

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

DAY	NAME OF THE DEPARTED	ANNIVERSARY
27	Jon Samuel Haick	46
28	Edith Mitchel	60
28	Farideh Qaqish	17
28	Fred Hanna	12
28	Naim Hinnawi	9
29	Hanni Bahou	12
30	Alice Bookalam	49
31	Dora Durzi	20
1	Edmond Kefoury	59
1	Adele Jabour	49
2	Martha Qaqish	22
2	Alfred Foty	22
2	Abraham Thomas	62

ETERNAL LIGHT

- **Feb 9:** For the good health of Ibrahim Michael Ghneim from his parents
In loving memory of Paraskiva Ghneim Agban from Rose & George Ghneim
- **Feb 16:** for the good health of Issa Bisharat & family, and Mona & Romell
- **Feb 23:** In loving memory of Adel Younes from his family.
- **Mar 15** In loving memory of Yvonne Younes from her family.
- **Ushers, Feb 2:** Souheil El-Hajj, Raed Dallal, Farouk AlKassam and Fouad Kodsi
- **Ushers, Feb 9:** George Nims, Naji El-Achhab, Gaby Stavro, and William Kakish
- **Ushers, Feb 16:** Lana Dabbagh, Berj Atkian, Monir Ayad, and Wail Haddad
- **Ushers, Feb 23:** Souheil El-Achhab, Richrad Smith, Ramzi Shnoudeh and Said Bisharat
- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Isabelle, Nassar, Valentine, Lucy, Nina, Sonia, Samer, George and Elizabeth. If you have any names of people who need prayers, email them to father.
- **40 Days memorial for Laurice Hinn** offered by her family. May her memory be eternal.
- **6 Months memorial for Maher Kalisse** offered by his wife Emily. May his memory be eternal.
- **The coffee hour** is offered today in memory of **Laurice Hinn** and **Maher Kalisse** by their families.
- **Check our new website** www.stgeorgeto.org
- **University Students:** Fr. George would like to build a database to keep in touch with our students at the universities. Please, email Fr. George your children name, email and phone number who are attending universities at this time.
- **The ladies meeting this Sunday has been postponed.**
- The **Young Adults** will gather together **this Sunday after Liturgy** at the center.
- February 22nd Soul Saturday. We will pray for all our departed. Orthros at 9:30 AM Divine Liturgy at 10:30 AM followed by Trisagion for all the Departed.
- Dates to keep on your calendar: **Great Lent begins on March 2nd.** Palm Sunday April 12th. Pascha April 19th.
- **Blessing of Homes:** Father will start blessing homes on **January 7th**. If you like to have your home blessed, please fill out the form for blessing homes.
- **Preparation for the Bible Bowl** is starting now. We will meet together each week to study St. John Gospel. Please, contact Peter for more information. Email: peter.brubacher@pm.me

- **SAVE THE DATE – On MARCH 6-7, 2020** we will be welcoming **Dr. Philip Mamalakis**, author of **“Parenting towards the Kingdom: Orthodox Principles of Child-rearing.”** Every parent, parent-to-be, grandparent and caregiver will benefit and enjoy Dr. Mamalakis’s Orthodox and researched-based, down-to-earth, approach to child rearing. We pray everyone will take advantage of this special opportunity to learn how we can all help the children who are entrusted to us by God to grow as Orthodox Christians.
- **Some gentle and humble reminders:**
 1. **All altar servers** must be at the altar no later than 10:25. After 10:30 they will not be able to serve. Parents, please bring your children on time to church.
 2. **Communion:** please put your head back if you don't want to close on the spoon. Cross your arms and don't bless yourself. Don't hold the napkin please. If communion falls on the napkin, don't touch it with your hands.
 3. **Leaving after Holy Communion:** It is disrespectful to leave after communion. The Liturgy ends after the final blessing and we must come to receive the blessing from the priest before we leave the church.
 4. **The blessed bread/Antidoron:** please, help you children to take only few pieces. It must be taken after Holy Communion **not before**. Please, refrain from distributing it to people. Those who didn't take Holy Communion can come at the end of the Liturgy and take some.
 5. **Being in church after the epistle and the gospel:** If we are late to hear the Word of God, generally we don't partake of Holy Communion.

