

THE 9th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF THE CONCEPTION OF THE ALL-HOLY THEOTOKOS BY
SAINT ANNA
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone IV:

Spec. Mel.: "Called from on high ...":

The barren woman who, in manner past hope, beareth as fruit * her who will give birth to God in the flesh * is made radiant with joy * and danceth, rejoicing * and crying aloud: "Let all the tribes of Israel rejoice with me! * For, lo! I have conceived in my womb * and put away the disgrace of barrenness: * for thus hath the Creator been well pleased, * and, hearkening unto my prayer * in those things which I have desired, * He hath healed the pain of my heart. (Twice)

He Who poured forth water * from the dry stone, * granteth fruit to thy womb, O Anna: * the Ever-virgin Theotokos, * from whom the water of salvation will issue forth. * No longer shalt thou remain on earth * like barren ground; * thou hast put away thy disgrace. * For, thou givest rise to the fertile ground which will bear the Grain of life Who taketh away the disgrace of all men, * for He hath been well pleased in the loving-kindness of His mercy * to form Himself in what is alien to Him. (Twice)

The sayings of the prophets * are now fulfilled: * for the holy mountain * is rooted in Anna's womb; * the divine ladder is set up; * the great throne of the King is made ready; * the place wherein God will enter is adorned; * the unburnt bush * beginneth to sprout forth; * the phial of holiness already poureth forth, * spreading abroad in rivers the fruitfulness of the divinely wise Anna, * whom with faith we call blessed. (Twice)

Glory ..., Now & ever ..., the composition of Germanus, in Tone II:

The all-glorious great mystery hidden from the beginning of time, which was unknown to angels and men, is manifest today: Mary, the divine maiden, becometh a child in the womb of the chaste Anna, and is prepared as a dwelling-place for the King of all ages, unto the restoration of our race. Her do we entreat with pure conscience, crying out to her: Beseech thy Son and God, in that thou art the intercessor of us Christians, that He save our souls!

At the Aposticha, these stichera, in Tone V: Spec. Mel.: "Rejoice ...":

Once Anna, divine grace, praying for a child, cried out to God, the Creator of all: "O Adonai Sabaoth, Thou knowest the disgrace of my barrenness! Do Thou Thyself relieve the pain of my heart: open the flood-gates of my womb and show me forth, who am barren, to be fertile; that, in thanksgiving, we may offer Thee the gift which is born, chanting and glorifying with oneness of mind Thy compassion, whereby great mercy is given to the world."

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

Of old, the chaste-minded Anna, entreating and beseeching God, heard an angelic voice which announced to her the divine fulfillment of her petitions. With her one of the incorporeal ones manifestly conversed, saying: "Thy supplication hath come before the Lord. Be thou not downcast, neither weep, for thou shalt be a fruitful olive-tree, putting forth as a branch the comely Virgin Who shall give rise in the flesh to a Flower: Christ Who granteth great mercy to the world!"

Stichos: Of the fruit of thy loins will I set upon thy throne.

The honorable couple beareth as fruit the divine heifer, from whom the Bullock will come forth, Who is truly fattened by His ineffable word and will be slaughtered for the whole world. Therefore, rejoicing, in compunction they offer unceasing confession to the Lord and will conceive her who will benefit all things. Wherefore, let us call them blessed and let us dance with faith at their divine conceiving of the Mother who will give birth to our God, and through whom great mercy is richly given.

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

Today the mystic flower beginneth to grow out of Jesse, the robe of royal purple sprouteth forth from the root of David, wherein Christ our God shall spring forth, saving our souls.

Troparion, in Tone IV:

Today, the bonds of barrenness are loosed, for God, hearkening unto Joachim and Anna, doth manifestly promise them that they will, beyond all expectation, give birth to the divine Maiden, from whom the Infinite One Himself, becoming man, shall be born. And He commandeth the angels to cry unto her: Rejoice, thou who art full of grace, the Lord is with thee!

This troparion is chanted without Theotokion.

AT MATINS

At "God is the Lord ...", the Troparion, in Tone IV:

Today, the bonds of barrenness are loosed, for God, hearkening unto Joachim and Anna, doth manifestly promise them that they will, beyond all expectation, give birth to the divine Maiden, from whom the Infinite One Himself, becoming man, shall be born. And He commandeth the angels to cry unto her: Rejoice, thou who art full of grace, the Lord is with thee! (Thrice)

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

Spec. Mel.: "The choir of angels ...":

A new heaven is fashioned in the womb of Anna by the command of God the Creator of all, from which the never-setting Sun shall shine forth, illumining the whole world with rays of divinity in the superabundance of His lovingkindness, in that He alone loveth mankind.

