

"Lord I Call..." – Tone 8

Reader: In the Eighth Tone, Lord, I call upon You, hear me!

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!//

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!//

Hear me, O Lord!

Soprano Alto

Lord, I call up - on You, hear — me. Hear me, O Lord!

Tenor Bass

Lord, I call up - on You, — hear — me; re - ceive the voice of my prayer

when I call up - on — You. Hear me, O Lord! Let my prayer a - rise

in Your sight as in - cense, and let the lift - ing up of —

my — hands be an eve - ning sac - ri - fice. Hear me, O Lord!

Reader: (Reads text from service book)

v. (10) *Bring my soul out of prison, that I may give thanks to Your name!*

We offer to You, O Christ,  
our evening song and reasonable service,  
for You willed to have mercy on us//  
by Your Resurrection.

Two systems of musical notation for piano accompaniment. The first system contains the lyrics: "We of - fer to You, O Christ, our evening song and reasonable ser - vice!". The second system contains the lyrics: "For You willed to have mer - cy on us by Your Re - sur - rec - tion!". The music is in a minor key with a common time signature. The piano part consists of chords and single notes in both hands.

v. (9) *The righteous will surround me; for You will deal bountifully with me.*

Lord, Lord, do not cast us away from Your face!  
For You willed to have mercy on us//  
by the Resurrection.

Two systems of musical notation for piano accompaniment. The first system contains the lyrics: "Lord, Lord, do not cast us a - way from Your face! For You willed to". The second system contains the lyrics: "have mer - cy on us by the Re - sur - rec - tion!". The music is in a minor key with a common time signature. The piano part consists of chords and single notes in both hands.

v. (8) *Out of the depths I cry to You, O Lord. Lord, hear my voice!*

Rejoice, holy Zion!  
Mother of the churches, the abode of God!  
For you were the first to receive remission of sins//  
by the Resurrection.

Re-joice, O holy Zi - on! Mother of the churches, the a - bode - of God!

For you were the first to re-ceive re - mis - sion of sins by the Re-sur-rec - tion!

v. (7) In the First Tone, Let Your ears be attentive to the voice of my supplications!

**Tone 1**

*Idiomela*

*(from the Lenten Triodion)*

Brothers, let us not pray like the Pharisee!  
 He who exalts himself will be humbled.  
 Let us prepare to abase ourselves by fasting;  
 let us cry aloud with the voice of the Publican:://  
 "O God, forgive us sinners!"

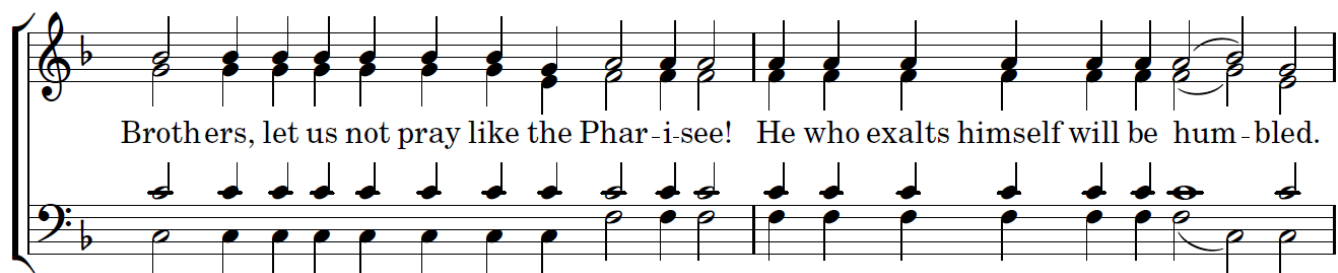
Brothers, let us not pray like the Phar-i-see! He who exalts himself will be hum-bled.

Let us pre - pare to abase our - selves by fas - ting;

let us cry a-loud with the voice of the Pub - li-can::// O God, for-give us sin - ners!