Thank you for your cooperation.

The Meeting of Our Lord Jesus Christ in the Temple (February 2)

The Creator of the Law, in fulfillment of the Law, was brought to the Temple and presented to the Lord, for the external aspect of this great event in the Gospel narrative was in conformity with the rules laid down in the Old Testament. The Lord said to Moses, Consecrate to Me all the first born; whatever is the first to open the womb among the people of Israel, both of man and of beast is Mine.... And when in time to come your son asks you, 'What does this mean?' you shall say to him, 'By strength of hand the Lord brought us out of Egypt, from the house of bondage. For when Pharaoh stubbornly refused to let us go, the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of cattle. Therefore I sacrifice to the Lord all the males that first open the womb; but all the first-born of my sons I redeem' (Ex. 13:1-2, 14-15).

And so Mary and Joseph came after forty days of purification to the Temple to offer a sacrifice according to what is said in the law of the Lord, a pair of turtledoves, or two young pigeons (Luke 2:24). The original Old Testament prescription that the firstborn must be consecrated to the service of the Lord was now done by substitution: ...the firstborn of man you shall redeem, and the firstling of unclean beasts you shall redeem. And their redemption price (at a month old you shall redeem them) you shall fix at five shekels in silver, according to the shekel of the sanctuary... (Num. 18:15-16). These five shekels evidently symbolized the coming redemption of us by the Savior His five wounds on the Cross.

The harsh way of the Cross, portent with profound significance, brought Son and Mother, the God-Man and she who is more honorable than the Cherubim and more glorious, beyond compare, than the Seraphim, meekly to the Temple at Jerusalem, and the Liberator and Redeemer of the world was Himself redeemed for so trifling a sum.

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 (Luke 2:25-29).

This was the crossroads between the Old Testament and the New. St. Simeon symbolizes the departing Old Testament, exemplified by men of righteousness and prophets who in spite of all their doubts and searchings entertained the firmest faith in what had been foretold of the promised salvation. The righteous Simeon took Him up in his arms, and the Old and New Testaments stood together: the Old, departing, held in its arms and blessed the New. This was unity and continuity, a direct link and a development; the Law and the promised manifestation of the Grace of God as His Only-Begotten Son, the Redeemer.

To Simeon the God-Receiver was granted more than had been granted to any other man before him: he held the Almighty in his arms, and to him were revealed both the Glory and the Way of the Cross of his God: for mine eyes have seen Thy salvation which Thou hast prepared before the face of all people, a light to enlighten the Gentiles and to be the glory of 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 (Luke 2:30-35). Thus, for the first time, the Most-Holy Mary was forewarned that there would be no end to the thorns and trials of her life, that her Son, while bringing light and spiritual renewal to all peoples, would Himself be so persecuted that a sword will pierce through your own soul also.

The Lord wished for moral harmony in spreading abroad this holy news, and so He wished a woman, too, to repeat what had been said by Simeon: 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 till she was eighty-four. She did not depart from the Temple, worshipping 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 redemption in Jerusalem (Luke 2:36-38).

Just as in Palestine in ancient times, we bring our children on the fortieth day to be presented to the Lord; but in contrast to the Israelites, we bring children of either sex. In the Presentation, Christ, the Firstborn of all the human race, Creator of the New Church and of the New Testament, filled the old rites with a new content. By bringing our children to church like the Most-Pure Virgin Mary, we bind them over to God. Baptized and sanctified by grace, our children, by being made members of the Church, take their first steps upon the way of grace and the way of the Cross that lies before those who would follow Christ.

