That which came to pass in thee we in no wise comprehend, not the Angels, nor we men,

O thou Virgin Mother pure.

Righteous Elder Symeon now embraceth in his arms both the Author of the Law and the Master of all things.

Since the Fashioner had willed to save Adam, whom He formed, He came down, dwelt in a womb,

O thou Virgin chaste and pure.
All the race of mortal men bless eth thee, O

Maid most pure, glorifying thee with faith

as the Mother of our God.

Come, behold ye Christ the Lord and the Master

of all things; Him doth Symeon now hold

in the Temple on this day.

Thou dost look up on the earth and Thou causest

it to quake. How then doth a weak old man

hold Thee in his aged arms?

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Symeon lived many years till he had beheld the Christ. And he cried out unto Him: Now do I seek my release.

Thou, O Maiden Mariam, art in truth the mystic tongs, who within thy blessed womb hast conceived the Ember, Christ.

Willingly wast Thou made man, Who art God before all time; to the Temple Thou art brought as a babe of forty days.
When the Master of all things came down from the Heavens' heights, blessed Syme on the priest took Him up into his arms.

O illuminate my soul and my sense of sight, O Lord, so that I may clearly see and proclaim Thee as my God.

In the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore
do we magnify the first-born Word, the Son of the Father Who
is without beginning, the first-born Child of a Mother who hath not known wedlock.

O Thou Virgin Mother pure, wherefore to the Temple's courts dost thou bring a new-born babe to the arms of Simeon?

In the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore
do we magnify the first-born Word, the Son of the Father Who
is without beginning, the first-born Child of a Mother who hath not known wedlock.

To depart hence do I seek of Thee, O my Fashioner; for, O Christ, I have beheld Thee, my bright and saving Light.

Two nestlings and a pair of turtle-doves were ordained for them of former times; instead of these, the divine Elder and the chaste Prophetess Anna ministered unto Him that was born of the Virgin, as to the Child of the
Fa ther, and they mag ni fi ed Him as He entered the Tem ple.

Him Whom min is ters a bove serve with trem bling

and with awe, here be low doth Sym e on____

now take in his arms' em brace.

Two nest-lings and a pair of tur - tle-doves were or dained for them of__

for mer times; in stead of these, the di vine__ El -

der and the chaste Proph et ess An - na min is tered un to

Him that was born of the Vir gin, as to the Child of the

Fa ther, and they mag ni fi ed Him as He

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entered the Temple.

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

In Thy nature, Thou art One, yet in Persons,
Thou art Three: Keep Thy servant from all harm,
who believe and trust in Thee.

The Elder cried: Thou hast restored unto me the joy of Thy salvation, O Christ; receive Thy servant, who hath wearied himself in the shadow, to be a new initiate and sacred herald of Grace, as he magnifieth Thee with praise.

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

O Theotokos, thou hope of all

Christians: Keep and shelter and preserve

them that set their hope on thee.

Acting as a divine interpreter, the chaste,

hallowed, and venerable Anna openly confessed the

Master with all reverence in the Temple;

and proclaiming the Theotokos, she magnified her before all them that were present.
The o to kos, thou hope of all Christians: Keep and shelter and preserve them that set their hope on thee.

In the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore do we magnify the first-born Word, the Son of the Father Who is without beginning, the first-born Child of a Mother who hath not known wedlock.
Ode 9
(The verses are adapted from Simonos Petras)

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Page 7 of 16
All the race of mortal men blesseth thee, O Maid most pure, glorifying thee with faith as the Mother of our God.

Come, behold ye Christ the Lord and the Master of all things; Him doth Symeon now hold in the Temple on this day.

Hou dost look upon the earth and Thou causest it to quake. How then doth a weak old man hold Thee in his aged arms?
ym- e- on lived man- y years ______ till ______ he had be- held ________ the Christ. And he cried out un- to Him: Now ______ I ______ seek my ______ re- lease.

hou, O Maid- en Mar-i-am, ______ am) art ______ in truth ______ the mys- tic tongs, ______ who with- in thy bless- ed womb ______ hast ______ con-ceived ______ the Em- ber, Christ.

ill- ing- ly wast Thou ______ made man, ______ Who ______ art ______ God ______ be- ______ fore ______ all ______ time; ______ to the Temple Thou ______ art brought as ______

a babe of for- ty days.
When the Master of all things came down from the Heavens' heights, blessed Symeon the priest took Him up into his arms.

O iluminate my soul and my sense of sight, O Lord, so that I may clearly see and proclaim Thee as my God.

In the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore do we magnify the first-born Word, the Son of the Father.
Who is without beginning, the first-born Child of a Mother who hath not known wedlock.

Thou Virgin Mother pure, wherefore to the Temple's courts dost thou bring a new-born babe to the arms of Symeon?

In the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore do we magnify the first-born Word, the Son of the Father Who is without beginning, the first-born Child of a Mother...
er who hath not known wed- lock.

To de- part hence do I seek of Thee, O my Fash- ion- er; for, O Christ, I have be-held Thee, my bright and sav- ing Light.

Two nest-lings and a pair of tur- tle- doves were or- dained for them of for- mer times; instead of these, the di- vine El- der and the chaste Proph- et- ess An- na min- is- tered un- to Him that was born of the Vir- gin, as to the Child of the Fa- ther, and they mag- ni- fied Him as He en- tered _ the Tem- ple.

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Chadi Karam (karamchadi@yahoo.com) Chicago, 2020.
Him Whom ministers above serve with trembling and with awe, here below doth Simeon now take in his arms’ embrace.

Two nestlings and a pair of turtle doves were ordained for them of former times; instead of these, the divine Elder and the chaste Prophetess Anna ministered unto Him that was born of the Virgin, as to the Child of the Father, and they magnified Him as He entered the Temple.
G
lo-  
ry to the Fa-
ther, and to the Son, and to the

Ho-  
ly Spir-
it.

I
n Thy na-
ture, Thou art One, _____ yet ___ in Per-
sons,

Thou _ art Three: Keep Thy ser-
vants from _ all harm, _____ who

__ be-
lieve and trust _ in Thee.

T
he El-
der cried: Thou hast re-
stored un-
to me the

joy of Thy sal-
va-
tion, O Christ; re-
ceive Thy ser-
vant, who hath wea-

- ried him-self ____ in the shad-
ow, to be a new in-
ti- ate and sa-
cred her-ald __ of Grace, as he mag-

ni-fi-
eth

Thee ___ with ___ praise.
Both now and ever, and unto ages of ages. Amen.

O Theotokos, thou hope of all Christians: Keep and shelter and preserve them that set their hope on thee.

Acting as a divine interpreter, the chaste, hallowed, and venerable Anna openly confessed the Master with all reverence in the Temple; and proclaiming the Theotokos, she magnified her before all them that were present.
O Theotokos, thou hope of all Christians: Keep and shelter and preserve them that set their hope on thee.

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