

THE 25th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE DORMITION OF THE RIGHTEOUS ANNA, THE
MOTHER OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF THE HOLY WOMEN OLYMPIA & EUPRAXIA
AT VESPERS

At "Lord, I have cried ...", 6 stichera for the holy Anna: 3 in Tone IV:

Spec. Mel.: "Thou hast Given a Sign":

Preserving intact * the justifications of the law, * and laboring blamelessly for God Almighty, * thou wast vouchsafed, O Anna, to become the mother * of her who would give birth to Christ in the flesh: * the pure and divine maiden. * With her we also call thee blessed, * and with joyous thought we celebrate today * thy holy dormition.

Having given birth, O divinely wise Anna, * unto the palace of Life, * thou hast truly been translated to life incorruptible, * and hast joined the choirs of the righteous * who nurture thee richly with the joy of the Master. * Wherefore, we celebrate thy repose, * O ever-memorable one, * and, made wise by God, * we honor thee with faith.

Having given birth, O divinely wise Anna, * unto the portal of heaven, * thou hast made haste to the mansions of heaven, O glorious one, * and delightest now in divine glory. * By thy supplications vouchsafe it also unto us * who celebrate thine honored dormition; * and dispel thou the gloom of the passions, * driving away the darkness * of cruel circumstances.

And 3 stichera in Tone I:

Spec. Mel.: "O wondrous miracle ...":

Behold! the splendid solemnity, the radiant day which bringeth joy to the world, the honored and right-laudable dormition of the right glorious Anna, from whom she who gaveth birth to Life was born: the animate tabernacle which held the uncontainable Word, our release from grief and mediatress of joy, who bestoweth great mercy upon all the faithful.

O all-glorious wonder! The right-glorious Anna, who most wondrously gaveth birth to the well-spring of Life, the pure one who, alone among women, is blessed, is translated from this transitory life to that which is without end, taken up from the earth to the heavens, to rejoice today with the assemblies of the angels. And we now celebrate her holy festival.

The choirs of the faithful, today, with all reverence, celebrate in the divine Spirit thine honored dormition, the splendid festivity; for the brilliant grace of healings hath dawned upon us, burning up the hordes of the wicked airborne demons, and guiding with its light the thoughts of those who with faith hymn thine honored repose, O right-wondrous Anna.

Glory ..., Now & ever ..., the composition of Anatolius, in Tone VIII:

Joachim and Anna, the blameless spouses and holy couple, from whose barren loins and womb sprang forth the Theotokos, the holy staff from whom Christ God shone forth as the salvation of the world, having passed over to the mansions of heaven with their daughter, the all-pure Virgin, join chorus with the angels, making supplication for the world. And, assembling, we hymn them, saying: O ye who, for the sake of the divine Maiden, the all-pure Mary, were the grandparents of Christ: pray ye in behalf of our souls.

At the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, noetic swallow, who announced the spring-time of grace to us, who lived well and blamelessly in chastity, and preserved the treasure of virginity; thou who didst give birth with maternal pangs to the immaculate Theotokos who alone kneweth not man, O honored ewe-lamb who gavest birth to the heifer who at the angel's word bore the Word, the Lamb Who taketh away the transgressions of the world, and Who hath from the earth translated thee, the grandmother of the Lord, O Anna. Him do thou now entreat, that He grant great mercy to our souls.

Stichos: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Rejoice, O God-receiving Joachim and divine and most honorable Anna, desired of God, O honorable couple, who were chosen by the holiness of the splendors of the law, who by divine grace do publish glad tidings, having given birth to her who bore Christ, the Author of our life! O lamps who lighted the unshaded candle, who guided well the grace which is the all-pure Theotokos. With her do ye pray, that Christ grant to our souls great mercy.

Stichos: Blessed are all they that fear the Lord, who walk in His ways.