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

After the second chanting of the Psalter, this Sedalion, in the same tone & melody:

Of old, the choir of prophets proclaimed the pure and immaculate divine maiden and Virgin, whom Anna doth conceive, being barren and childless. Her do we bless today with gladness of heart, having been saved for her sake, who alone is pure and immaculate.

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

Two canons of the holy Anna: the first with 8 troparia, including its Irmos; and the second with 6 troparia.

ODE I

Canon I, composition of Andrew, in Tone I:

Irmos: Let us all chant a hymn of victory unto God Who hath wrought wondrous miracles by His upraised arm, and saved Israel, for He hath been glorified.

O divinely wise Anna, we celebrate thy conception today, for, loosed of the bonds of barrenness, thou didst conceive her who contained Him Who is in nowise contained.

Thou didst hearken to the supplication of the righteous ones, didst fulfill the vow of Thy holy forebears, O Lord, and didst give them a fruit: the pure one who gave Thee birth.

The glorious Anna now conceiveth the pure one who conceived the all-good, incorporeal Lord, and who will give birth in the flesh unto Christ.

From a corruptible womb didst thou shine forth, O Virgin, for in thine incorrupt womb thou didst bear the Sun of glory Who became as we are, save for change and confusion.

Canon II, the acrostic whereof is the alphabet, in the same tone:

Irmos: Christ is born, give ye glory! Christ cometh from heaven, greet ye Him! Christ is on earth, be ye exalted! Sing unto the Lord, all the earth, and chant with gladness, ye people, for He hath been glorified!

Anna, receiving in her womb the pure Virgin and divine Maiden who will become the Mother of the Creator, cried out with joy: "All ye tribes of Israel, rejoice with me! For, behold! I have conceived!"

Anna, holding in her womb the book which the prophet foretold, which was sealed by the divine Spirit, cried out to all: "All the scriptures proclaim her! I am magnified, putting her forth this day!"

The temple of the divine Savior is contained and formed in her mother's womb. The ladder is set up which leadeth all men on high, whose conception we celebrate with faith.

Katavasia: Christ is born, give ye glory! Christ cometh from heaven, meet ye Him! Christ is on earth, be ye exalted! O all the earth, sing ye unto the Lord, and chant with gladness, O ye people, for He hath been glorified!

ODE III

Canon I

Irmos: Let my heart be made steadfast in Thy will, O Christ God Almighty, Who hast established the second heaven above the waters and hast founded the earth upon the waters.

Anna cried to the Lord: "If Thou wilt grant fruit to my womb, I shall be magnified, and will offer it to Thee." Therefore, she conceived the pure Mother of God.

Having observed the provisions of the law and served God blamelessly, O most honorable Anna, thou truly bearest in thy womb her who wilt give birth unto the Giver of the law. Wherefore, we, the faithful, call thee blessed.

When thou didst pray in the garden, thou didst hear the voice of the Most High, O divinely wise Anna; and He gaveth fruit to thy womb: the portal which by grace shall open paradise.

Theotokion: Dispel all the barrenness of my fruitless mind, and show forth my soul to be fruitful in the virtues, O most-holy Theotokos, thou help of the faithful.

Canon II

Irmos: To Christ, the Son Who, before time began, was begotten incorruptibly of the Father, and in latter days without seed became incarnate of the Virgin, let us cry aloud: O Lord Who hast lifted up our horn, holy art Thou!

Entreating the Lord, Joachim receiveth from on high the message he desired when an angel appeared before him and said: "Depart, O righteous man, for the God of all hath fulfilled thy petitions."

Calling upon the God of all, Anna once, standing in the garden, beheld an angel, who appeared before her, saying: "Be thou not downcast, for thou shalt become the mother of the Mother of God!"

When thou, O Anna, full of zeal, didst offer up supplications to God, thou didst conceive in thy womb the pure one who without seed hast received the infinite Word, and thou hast imparted grace to us all in thy fertility.

Katavasia: To Christ, the Son Who was begotten of the Father incorruptibly before the ages, and in latter times without seed became incarnate of the Virgin, let us cry aloud: O Lord, Who liftest up our horn, holy art Thou!

