

## The 25<sup>th</sup> Day of July

Ⲅ The Dormition of the Righteous Anna, the mother of the All-Holy Theotokos, and the Commemoration of the Holy Women Olympia and Eupraxia; also, the Commemoration of our Venerable Father Makáry (Macarius) of Zheltovódsrk, whose service is found following this.

—incomplete as of—6/2020.

### Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 6 stichera,

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

Keeping intact all the points of the Law /  
And laboring blamelessly for God, /  
Thou wast chosen to be the mother of her who gave birth to Christ in the flesh, /  
The pure and divine Maiden; /  
And together with her we call thee blessèd, O righteous Anna, ///  
And with joy in our minds today we celebrate thy holy dormition.

Having given birth to the palace of Life, O divinely-wise Anna, /  
Thou hast rightly departed to live the incorruptible life /  
And have united with the ranks of the righteous in heaven /  
Who are nurturing thee richly with the Master’s joy. /  
Therefore, we celebrate today thy repose, O ever-memorable Anna, ///  
Faithfully honoring thee as a divinely-wise one.

Having given birth to the portal of heaven, O divinely-wise Anna, /  
Thou hast made haste to the mansions of heaven /  
And are now delighting in divine glory. /  
Grant it, by thy prayers, also for us to enjoy, /  
Who are celebrating thy precious falling asleep, /  
And help us to dispel the gloominess of the passions ///  
Driving away the darkness of worldly cares.

And 3 stichera in Tone 1: *To the melody, “O glorious wonder....”*

O glorious and most splendid day, /  
That bringeth joy to all the world; /  
The honored and all-praised day of the repose of the righteous Anna has come, /  
Who gave birth to the Mother of Life, /  
The living tabernacle which held the uncontainable Word, /  
Our release from grief and the mediatrix of our joy ///

Who bestows upon us the faithful, great mercy.

**O** glorious wonder, /

The right-glorious Anna, who wondrously gave birth to the well-spring of Life, /

The pure and immaculate Lady, who alone is blessed amongst women, /

Is taken from this transitory world to the one without an end, /

To heaven, there to rejoice with the assemblies of the angels, ///

As we on earth celebrate her holy feast today.

**T**oday, the choirs of all the faithful reverently celebrate /

Thine honorable dormition, O righteous one, /

For the glorious and brilliant grace of thy healings hath dawned for us /

Burning the hordes of the demons /

And guiding with its light the thoughts of those with faith praise thy falling asleep, ///

O right wondrous and glorious Anna!

**Glory..., now and ever..., in Tone 8: (the composition of Anatolius)**

**T**he righteous spouse of holy Joachim, /

From a barren womb sprouted the staff, /

From whom Christ the Savior came into the world. /

Having died, she has passed to the heavenly kingdom, /

Where she now rejoices with her daughter, the Holy Virgin, /

And with the angels prays for all the world. /

Now we, who have assembled on the earth piously sing her praises: /

O grandparent of Christ, pray for our souls, ///

For the sake of thy child, the divine Maiden, the most pure Theotokos.

*Or, Now and ever..., the Dogmatic Theotokion in the Tone of the Week if a Resurrection Service.*

**At the Aposticha, these stichera, in Tone 5: To the melody, "Rejoice...."**

**R**ejoice, O spiritual and mystical swallow, /

Who announced for us the coming spring-time of grace<sup>1</sup>, /

Who lived the life of chastity, preserving the treasure of virginity; /

Who, with Joachim, gave birth with maternal pain to the pure Theotokos, /

Who alone gave birth without knowing a man! /

O righteous Anna, who gave birth to the ewe-lamb, who at the word of the Archangel bore the  
Word — /

The Lamb who taketh away the sins of the world, /

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<sup>1</sup> In Hebrew, the name Hanna, Anna, means "grace" or "favor."

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And who hath taken thee, His earthly grandmother, to Himself. ///  
Entreat thou Him that He may grant great mercy to our souls.

*Verse:* Rejoice in her Lord, O ye righteous. Praise befits the just!