Rejoice, O divine and blessed Anna, grandmother of Christ God, blessed ground who caused to blossom the earth which put forth God for the world, who unceasingly studied the law of God and inscribed grace for all; who by thy birthgiving didst elude the bond of barrenness, who dost counter death with incorruption, and hast passed over to divine splendor, having given birth to the Theotokos, the Light-bearing lamp. With her do thou make supplication, that great mercy be granted to our souls.

Glory ..., Now & ever ..., in Tone VIII:

Come, all creation, and, assembling, let us praise the divinely wise Anna on cymbals and with psalms, who through her womb gavest birth to the divine mountain, and today is translated to the noetic mountain and the mansions of paradise; and let us cry out to her: Blessed is thy womb which bore her who truly carried within her womb the Light of the world, and beautiful are thy breasts which nourished with milk her who with milk nurtured Christ, the Nourishment of our life! Him do thou entreat, that He deliver us from all tribulation and every assault of the enemy, and save our souls.

Troparion, in Tone IV:

O divinely wise Anna, in thy womb thou didst bear the pure Mother of God, who gavest birth unto Life. Wherefore, rejoicing in glory, thou hast now been translated to the mansions of heaven, where is the abode of those who rejoice. O ever-blessed one, beseech thou cleansing of transgressions for those who honor thee with love.

AT COMPLINE

Canon of the holy women, the acrostic whereof is: "To the honorable women I chant a precious hymn", the composition of Joseph, in Tone VIII:

ODE I

Irmos: **O**nce the staff of Moses, working wonders, striking the sea in the form of the Cross and dividing it, drowned the tyrant Pharaoh in his chariot, and saved Israel who fled on foot, chanting a hymn unto God.

With the weakness of your flesh ye cast down the mighty foe and have united yourselves to God, O venerable women, praying that He grant us all the power of salvation.

Ye were wounded by the comeliness of the Bridegroom and with hymns cleaved unto His feet, following His life-bearing steps; wherefore, ye brought down the serpent foe.

In causing the beauty of your bodies to wither through the labors of fasting, ye adorned your souls; and with Christ the Bridegroom ye have entered into the splendid bridal-chambers, O venerable ones.

Theotokion: **T**hy womb, O Virgin, was shown to be a radiant bridal-chamber of the Lord, Who in His mercy becometh incarnate bodily through thee and hath illumined all things, with the radiance of divine knowledge.

ODE III

Irmos: **O** Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.

Thou didst disdain the beauty of the flesh, O all-honored Olympia, and transitory glory didst thou consider like a dream; and thou didst seek God in humility and fasting, O divinely blessed one.

From infancy didst thou with faith love the Word Who came to earth as a babe for our sake, O Eupraxia, and thou didst bind thy soul to His image, remaining steadfast.

Ye rejected the world and the wisdom of the flesh, having by abstinence and labors reached the heavenly bridal-chamber of Christ the all-honored Bridegroom, Who bestoweth upon you divine delight.

Theotokion: **T**he hallowed labors of the sacred prophets announced thee of old: the portal who gaveth birth to the Light, and the animate scroll whereon the Word was ineffably inscribed by no human hand, O all-pure Virgin.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

A most diligent and hospitable woman wast thou, giving rest to the council of the ordained, and thereby gladdening Christ Who had become a wanderer in His lovingkindness.

Seeing the all-pure comeliness of Christ, thy Bridegroom, O Eupraxia, thou didst cause the beauty of thy flesh to wither up through abstinence.

Driving the slumber from the eyelids of their souls, by abstinence the sacred women lulled to sleep the movements of the body.

Theotokion: Loving the Lord Who becometh incarnate of thee, the all-pure Virgin, the venerable ones hastened to the fragrance of thy myrrh, wounded by thy divine love.

ODE V

Irmos: Wherefore hast Thou thrust me from Thy presence, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me and guide my steps to thy light of Thy commandments, I pray.

Watered by the well-spring of the sacred pastor who hath given drink to the whole world with golden teachings, thou didst put forth good works as grain, O Olympia, whereby thou dost nourish the hearts of those who honor thee.

