

Divine Liturgy Variables on February 2
Presentation (Meeting) of Our Lord Jesus Christ

Martyr Agathodoros of Cappadocia; New-martyrs Jordan of Trebizond and Gabriel of Constantinople

REFRAINS OF THE FIRST ANTIPHON

1. My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.
2. Grace is poured into thy lips: therefore God hath blessed thee forever.

REFRAINS OF THE SECOND ANTIPHON

1. Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.

Refrain: Save us, O Son of God, Who wast born in the arms of righteous Simeon; who sing to Thee. Alleluia.

2. Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. A scepter of uprightness is the scepter of Thy kingdom.

Save us, O Son of God, who wast born in the arms of right-eous

si - me - on, who sing to Thee: Al - le - lu - i - a.

REFRAINS OF THE THIRD ANTIPHON

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.

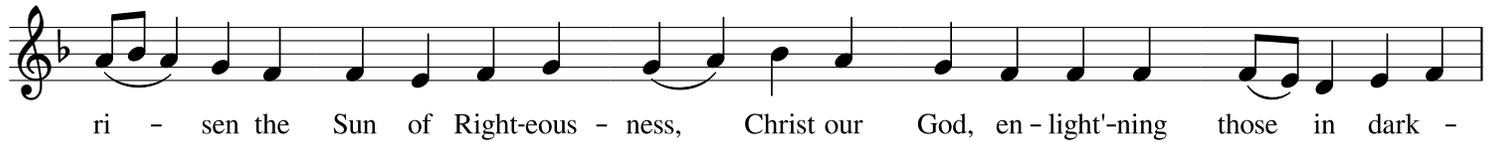
APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE **ONE**

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous old man, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

(**cadence**)



Re-joice, thou who art full of grace, O Vir-gin The - o - to - kos, for from thee hath



ri - sen the Sun of Right-eous - ness, Christ our God, en - light'-ning those in dark -



ness. Re-joice, thou al - so, O righteous El - der, as thou re-ceiv-est in thine arms the



Re-deem-er of our souls, Who al - so grant-eth un - to us the Re-sur-rec - tion.



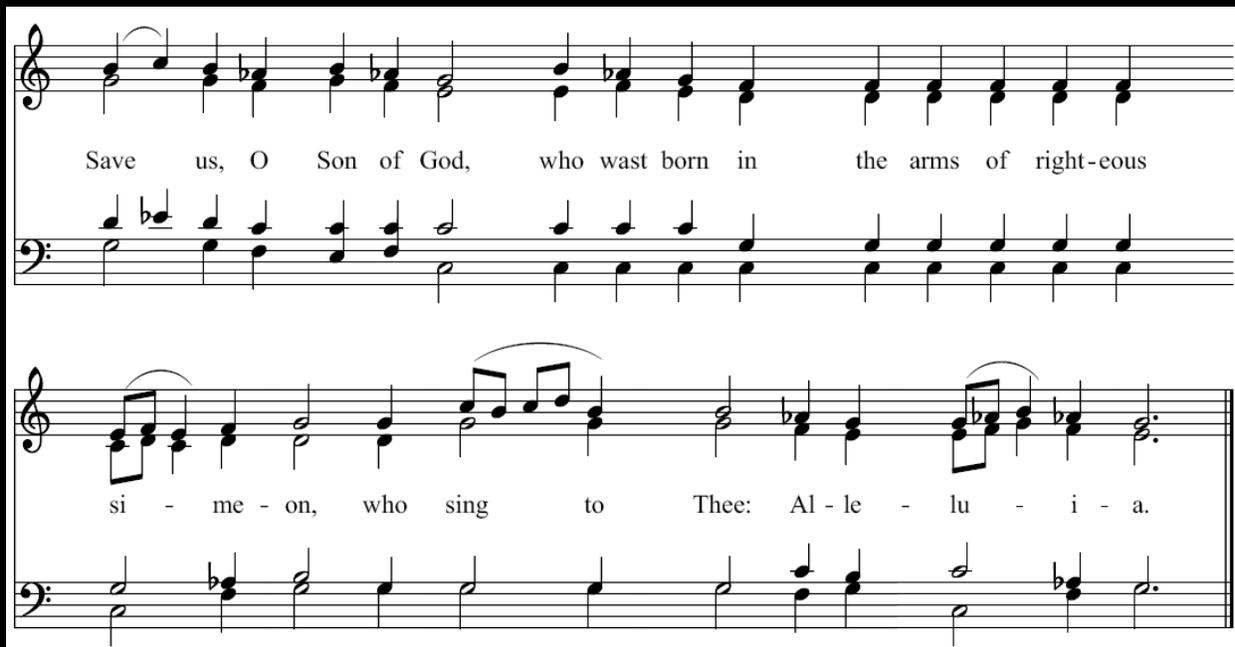
Final
rec - tion. Who al - so grant-eth un - to us the Re-sur -