So we must go out to meet Christ and receive Him, taking Him into the arms of our souls, begging leave for sin to depart from us that we may live our lives in peace and tranquility, free of the agitations of evil. St. Simeon gave us an example of how firmly to follow the path of a righteous life, filled with the expectation of a meeting with the Lord.

Troparion of 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.

Kontakion of the Feast (Tone 1)

By Thy Nativity, Thou didst sanctify the Virgin's womb and didst bless Simeon's hands, O Christ God. Now Thou hast come and saved us through love. Grant peace to all Orthodox Christians, O only Lover of Man!

DIVINE LITURGY VARIABLES ON SUNDAY, FEBRUARY 02, 2020

TONE 8 / EOTHINON 11

PRESENTATION (MEETING) OF OUR LORD JESUS CHRIST

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

الشَّماس: مِنْ أَجْلِ الْمَثْرُوبُولِيَّتِ بُولْسَ
وَالْمِطْرَانَ يُوْحَنَّا وَفَكِّ أَسْرِهِمَا وَعَوْدَتِهِمَا سَالِمِينَ،
إِلَى الرَّبِّ نَطْلُبُ.
الجوقة: يَا رَبُّ ارْحَمْنَا.

THE FIRST ANTIPHON

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.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Grace is poured into thy lips: therefore, God hath blessed thee forever. (**Refrain**)

Glory... Both now... (**Refrain**)

فَاضَ قَلْبِي كَلِمَةً صَالِحَةً. أَقُولُ أَنَا أَعْمَالِي
لِلْمَلِكِ. لِسَانِي قَلَمٌ كَاتِبٌ سَرِيعِ الْكِتَابَةِ.
اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ
خَلِّصْنَا.
انْسَكَبَتِ النِّعْمَةُ عَلَى شَفَتَيْكَ، لِذَلِكَ بَارَكَكَ اللَّهُ
إِلَى الْأَبَدِ. (اللازمة)
الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ
أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ. (اللازمة)

THE SECOND ANTIPHON

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 borne in the arms of righteous Simeon; who sing to Thee. Alleluia.

Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. (**Refrain**)

A scepter of uprightness is the scepter of Thy kingdom. (**Refrain**)

Glory... Both now... O, only begotten Son and Word of God...

تَقَلَّدَ سَيْفَكَ عَلَى فَخْذِكَ، أَيُّهَا الْقَدِيرُ، بِحُسْنِكَ
وَجَمَالِكَ. تَشَدَّدْ وَانْجَحْ وَامْلِكْ.
اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَيَّ
ذِرَاعِي سَمْعَانَ الصِّدِّيقِ، لِنُرْتَلَّ لَكَ. هَلْلُويَا.
نِبَالُكَ مَسْنُونَةٌ، أَيُّهَا الْقَدِيرُ، فِي قُلُوبِ أَعْدَائِ
الْمَلِكِ. وَالشُّعُوبُ تَحْتَكَ يَسْقُطُونَ. (اللازمة)
عَصَا مُلْكِكَ عَصَا اسْتِقَامَةٍ. (اللازمة)
الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ. الْآنَ وَكُلَّ
أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ، آمِينَ. (يَا كَلِمَةَ اللَّهِ
الْإِبْنَ الْوَحِيدَ...)