v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

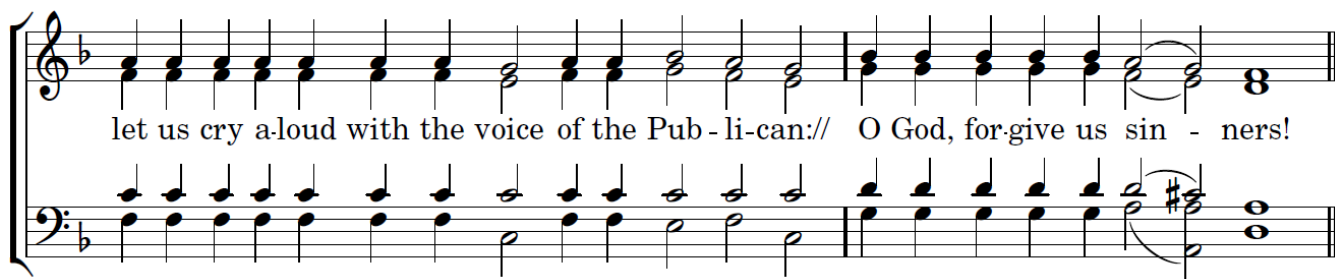
Brothers, let us not pray like the Pharisee!  
 He who exalts himself will be humbled.  
 Let us prepare to abase ourselves by fasting;  
 let us cry aloud with the voice of the Publican:://  
 "O God, forgive us sinners!"



Brothers, let us not pray like the Phar-i-see! He who exalts himself will be hum-bled.



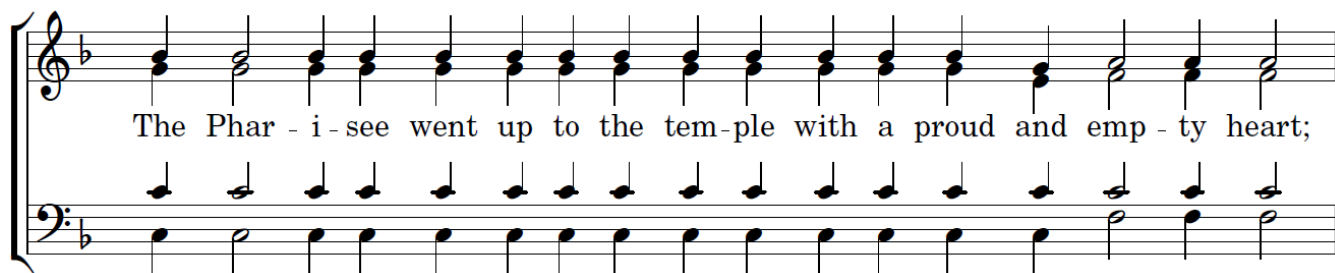
Let us pre - pare to abase our - selves by fas - ting;



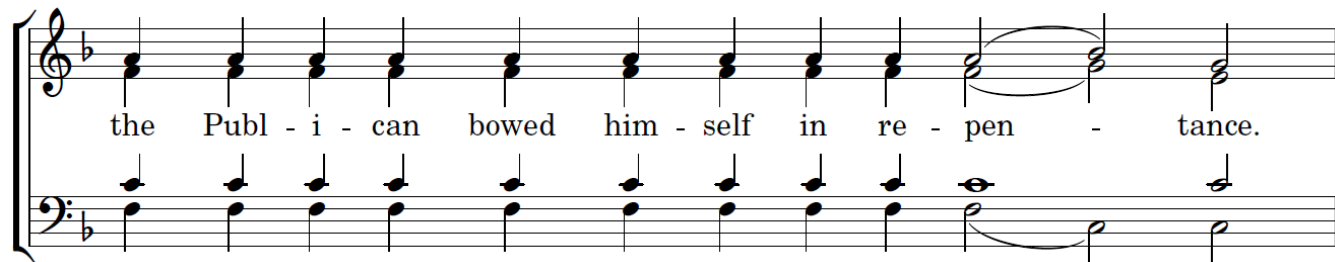
let us cry a-loud with the voice of the Pub - li-can:// O God, for-give us sin - ners!

*v. (5) For Your Name's sake I wait for You, O Lord. My soul has waited for Your word; my soul has hoped on the Lord.*

The Pharisee went up to the temple with a proud and empty heart;  
 the Publican bowed himself in repentance.  
 They both stood before You, O Master:  
 the one, through boasting, lost his reward,  
 but the other, with tears and sighs, won Your blessing:  
 Strengthen me, O Christ our God, as I weep in Your presence,//  
 since You are the Lover of man!



The Phar - i - see went up to the tem - ple with a proud and emp - ty heart;



the Publ - i - can bowed him - self in re - pen - tance.

They both stood before You, O Mas-ter: the one, through boast-ing, lost his re-ward,  
 but the oth - er, with tears and sighs, won Your bless - ing:  
 Streng - then me, O Christ our God, as I weep in Your pre - sence,  
 since You are the Lov - er of man!

v. (4) In the First Tone, From the morning watch until night, from the morning watch, let Israel hope on the Lord!