Sedalion, in Tone IV:

Spec. Mel.: "O Thou Who wast lifted up upon the Cross ...":

The sacred Joachim and Anna offered a gift to the priests of old, but it was not accepted, for they were barren; but they made entreaty to the Giver of all things, and, hearkening to their prayer, He granteth them the Tree of Life, whose holy conception we honor.

Glory ..., Now & ever ...,

Spec. Mel.: "Joseph marveled ...":

The divinely adorned Mary, the unblemished ewe-lamb and all-pure bridal-chamber, now most gloriously beginneth to issue forth from the righteous ones, O ye faithful. Be glad henceforth, O heaven and earth; and all ye born on earth, exult! For this day hath God wrought most glorious things, showing forth in the womb the one Virgin, the fruit of a barren woman. Her do we hymn with faith.

ODE IV

Canon I

Irmos: Foreseeing the incarnation of the Word in the Spirit, O Prophet Habbakuk, thou didst proclaim, crying aloud: "When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth!" Glory to Thy power, O Lord!

"O the divine proclamation! O the strange report, if I shall conceive!" Anna cried out, amazed, to the angel who was sent to her. "Glory be to my God, Who hath wrought marvelous things!"

"Rejoice with me, all ye tribes of Israel! I have conceived in my womb a new heaven, from which Jesus, the Bestower of life, shall in time shine forth!" Anna cried, rejoicing.

God hearkened to the sighs of Anna; the Lord attended to her supplication and, dispelling the cloud of her childlessness, He most gloriously illumineth her with the light of fertility. Wherefore, she conceiveth her who alone is pure.

Theotokion: O Virgin Theotokos, undefiled tabernacle, with the most pure sprinkling of the compassions cleanse me now who have been defiled by transgressions, and grant me a helping hand, that I may cry: glory to thee, O pure and divinely glorious one!

Canon II

Irmos: O Christ, thou Rod of the root of Jesse and Flower thereof, Thou hast sprung forth from the Virgin, from the mountain overshadowed and densely wooded, and art come forth, incarnate of her who kneweth not man. O immaterial Lord and God, glory to Thy power!

Thy womb, which before bore no children, hath been opened, O Anna, and receiveth the heavenly cloud, from whence the radiant Sun, shining forth upon us, hath illumined all with the light of truth and driven away the profound darkness of ungodliness.

The fiery throne of God hath been set up in thy womb, O blessed Anna, acceptable to God, and, seated thereon, He hath rested and taken away the labors of all the pious; and He hath planted the pure knowledge of God on earth.

Behold, thou hast received in thy womb the bower which Solomon described beforehand, most truly preserved for the true King, for the divine restoration and conversion of the human race. Wherefore, O Anna, we bless thee with joy.

Katavasia: Rod out of the stem of Jesse, and Branch of his roots, O Christ, Thou didst spring forth from the Virgin; from the mountain overshadowed and densely wooded hast Thou come, incarnate of her that kneweth not man, O Thou praised and immaterial God. Glory to Thy power, O Lord!

ODE V

Canon I

Irmos: Grant us Thy peace, O Son of God; for we know none other God than Thee. We call upon Thy name, for Thou art the God of the living and the dead.

Springing forth from the root of Jesse and David, Anna now beginneth to put forth the divine shoot which shall give rise to Christ, the mystic Flower, the Creator of all.

"The people look upon me who am become a mother, and marvel;" Anna cried, "for, lo! I shall give birth, as is the good pleasure of Him Who loosed the bonds of my barrenness!"

"The voices of the prophets proclaimed from afar the Maiden whom I have conceived, to be the mountain and the impassable gate!" Anna cried out most joyfully to those who came to her.

Theotokion: **O** pure Virgin Mother, we know thee to be the cloud, paradise and portal of light, the fleece, the jar bearing Manna within, the sweetness of the world.

Canon II

Irmos: **As God of the world and Father of compassions, Thou hast sent to us Thine Angel of Great Counsel, Who granteth us peace. Wherefore, guided to the light of knowledge divine, and rising at dawn out of the night, we glorify Thee Who lovest mankind.**

Joachim descended from the mountain, not receiving tablets of the law, but her whom the law prefigured and whom all the sayings of the prophets revealed the Mother of God. And, dancing, he cried aloud: "My heart hath been magnified!"