Having strengthened thy glorious soul with blessed hope, O Eupraxia, rejoicing thou didst patiently and with purity of mind endure hunger for many days, nurtured with immaterial food.

Having died to the world, ye inherited immortal life and have been vouchsafed the blessed bridal chamber, O divinely blessed and most honored ones, who kept your lamps alight with the oil of fasting.

Theotokion: Of His own will, God the divine Word made His abode within a womb which knew not wedlock; and He becometh a visible man, preserving thee a virgin, O all-pure one. Desiring Him, the maidens followed Him in fasting with a splendid life.

ODE VI

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief, for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

While young, Eupraxia trampled upon the ancient supplanter with the fervor of pangs, with pious thought and in the weakness of her female body; for, Christ, Who wrapped Himself in our weakness, made her steadfast.

Having acquired abstinence and a humble heart, vigilance and almsgiving, understanding, the right faith and perfect love, O Olympia, thou didst become a temple of God and an abundant fountain of miracles.

Having distanced thyself from the pleasures of life through the endurance of pangs, for the sake of Him Who came down to earth for our sake and became a wanderer of His own will, O honored and right wondrous ones, ye have reached Him Who receiveth you as guests in the heavens.

Theotokion: **T**he Creator found thee to be a pure vessel of purity and honorable virginity, O Maiden; and at the word of the archangel He made His abode in thine all-pure womb and hath driven from men all the malice of the enemy.

Sedalion, in Tone VIII:

Spec. Mel.: "That which was commanded ...":

Keeping vigil in mystic prayer, and taking delight in divinely inspired writings, the glorious Olympia and Eupraxia took the Cross of the Lord upon their shoulders, and, following Him in abstinence, cast down all the deception of the serpent, crying out to Christ: "O heavenly Bridegroom, be Thou our confirmation!"

ODE VII

Irmos: **T**he children who went down from Judea, once, in Babylon, trod down the flame of the furnace by their faith in the Trinity, saying: **O God of our fathers, blessed art Thou!**

By love the venerable ones transformed corruptible glory into incorrupt glory; and ever delighting therein, rejoicing in gladness, they chant: Blessed in the God of our fathers!

O how Eupraxia endured standing and hunger for many days, crying out to Christ the Bridegroom: Blessed is the God of our fathers!

Perceiving thee to be a great vessel of the divine Spirit, O blessed Olympia, Chrysostom, great among the patriarchs, filled thee abundantly with his great teachings.

Theotokion: **T**hou alone didst abolish the curse of our first mother, O Virgin, having given birth to Christ Who crowneth all with blessings. To Him do we chant: Blessed art Thou, O Lord God, forever!

ODE VIII

Irmos: **The children who by Thy grace became vanquishers of the tyrant and the flame, observing Thy commandments most faithfully, cried out: Bless the Lord, all ye works of the Lord!**

Thou didst subject the irrational passions to thy mind, O pure and blameless virgin, having wedded thyself to the Word and Bridegroom, crying out: Bless the Lord, all ye works; hymn and exalt Him supremely forever!

Having cast down the prince of darkness by your struggles, ye have obtained for us a crown of incorruption, entry into paradise and divine delight in spiritual joy forever, O maidens.

Having crucified yourselves to the world and been wounded with the love of God, O sacred virgins, with darts of abstinence ye have wounded him who wounded Eve with the taste of sweetness; and ye hymn Christ forever.

Theotokion: **O** all-pure Virgin Mother, who gavest birth to Jesus, Who was incarnate of thy pure blood: thou hast assembled all the virgins, crying out with them: Bless the Lord, all ye works, and exalt Him supremely forever!

ODE IX

Irmos: **Saved by thee, O pure Virgin, we confess thee to be the true Theotokos, magnifying thee with the choirs of the incorporeal ones.**

O turtle-doves beautiful to the Master and divinely melodious, O splendid swallows of pure love: ye have been led to the beauties of heaven.

Ye have been numbered among the choirs on high and have made your abode among the assemblies of the elect, praying with love to our compassionate God in our behalf.

