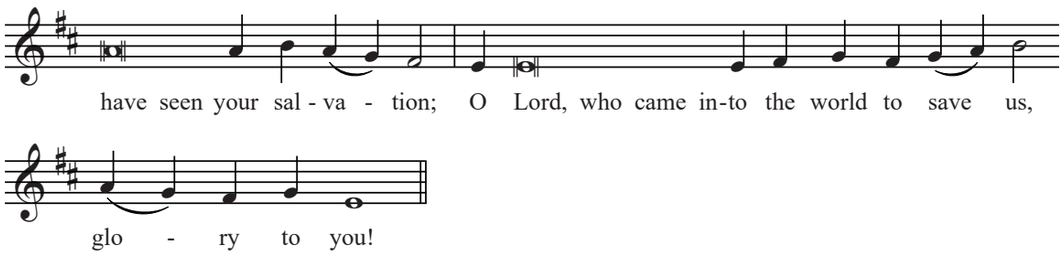
*Tone 6 samohlasen*




**Cantor:** Now and ever…
*All repeat "Through the prayers…"*

**Cantor:** Have mercy on me, God, in your kindness.
In your compassion blot out my offense.



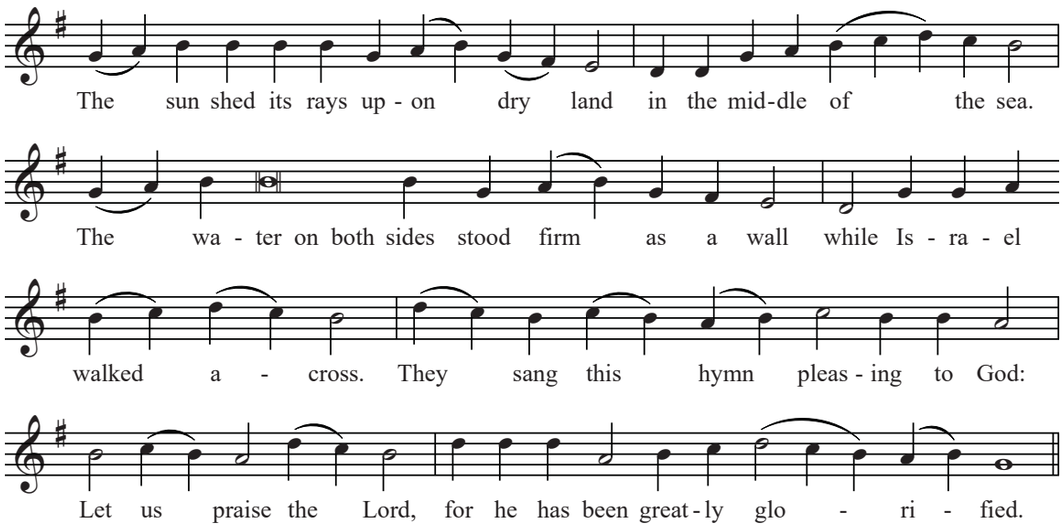



## Canon

**Ode 1**

**Irmos**

*Tone 3 samopodoben*




*Refrain*



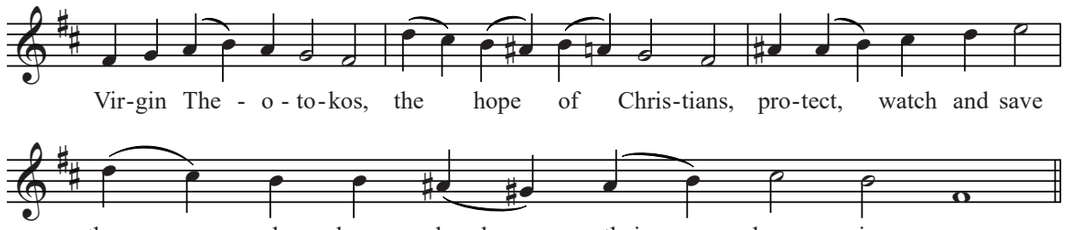

O clouds, send down rain; for Christ the Sun, riding upon a swift cloud, is offered by pure hands as an infant into the Temple. Therefore, let us, the faithful, sing out: Let us praise the Lord, for he has been greatly glorified. *Refrain*