**Rejoice**, O God-bearing Joachim and righteous Anna, /  
The honorable couple chosen by God /  
Because of your holiness in keeping the splendors of His Law; /  
You have been given great joy in giving birth to her who bore Christ, the Author of our  
life! /  
O ye lamps who lighted the unshaded candle, and nurtured the grace-filled Theotokos, /  
We entreat you, to pray together with her to Christ God ///  
That He may grant our souls great mercy.

*Verse:* Blessèd art they that fear the Lord, who walk in His ways.

**Rejoice**, O divinely-bless't Anna, /  
The grandmother in the flesh of Christ our God, /  
Thou art the blessèd ground which caused to blossom the earth which put forth God in  
the flesh; /  
Thou art the chosen one, who unceasingly studied the Law of God, and instilled on  
earth His grace for us all; /  
Who by giving birth to the Theotokos eluded the bonds of barrenness, /  
Thereby countering death with incorruption. /  
Now, thou hast passed on to enjoy the divine splendors of heaven, /  
And since thou hast given birth to the Theotokos, the candlestand bearing the Light, ///  
Pray together with her to Christ God that He may grant our souls great mercy.

**Glory..., now and ever..., Theotokion, in Tone 8:**

**O** come, all creation /  
And having assembled, let us form a choir /  
And sing to the divinely-wise Anna with cymbals and hymns of praise, /  
For she has given birth to the uncloven mountain divine /  
And today she has gone over the spiritual mountain to the mansions of paradise. /  
To her, with joy, let us cry aloud: /  
Blessèd is the womb which bore her who bore in her womb the Light of the world, /  
And blessèd is thy beautiful breast which nourished her who nourished Christ, /  
The Nourisher of our life. /  
Beseech thou Him, we faithfully entreat thee: ///  
That He may deliver us from every affliction and snare of the enemy, and save our  
souls.

**The Troparion of Saint Anna, in Tone 4:**

**O** righteous and divinely-wise Aнна, /  
Thou gavest birth to the most pure Mother of God, /  
Who gave birth to the Life of our life. /  
Therefore, with great joy, thou hast departed to the mansions of heaven /  
Where the righteous rejoice in glory, O blessèd one. /  
And we entreat thee to beseech the Christ the Lord to grant the remission of sins ///  
To those who lovingly honor thee.

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**At Compline**

**The Canon of the Holy Women, Saints Olympia and Eupraxia, Tone 8**

*having the acrostic: "I sing the precious hymn to the honorable women,"  
the composition of Joseph.*

**Ode 1**

**Irmos:** *The staff of Moses performed miracles, striking the sea like a cross  
submerging Pharaoh with his chariots, saving the Israelites in their flight as they  
sang a song of victory!*

**Refrain:** Holy Olympia and Eupraxia pray to God for us!

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

**Y**ou were wounded by the beauty of the Bridegroom and with hymns you embraced  
His feet and followed in His life-bearing footsteps. Thus you brought down the serpent  
foe.

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

**Theotokion:** Thy womb, O Virgin, is the radiant chamber of the Lord, who in His  
mercy, became incarnate through thee, and hath illumined all with His radiant wisdom.

**Ode 3**

**Irmos:** **O** Lord, Creator of the vault of heaven and founder of the Church, strengthen me  
in Thy love, for Thou art our supreme desire and the support of the faithful.

**T**hou didst disdain the beauty of the flesh, O all-honored Olympia, considering its  
transitory glory to be like a dream, and in humility and fasting, sought after God

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instead, O divinely-blessèd one.

**F**rom the days of thy youth didst thou faithfully love the Word who came to earth as a babe for our sake, O Eupraxia, and staying true, didst bind thy soul to Him.

**Y**ou rejected the world, O honored ones, and the wisdom of the flesh, and through your abstinence and labors, reached the bridal chamber of Christ the Bridegroom, who rewarded you with the delights of heaven.

*Theotokion:* **T**he hallowed words of the holy prophets foretold thee of old, O portal who gave birth to the Light of the world, and living scroll on which the ineffable Word was indelibly inscribed by the divine hand, O all-pure Virgin.

**Ode 4**

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

**T**hou provided shelter to the strangers, and hospitality to the pilgrims, O holy Olympia, thereby gladdening the heart of Christ, who in His own loving-kindness became a pilgrim on this earth.