The memory of Eupraxia and Olympia hath dawned like the sun upon the world, illumining the thoughts of the faithful who ever magnify Christ.

Theotokion: **A**s thou art the receptacle of the light, O Virgin, enlighten my soul, which hath become darkened by the passions, and by thy supplications deliver me from the outermost darkness.

And these stichera of the holy women, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Together, as is meet, let us honor Olympia in hymns: * the disciple of our teacher, * the initiate of the prophet. * And let us praise the chaste and pure Eupraxia with her, * who prayeth to Christ, that we be saved.

With hymns, all ye faithful, * let us together honor as is meet * the chaste Eupraxia, * the offspring of piety, * the adornment of monastics, * for she entreateth the Creator in our behalf, * that our souls be saved.

Glory ...in Tone I:

Having shed earthly beauty, O divinely wise one, * thou didst choose well the good portion * which Mary found; * and having forsaken all transitory things without hesitation, * by virtue thou didst receive * the noetic Pearl of great price.

Now & ever ..., It is truly meet...

AT MATINS

At "God is the Lord ...", the troparion of St. Anna, thrice; in Tone IV:

We do not chant a Theotokion.

O divinely wise Anna, in thy womb thou didst bear the pure Mother of God, who gaveth birth unto Life. Wherefore, rejoicing in glory, thou hast now been translated to the mansions of heaven, where is the abode of those who rejoice. O ever-blessed one, beseech thou cleansing of transgressions for those who honor thee with love. (Thrice)

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

We celebrate thy dormition, O righteous Anna, for Christ God hath glorified thee with ineffable glory, as His grandmother. Wherefore, having been translated, by thy supplications beseech Him to grant us peace, protecting our souls against the adversaries. (Twice)

Glory ..., Now & ever ..., Theotokion:

By thy divine birth giving, O pure one, thou hast renewed mortal nature which hath grown corrupt in human passions; and from death thou hast raised up all to the life of incorruption. Wherefore, as thou didst foretell, we all call thee blessed as is meet, O all-glorious Virgin.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled":

Thou didst commit thy soul into the hands of Him Who for our sake became man through the Virgin; yea, thy Creator and God hath translated thee to the life of incorruption. Wherefore, with honor we now bless thee as the one truly honored and immaculate Theotokos; and together we cry out: Entreat Christ our Savior, thy Creator and God, that our souls be saved! (Twice)

Glory ..., Now & ever ..., Theotokion:

Joseph marveled, beholding that which surpasseth nature; and dwelling in thought upon thy seedless conception, O Theotokos, he saw therein the rain which descended upon the fleece, the bush which burned yet was not consumed by the fire, and the rod of Aaron which sprouted forth. And he, thy betrothed and guardian, cried out to the priests: The Virgin giveth birth, yet remaineth a virgin even after birthgiving!

Both canons from the Oktoechos, without the troparia to the martyrs; and the canon of the righteous Anna, with six troparia, in Tone IV:

ODE I

Irmos: I shall open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear radiantly keeping festival; and rejoicing I shall hymn her wonders.

Forgiveness of offenses, deliverance from evils and correction of life do thou ask for me who today honor thy radiant memory, O all-praised Anna.

In godly manner didst thou give birth unto her who gaveth birth unto Life; wherefore, thou hast been translated unto life everlasting, delighting in ineffable joy and the light which waneth not, O Anna of godly calling.

Grace divine and pure hath translated unto joy her whose daughter gaveth birth without seed; and with great boldness she standeth before the Lord, praying that all be saved.

Having lived righteously and venerably, thou hast now been translated to the righteous Lord, to rejoice with righteous from ages past. Wherefore, having assembled, we honor thee with faith.

Theotokion: From thee hath the Sun of righteousness shone forth upon us, illumined all the earth with the knowledge of God and dispelled the gloom of ignorance, O pure, most immaculate and most blessed one.