rec - tion.

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles.



Save us, O Son of God, who wast born in the arms of right-eous

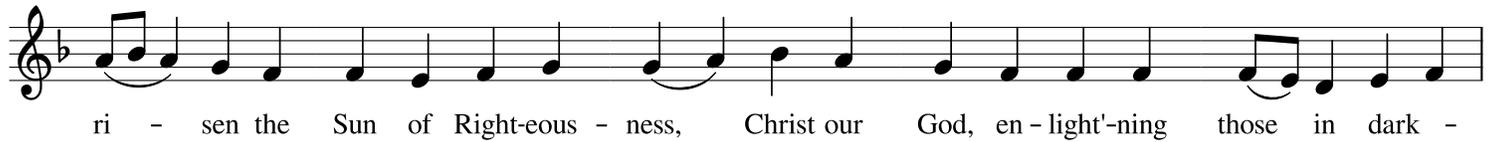
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DO NOT SING WHEN THOU O LORD

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind. (**cadence**)

THE EPISTLE

*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.
For He hath regarded the humility of His servant.*

The Reading from the Epistle of St. Paul to the Hebrews. (7:7-17)

Brethren, it is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one of whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, "Thou art a priest for ever, after the order of Melchizedek."

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (2:22-40)

In those days, the parents of Jesus brought Him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, “Every male that opens the womb shall be called holy to the Lord”), and to offer a sacrifice according to what is said in the law of the Lord, “a pair of turtledoves, or two young pigeons.” Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord’s Christ. And inspired by the Spirit he came into the Temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took Him up in his arms and blessed God and said, “Lord, now lettest thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Thy people Israel.” And His father and his mother marveled at what was said about Him; and Simeon blessed them and said to Mary His mother, “Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed.” And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of Him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon Him.

MEGALYNARION OF THE PRESENTATION IN TONE **THREE**

O Theotokos, thou hope of all Christians; keep and shelter and preserve them that set their hope in thee.

Let us magnify, O believers, the first-born Son, the eternal Word of the Father, First-born of a Mother who knew no man; for we have beheld in the shadow of the law and the Scriptures a sign, that every first-born male that openeth the womb is called holy to God.
(cadence)

KOINONIKON FOR THE FEAST IN TONE EIGHT

I will receive the cup of salvation, and call upon the Name of the Lord. Alleluia.

I will re - ceive the cup of sal - va - tion, and call u - pon the
name of the Lord. Al - le lu - i - a, al - le - lu - i - a, al - le - lu - i - a.

KOINONIKON

Refrain:

Soprano
Alto

Tenor
Bass

I will take _____ the cup of sal - va - - - tion,

The musical score for the Refrain consists of two staves. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. The music is in a minor key (one flat) and 4/4 time. The lyrics are: "I will take _____ the cup of sal - va - - - tion,". The melody is simple and homophonic, with a long note under "take" and a dotted note under "tion".

and I will call up - on the name of the Lord.

The musical score for the second part of the Refrain consists of two staves. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. The music is in a minor key (one flat) and 4/4 time. The lyrics are: "and I will call up - on the name of the Lord." The melody is simple and homophonic, with a long note under "up - on" and a dotted note under "Lord".

Verses:

- (1) My vows unto the Lord will I pay in the presence of all His people. (*Psalm 115:5*)
- (2) Precious in the sight of the Lord is the death of His saints. (*Psalm 115:6*)
- (3) O Lord, I am Thy servant; I am Thy servant and the son of Thy handmaid.
Thou hast broken my bonds asunder. (*Psalm 115:7*)