When Anna felt in her womb the divinely fruitful branch which had been planted there, from whom the ripe Cluster would blossom forth which abundantly poureth forth upon us the wine of immortality, she exclaimed: "What shall I render unto Thee, O compassionate Lord?"

Joachim, unable to endure the sight of creation bereft of piety, prayed that the barrenness of Anna might pass, and that she would conceive that Maiden to whom a Son would be given; the Most Exalted One Who bringeth about the adoption of all to His Father.

Katavasia: **As God of peace and Father of mercies, Thou didst send Thine Angel of great counsel, granting us peace. Therefore, guided to the light of the knowledge of God, and, waking at dawn out of the night, we glorify Thee, O Lover of mankind!**

ODE VI

Canon I

Irmos: **Emulating the Prophet Jonah, I cry aloud: "Free Thou my life from corruption, O good Savior of the world, and save me who cry out: Glory to Thee!"**

How can she who contained God in her womb be contained? How can she who gave birth unto Christ in the flesh be born? How can she who nourished the Creator with milk take nourishment at a woman's breast?

Hearkening unto your entreaty, O most lauded Joachim and Anna, God this day doth now grant you fertile fruit.

Having conceived the pure dove in her womb, Anna was truly filled with spiritual joy, offering hymns of thanksgiving unto God.

Theotokion: The threefold waves of wicked thoughts, the assaults of the passions and the abyss of sins bestorm my wretched soul. Help me, O holy Mistress!

Canon II

Irmos: The sea monster spewed forth Jonah, like a babe from the womb, as it had received him, but the Word, Who made His abode within the Virgin and took on flesh, passed through her, preserving her intact. For, as He did not suffer corruption, He preserved her who bore Him unharmed.

"The shadows of the law are manifestly transcended; for, lo! the ray of divine grace is shown forth: the cloud who is the Virgin, from whence the radiant Sun of the Godhead shall truly shine forth!" Anna cried out, rejoicing and magnifying the God of Israel.

"A strange sight will it be if I, who before was barren and childless, conceive," Anna said when she heard the angel announce that she would give birth to a child; and she cried aloud: "Better than any good report will be the fulfillment of thy words!"

Let the mountains and hills, the fields and the sea, the multitude of the angels and all human nature be glad; for Anna received the divine temple of the Master, the beginning of our reconciliation. And when she sensed that she had conceived, she cried aloud.

Katavasia: The sea monster thrust forth, like a babe from the womb, Jonah whom it had swallowed; and the Word, Who dwelt within the Virgin and took flesh of her, came forth, preserving her incorrupt. For, being Himself not subject to corruption, he preserved her that gave Him birth unharmed.

Kontakion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Today the whole world doth celebrate Anna's conceiving, which was brought about by God; for she gave birth unto her who ineffably gave birth unto the Word.

Ikos: The wondrous Joachim and the divinely wise Anna, living together in all piety according to the law of Moses, were childless; and they prayed to God with all their heart, saying: "O all-good Lord of hosts, Thou help of all: Thou knowest the pain, reproach and grief of childlessness. Wherefore, grant us fruit of the womb, and Ye will bring to Thy temple as a sacred gift and perfect offering her who ineffably giveth birth unto the Word!"

ODE VII

Canon I

Irmos: The fire neither touched nor harmed Thy youths in the furnace, O Savior; for then the three chanted as with a single mouth and blessed Thee, saying: "Blessed is the God of our fathers!"

Anna entreated the Master of all, that she might escape the reproach of childlessness; and, hearkening unto her pitiful cry, He granted her as fruit her who gave birth to Him, as was His good pleasure.

O Anna, the weaving of a robe of royal purple beginneth in thy womb, wherewith God, the King of all, having clothed Himself, appeareth unto men and layeth low the enemies which war against us.

In thy womb, O Anna, didst thou conceive the fragrant myrrh who, in manner transcending nature, received the Master, the Myrrh of life, Who perfumeth our thoughts with the wafted scents of grace.

Theotokion: We glorify Thee as One of the Trinity, O Christ; for, incarnate of the Virgin without change, Thou didst assume full humanity, without separation from the Father's nature, though Thou didst unite Thyself to us.

Canon II

Irmos: The youths raised together in piety, rejecting the command of the impious one, feared not the threat of the fire; but, standing in the midst of the flame, they chanted: O God of our fathers, blessed art Thou!