Katavasia: I shall open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear radiantly keeping festival; and rejoicing I shall hymn her wonders.

ODE III

Irmos: Not in wisdom, nor in power, nor yet in wealth do we boast; but in Thee, O Christ, the hypostatic Wisdom of the Father. For none is holy save Thee Who lovest mankind.

Thou didst conceive her who conceived Him Who sustaineth all things; and in manner past recounting thou gavest birth to her who gaveth birth unto Christ. Wherefore, we honor thy dormition, O Anna.

With praises is thy glorious memory celebrated; for thou, O Anna beloved of God, gavest birth for us unto her who is far above praise: the pure Mother of God.

The glorious Joachim, uniting himself to Anna, like the sun to the moon, giveth birth to the effulgence of virginity, for whose sake the Beam of divinity hath shone forth.

From thy womb didst thou give birth to the divine mountain, O Anna blessed of God, and thou hast passed over to the noetic mountains and the mansions of paradise.

Theotokion: **O** Theotokos, we have acquired thee as a steadfast intercessor; and, having set our hope on thee, we are saved. For, fleeing to thee, we find protection.

Katavasia: **O** Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom":

The mother of the Mother of the Master and Creator wast thou, O all-lauded Anna, ever keeping His commandments. Wherefore, in dying thou hast truly been translated to immortal life and the unwaning light. Wherefore, ever enlightened by the Spirit, we keep thy radiant and holy memory; and together we cry out to thee: Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., Now & ever ..., the foregoing is repeated.

ODE IV

Irmos: **S**eated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry out: **G**lory to Thy power, O Christ!

In study didst thou perfect the things which are written in the law, and didst become the mother of the Mother of the Bestower of the law. Wherefore, all creation now doth joyously celebrate thy memory as is meet.

Truly blessed is thy womb, O Anna, which bore within itself her who would bear the Light of the world; and beautiful are thy breasts, for they nourished with milk her who nurtured Christ our Nourisher.

As thou didst live a blameless life, thou gavest birth blamelessly to the Maiden Theotokos who bore the Word of the Father; and to Him hast thou been translated with glory, truly deified in partaking of honors.

Theotokion: **T**he womb of the Virgin was shown to be like a mound upon a threshing-floor, holding the Grain which grew without being cultivated, whereby all nature is nourished, crying out: **G**lory to Thy power, O almighty Christ!

Katavasia: **S**eated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: **G**lory to Thy power, O Christ!

ODE V

Irmos: **T**he impious do not perceive Thy glory, O Christ; but, waking at dawn out of the night, O Only-begotten One, we hymn Thee, the Splendor of the Father's glory, O Thou Who lovest mankind.

O all-glorious Anna, thou didst truly give birth to heaven on earth: her who gaveth birth to the Creator of heaven, Who today translateth thee with glory to the heavens.

Filled with the radiance of the Bestower of riches, with immaterial mind thou dost joyously join chorus with the immaterial choirs. Yet be thou mindful of us who praise thee with faith.

O glorious one who manifestly sprang forth from the root of Jesse, thou didst give rise unto the blossoming rod: the pure one who put forth Jesus our Deliverer, the never-withering Bloom.

Theotokion: **T**o thee who alone art mighty, the protection of the faithful, do I flee; and on thee do I set the hope of my salvation. O all-holy Mistress Theotokos, disdain me not!

Katavasia: **All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.**

ODE VI

Irmos: **I shall sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.**

Let Joachim and Anna, the forebears of Jesus the Lord God, who are adorned with righteousness, be praised today in hymns, as is meet!

Anna hath surpassed all praises, in that she hath given birth unto her who surpasseth all laudations. Wherefore, she maketh her abode in the choir of the righteous.

Thy memory is full of brilliance and splendor; and emitting the effulgence of salvation in the world, O chaste Anna, thou hast filled all with all manner of gifts.

The jar which contained the divine Manna didst thou bear in thy womb, O Anna; and, living now in the heavens with her, O all-praised one, thou prayest for us all.