THE THIRD ANTIPHON

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy

إِسْمَعِي، يَا بِنْتُ، وَأَنْظُرِي، وَأَمِيلِي أُذُنَكَ، وَأَنْسِي

<p>father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.</p>	<p>شَعْبِكَ وَبَيْتَ أَبِيكَ. لَوْجِهَكَ يَتَضَرَّعُ أَغْنِيَاءُ الشَّعْبِ. سَأَذْكُرُ اسْمَكَ فِي كُلِّ جِيلٍ وَجِيلٍ.</p>
<p>• <i>During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Presentation of Christ. Then, the following:</i></p> <p style="text-align: center;">THE EISODIKON (ENTRANCE HYMN)</p>	
<p><i>The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles.</i></p> <p>Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.</p>	<p>عَرَفَ الرَّبُّ خَلَاصَهُ، وَأَمَامَ جَمِيعِ الْأُمَمِ كَشَفَ عَدْلَهُ.</p> <p>خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلَلُوبِيَا.</p>
<p>• <i>After the Little Entrance, chant the apolytikia in the following order:</i></p>	
<p style="text-align: center;">RESURRECTIONAL APOLYTIKION IN TONE EIGHT</p>	
<p>From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.</p>	<p>انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُعْتِقَنَا مِنَ الْأَلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.</p>
<p style="text-align: center;">APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE</p>	
<p>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 elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.</p>	<p>إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ، الْمُمْتَلِئَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْهُنَا، مُنِيرًا لِلَّذِينَ فِي الظَّلَامِ. سُرِّ وَابْتَهَجِ أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتِقَ نَفُوسَنَا، وَالْمَانِحَ لَنَا الْقِيَامَةَ.</p>
<p>• <i>Do NOT sing the apolytikion of the patron saint or feast of the temple.</i></p>	
<p style="text-align: center;">KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE</p>	
<p>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.</p>	<p>أَيُّهَا الْمَسِيحُ الْإِلَهِ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَبَدَّعَ الْبَتُولِيَّ، وَبَارَكَ يَدَيْ سِمْعَانَ كَمَا لاقَ، وَأَذْرَكْنَا الْآنَ وَخَلَّصَنَا؛ إِخْفِظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْخُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنَّكَ وَحْدَكَ مُحِبٌّ لِلْبَشَرِ.</p>
<p style="text-align: center;">THE EPISTLE</p>	
<p><i>My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.</i></p> <p><i>For He hath regarded the humility of His</i></p>	<p>نُعْظِمُ نَفْسِي الرَّبِّ وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي.</p> <p>لِأَنَّهُ نَظَرَ إِلَى تَوَاضَعِ أُمَّتِهِ.</p>

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 forever, after the order of Melchizedek."

**فصلٌ من رسالة القديس بولس الرسول الأولى
إلى العبرانيين.**

يا إخوة، إِنَّهُ مِمَّا لَا خِلَافَ فِيهِ إِنَّ الْأَصْغَرَ يَأْخُذُ
الْبَرَكَاتَةَ مِنَ الْأَكْبَرِ شَأْنًا * وَهَهُنَا إِنَّمَا يَأْخُذُ الْعُشُورَ
أَنَاسٌ يَمُوتُونَ. فَأَمَّا هُنَاكَ فَالْمَشْهُودُ لَهُ بِأَنَّهُ حَيٌّ *
فَيَسُوعُ أَنْ يُقَالَ إِنَّ لَآوِي نَفْسُهُ الَّذِي يَأْخُذُ الْعُشُورَ
قَدْ أَدَّى الْعُشُورَ بِإِبْرَاهِيمَ * لِأَنَّهُ كَانَ فِي صُلْبِ
أَبِيهِ حِينَ التَّقَاهُ مَلِكِيصَادَقُ * وَلَوْ كَانَ بِالْكَهَنُوتِ
الْآوِيِّ كَمَالًا (فَإِنَّ الشَّعْبَ عَلَيْهِ قَدْ أَخَذَ النَامُوسَ)
إِذَنْ أَيْتُهُ حَاجَةٌ كَانَتْ بَعْدُ أَنْ يَقُومَ كَاهِنٌ آخَرُ
عَلَى رُتْبَةِ مَلِكِيصَادَقِ، وَلَمْ يُقَلَّ عَلَى رُتْبَةِ
هَارُونَ؟ * لِأَنَّهُ مَتَى تَحَوَّلَ الْكَهَنُوتُ، فَلَا بُدَّ مِنْ
تَحَوُّلِ النَامُوسِ أَيْضًا * وَالْحَالُ إِنَّ الَّذِي يُقَالُ هَذَا
فِيهِ، إِنَّمَا كَانَ مُشْتَرِكًا فِي سَبْطِ آخَرَ، لَمْ يُلَازِمَ
أَحَدٌ مِنْهُ الْمَذْبَحَ * لِأَنَّهُ مِنَ الْوَاضِحِ أَنَّ رَبَّنَا طَلَعَ
مِنْ يَهُودَا، مِنَ السَّبْطِ الَّذِي لَمْ يَتَكَلَّمْ عَنْهُ مُوسَى
بِشَيْءٍ مِنْ جِهَةِ الْكَهَنُوتِ * وَمِمَّا يَزِيدُ الْأَمْرَ
وُضُوحًا، إِنَّهُ يَقُومُ عَلَى مِثَالِ مَلِكِيصَادَقِ كَاهِنٌ
آخَرُ، غَيْرُ مَنْصُوبٍ حَسَبَ نَامُوسِ وَصِيَّةِ
جَسَدِيَّةٍ، بَلْ حَسَبَ قُوَّةِ حَيَاةٍ لَا تَزُولُ * لِأَنَّهُ يَشْهَدُ
"أَنْ أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِيصَادَقِ."

