

The 9th Day of September

Afterfeast of the Nativity of the Most Holy Theotokos; The Commemoration of the Holy Ancestors of God, Joachim and Anna; Also, the Commemoration of the Holy Martyr Severian of Sebaste; and the Uncovering of the Relics of St. Theodosius of Chernigov, whose service can be found on February 5th

Note: The service of the Martyr is sing at Compline — *Incomplete as of 3/2018.*

Vespers

At “Lord, I call...,” 6 stichera:

3 stichera of the Afterfeast, in Tone 1: *To the melody, “Joy of the ranks of heaven....”*

Joachim and Anna keep festival today /
Having given birth to the only Mother of God, /
The first fruit of our salvation; /
And with them we celebrate the feast today, /
Blessing the pure Virgin who sprang forth from the root of Jesse.

The most pure Theotokos, /
The Maiden who contained God in her womb, /
The glory of all the prophets and the daughter of David /
Is born today of Joachim and Anna, the models of chastity /
And the curse of Adam which lays upon us ///
Is abolished by her nativity.

The once barren soil gives birth to fertile ground, /
And nourishes with milk the holy fruit that came forth from her sterile womb. /
O most awesome wonder: she who sustains our life, /
She, who will receive the Bread of heaven within her womb, ///
Is fed with milk at her own mother’s breast.

And 3 stichera of the Ancestors, in Tone 4: *To the melody, “Thou hast given a sign....”*

Come all ye lovers of the fests of the Church, /
And let us celebrate with faith /
The honored memory of Joachim and Aнна, /
For they bore for us the pure Virgin Mother of God. /
Therefore, having been translated from the temporal things of this world /
To a place of incorruption, to the mansions of everlasting life, ///
They fervently pray that we may be saved.

All creation is adorned with today /
And is radiant with cheer /
As it celebrates the annual memorial of thy parents, /
Joachim the wondrous and Anna the glad /
For beyond all hope did they obtain their joy, /
And brought forth for us the nourisher of our life ///
Who caused the Light of the World to shine for all.

Today Anna rejoices /
And her spirit is glad /
For she has seen the fulfillment of her heart's desire /
Which she long has cherished. /
She has brought forth the fruit of promise and divine blessing, /
The most pure infant Mary who gave birth to our God ///
To shine like the sun upon those sleeping in darkness.

Glory..., now and ever..., of the Feast in Tone 2: *(the composition of Ephraim of Karyes)*

You have surpassed all couples on the earth, /
O blessed Joachim and Anna, /
When you gave birth to her who transcends all creation. /
Truly art thou bless't, O Joachim, having become a parent or such a Maiden. /
And blessed is thy womb, O Anna, for thou hast sprouted for us the Mother of Life /
Blessed are the breasts which nourished with milk her who nurtured the Sustainer of
all creation! /
Beseech Him, we pray you, O all-blessed ones, ///
That He may grant our souls great mercy.

But if this service is celebrated on a Friday evening, or it is Resurrection Service, then:

Glory..., “You have surpassed all couples on the earth...” *(see above)*; **Now and ever..., the Dogmatic Theotokion, in the Tone of the Week.**

Note: *But if it is a Resurrection Service, then:*

At Litya, the stichera from the Vespers Aposticha, in Tone 1: “Truly, the divinely-wise Anna...” *(see below)*, then:

Glory..., now and ever..., and this sticheron, in Tone 2: *(from the Matins Aposticha)*

AFTERFEAST NATIVITY OF THE THEOTOKOS; HOLY ANCESTORS OF GOD
JOACHIM & ANNA; MARTYR SEVERIAN OF SEBASTE

Today the most immaculate and pure Lady hath issued forth from a barren
woman /

Today all things rejoice in her nativity!

The bonds of Adam have been broken and Eve has been freed from the curse! /

All those in heaven rejoice and mankind is given peace! /

And we glorify her and cry aloud: /

Glory to God in the Highest, ///

And on earth peace, good will among men!

At the Aposticha, these stichera of the Feast, in Tone 2: To the melody, “When from the Tree....”

Truly, the divinely-wise Anna, /

Being reminded of her own childlessness /

When she beheld a nest of birds up in a tree /

Once said: “Woe is me, O Lord, for I alone, a sinner, am bereft of fruitfulness from Thee.” /

Then God who is the Lover of mankind ///

Gave her, as fruit, the Virgin who is more honorable than all creation.

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

Truly, the divinely-wise Anna, /

Being conscious of her barren state and childlessness, /

Called out to God, crying: “Loosen Thou my bonds of barrenness! /

That I may give birth to a child who will give birth to Thee, O Word!” /

And Thou didst grant her this, O Master Christ the Bestower of life, ///

For her child gave birth to Thee, the Savior of all mankind.

Verse: The rich among the people shall pray before thy face.

Truly, God the Master, heard thy prayer as once He did that of Sarah of old /

And thou didst hear the voice of the angel announce the joyous tidings to thee: /

“Thou shalt give birth to the Mother of God!” /

And thou didst cry out in the gladness of thy soul: “The Master and Lord, my Creator and
my God /

Has truly removed my reproach, ///

For I shall give birth to the Ever-virgin Lady!”

Glory..., now and ever..., in Tone 8: in the usual melody

The holy spouses, Joachim and Aнна, /
From a barren womb, put forth a flower — /
The sovereign and holy Lady, Theotokos, /
From whom shone forth Christ God, the Salvation of the world. /
And having been translated to the mansions of heaven, /
They supplicate for the world while rejoicing with the angels. /
With their all-pure and virgin daughter; /
And we, having come together, piously cry out to them: /
“You who are the grand-parents of Christ ///
By the divine Maiden, the all-pure Mary, pray for our souls!

Note: But if it is a Resurrection Service, then:

At the Aposticha, the stichera are from the Octoechos, then:

Glory..., now and ever..., the “Glory” sticheron from the Aposticha of the Feast:
“The holy spouses, Joachim and Anna...” (*see above*).

The Troparion of the Saints, in Tone 2:

We celebrate the memory of Thy righteous ancestors, O Lord, ///
And through them we beseech Thee to save our souls.

Glory..., now and ever... The Troparion of the Feast, in Tone 4:

Thy nativity, O Virgin Theotokos, /
Hath proclaimed joy to the whole universe! /
The Sun of Righteousness, Christ our God, /
Hath shone from thee, O Theotokos; /
By annulling the curse /
He bestowed the blessing: ///
By destroying death He hath granted us eternal life.

Matins

The first Canon of the Feast, with 6 Troparia including the Irmos;
and that of the Ancestors, also with 6 Troparia — *incomplete as of 3/2018*

After the Third Ode: The Kontakion of the Feast, in Tone 4:

By thy nativity, O most pure Virgin, /
Joachim and Anna are freed from barrenness; /
Adam and Eve, from the corruption of death. /

AFTERFEAST NATIVITY OF THE THEOTOKOS; HOLY ANCESTORS OF GOD
JOACHIM & ANNA; MARTYR SEVERIAN OF SEBASTE

And we, thy people, are freed from the bondage of sin, celebrate and sing to thee: ///
The barren woman gives birth to the Theotokos, the nourisher of our Life.

After the Sixth Ode: The Kontakion of the Saints, in Tone 2:

Now that Aнна is loosed from the bonds of barrenness /
She rejoices as she nourishes the most pure one /
She calls us to sing a hymn of praise to Christ ///
Who gavest mankind the only Ever-virgin Mother.

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