

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

On “Lord, I have cried ...,” 6 Stichera of the righteous one: 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 deemed worthy, 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 gateway to heaven, * thou hast made haste to the mansions of heaven, O glorious one, * and delightest now in divine glory. * By thy supplications grant 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-praiseworthy 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 mediatrix of joy, who bestoweth great mercy upon all the faithful.

O most 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 ..., Both now ..., 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 most 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 most pure Mary, were the grandparents of Christ: pray ye on behalf of our souls.

On the Aposticha, these Stichera of the righteous one, 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 a man, O honored ewe-lamb who hast given 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.

Verse: 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 proclaimed 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 most pure Theotokos. With her pray ye, that Christ grant to our souls great mercy.

Verse: 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 ..., Both now ..., in Tone VIII:

Come, all creation, and, assembling, let us praise the divinely wise Anna on cymbals and with psalms, who through her womb hast given 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 beauteous 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 of the righteous one, 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.

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: **T**he wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they 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 became incarnate bodily through thee, illumining all things with the radiance of divine knowledge.

ODE III

Irmos: **O** Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Thou didst disdain the beauty of the flesh, O all-honored Olympia, and transitory glory didst thou consider to be 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 supremely 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 most pure Virgin.

ODE IV

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

Thou wast a most diligent and hospitable woman, giving rest to the council of the ordained, and thereby gladdening Christ Who had become a wanderer in His loving-kindness.

Seeing the most 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 became incarnate of thee, the most pure Virgin, the venerable ones hastened to the fragrance of thy myrrh, wounded by thy divine love.

ODE V

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

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 deemed worthy of 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 became a visible man, preserving thee a virgin, O most pure one. Desiring Him, the maidens followed Him in fasting with a splendid life.

ODE VI

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise 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 fount 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 thy most pure womb and hath driven from mankind all the malice of the enemy.

Sessional Hymn, 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 of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: ‘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, throughout the ages!

ODE VIII

Irmos: By Thy grace the children became vanquishers * of both the tyrant and the flames, * carefully observing Thy commandments, * wherefore they cried aloud: * 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 aloud: Bless the Lord, all ye works; hymn and supremely exalt Him throughout the ages!

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 throughout the ages, 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 throughout the ages.

Theotokion: O most pure Virgin Mother, who hast given 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 supremely exalt Him throughout the ages!

ODE IX

Irmos: Saved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

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 on 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: As 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 on 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.

Both now ..., It is truly meet ...,

AT MATINS

On “God is the Lord ...,” the Troparion of the righteous one, 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. (Thrice)

After the 1st chanting of the Psalter, the Sessional Hymn, 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 ..., Both now ..., Theotokion, in Tone IV:

By thy divine birthgiving, O pure one, * thou hast renewed the mortal nature of those born on earth, * which had become corrupt through the passions, * raising up all from death to a life of incorruption. * Wherefore, as is meet we all bless thee, ** O exceedingly glorious Virgin, as thou didst foretell.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Joseph marveled”:

Thou didst commit thy soul into the hands of Him Who for our sake became a 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 ..., Both now ..., Theotokion, in Tone IV:

Joseph marveled, beholding that which transcends nature, * and pondering thy seedless conception, O Theotokos, * he thought of the dew upon the fleece, * the bush unconsumed by the fire, * and the rod of Aaron which buddeth forth. * And bearing witness, thy betrothed and guardian * cried aloud to the priests saying: ** A Virgin giveth birth, and 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 6 Troparia, in Tone IV:

ODE I

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

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

In a 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 unwaning light, O Anna of godly calling.

Divine and pure grace 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 all ages. Wherefore, having assembled, we honor thee with faith.

Theotokion: **F**rom 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, all-immaculate and blessed one.

Katavasia: I shall open my mouth ...,

ODE III

Irmos: **N**ot in wisdom, nor in power do we glory, * but we glory in Thee O Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, O Lover of mankind.

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

With praises thy glorious memory is celebrated today; for thou, O Anna beloved of God, hast given 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 thou didst give birth to the divine mountain, O Anna blessed of God, and hast passed over to the noetic mountains and the mansions of paradise.

Theotokion: **O** Birthgiver of God, 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.

Sessional Hymn of the righteous one, in Tone VIII:

Spec. Mel.: “Of the Wisdom”:

The mother of the Mother of the Master and Creator wast thou, O all-praised 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 ..., Both now ..., the foregoing is repeated.

ODE IV

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

In study thou didst perfect the things which are written in the law, and became 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 didst give 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: The 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 aloud: Glory to Thy power, O almighty Christ!

ODE V

Irmos: The wicked will not behold Thy glory, O Christ, * but we who rise early to hymn Thee shall behold Thee, * the Only-Begotten effulgence of Thy Father's divinity, * O Lover of mankind.

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

Filled with the radiance of the Bestower of riches, with an 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 Redeemer, the never-withering Bloom.

Theotokion: To 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 most holy Lady Theotokos, disdain me not!

ODE VI

Irmos: The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that 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: Through Anna thou wast brought into the world, O most immaculate Queen who hast given birth to the King of all, who remained Virgin after giving birth and art more highly exalted than the cherubim.

Kontakion of the righteous one, 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: We 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: Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O supremely hymned Lord, God of our fathers, * blessed art Thou.

As thou hast given 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 Redeemer, 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!

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

Theotokion: Adorned with the beauties of the virtues, O most immaculate one, thou hast given birth to the Word Who is more comely than the sons of mankind, and Who adorneth those who hymn thee with beauteous majesty.

ODE VIII

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

The mother of her who alone is the Theotokos, who was barren but is now 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 supremely exalt Him throughout all ages!

Christ hath opened unto thee the gates on high and received thee with joy; for thou hast given 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 throughout the ages.

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

Theotokion: O Lady, Birthgiver of God, 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 throughout all ages.

ODE IX

Irmos: Eve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * 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 all-glorious Anna, the honored and splendid couple, summon us in a godly manner to rejoice on their feast, which the Lord of all, the Bestower of light, hath made splendid.

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

Exapostilarion of the righteous one:

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 Redeemer in the flesh, Who today hath in a godly manner received her in the highest, who prayeth for us and for the peace of the world. **(Twice)**

Glory ..., Both now ...,

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 most 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 gave birth unto Thee ** in a manner transcending nature. **(Twice)**

Celebrating the holy memory of Joachim and Anna, * the honored and blameless forebears of Christ, * without ceasing we glorify our compassionate Lord and Redeemer, * 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 and the assembly of the saints are. * And now it hath caused the souls of the righteous Joachim and Anna to dwell there, ** whom, piously praising, we call blessed.

Glory ..., Both now ..., in Tone II

Come, all ye who love virginity, ye lovers of purity! Come, let us celebrate the honored dormition of Anna; for in a manner transcending nature, she gaveth birth to the divine Maiden Mary, the well-spring of life, from whom was born the Redeemer 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 a manner past all telling thou hast given birth to her who gaveth birth unto Christ. Wherefore, we honor thy dormition, O Anna.

With praises thy glorious memory is celebrated today; for thou, O Anna beloved of God, hast given 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 thou didst give birth to the divine mountain, O Anna blessed of God, and 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 thou wast brought into the world, O most immaculate Queen who hast given birth to the King of all, who remained Virgin after giving birth and art more highly exalted than the cherubim.

Troparion of the righteous one, 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 of the righteous one, 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!

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

Verse: 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.

*Verse: Hearken, O daughter, and see, * and incline thine ear.*

GOSPEL ACCORDING TO LUKE, § 36 (LK. 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.