**Tone 1**

*Idiomela*

*(for the Feast, by Patriarch Germanus)*

Simeon, tell us, Whom you bear in your arms,  
 that you rejoice so greatly in the Temple?  
 To Whom do you shout and cry aloud:  
 "Now I am set free, for I have seen my Savior?"  
 This is He Who was born of a Virgin;  
 this is God the Word, Who came forth from God,  
 Who, for our sakes, has taken flesh and has saved man.//  
 Let us worship Him!

Soprano  
 Alto  
 Tenor  
 Bass

Sim - eon, tell us Whom you bear in your arms, that you rejoice so

greatly in the Tem - ple? To Whom do you shout and cry a - loud:

"Now I am set free, for I have seen my Sav - ior!" This is He Who was

born of a Vir - gin! This is God the Word, Who came forth from God,

Who, for our sakes, has taken flesh and has saved man.// Let us wor - ship Him!

*v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.*

Simeon, receive Him Whom Moses once beheld in darkness,  
 granting the Law on Sinai,  
 now that He has become a Babe subject to the Law!  
 This is He Who spoke through the Law.  
 This is He, of Whom the Prophets spoke,  
 Who, for our sakes, has taken flesh and has saved man.//  
 Let us worship Him!

Soprano  
Alto

Sim - eon, receive Him Whom Moses once beheld in dark-ness, grant - ing

Tenor  
Bass

the Law on Si - nai, now that He has become a Babe\_ sub - ject

to the Law! This is He Who spoke through the Law. This is

He of Whom the Proph - ets spoke, Who, for our sakes has taken flesh

and has saved\_ man.// Let us wor - ship Him!

*v. (2) Praise the Lord, all nations! Praise Him, all peoples!*

Come, let us also go to meet Christ with divine songs!  
 Let us receive Him Whose salvation Simeon saw!  
 This is He Whom David announced;  
 this is He Who spoke in the Prophets,  
Who, for our sakes, has taken flesh and Who speaks through the Law.//  
 Let us worship Him!

Soprano  
Alto  
Tenor  
Bass

Come, let us also go to meet Christ with di - vine songs! Let us

receive Him Whose salvation Sim - e - on saw! This is He Whom Da - vid

an - nounced; this is He Who spoke in the Proph - ets,

Who for our sakes has taken flesh and Who speaks through the Law. // Let us

wor - ship Him!

*v. (1) In the Sixth Tone, For His mercy is confirmed on us, and the truth of the Lord endures forever.*

**Tone 6** *(for the Feast, by John the Monk)*

Let the gate of heaven be opened today,  
 for the unoriginate Word of the Father  
 has made a beginning in time without forsaking His divinity.  
 As a Babe forty days old,  
 of His own will He is brought by the Virgin, His Mother,  
 as an offering in the Temple of the Law.  
 The Elder receives Him in his arms,  
 crying as a servant to his Master:  
 "Let me depart for my eyes have seen Your salvation!"//  
 Glory to You, O Lord, for You have come into the world to save mankind!



Soprano  
Alto

Tenor  
Bass

Let the gate of heaven be o - pened to - day, for the unoriginate Word

Detailed description: This system shows the vocal parts for Soprano and Alto (top staff) and Tenor and Bass (bottom staff). The music is in G major (one sharp) and 4/4 time. The lyrics are: "Let the gate of heaven be o - pened to - day, for the unoriginate Word".

of the Fa - ther has made a beginning in time without forsaking

Detailed description: This system continues the vocal parts. The lyrics are: "of the Fa - ther has made a beginning in time without forsaking".

His di - vin - i - ty. As a Babe for - ty days old, of His

Detailed description: This system continues the vocal parts. The lyrics are: "His di - vin - i - ty. As a Babe for - ty days old, of His".

own will, He is brought by the Virgin, His Moth - er, as an offering

Detailed description: This system continues the vocal parts. The lyrics are: "own will, He is brought by the Virgin, His Moth - er, as an offering".

in the Tem - ple of the Law. The El - der re - ceives Him in his arms,

Detailed description: This system continues the vocal parts. The lyrics are: "in the Tem - ple of the Law. The El - der re - ceives Him in his arms,".

crying as a servant to his Mas - ter: "Let me depart, for my eyes have

Detailed description: This system continues the vocal parts. The lyrics are: "crying as a servant to his Mas - ter: "Let me depart, for my eyes have".

seen Your sal - va - tion!" // Glory to You, O Lord, for You have come

into the world to save the hu - man race!