**B**eholding the beauty of Christ, thy Bridegroom, thou didst devote thyself to abstinence, O Eupraxia the wise.

**D**riving slumber from the eyelids of your souls, you lulled to sleep the desires of your bodies, O ye beloved of the Lord.

*Theotokion:* **T**he venerable holy women loved only the Lord, who became incarnate of thee, O all-pure Lady, and wounded by divine love, hastened to the fragrance of thy divine myrrh.

**Ode 5**

*Irmos:* **W**hy hast Thou cast me away from Thy face, O never setting Light? Why has this dismal darkness covered me, the wretched one? Guide me in return to the light of Thy commandments, I pray Thee.

**W**atered by the well-springs of divinity which give drink to the whole world, thou, O wise Olympia, put forth the harvest of thy good deeds, ever nourishing the hearts of those who honor thee.

**S**trengthening thy glorious soul with the blessed intent, thou didst earnestly fast for many days and in thy purity of mind, didst nourish thyself with immaterial food, O venerable Eupraxia, beloved of God.

**H**aving died to the world, you both inherited immortality, and have been vouchsafed your reward in heaven, O divinely-bless't and most-honorable ones, for you kept alight your lamps with the oil of abstinence and prayer.

***Theotokion:** Of His own will, God the Word made His abode within thy womb, O Lady who knew no wedlock, and He became a man preserving thy virginity, O all-pure one. Desiring Him alone, the holy maidens made their choice of abstinence and fasting and thus attained a splendid life.*

### Ode 6

***Irmos:** I pour forth my prayer to the Lord, and I lift up my sorrows before Him, how my soul is become full of evil and how my life draweth near to Hades, and like Jonah I pray: Deliver me, O God, from corruption.*

**I**n her youth, Eupraxia the blessed, filled with pious zeal, confronted the ancient serpent, and defeated him despite the frailty of her flesh, for Christ, who wrapped Himself in our weak nature, granted her the strength to endure.

**H**aving acquired the virtues of abstinence and humility, vigilance and giving alms, the right faith and perfect love, thou didst truly become a temple of God and an abundant fountain of miracles, O Olympia, the wise.

**A**bsorbing the pleasures of this life and enduring hardships for the sake of Him who of His own will came down to earth and became a stranger here for our sake, O honored and right wondrous ones, you have attained to Him who received you both in heaven.

***Theotokion:** The Creator found thee to be a pure vessel of purity and virginity, O Maiden, and at the word of the Archangel, He made His abode in thine all-pure womb, thus driving away the malice of the enemy.*

**The Sessional Hymn, in Tone 8:** *To the melody "That which was commanded...."*

**K**eeping vigil in mystic prayer /  
And taking delight in the Scriptures, /  
The glorious women, Olympia and Eupraxia, /  
Took the Cross of the Lord upon their shoulders, /  
And, following Him in abstinence, /  
They cast down the deception of the serpent, and cried aloud to Christ: ///  
Thou art our confirmation, O our heavenly Bridegroom!

### Ode 7

***Irmos:** The children of Judæa who dwelt of old in Babylon trampled underfoot the flames of the furnace by their faith in the Trinity, as they sang: Blessed art Thou, O God of our fathers.*

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**T**hrough the power of love, the venerable women transformed corruptible glory into the glory of incorruption, and with delight they rejoiced and cried: Blessèd art Thou, O God of our fathers.

**W**hile fasting, the glorious Eupraxia stood vigil for days at a time, all the while crying out to Christ the Bridegroom: Blessèd art Thou, O God of our fathers.

**A**s one great among the patriarchs, Chrysostom recognized thee, O Olympia, as a spacious vessel of the Divine Spirit, and he filled thee abundantly with his teachings.

*Theotokion:* **T**hou didst abolish the ancient curse of our first mother Eve, by giving birth to Christ, who crowns all with His blessings, O Virgin, and to Him we cry aloud: Blessèd art Thou unto all ages, O Lord God of our fathers.

**Ode 8**

*Irmos:* **T**he children, by Thy grace, vanquished both the tyrant and the flames by observing Thy commandments most faithfully, and they cried out: Bless the Lord, O ye works of the Lord!