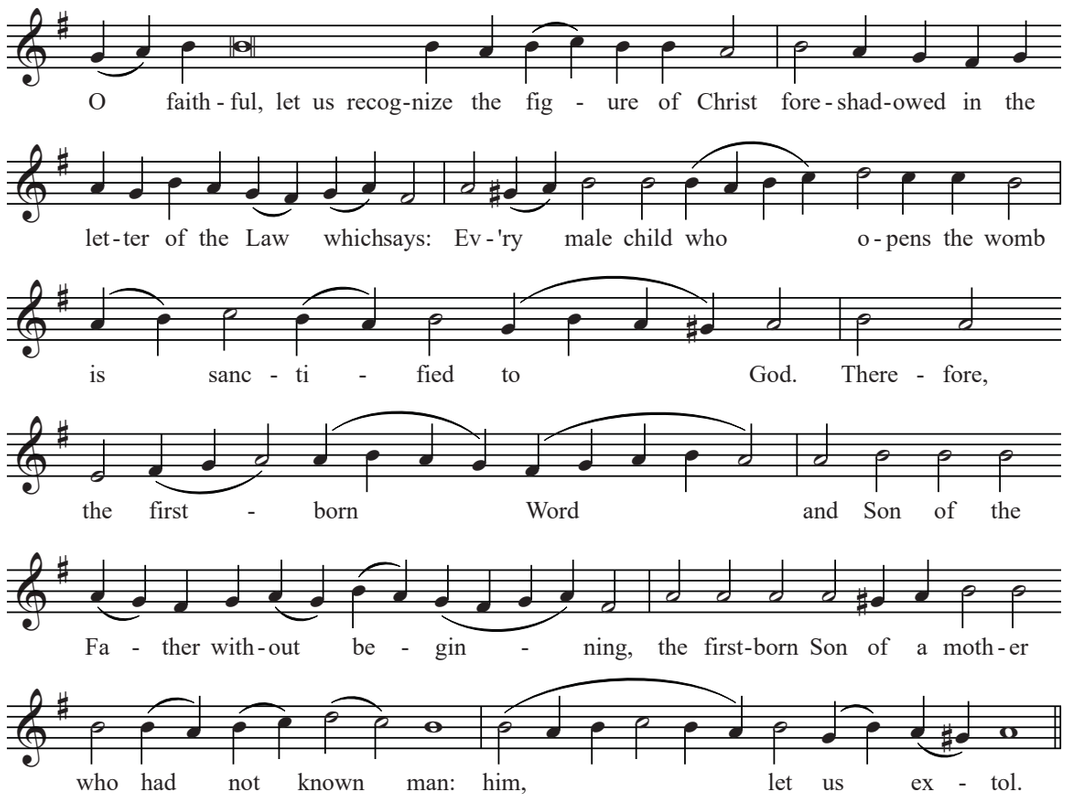
*The Canticle of the Theotokos ("My soul magnifies the Lord...") is **not** sung. Instead:*