*In the Eighth Tone, Glory to the Father, and to the Son, and to the Holy Spirit;*

**Tone 8** *(from the Lenten Triodion)*

I know the value of tears, O almighty Lord:  
 they delivered Hezekiah from the gates of death,  
 and rescued the harlot from repeated sins.  
 Tears justified the Publican instead of the Pharisee.  
 I pray You, O Lord://  
 "Number me with the former, and have mercy on me!"

I know the value of tears, O al - migh - ty Lord:

they delivered He - ze - kiah from the gates of death,

and res - cued the har - lot from re - pea - ted sins.

Tears just - i - fied the Pub - li - can in - stead of the Phar - i - see.

I pray You, O Lord: Num - ber me with the for - mer, and have mer - cy on me!

*In the Same Tone, now and ever, and unto ages of ages. Amen.*

**Tone 8** *(Theotokion – Dogmatikon)*

The King of heaven, because of His love for man,  
 appeared on earth and dwelt with men.  
 He took flesh from the pure Virgin  
 and after assuming it, He came forth from her.  
 The Son is one: in two natures, yet one Person.  
 Proclaiming Him as perfect God and perfect Man,  
 we confess Christ our God!!!  
 Entreat him, O unwedded Mother, to have mercy on our souls!

The King of Heaven, because of His love for man, appeared on earth and

dwelt with men. He took flesh from the pure Vir - - - gin;

and after assuming it, He came forth from her. The Son is one; in two

natures, yet one per - son. Proclaiming Him as perfect God and per - fect Man,

we con-fess Christ our God! Entreat Him, O unwedded mother, to have mer-cy on our souls!

The image shows two systems of musical notation. Each system consists of a grand staff with a treble clef on top and a bass clef on the bottom. The music is in a minor key, indicated by one flat in the key signature. The first system contains two measures of music. The second system contains two measures of music, with a double bar line and repeat dots at the end of the second measure. The lyrics are written below the treble clef staff.

*Priest:* Wisdom! Let us attend!

*People:* O Gladsome Light ... (p. 16)

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## Aposticha – Tone 8

Descending from heaven to ascend the Cross,  
the Eternal Life has come for death  
to raise those who had fallen;  
to enlighten those in darkness.//  
O Jesus, our Savior and illuminator, glory to You!

De - scend - ing from heaven to as - cend the Cross, the eternal Life has  
come for death to raise those who had fall - en; to enlighten  
those in dark - ness! O Jesus, our Saviour and Illuminator, glo - ry to You!

*v. The Lord is King; He is robed in majesty!*

We glorify Christ, who rose from the dead.  
He accepted the human body and soul,  
and freed both from sufferings.  
His most pure soul descended to Hades, which He spoiled.  
His holy body did not see corruption in the tomb.//  
He is the Redeemer of our souls.

We glo - rify Christ Who rose from the dead! He accepted the human

bo - dy and soul, and freed both from suf - fer - ings! His most pure

soul descended to Ha - des, which He spoiled! His holy body did not see

cor - rup - tion in the tomb! He is the Re - deem - er of our souls!

*v. For He has established the world, so that it shall never be moved.*

In psalms and songs we glorify Your Resurrection from the dead, O Christ.

By it, You have freed us from the tortures of hell//

and as God have granted us eternal life and great mercy.

In psalms and songs we glorify Your Resurrection from the dead, O Christ!

By it, You have freed us from the tor - tures of hell,

and as God have granted us eternal life and great mer - cy!

*v. Holiness befits Your house, O Lord, forevermore!*

O Master of all, incomprehensible Creator of heaven and earth,  
 by Your suffering on the Cross You have gained passionlessness for me.  
 Accepting burial and arising in glory,  
 You resurrected Adam with Yourself by Your almighty hand.  
 Glory to Your rising on the third day!  
 By it You have granted us eternal life and cleansing of sins//  
 as the only compassionate One.

O Ma - ster of all, incomprehensible Creator of hea - ven and earth!

By Your suffering on the Cross You have gained pas - sion - less - ness for me!

Accepting burial and a - ris - ing in glo - ry, You resurrected Adam

with Yourself by Your Al - mighty - y hand! Glory to Your rising

on the third day! By it You have granted us eternal

life and clean - sing of sins as the only com - pas - sion - ate One!