**T**hou didst subject the irrational passions of thy mind, O pure and blameless Olympias, and having wedded thyself to the Word thy Bridegroom, thou didst cry out to Him in joy: Bless the Lord, O ye works of the Lord!

**H**aving cast down the prince of darkness by your struggles, you obtained your crowns of incorruption and entered, rejoicing, into the divine delights and spiritual joys of paradise.

**H**aving crucified yourselves to the world and having been wounded by the sweet arrows of the love for God, O holy virgins, you have stricken the serpent who had so grievously wounded Eve, and now you are praising Christ forever.

*Theotokion:* **O** all-pure Virgin Mother, who gavest birth to Christ, made incarnate of thine all-pure blood, thou hast assembled all the virgins together, and with them thou dost cry aloud: Bless the Lord, O ye works of the Lord! Sing and exalt Him forever!

**Ode 9**

*Irmos:* **S**aved through thee, O pure Virgin, we confess thee to be truly Theotokos, and with the choirs of angels we magnify thee.

**O** ye beautiful and melodious turtle-doves of the Master, O ye splendid swallows, perfect in your love, ye now enjoy the delights of paradise.

**Y**ou are now numbered among the choirs on-high and dwell among the assemblies of



the elect, O ye righteous women, praying to God on behalf of us all.

**T**he memory of the holy Olympia and Eupraxia has dawned for us like the sun upon the world, illumining the thoughts of all the faithful as we praise and magnify Christ.

***Theotokion:** As thou art the receptacle of the Light, O Virgin, illumine thou my soul which has been darkened by the passions, and by thy supplications, deliver me from the outermost darkness, O Lady.*

***And these stichera of the Holy Women, in Tone 1: To the melody, “Joy of the ranks of heaven....”***

**L**et us worthily honor Olympia the righteous, /  
The disciple of our prophetic teacher John the Golden Mouth, /  
And with her let us praise Eupraxia the pure, ///  
Who prays to Christ that our souls may be saved.

**O** come, all ye faithful, /  
And let us honor the chaste woman Eupraxia, /  
The offspring of piety /  
And the adornment of monastics, /  
For she constantly entreats the Creator on our behalf ///  
And prays that our souls may be saved.

**Glory...,**

**H**aving shed thine earthly beauty O divine Eupraxia, /  
Thou didst choose well the good portion which Mary found, /  
And having forsaken the transitory things of this earthly life /  
Thou didst obtain through thy great virtues ///  
The mystical pearl of great price.

**Now and ever...,** “It is truly meet....”

### **Matins**

**At “God is the Lord...” the Troparion of St. Anna, (thrice). We do *not* sing a Theotokion:**

**The Troparion of Saint Anna, in Tone 4:**

**O** righteous and divinely-wise Anna, /  
Thou gavest birth to the most pure Mother of God, /  
Who gave birth to the Life of our life. /  
Therefore, with great joy, thou hast departed to the mansions of heaven /  
Where the righteous rejoice in glory, O blessèd one. /



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And we entreat thee to beseech the Christ the Lord to grant the remission of sins ///  
To those who lovingly honor thee. *(thrice)*

**After the 1<sup>st</sup> Kathisma, the Sessional Hymn, in Tone 4:** *To the melody, "Quickly go before..."*

**W**e celebrate thy falling asleep,  
O Anna the righteous, /  
For Christ hath ineffably glorified thee /  
As His grandmother here on the earth. /  
And now thou hast gone to heaven /  
Where thou dost beseech Him to grant us peace, ///  
And to protect our souls against all enemies. *(twice)*

**Glory..., now and ever..., Theotokion:**

**O** most pure Lady Theotokos, /  
By thy divine birthgiving thou didst restore the mortal essence of those born on earth /  
That had become corrupted by the passions, /  
And hast raised all from death to the life of incorruption. /  
Therefore, we rightly call thee blessed as thou didst foretell, O all-glorious Virgin.