**Ode 9**

**Magnification**




**Irmos**



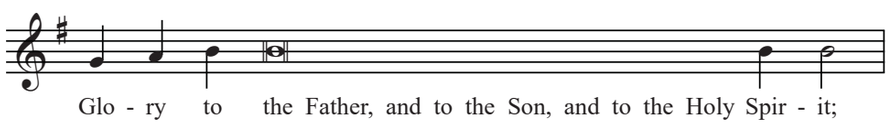




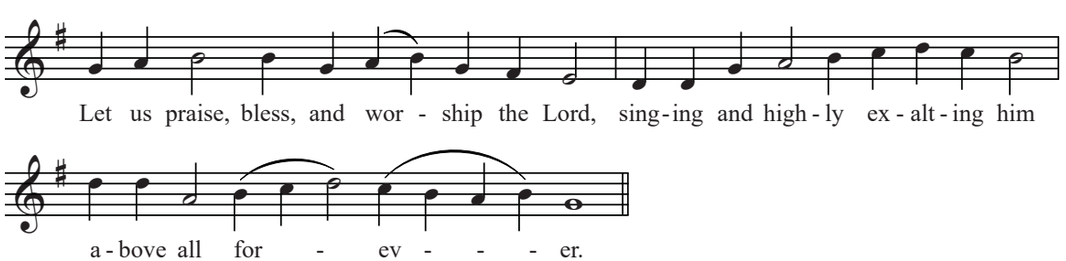


O Israel, as you behold your glory, Emmanuel, the Child of the Virgin, now offered before the Ark of God, dance and sing together: O all you works of the Lord, bless the Lord and glorify him above all forever.

Simeon said: Behold this Child who is God; he shall be a sign of contradiction. Let us sing to him in faith: O all you works of the Lord, bless the Lord and glorify him above all forever.



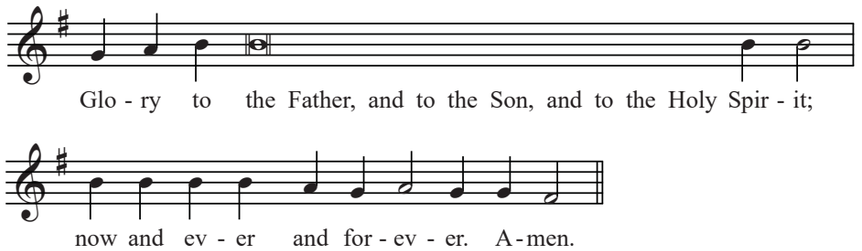

God the Word, the Source of Life, now becomes a little child; he shall be the downfall of the disobedient and the rising of those who sing to him in faith: O all you works of the Lord, bless the Lord and glorify him above all forever.




*The Irmos is repeated as katavasia.*



May the feeble hands of Simeon be strengthened, and his weakened legs be made firm so that he may run quickly to meet Christ. Let us join with the heavenly choirs and sing praise to the Lord, for he has been greatly glorified.

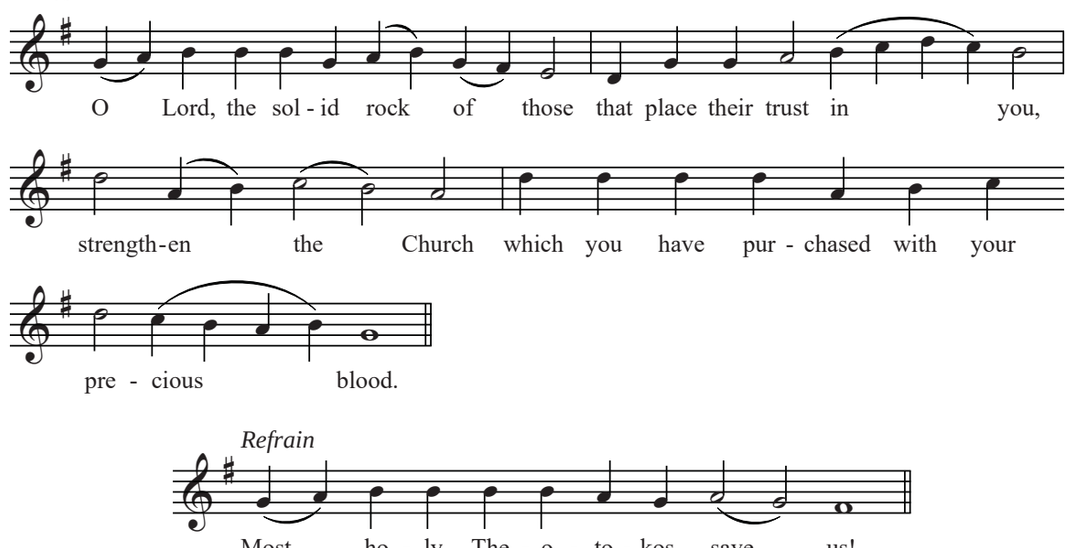



Sing out, O heavens, and rejoice, O earth; for Christ the Creator, who existed from all eternity as one of the Trinity, is now offered in the Temple to God the Father as a newborn infant by his virgin Mother. Let us praise the Lord, for he has been greatly glorified.