*Glory to the Father, and to the Son, and to the Holy Spirit;*

**Tone 5** *(from the Lenten Triodion)*

The weight of my transgressions burdens my eyes:  
 I cannot lift my gaze to the heights of heaven, O Lord.  
Accept me in repentance, as You accepted the Publican;//  
 have mercy on me, O Savior!

The weight of my trans - gres - sions bur - dens my eyes:

I can - not lift my gaze to the heights of hea - ven, O Lord.

Accept me in repentance, as You accepted the Publican; have mercy on me, O Sa - vior!

*now and ever, and unto ages of ages. Amen.*

**Tone 8** *(for the Feast, by Andrew of Crete)*

He Who is borne on high by the Cherubim  
 and praised in hymns by the Seraphim  
 is brought today according to the Law into the holy Temple  
 and rests in the arms of the Elder as on a throne.



From Joseph He receives gifts fitting for God:  
 a pair of doves, a symbol of the spotless Church  
 and of the newly chosen people of the Gentiles,  
 and two young pigeons,  
 for He is the originator of the two Covenants, both Old and New.  
 Simeon, now granted the fulfillment of the prophecies concerning himself,  
 blesses the Virgin and Theotokos Mary.  
 He foretells in figures the Passion of her Son.  
 From Him he begs release, crying aloud:  
 "Now, Master, let me depart as You have promised me,  
 for I have seen the pre-eternal Light//  
 and the Lord and Savior of the people who bear the name of Christ!"

Soprano  
Alto

Tenor  
Bass

He Who is borne on high by the cher - u - bim and praised

in hymns by the ser - a - phim is brought today according to

the Law in - to the ho - ly — Tem - ple and rests in the arms

of the Eld - er as on a throne. From Joseph He receives gifts

fit - ting for God: A pair of doves, a sym - bol of the spot - less Church

and of the newly chosen people of the Gen - tiles, and two

young pi - geons, for He is the originator of the two Cov - e -

nants, both Old and New. Simeon, now granted the fulfillment of

the prophecies con - cer - ning him - self, blesses the Virgin and Theotokos

Mar - y. He foretells in fig - ures the Pas - sion of her Son.

From Him he begs release, cry - ing a - loud: "Now, Master, let me

depart as You have pro - mised me, for I have seen the pre - e -

ter - nal Light and the Lord and Savior of the people who

bear the name of Christ."

*Then, St. Symeon's Prayer (p. 25)*

(at Great Vespers)

Tone 8

Troparion

(Resurrection)

(Resurrectional Troparion – Tone 8)

You descended from on high, O Merciful One!

You accepted the three day burial to free us from our sufferings!//

O Lord, our Life and Resurrection, glory to You!

First system of musical notation for the troparion. It consists of a grand staff with a treble clef on the top staff and a bass clef on the bottom staff. The melody is written in the treble clef. The lyrics are: "You de - scend - ed from on high, O Mer - ci - ful One!"

Second system of musical notation for the troparion. It consists of a grand staff with a treble clef on the top staff and a bass clef on the bottom staff. The melody is written in the treble clef. The lyrics are: "You ac - cept - ed the three - day burial to free us from our suf - fer - ings!"

Third system of musical notation for the troparion. It consists of a grand staff with a treble clef on the top staff and a bass clef on the bottom staff. The melody is written in the treble clef. The lyrics are: "O Lord, our Life and Re - sur - rec - tion: Glo - ry to You!"

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

Tone 1

Troparion

(Feast)

(Troparion for the Feast – Tone 1)

Rejoice, O Virgin Theotokos, Full of Grace!

From you shone the Sun of Righteousness, Christ our God,  
enlightening those who sat in darkness.

Rejoice and be glad, O righteous Elder,

you accepted in your arms the Redeemer of our souls,//

Who grants us the Resurrection!

First system of musical notation for the feast troparion. It features four staves: Soprano and Alto on the top two staves, and Tenor and Bass on the bottom two staves. The melody is written in the soprano part. The lyrics are: "Re - joice, O Vir - gin The - o - to - kos, Full of Grace!"

From you shone the Sun of Right - eous - ness, Christ our God,

enlightening those who sat in dark - ness! Re - joice and be

glad, O Right - eous Eld - er; you accepted in your arms the

Re - deem - er of our souls, who grants us the Re - sur - rec - tion.