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

**فصلٌ شريفٌ من بشارة القديس لوقا الإنجيلي
البشير والتلميذ الطاهر (2:22-40)**

فِي ذَلِكَ الزَّمَانِ، صَعِدَ بِالطِّفْلِ يَسُوعَ أَبَوَاهُ إِلَى
أُورُشَلِيمَ لِيَقْدِمَاهُ لِلرَّبِّ (عَلَى حَسَبِ مَا هُوَ مَكْتُوبٌ
فِي نَامُوسِ الرَّبِّ "أَنَّ كُلَّ ذَكَرٍ فَاتِحَةٍ رَحْمٍ يُدْعَى
قُدُوسًا لِلرَّبِّ"). وَلِيَقْرَبَا ذَبِيحَةً عَلَى حَسَبِ مَا قِيلَ
فِي نَامُوسِ الرَّبِّ، "رَوْجَ يَمَامٍ أَوْ فِرْحَيْ حَمَامٍ" *

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.

وكانَ إنسانٌ في أُورشليمَ اسمُهُ سِمعانُ، وكانَ هذا الإنسانُ باراً وتقيّاً، يَنتظِرُ تَعزِيَةَ إِسرائيلَ، والروحِ القُدُسِ كانَ عَلَيهِ * وكانَ قد أُوحِيَ إِلَيهِ مِنَ الروحِ القُدُسِ أَنَّهُ لا يَري المَوْتَ قَبْلَ أن يُعاينَ مَسيحَ الرَّبِّ * فأقبلَ بالروحِ إلى الهَيْكَلِ. وَعَندَما دَخَلَ بِالطِفْلِ يَسوعَ أَبواه لِيصنَعَا لَهُ بِحَسَبِ عَادَةِ الناموسِ، اقبَلَهُ هُوَ على ذِراعَيْهِ، وبارَكَ اللهُ، وقالَ: "الآنَ تُطَلِّقُ عَبْدَكَ أَيُّها السَيِّدُ على حَسَبِ قَوْلِكَ بِسَلامٍ، فَإِنَّ عَينَيَّ قد أَبصَرتُ خَلاصَكَ الَّذي أَعَدَدْتَهُ أَمامَ وُجوهِ جَميعِ الشُّعوبِ، نورَ إِعلانٍ لِلأُمَّمِ وَمَجْداً لِشَعْبِكَ إِسرائيلَ" * وكانَ يوسُفُ وأُمُّهُ يَتَعَجَّبانِ مِمّا يُقالُ فِيهِ * وبارَكَهُما سِمعانُ وقالَ لِمَريمَ أُمِّهِ: "ها إِنَّ هذا قد جُعِلَ لِسُقوطِ وقيامِ كَثيرينَ في إِسرائيلَ، وَهَدَفاً لِلْمُخالِفةِ * (وَأنتِ سَيجوزُ سَيفٌ في نَفْسِكَ) * لِكَي تُكشَفَ أَفكارٌ عَن قُلوبِ كَثيرَةٍ" * وكانَتِ أَيضاً حَنَّةُ النَبِيَّةِ ابْنَةُ فَنوييلَ مِن سَبطِ أَشير * هَذِهِ كانَتِ قد تَقَدَّمتْ في الأَيامِ كَثيراً، وكانَتِ قد عاشتْ مَعَ رَجُلِها سَبْعَ سَنينَ بَعْدَ بُكورِيتِها. ولِها أَرْمَلَةٌ نَحوَ أربَعِ وَثمانينَ سَنَةً، لا تُفارِقُ الهَيْكَلِ، مُتَعَبِّدَةً بِالأَصوامِ وَالطَّلَباتِ لَيلًا نَهاراً * فَهَذِهِ قد حَضَرتْ في تِلْكَ السَّاعَةِ تُشكِرُ الرَّبَّ، وَتُحَدِّثُ عَنهُ كُلُّ مَنْ كانَ يَنتظِرُ فِداءً في أُورشليمَ * ولَمّا أَتمَّوا كُلَّ شَئٍ عَلى حَسَبِ ناموسِ الرَّبِّ، رَجَعوا إلى الجَليلِ إلى مَدِينَتِهِمِ الناصِرَةِ * وكانَ الصَّبِيُّ يَتمو وَيَتَقَوَّى، مُمْتَلِئاً حِكمَةً، وكانَتِ نِعْمَةُ اللهُ عَلَيهِ.