The fire-bearing bush of old, which Moses beheld upon Sinai, hath Anna conceived in her childless womb, and it consumeth the fire as impiety, for those who chant: O God of our fathers, blessed art Thou!

A drop, O Anna, hath now been all-gloriously poured into thy womb, which hath contained all the Water of life within it, bedewing those who cry out with faith thereto: O God of our fathers, blessed art Thou!

As thou didst behold the bird's nest, thou wast furnished with wings by the Spirit and prayer; and thou didst receive the unblemished turtle-dove who beareth Christ, the olive branch Who freeth us from the noetic deluge, O Anna.

Katavasia: The children raised together in piety, scorning the impious decree, feared not the threat of the fire; but, standing in the midst of the flame, they sang: O God of our fathers, blessed art Thou!

ODE VIII

Canon I

Irmos: Him of Whom the angels and all their armies are in awe as the Creator and Lord, hymn ye, O priests; glorify Him, ye children; ye people, bless and exalt Him supremely for all ages!

"Behold! I receive in my womb the Queen whom David foretold," cried Anna; "and I shall give birth unto the intercessor for all the faithful, who will give birth unto Christ the King!"

The land in which the Creator of earth made His abode, the holy scepter, the new ark, the jar of Manna who gave birth to Him, beginneth to spring forth in her mother's womb.

The unburnt bush, the golden candle-stand, the animate bridal-chamber of the Lord God, the precious staff who gave birth to Him, beginneth to spring forth in her mother's womb.

Theotokion: Raise me up who lie in the abyss of evils, and vanquish the enemies that engage me now in battle. Disdain me not who am wounded by countless pleasures, O good and pure one, but take pity and save me.

Canon II

Irmos: The dew-bearing furnace showed forth an image of a supernatural wonder, for it burned not the youths whom it had received; neither did the fire of the Godhead consume the Virgin when it descended into her womb. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

As Thou didst foretell through the prophets, O Master, Anna once cried out: "What hast Thou done for my childless womb and my withered breasts? Loose Thou the disgrace of my childlessness and grant me a fruit with whom I may cry out: Let all creation bless the Lord and exalt Him supremely for all ages!"

O Anna, the lamp stand hath entered thy womb, who mystically contained the divine Lamp Who illumineth every creature with the mystic effulgence of the knowledge of God. Wherefore, rejoicing, thou didst cry out: "Let all creation bless the Lord and exalt Him supremely for all ages!"

Joachim and Anna, as most comely husband and wife, bear the divine heifer, from whom the beautiful Bullock hath shone forth Who was slaughtered for all, chanting: "Let all creation bless the Lord and exalt Him supremely for all ages!"

Katavasia: The dew-bearing furnace presented an image of a supernatural wonder, for it consumed not the young men whom it had received, as the fire of the Godhead consumed not the Virgin's womb, wherein it had entered. Wherefore, chanting, let us sing: Let all creation bless the Lord, and exalt Him supremely for all ages!

ODE IX

Canon I

Irmos: O ye faithful, let us bless the Theotokos: the Life-receiving and ever-flowing fountain, the Light-bearing lamp of grace, the animate temple, the all-pure tabernacle which is more spacious than heaven and earth.

Conceiving the Life-receiving well-spring, O divinely wise Anna, receive joy now, taking the holy temple into thy womb, magnifying her who is radiant with the light of the Creator's righteousness.

Let Joachim and Anna be honored: the honorable and all-glorious twain, the forebears of the pre-eternal Son, the renowned observers of the law, who gave birth to the first-fruits of joy.

Let us hymn the Virgin Theotokos, whom Daniel beheld as a great mountain, whom Joel saw as a holy land, whom Isaiah perceived as an impassable gate, and another prophet foretold as a sealed fountain and a divine fleece.

Theotokion: Let the Virgin Theotokos be glorified: the purple which dyed the fleece of the ineffable incarnation of the Word, the golden lampstand, the table on which Christ, the Bread of life, was set forth.

Canon II

Irmos: A strange and all-glorious mystery do I behold: the cave is heaven; the Virgin, the throne of the cherubim; the manger, the place wherein Christ God, the Infinite One, lay Whom, chanting, we magnify.

Dance ye all and leap up! Now hath the earth been prepared which, without being ploughed, will produce the life-bearing Grain, eating of which those who magnify His goodness will hunger no longer.

O David, take up thy psaltery and harp and chant! Behold, the ark of God hath appeared which thou didst foretell would be for our edification. Thereby have we arisen from our fall into sin.