*Then, the dismissal (p. 26)*

**(at the Divine Liturgy)**

**Tone 8**

**Troparion**

*(Resurrection)*

*(Resurrectional Troparion – Tone 8)*

You descended from on high, O Merciful One!

You accepted the three day burial to free us from our sufferings!//

O Lord, our Life and Resurrection, glory to You!

You de - scend - ed from on high, O Mer - ci - ful One!

You ac - cept - ed the three - day burial to free us from our suf - fer - ings!

O Lord, our Life and Re - sur - rec - tion: Glo - ry to You!

**Tone 1**

**Troparion**

*(Feast)*

*(Troparion for the Feast – Tone 1)*

Rejoice, O Virgin Theotokos, Full of Grace!

From you shone the Sun of Righteousness, Christ our God,  
enlightening those who sat in darkness.

Rejoice and be glad, O righteous Elder,

you accepted in your arms the Redeemer of our souls,//

Who grants us the Resurrection!

Re - joice, O Vir - gin The - o - to - kos, Full of Grace!

From you shone the Sun of Right - eous - ness, Christ our God,

enlightening those who sat in dark - ness! Re - joice and be

glad, O Right - eous Eld - er; you accepted in your arms the

Re - deem - er of our souls, who grants us the Re - sur - rec - tion.

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

**Tone 4**

**Kontakion**

*(from the Lenten Triodion)*

*(Kontakion from the Triodion – Tone 4)*

Let us flee from the pride of the Pharisee!

Let us learn humility from the Publican's tears!

Let us cry to our Savior:

“Have mercy on us, //

O only merciful One!”

Let us flee from the pride of the Phar - i - see!

Let us learn hu - mil - ity from the Pub - li - can's tears!

Let us cry to our Sav - ior: Have mer - cy on us, O on - ly mer - ci - ful One!

*now and ever, and unto ages of ages. Amen.*

**Tone 1**

**Kontakion**

*(Feast)*

*(Kontakion for the Feast – Tone 1)*

By Your Nativity You sanctified the Virgin's womb  
and blessed Simeon's hands, ^O Christ God.  
Now You have come and saved us through love.  
Grant peace to all Orthodox Christians,  
O only Lover of Man!

Soprano  
Alto

By Your Na - tiv - i - ty You sanc - ti - fied the

Tenor  
Bass

Vir - gin's womb! And blessed Simeon's hands, O Christ God.

Now You have come and saved us through love. Grant peace



to all Or - tho - dox Chris - tians, O only Lov - er of Man!

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are printed below the treble staff. The music ends with a double bar line.

*(then, p. 83)*

**Tone 8****Prokeimenon***(Resurrection)**Prokeimenon, Tone 8**Deacon: Let us attend! Priest: † Peace to all!**Reader: And with your spirit!**Deacon: Wisdom!**Reader: The Prokeimenon, in the 8<sup>th</sup> Tone: Pray and make your vows before the Lord, our God!**People: Pray and make your vows before the Lord, our God!*

Pray and make your vows be-fore the Lord our God!

*Reader: In Judah God is known; His name is great in Israel.**People: Pray and make your vows before the Lord, our God!!*

Pray and make your vows be-fore the Lord our God!

**Tone 3****Prokeimenon***(Song of the Theotokos)**Reader: In the Third Tone, the Song of the Theotokos, My soul magnifies the Lord, and my spirit rejoices in God my Savior.**Choir: My soul magnifies the Lord, and my spirit rejoices in God my Savior.*

Soprano  
Alto

My soul mag-ni-fies the Lord and my spirit

Tenor  
Bass

re-joices in God my Sav-ior.

**Epistle:** (296) 2 Timothy 3:10-15 and (316) Hebrews 7:7-17 *(Feast)**Reader: The Reading from the Second Letter of the Holy Apostle Paul to Timothy.**Deacon: Let us attend!*

*Reader:* My son Timothy, you have paid close attention to my teaching, conduct, purpose, faith, patience, love, steadfastness, persecutions, and sufferings. You know what happened to me at Antioch, Iconium, and Lystra. I endured those persecutions and the Lord delivered me out of them all! Yes, all those who desire to lead godly lives in Christ Jesus will be persecuted. But wicked impostors will go from bad to worse, deceiving others, being themselves deceived. As for you, remain in what you have learned, which is what you firmly believe, knowing from whom you have learned them.

From infancy, you have known the Holy Scriptures which are able to make you wise for salvation through faith, which is in Christ Jesus.