MEGALYNARION OF THE PRESENTATION IN TONE THREE

*O Theotokos, * thou hope of all Christians; * keep and shelter and preserve * them that set*

إِحْفَظِي أُمَّ الإِلهِ، يا رَجاءَ المُؤمِنينَ، مِن أُنَى

<p><i>their hope in thee.</i></p> <p>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.</p>	<p>هذي الحياة، طالبيك الواثقين. لنُعْظِمَ أَيُّهَا الْمُؤْمِنُونَ، الابْنَ الْبِكْرَ كَلِمَةَ الْآبِ الْأَزَلِيِّ، الْمَوْلُودَ بِكْرًا لِأُمِّ لَمْ تَعْرِفْ رَجُلًا، إِذْ قَدْ شَاهَدْنَا فِي ظِلِّ النَّامُوسِ وَالْكِتَابِ رَسْمًا، وَهُوَ أَنَّ كُلَّ ذَكَرٍ يَفْتَحُ مُسْتَوْدَعًا، يُدْعَى قُدُوسًا لِلَّهِ.</p>
<p>KOINONIKON (COMMUNION HYMN) OF THE FEAST IN TONE EIGHT</p>	
<p>I will receive the cup of salvation, and call upon the Name of the Lord. Alleluia.</p>	<p>كَأْسَ الْخَلَاصِ أَقْبَلُ، وَبِاسْمِ الرَّبِّ أَدْعُو. هَلْلُويَا.</p>
<p>• <i>Post-Communion Hymn: "We have seen the true light."</i></p>	
<p>THE DISMISSAL</p>	
<p>Priest: May He Who deigned to be carried in the arms of Simeon the Righteous for our salvation, and rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ ارْتَضَى أَنْ يُحْمَلَ عَلَى ذِرَاعِي سِمْعَانَ الصِّدِّيقِ مِنْ أَجْلِ خَلَاصِنَا، وَقَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرُّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبُ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفْرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (فُلَانِ)، صَاحِبِ وَشْفَعِ هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ يُوَاكِمَ وَحَنَّةَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ؛ وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنَّكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ الْهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوق: آمين.</p>

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