*The Irmos is repeated as katavasia.*

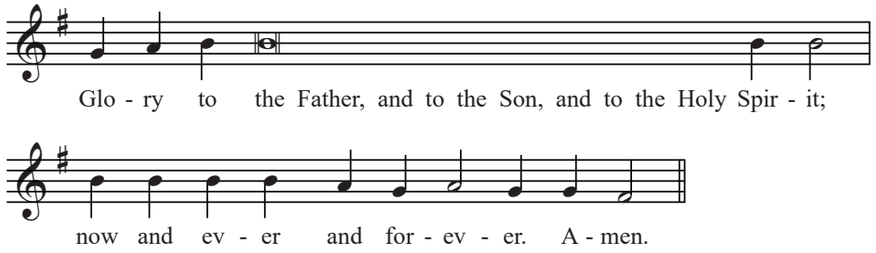
**Ode 3**

**Irmos**



The only-begotten of the Father before all ages comes forth from the all-pure Virgin as a firstborn child, and He extends his hands to Adam. *Refrain*

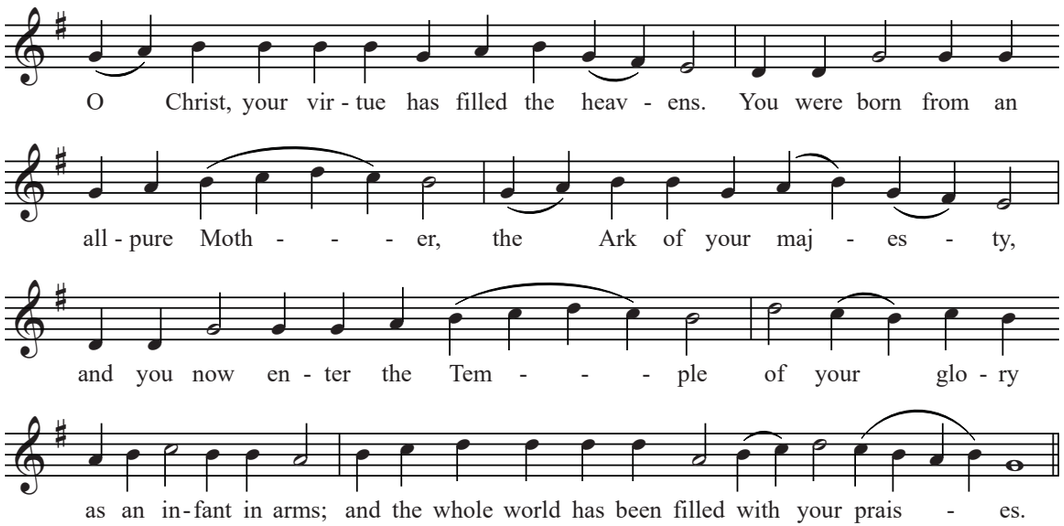
God the Word appeared as a child to raise up Adam from his childishness into which he had fallen through deception.




Having become an infant without undergoing any change, the Creator has refashioned into his divinity our nature which was taken from the earth and will return to it again.