**After the 2<sup>nd</sup> Kathisma, the Sessional Hymn, in Tone 4:** *To the melody, "Joseph was amazed...."*

**T**hou didst commit thy precious soul /  
Into the hands of Him who became man through the Virgin for our sake; /  
Yea, thy Creator and God hath received thee into the life of incorruption. /  
Therefore, we bless and honor thee as the mother of the most pure Theotokos, /  
And together we cry out to thee: /  
Entreat Christ our Savior, our Creator, and our God, ///  
That He may save our souls. *(twice)*

**Glory..., now and ever..., Theotokion, in the same Tone: (and melody)**

**J**oseph was amazed, O Theotokos, /  
When he beheld thy seedless conception /  
Which, like the rain upon the fleece, the rod of Aaron that budded forth /  
And the burning bush that was not consumed, /  
Was beyond all nature and understanding. /  
And thy betrothed protector witnessed and cried out to the priests: ///  
The Virgin gives birth and after childbirth remains a virgin!

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## The Canon

Both Canons from the Octoechos, without the Troparia to the martyrs;  
and the Canon of the Righteous Anna, with 6 Troparia:

### Canon of Saint Anna, Tone 4

#### Ode 1

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

*Refrain:* Holy righteous Anna, pray to God for us!

Entreat the Lord for the forgiveness of offenses, the deliverance from evils, and the correction of life for those who today honor thy memory, O all-praised Anna.

Splendidly didst thou give birth to her who gave birth to the Life; therefore, thou hast been given everlasting life to delight in the ineffable joy amid the never-waning light, O all-blessèd Anna.

Thou hast been given grace divine, for thy daughter gave birth without seed, and now, thou standest with great boldness before the Lord, entreating Him that we all may be saved.

Glory...,

Having lived a righteous and venerable life, O all-praised one, thou hast been presented to the Lord of Righteousness in heaven, there, to rejoice together with the righteous from all ages. Therefore, we have assembled today to honor thee with faith.

Now, and ever...,

*Theotokion:* The Sun of Righteousness hath shone forth from thee upon us all, illumining all the earth with the knowledge of God and dispelling the gloom of ignorance, O most pure, immaculate, and all-blessèd Lady.

*Katavasia:* I shall open my mouth...

#### Ode 3

*Irmos:* We glory not in wisdom nor in power, nor yet in riches, but in Thee, the hypostatic Wisdom of the Father, O Christ, 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 understanding, thou gavest birth to her who gaveth birth to Christ. Therefore, at thy falling asleep, we honor thee, O righteous one.

We celebrate thy glorious memory with songs of praise, for thou, O Anna, beloved of

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God, gavest birth for us to her, who is above all praise — the most pure Mother of God.

**G**lorious Joachim, being united to Anna like the sun to the moon, has given birth to the model of virginity, upon whom the Beam of divinity hath shone.

**T**hy womb gave birth to the uncloven and divine mountain, O blessed Anna, and thou hast gone over the spiritual mountain to the mansions of paradise.

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

**The Sessional Hymn, in Tone 8: To the melody, “Of Wisdom....”**

**B**y observing the commandments of God in all things /  
Thou didst become the mother of the Creator’s Mother, /  
And in falling asleep, wast given immortal life in the eternal light. /  
Therefore, as we celebrate thy light-bearing and holy memory, /  
We too, are illumined by the Holy Spirit, /  
And we entreat thee to pray to Christ God ///  
That He may grant the remission of sins to those who lovingly honor thy holy memory.

**Glory..., now and ever...., (Repeat the above):** “By observing the commandments....”

**Ode 4**

*Irmos:* **H**e who sits in glory on the Throne of divinity, Jesus the True God is come on a swift cloud: with His pure hand He has saved those who cry: Glory to Thy power, O Christ!

**I**n thy studies, didst thou perfect the things which are written in the Law, and didst thyself become the mother of the Mother of Him who gave the Law. Therefore, all creation now joyously celebrates thy holy memory.

**T**hy womb is truly blessed, O Anna, for it bore within itself her who would bear the Light of the world; and truly beautiful are thy breasts, for they nourished her who nourished Christ, the Nourisher of our life.

**H**aving lived a truly blameless life, thou didst blamelessly give birth to the Maiden Theotokos, who bore the Word of the Father, and upon thy repose, to Him wast thou presented in heaven, and having communed with His glory, thou wast truly deified.

*Theotokion:* **T**hy womb, O Virgin, is like the rich threshing-floor of which Solomon sang, for thou hast borne in thy womb the Ear of grain that had not been sown, which nourishes all creation as it cries: Glory to Thy power, O Almighty Christ!