Theotokion: **T**hrough Anna wast thou brought into the world, O all-immaculate Queen who gavest birth to the King of all, who art still Virgin after giving birth and art more highly exalted than the cherubim.

Katavasia: **Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.**

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

We celebrate the memory of the forebears of Christ, entreating them with faith for help, that from every tribulation all may be delivered who cry: Our God is with us, Who hath glorified them, as was His good pleasure!

Ikos: **W**e all come together to hymn prophetically the blessed repose of the grandmother of Christ; for today hath she been translated from this transitory life; and, progressing joyously to the heavens, she rejoiceth, as the mother of her who is truly the Theotokos. And with faith she crieth out: My soul doth magnify the Lord; for I have given birth on earth to His mother, whom He hath glorified, as was His good pleasure!

ODE VII

Irmos: **O** all-hymned Lord and God of our fathers, Who saved the children of Abraham in the fire, having slain the Chaldeans whom righteousness justly pursued: blessed art Thou!

As thou gavest birth to the Mother of true Life, O Anna, thou hast been translated to the true life and light, crying out: O Lord God of our fathers, blessed art Thou!

As mother of the Mother of the Deliverer, O Anna, thou hast gone up from earth to heaven, adorned with the virtues, crying out in praise: O God of our fathers, blessed art Thou!

O God-bearer, thou hast departed for never-ending life, for the vast plain of the meadow of paradise, for the unwaning light, crying out: O God of our fathers, blessed art Thou!

Bedight with the virtues and adorned with the beauty of divine gifts, thou hast been translated to God, crying out unceasingly: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: **A**dorned with the beauties of the virtues, O all-immaculate one, thou gavest birth to the Word Who is more comely than the sons of men, and Who adorneth those who hymn thee with beauteous majesty.

Katavasia: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

ODE VIII

Irmos: **T**he birthgiving of the Theotokos saved the pious children in the furnace: then in figure, but now in deed; and it moveth the whole universe to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

The mother of her who alone is the Theotokos, who before was barren and now is the grandmother of Christ, shed the vesture of mortality as she had that of barrenness. And we cry out in the land of the living: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Christ hath opened unto thee the portals on high and received thee with joy; for thou gavest birth to the portal through which He Himself passed, showing it to be shut after His passage, O divinely wise and rightly hymned Anna. Wherefore, we, the faithful, honor thee forever.

Thou wast the mother of the holy ever-virgin who gaveth birth to the All-holy Word Who bestoweth sanctification and deliverance upon us, O divinely wise and right wondrous Anna; and thou didst reach the end of thy life in holy manner. Wherefore, we, the faithful, ever hymn thee forever.

Theotokion: O Mistress Theotokos, to the calm haven of the breath of the Spirit do thou now guide me who am beset by many tribulations and am buffeted by the tempest of sin; for thou art the refuge of Christians. Wherefore, we hymn thee for all ages.

Katavasia: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: Eve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy. Wherefore, we all magnify thee.

From the earth of thy womb was the holy earth truly born which without seed put forth the uncultivated Wheat, the Nourisher and Lord of the world, Who most wisely hath brought thee over to inexhaustible nourishment, O Anna.

Today hath thy memory shone forth upon us more brightly than the sun in the effulgence of rich gifts, O most honored one, enlightening us and dispelling the darkness of the passions. Preserve those who celebrate it.

The godly Joachim and the divinely wise and most glorious Anna, the honored and splendid couple, summon us in godly manner to rejoice on their feast, which the Lord of all, the Bestower of light, hath made splendid.

Theotokion: O Mary, thou Mistress of all, free me now who am in thrall to all manner of offenses; for thou thyself hast given birth to the Liberator of all Who hath delivered us from slavery to sin with a divine gesture.