*The Irmos is repeated as katavasia.*
*Small Litany, p. 32*

**Ode 4**
**Irmos**



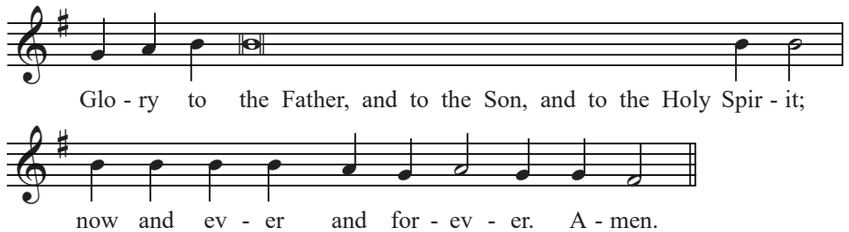



*Refrain*




Simeon cried out: I leave this earth to declare the good tidings to Adam and Eve dwelling in Hades; and with the prophets he sang joyfully: Blessed are you, O God of our Fathers. *Refrain*

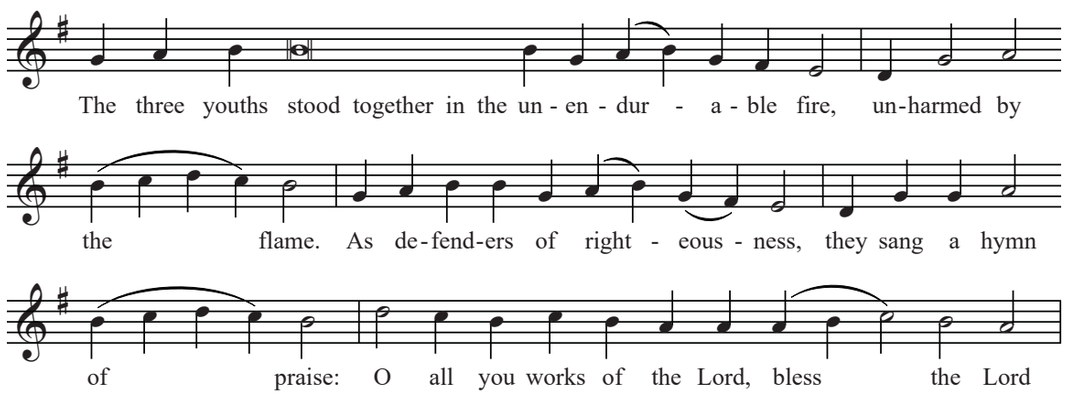
God descended into Hades to deliver those imprisoned there; he gives freedom to all the captives and sight to the blind, and ge enables the speechless to cry aloud: Blessed are you, O God of our Fathers.

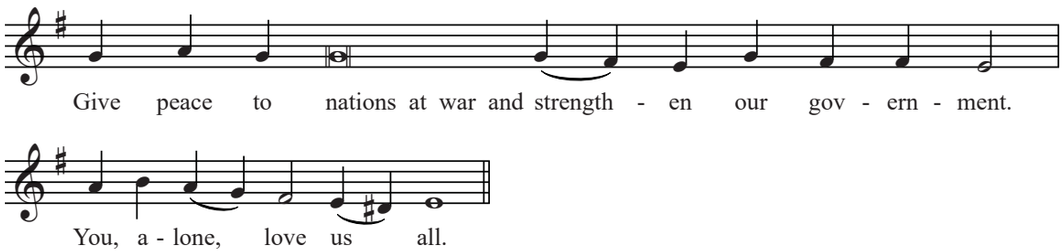



Simeon foretold to the Theotokos: A sword shall pierce your heart, O all-pure Virgin, when you see your Son upon the Cross. He is the One to whom we sing out: Blessed are you, O God of our Fathers.