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## Ode 5

*Irmos:* **The** *impious do not perceive Thy glory, O Christ, but we, rising early in the night sing Thy praises, O only-begotten radiance of the Father's glory who lovest mankind.*

**T**hou didst truly give birth to heaven on earth, O all-glorious Anna, for she who gave birth to the Creator of heaven welcomes thee with glory to the heavens.

**W**ith great joy, dost thou join with the immaterial choirs as they praise the Bestower of rich mercies, shining in the radiance of His light. Remember us now, who in faith remember thee!

**O** glorious Anna, from thee blossomed forth the pure Lady who sprang from the root of Jesse, the flowering rod, who put forth Jesus, our Redeemer, the never-fading Bloom.

*Theotokion:* **I** flee to thee for refuge, for thou alone art the mighty protection of the faithful, and in thee do I place my hope of salvation. Disdain me not, O all-holy Lady Theotokos!

## Ode 6

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

**L**et Joachim and Anna, the forebears of Jesus the Lord God, be praised with hymns today, for in righteousness are they worthily adorned.

**T**he righteous Anna surpasses all in honors, for she has given birth to her who surpasses all in praise, and now she abides with the choirs of the righteous in heaven.

**T**he celebration of thy memory is full of brilliance and splendor, O righteous Anna, for it spreads the joy of salvation throughout the world, and brings the blessings of God to all.

**T**hou didst bear within thy womb the jar which contained the divine Manna, and rejoicing now with her in heaven, thou dost pray for us all, O Anna.

*Theotokion:* **T**hrough thy mother, Anna, wast thou brought into the world, O immaculate Queen who gavest birth to the King of all, O Virgin after giving birth, who art more glorious than the cherubīm!

## The Kontakion, in Tone 2:

**We** celebrate the memory of the grandparents of Christ /

Faithfully entreating them for help, /

That we be delivered from every affliction as we cry out in faith: ///

Be with us, O God, who in Thy pleasure, hath so glorified them.

*Ikos:* We have come together to praise the repose of the earthly grandmother of

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Christ, for today she has left this transitory life and has progressed joyously to heaven. She rejoices for she is the mother of her, who is truly the Mother of God, and with faith she cries aloud: My soul magnifies the Lord; for I have given birth on earth to His Mother, whom, in His good pleasure, He hath so glorified.

**Ode 7**

*Irmos: O all-praised Lord, who saved the children in the fire slaying the Chaldeans whom righteousness justly pursued, blessèd art Thou, O Lord God of our fathers!*

**A**s thou hast borne the Mother of True Life, O Anna, thou wast welcomed to the true life, faithfully crying aloud: Blessèd art Thou, O Lord God of our fathers!

**A**s thou art the mother of the Mother of the Deliverer, O Anna, thou has gone up from earth to heaven beautifully adorned in virtues, crying out in praise: Blessèd art Thou, O Lord God of our fathers!

**O** God-bearing righteous Anna, thou hast departed for the life that is everlasting; to that spacious meadow of paradise, and the light that knoweth no setting, crying out unceasingly: Blessèd art Thou, O Lord God of our fathers!

**A**dorned with the virtues and beauty of divine gifts, thou hast been presented to God, ceaselessly crying aloud: Blessèd art Thou, O Lord God of our fathers!

*Theotokion:* **A**dorned with the beauty of the virtues, O immaculate Lady, thou gavest birth to the Word, who is more beautiful than any of the sons of mortal men, and who adorns all those who praise thee with delightful beauty.

**Ode 8**

*Irmos: The offspring of the Theotokos saved the godly youths in the flaming furnace. He who was then prefigured has since been born on earth, and He gathers together all creation to sing: Praise the Lord, all you works, exalt Him throughout all ages.*

**S**he who once was barren, the mother of the only Theotokos, is now the grandmother of Christ the Lord. Just as she put off the garment of barrenness, has she shed mortality, and from the place of the living she now cries aloud: Praise the Lord, all you works, sing, and exalt Him throughout all ages.