Brothers and sisters, nobody will question that the lesser is blessed by the greater. Here, the tenth is collected by men who die; but in the other case, by him who is declared to be living. We can say that through Abraham even Levi (who would later receive tithes), had paid tithes, for he was still 'in the body' of his ancestor when Melchizedek met him. Now if perfection had come through the Levitical priesthood (under which the people received the law), what further need would there be for another priest to arise according to the order of Melchizedek and not that of Aaron? And as the priesthood is being changed, there is also, by necessity, a change in the law as well. So our Lord, of whom these things were said, belongs to another tribe, one from which no one has served at the altar. It is clear indeed that our Lord came from the tribe of Judah, about which Moses spoke nothing concerning priesthood. This is even more obvious if after the likeness of Melchizedek, another priest was to rise, one who was not made in virtue of a law of physical descent but according to the power of an indestructible life. For he testifies:

*You are a priest forever,  
according to the order of Melchizedek.*

*Priest:* † Peace to you who read!

*Alleluia: Tone 8*

*Reader: **And to Your spirit.*** In the 8<sup>th</sup> Tone: Alleluia! Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior!

*People:* Alleluia! Alleluia! Alleluia!

*Reader:* Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!

*People:* Alleluia! Alleluia! Alleluia!

*Reader:* In the Same Tone, Lord, now let Your servant depart in peace, according to Your word!

*Choir:* Alleluia! Alleluia! Alleluia!

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**Gospel:** (89) Luke 18:10-14 and (7) Luke 2:22-40 (*Feast*)

**Pages 172 and 340**

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*Deacon:* The reading from the Holy Gospel according to St. **Luke**.

*Choir:* Glory to You O Lord, Glory to You.

*Deacon:* The Lord spoke this parable: "Two men went up into the temple to pray; one was a Pharisee, and the other was a Publican. The Pharisee, standing by himself, prayed like this:

'God, I thank you that I am not like the rest of men, dishonest, unrighteous, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I earn.' But the tax collector, standing far aside, would not even lift up his eyes to heaven. Instead, he beat his breast, saying, 'God, be merciful to me, a sinner!' I tell you, this man, rather than the other, went down to his house justified. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

At that time, when the days of their purification according to the law of Moses were fulfilled, Joseph and Mary brought Jesus up to Jerusalem, to present him to the Lord. (For it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the Lord"). They also brought him to offer a sacrifice according to what is said in the law of the Lord, "A pair of turtledoves, or two young pigeons."

Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's anointed. He came in the Spirit into the temple. The parents brought in the child Jesus in order to do according to the custom of the law concerning him. Then Simeon took Jesus in his arms and blessed God, saying,

*Now you let your servant depart in peace, Master,  
according to your word,  
for my eyes have seen your salvation,  
which you have prepared before the face of all peoples;*

*a light to enlighten the Gentiles,  
and the glory of your people Israel.*

Joseph and his mother were wondering at the things which were spoken concerning him. Simeon blessed them and said to Mary, his mother,

*Behold, this child is set for the falling and the rising of many in Israel,  
and as a sign which is spoken against.*

*Yes, a sword will pierce through your own soul,  
so that the thoughts of many hearts may be revealed.*

There was a certain Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow for about eighty-four years), who did not depart from the temple, offering divine service with fastings and petitions night and day. Coming up at that very hour, she gave thanks to the Lord and spoke of Jesus to all those who were looking for redemption in Jerusalem.

When Joseph and Mary had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him.

*Choir: Glory to You O Lord, Glory to You.*

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**Sermon**

*(then p. 89)*

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**(Instead of "It is truly meet...", we sing in Tone 3:)**

O Virgin Theotokos, hope of all Christians,  
protect, preserve, and save those who hope in you!

In the shadow and letter of the Law,  
let us, the faithful, discern a figure:  
every male [child] that opens the womb is holy to God.

Therefore we magnify the firstborn Word of a Father Who has no beginning, //  
the Son firstborn of a Mother who had not known man.

O Virgin Theotokos, hope of all Christ-ians! Pro-tect, pre-serve, and save those who hope in you!

The first system of musical notation consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature has one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are placed below the treble staff.

We faithful saw the figure in the shadow of the law and the scrip - tures:

The second system of musical notation continues the grand staff. The melody and accompaniment are consistent with the first system. The lyrics are placed below the treble staff.

e - v'ry male child that opened the womb was ho - ly to God.