Like two magnificent stars ye bore forth the most radiant beam who shineth forth the great Sun upon the world. Wherefore, we praise and glorify you, O Joachim and Anna, as divinely wise.

Katavasia: A strange and most glorious mystery do I behold: the cave is heaven; the Virgin, the throne of the cherubim; the manger, the place wherein lay Christ God Whom naught can contain, Whom praising, we magnify!

Exapostilarion: Spec. Mel.: "O Light immutable ...":

Her who gave birth unto the Light which illumineth all creation doth Anna begin to put forth today from her barren womb. Wherefore, let us all make haste, for our deliverance from the condemnation of Eve is come.

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

On the Praises, 4 stichera, in Tone I:

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

Human nature, which before was sterile, * trusting in God, * putteth forth the Virgin, the first-fruits of piety, *in whom the fertility of the good is proclaimed * in her conception on earth, * to serve for the advent of Christ. (Twice)

The impassable gate of Christ the King, * by the counsel of God, * receiveth conception in a barren womb. * When she appeareth on earth, * the portals of heaven are opened * and permit the entry of mortals.

The conception of the pure and godly maiden, * the first-fruits of faith, hath appeared, * which before the ages * was ineffably proclaimed by God * in His divine and dread mysteries. * Through her are the works of darkness and the passions brought to an end.

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

Come, ye every rank and age of men, and together with the choirs of angels let us joyously celebrate today with splendor the all-glorious conception of the Theotokos. Ye patriarchs, praise the Mother of the King of all! Ye prophets, laud her whom ye preached! Ye forefathers, honor the Mother of God who is descended from you! Ye elders, acclaim the forebears of God! Ye ancestors of God, bless the divine Maiden! Ye virgins, honor the Ever virgin! Ye faithful, exalt the root of faith! Ye priests, magnify the most sacred temple of God! Ye choirs of all the saints, acknowledge the cause of your assembling! Ye armies of angels, pay homage to her who gave birth to the Master of all creation, the Savior of our souls!

Great Doxology. Trisagion through Our Father. The troparion, once. Litanies and dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the first canon and 4 from Ode VI of the second canon.

Anna cried to the Lord: "If Thou wilt grant fruit to my womb, I shall be magnified, and will offer it to Thee." Therefore, she conceived the pure Mother of God.

Having observed the provisions of the law and served God blamelessly, O most honorable Anna, thou truly bearest in thy womb her who wilt give birth unto the Giver of the law. Wherefore, we, the faithful, call thee blessed.

When thou didst pray in the garden, thou didst hear the voice of the Most High, O divinely wise Anna; and He gaveth fruit to thy womb: the portal which by grace shall open paradise.

Dispel all the barrenness of my fruitless mind, and show forth my soul to be fruitful in the virtues, O most-holy Theotokos, thou help of the faithful.

When thou didst pray in the garden, thou didst hear the voice of the Most High, O divinely wise Anna; and He gaveth fruit to thy womb: the portal which by grace shall open paradise.

"The shadows of the law are manifestly transcended; for, lo! the ray of divine grace is shown forth: the cloud who is the Virgin, from whence the radiant Sun of the Godhead shall truly shine forth!" Anna cried out, rejoicing and magnifying the God of Israel.

"A strange sight will it be if I, who before was barren and childless, conceive," Anna said when she heard the angel announce that she would give birth to a child; and she cried aloud: "Better than any good report will be the fulfillment of thy words!"

Let the mountains and hills, the fields and the sea, the multitude of the angels and all human nature be glad; for Anna received the divine temple of the Master, the beginning of our reconciliation. And when she sensed that she had conceived, she cried aloud.

Troparion, in Tone IV:

Today, the bonds of barrenness are loosed, for God, hearkening unto Joachim and Anna, doth manifestly promise them that they will, beyond all expectation, give birth to the divine Maiden, from whom the Infinite One Himself, becoming man, shall be born. And He commandeth the angels to cry unto her: Rejoice, thou who art full of grace, the Lord is with thee!

Kontakion, in Tone IV:

Today the whole world doth celebrate Anna's conceiving, which was brought about by God; for she gave birth unto her who ineffably gave birth unto the Word.

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 [4: 22-31]

Brethren: 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 the Lord, and He is their defender in a 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 ST. LUKE, § 36 [8: 16-21]

The Lord 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.