*The Irmos is repeated as katavasia.*

**Ode 8**
**Irmos**





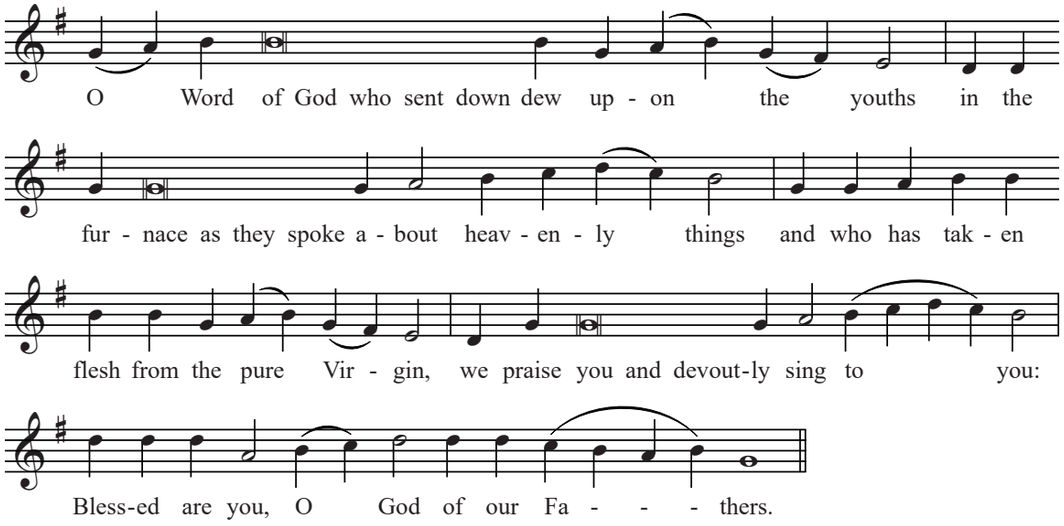

**Ikos:** Let us run to meet the Theotokos, desiring to behold her Son whom she offered to Simeon. The angelic hosts were filled with awe as they beheld him from their dwelling place and said: Now we see amazing and extraordinary wonders beyond comprehension and expression. The One who created Adam is carried as a babe. The One who cannot be contained is held in the arms of the Elder. The One who is infinite in the bosom of the Father voluntarily takes on flesh in a finite manner, for he alone loves us all. *(melody for conclusion:)*




*Small Litany, p. 33*

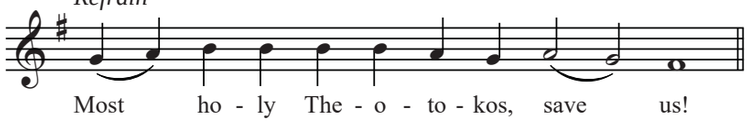
**Ode 7**

**Irmos**



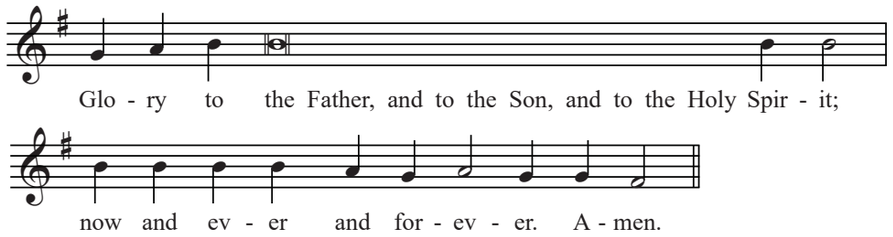



*Refrain*




The Theotokos spoke out: O Simeon, having witnessed mysteries beyond expression, rejoice and take in your arms Christ the Word who has become an infant. This mystery was foretold to you by the Holy Spirit. Now sing out to him: The entire universe is filled with your glory. *Refrain*

Receive with joy, O Simeon, the infant Christ who is the consolation of Israel and the One for whom you hoped. He is the Maker and Master of the Law who himself fulfills it. Cry out to him: The entire universe is filled with your glory.