The third system of musical notation continues the grand staff. The melody and accompaniment are consistent with the first system. The lyrics are placed below the treble staff.

There-fore we also magnify the first begotten Son of the un - o - ri - gi - nate, Fa - ther,

The fourth system of musical notation continues the grand staff. The melody and accompaniment are consistent with the first system. The lyrics are placed below the treble staff.

the first - born Son of the un - wed - ded Moth - - - er!

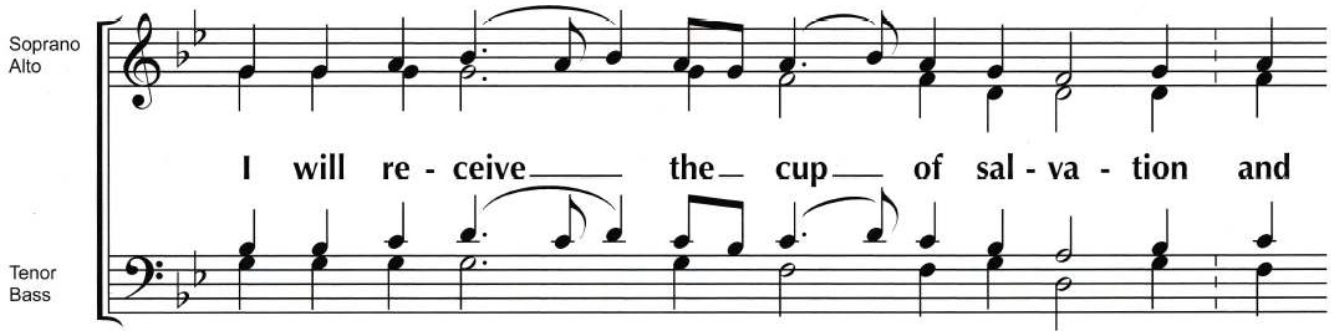
The fifth system of musical notation concludes the grand staff. The melody and accompaniment are consistent with the first system. The lyrics are placed below the treble staff.

## Communion Hymn

Praise the Lord from the heavens! Praise Him in the highest! I will receive the cup of salvation and call on the name of the Lord. Alleluia, Alleluia, Alleluia!




Praise the Lord from the heav - ens! Praise Him in the high - est!

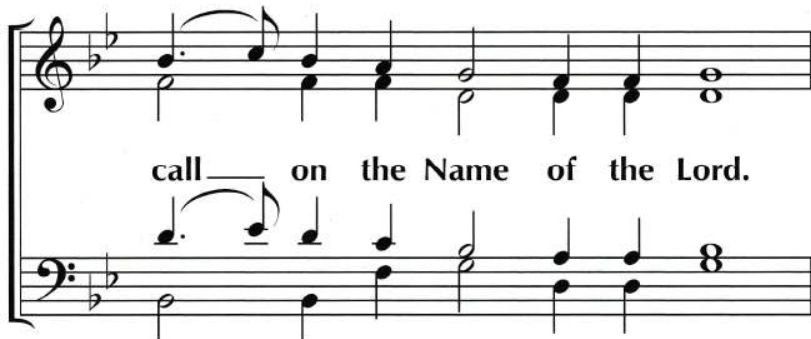


Soprano  
Alto

I will re - ceive the cup of sal - va - tion and



Tenor  
Bass



call on the Name of the Lord.

1. What shall I render to the Lord for all His bounty to me?
2. I will pay my vows to the Lord in the presence of all His people.
3. Precious in the sight of the Lord is the death of His saints.
4. O Lord, I am Your servant; I am Your servant, the son of Your handmaid.  
You have loosed my bonds.
5. I will offer to You the sacrifice of thanksgiving and call on the name of the Lord.
6. I will pay my vows to the Lord in the presence of all His people.
7. In the courts of the house of the Lord, in your midst, O Jerusalem!



Al - le - lu -

ia, — Al - le - lu - ia, — Al - le - lu - ia.

The image shows a musical score for a vocal line and piano accompaniment. The vocal line is written in a treble clef with a key signature of one flat (B-flat) and a common time signature. The lyrics are "ia, — Al - le - lu - ia, — Al - le - lu - ia." The piano accompaniment is written in a bass clef with the same key signature and time signature. The score consists of two staves. The vocal line features a melodic line with a long note on "ia," followed by a series of eighth and quarter notes for "Al - le - lu - ia," and then a similar pattern for the second phrase. The piano accompaniment provides a harmonic support with chords and moving lines in the bass.