An gels, be hold ing thė En trance of thē allpure one, were over taken by sur prise, how thē Vir gin hath entered into thē Ho ly of Ho lies.

Since thou art a liv ing Tem ple of God, O Theo to kos, no im pure hand shall touch thee.

But thē lips of belie vers, let thēm cease less ly laud thee, cry ing un to thee joy ful ly with thē voice of thē an gels, Ver i ly, O unde filed

Vir gin, thou art more ex alt ed thān all crea tures.

Text taken from The Divine Prayers & Services by Nassar, © 1938.
The Angel, beholding the Entrance of the all-pure one, were over-taken by surprise, how the Virgin hath entered into the Holy of Holies.

Having attained the most resplendent, pure beauty of thy soul, O pure Theotokos, and the grace of God having been cast upon thee from heaven, thou shalt ever lighten with the eternal Light those who joyfully cry: O undefiled Virgin, verily, thou art more exalted than all creatures.
Thē An - gels, be - hold - ing thē En - trance of thē all - pure one, were
o - ver - tak - en by sur - prise, how the Vir - gin hath
en - tered in - to the Ho - ly of Ho - lies.

Thy mir - a - cles, O pure_ The - o - to - kos,
transcend_ words in sub - lim - i - ty; for

I_ com - pre - hend that thine_ is a bod - y tran -
scend - ing de - scription, not re cep - tive
to the flow of sin. Where - fore, I cry to thee_
grate - fully: O spot - less Vir - gin, thou art

ver - i - ly more ex - alt - ed than all crea - tures.

Text taken from The Divine Prayers &
Services by Nassar, © 1938.
Let us, angels and men, honor the Entrance of the Virgin; for she hath entered with glory into the Holy of Holies.

The Mosaic Law foretold thee by a sign in a strange manner, O spotless one.

Verily, thou art a tabernacle, a divine jar, a strange ark, a shelter, a rod, an everlasting temple, and a gate of God. Wherefore, it teacheth us to cry unto thee: O spotless Virgin, thou art verily more exalted than all creatures.

Text taken from The Divine Prayers & Services by Nassar, © 1938.
The Angels, beholding the Entrance of the all-pure one, were over-taken by surprise, how the Virgin hath entered in God-pleasing manner into the Holy of Holies.

When he sang to thee, David proclaimed thee Daughter of the King, as he beheld thee standing at God’s right hand, O pure Lady, in the beauty of virtue, with varied colors all adorned. Hence, he prophesied of thee, crying: O spotless Virgin, thou art verily more exalted than all creatures.
Rejoice with the saints, ye angels and ye virgins; exchange with each other glad tidings; for the Maiden of God hath entered into the Holy of Holies.

On foreseeing how thou wouldst bear God, O Lady, wise King Solomon spake darkly, calling thee the King's gate and the living and sealed spring whence the unsullied water issued forth to us, who cry out with faith and rejoicing: O spotless Virgin, thou art truly more exalted than all creatures.

Text taken from the Holy Transfiguration Monastery November Menaion, © 2005.
O ye angels, and men with hymns of praises, the Virgin let us magnify, for she hath divinely entered into the Holy of Holies.

Through thy gifts, grant thy peace to my soul, and pour forth life to all them that revere thee as is right and due, O Theotokos; and do thou of thyself comfort, help and shelter, and preserve them that cry to thee with sincere faith: O spotless Virgin, thou art verily more exalted than all creatures.

Text taken from the Holy Transfiguration Monastery November Menaion, © 2005.
Magnify, O my soul, her who was presented in the Temple of the Lord, and was blessed by the hands of the priests.

Verily, the fruit of the promise did come forth from Joachim and Anna the righteous, namely Mary, the Maiden of God, who is presented as a child in the flesh, as an acceptable incense to the holy Temple, to live in the Sanctuary; for she is a saint.

Magnify, O my soul, her who was presented in the Temple of the Lord, and was blessed by the hands of the priests.
Let us praise her with songs who is a child by nature,
and hath been manifest in a supernatural manner as
Theotokos; for today she is offered to the Lord in the Mos-
saic Temple as a sweet incense and
spiritual fruit to the righteous God.
Magnify O my soul, her who was presented in the
Temple of the Lord, and was blessed by the hands of the priests.

Come, as is meet, O ye faithful, let us cry out with the
Angel to greet the Mother of our God with: Rejoice, Bride all-
come, rejoice, O cloud of light, from whom the Lord hath shined

Text taken from the HTM Nov Menaion, © 2005 - Holwey
forth upon us, who once sat in the miserable darkness of deep ignorance; rejoice, O thou hope of all.

Magnify O my soul, her who was presented in the Temple of the Lord, and was blessed by the hands of the priests.

The whole creation now joineth with Angel Gabriel, crying a worthy hymn and song of praise to the pure Theotokos: Rejoice, O holy and all-blameless Mother of God, through whom we are redeemed from the curse of aforetime and partake of incorruptibility.
Magnify O my soul, her who was presented in the Temple of the Lord, and was blessed by the hands of the priests.

O thou most Holy of Holies, O all-pure Mary, God's Mother, by thine entreaties, set us free from the enemy's meshes; from every heresy, from every error and tribulation rescue us, who most faithfully worship the blessed icon of thy holy countenance.

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Above the Cherubim’s orders, beyond the Seraphim’s regions, thou hast been shown forth as more spacious than all of the Heavens, for in thy womb thou hast contained our God, Whom the universe cannot contain, and hast borne Him past telling; Whom entreat, O Virgin, earnestly for us.

Chant: "Glory to the Father and to the Son and to the Holy Spirit."
Glorify, O my soul, the majesty of the triune Godhead, invisible.
Let us glorify the inseparable Trinity, the three-personed Nature, the Glory invisible,

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bowing in true worship to the Father, Son, and Holy Spirit.

Chant: "Both now and ever, and unto ages of ages. Amen."

Glorify, O my soul, her who is more honorable than the hosts on high. O Virgin Theotokos,

pray for us, who faithfully seek refuge in thy compassion,

who worship piously thy Son, the God of the world and its Lord, that he may deliver us from corruption and dangers, and from sundry temptations.
Now conclude with the Katavasia of the 9th Ode of the First Canon of Christ’s Nativity.

Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts.

I behold a strange and wonderful mystery; the cave a heaven, the Virgin a Cherubic throne, and the manager a noble place in which hath lain Christ the uncontrasted God. Let us, therefore, praise and magnify Him.