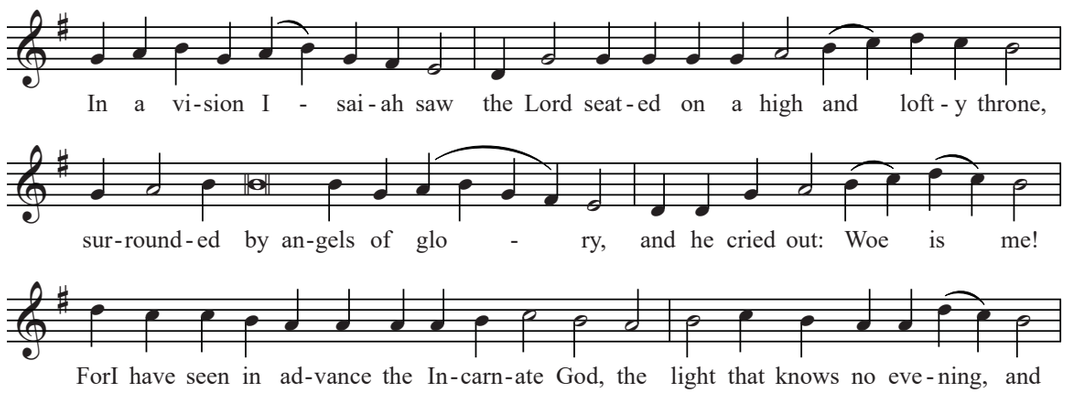



Simeon marveled to behold in the flesh, as an infant, the Word who is without beginning, the Source of all creation who is carried by the Virgin as on the throne of the Cherubim. The Elder cried out to him: The entire universe is filled with your glory.

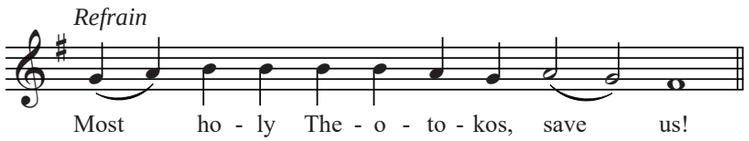
*The Irmos is repeated as katavasia.*

**Ode 5**

**Irmos**

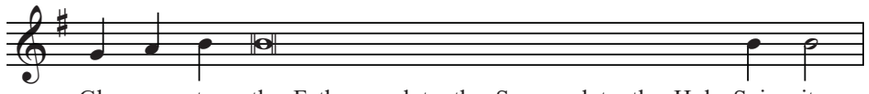





When Simeon the Elder beheld the Word carried in the arms of his Mother, he recognized him as the Glory revealed to the prophet. He cried out: Rejoice, O holy Lady, for you are the throne who carries God, the Lord of the light that knows no evening, and the King of peace.

Simeon bent down and reverently touched the footprints of the virgin Theotokos, saying: O pure Lady, I am afraid to hold in my arms the infant God, but you carry him, the unconsumed Fire, the Lord of the light that knows no evening, and the King of peace.







Simeon spoke to the Theotokos, saying: One of the Seraphim purified the lips of Isaiah with a burning ember. You fill me with light as you entrust to me, with your hands as with tongs, the One whom you hold, the Lord of the light that knows no evening, and the King of peace.

*The Irmos is repeated as katavasia.*

**Ode 6**
**Irmos**

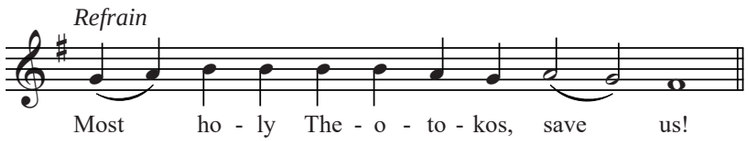






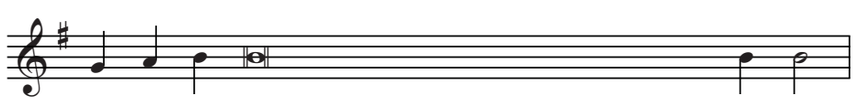





You are a stumbling stone and an obstacle for the disobedient in Zion, but you are the salvation for the faithful whom you will not let be put to shame. *Refrain*

You are truly the image of the Father, begotten before all ages; now in your compassion you have put on the limitations of flesh.







Now you may dismiss in peace the servant who worships you as Son of the Most High, and Son of the Virgin, God who has become a child.

*The Irmos is repeated as katavasia.*

**Kontakion of the Meeting -** *Tone 1*