Katavasia: Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Exapostilarion: Spec. Mel.: "With the disciples ...":

We rightly hymn Anna, who was called by God; for, past all hope, she gaveth birth to the Virgin Mary, the Theotokos, who was shown to be the mother of Christ our Deliverer in the flesh, Who today hath in godly manner received her in the highest, who prayeth for us and for the peace of the world. (Twice)

Glory ..., Now & ever ..., Spec. Mel.: "Heaven with stars ...":

Having given birth, O Anna, to Mary, the new heaven through which the Sun of glory shone forth, thou dost pass from earth to the heavens today, rejoicing with Christ, O all · glorious one.

On the Praises, 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Celebrating the honored memory of Anna, O Christ, * we hymn Thee Who hast now translated her * from this transitory life * to never-ending glory, * in that she is the mother of the Theotokos and Ever-virgin Mother * who without seed gaveth birth unto Thee * in manner transcending nature. (Twice)

Celebrating the holy memory of Joachim and Anna, * the honored and blameless forebears of Christ, * without ceasing we glorify * our com passionate Lord and Deliverer, * Who hath translated them * to life incorruptible * which ageth not.

The joy of those who keep festival is made perfect * among the immaterial choirs * and the mansions of the righteous, * where the ranks of the angels are * and the assembly of the saints. * And now it hath caused the souls of the righteous Joachim and Anna to dwell there, * whom, piously praising, we call blessed.

Glory ..., Now & ever ..., in Tone II

Come, all ye who love virginity, ye lovers of purity! Come, let us celebrate the honored dormition of Anna; for in manner transcending nature, she gaveth birth to the divine Maiden Mary, the well-spring of life, from whom was born the Deliverer Who enlighteneth and sanctifieth our souls.

Great Doxology, and Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the righteous Anna:

Thou didst conceive her who conceived Him Who sustaineth all things; and in manner past recounting thou gavest birth to her who gaveth birth unto Christ. Wherefore, we honor thy dormition, O Anna.

With praises is thy glorious memory celebrated; for thou, O Anna beloved of God, gavest birth for us unto her who is far above praise: the pure Mother of God.

The glorious Joachim, uniting himself to Anna, like the sun to the moon, giveth birth to the effulgence of virginity, for whose sake the Beam of divinity hath shone forth.

From thy womb didst thou give birth to the divine mountain, O Anna blessed of God, and thou hast passed over to the noetic mountains and the mansions of paradise.

Let Joachim and Anna, the forebears of Jesus the Lord God, who are adorned with righteousness, be praised today in hymns, as is meet!

Anna hath surpassed all praises, in that she hath given birth unto her who surpasseth all laudations. Wherefore, she maketh her abode in the choir of the righteous.

Thy memory is full of brilliance and splendor; and emitting the effulgence of salvation in the world, O chaste Anna, thou hast filled all with all manner of gifts.

Theotokion: **T**hrough Anna wast thou brought into the world, O all-immaculate Queen who gavest birth to the King of all, who art still Virgin after giving birth and art more highly exalted than the cherubim.

Troparion, in Tone IV:

O divinely wise Anna, in thy womb thou didst bear the pure Mother of God, who gaveth birth unto Life. Wherefore, rejoicing in glory, thou hast now been translated to the mansions of heaven, where is the abode of those who rejoice. O ever-blessed one, beseech thou cleansing of transgressions for those who honor thee with love.

Kontakion, in Tone II:

We celebrate the memory of the forebears of Christ, entreating them with faith for help, that from every tribulation all may be delivered who cry: Our God is with us, Who hath glorified them, as was His good pleasure!

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the well-springs of Israel.

EPISTLE TO THE GALATIANS, § 210 [GAL. 4: 22-31]

Brethren: It is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free.

Alleluia, in Tone I: The salvation of the righteous is from the Lord, and He is their Defender in time of affliction.

Stichos: The Lord shall help them and shall deliver them, and He will rescue them from sinners and will save them because they hoped in Him.

GOSPEL ACCORDING TO LUKE, § 36 [LK. 8: 16-21]

And Jesus said: No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath not, from him shall be taken even that which he seemeth to have. Then came to him His mother and His brethren, and could not come at Him for the press. And it was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee. And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.