**C**hrist hath opened unto thee the gates of paradise on-high and hath received thee with joy, for thou gavest birth to the portal through which He Himself had passed, and showed it closed after His passage, O divinely-wise and all-praised Anna. Therefore, we, the faithful, honor thee forever.

**H**aving lived a life of holiness, thou didst become the mother of the holy Ever-virgin who gaveth birth to the All-holy Word who bestoweth sanctification and deliverance unto us all, O divinely-wise and right-wondrous Anna, Therefore, we, the faithful,

honor thee forever.

***Let us bless the Father and the Son and the Holy Spirit, the Lord!***

***Theotokion:*** **O** Lady Theotokos, guide me to the safe haven by the calming breath of the Holy Spirit, for I am buffeted by the storm of tribulations and the tempest of sins; for thou art the refuge of all Christians. Therefore we, the faithful, magnify thee forever.

***We praise, bless, and worship the Lord singing and exalting Him throughout all ages!***

***Katavasia.***

### **Ode 9**

***Irmos:*** ***Through weakness, Eve brought about the curse of disobedience, but thou, O Virgin Theotokos, hast budded forth blessing unto the world in the Fruit of thy pregnancy. Therefore, we all magnify thee.***

**F**rom the rich and nourishing earth of thy womb came the holy and untilled earth that without seed sprouted forth the ear of wheat, that is the Food of the world, the Lord, who now welcomes thee to the place of everlasting delight.

**T**hy memory hath shone down upon us today more brightly than the sun as it enlightens us and dispels the darkness as it passes, and we pray: preserve those who celebrate it, O Anna, through thy holy prayers.

**T**he godly Joachim and the divinely-wise and glorious Anna, the splendid couple, summon us to rejoice at their feast, which was given to us by the Lord, the Giver of light, Himself.

***Theotokion:*** **O** Mary, the holy Mistress of all, free us from the clutches of the enemy, for, at the divine command, thou gavest birth to the Deliverer of all, who redeemed us from the bondage of our sins.

### **Exapostilarion of St. Anna:**

**W**e rightly praise Anna who was called by God, and, past all hope, gave birth to the Virgin Mary, Theotokos, the mother in the flesh of Christ the Deliverer, and who on this day was welcomed into heaven, where she now prays for the peace of the world and for us all. *(twice)*

### **Glory..., now and ever.... Theotokion:**

**H**aving given birth to Mary, the new heaven, through which the Sun of Glory shone forth, thou hast thyself, on this day passed from earth to heaven, rejoicing in Christ the Lord, O all-glorious Anna.

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**At the Praises, 4 stichera, in Tone 1: *To the melody, “Joy of the ranks of heaven....”***

**A**s we celebrate the honored memory of Aнна, O Christ, /  
We praise Thee, O Christ, /  
Who hath marvelously taken her from this transitory life /  
To the place of never-ending glory, /  
As she is the mother of the mother of the one who bore Thee without seed, ///  
Beyond the reasoning of nature—the Virgin Mother and Theotokos. *(twice)*

**A**s we celebrate the honored memory of Joachim and Aнна, /  
The illustrious and honored grandparents of Christ, /  
We ceaselessly glorify Him, our compassionate Redeemer and our Lord /  
Who hath taken them to Himself; ///  
To the place of immortality and incorruption.

**T**he spirits of the righteous Joachim and Aнна, O Lord, /  
Are now led to the place where the immaterial choirs rejoice /  
Where the ranks of the angels and of all the saints /  
Dwell in the mansions of heaven. ///  
As we praise them and devoutly call them blessèd.

**Glory..., now and ever..., in Tone 2:**

**C**ome all ye lovers of purity and chastity, /  
And let us praise the dormition of Aнна, /  
For she gave birth in the most marvelous manner /  
To the Maiden Mary, the Theotokos — /  
The well-spring of Life, from whom the Divine Child was born, ///  
The Redeemer of all who enlightens and sanctifies our souls.

**The Great Doxology and the Dismissal.**

**Liturgy**

**At the Beatitudes, 8 Troparia: 4 from the Third Ode, and 4 from the Sixth Ode of the Canon of the Saint.**

**1.** Thou didst conceive her who conceived Him who sustaineth all things, and in a manner past understanding, thou gavest birth to her who gaveth birth to Christ. Therefore, at thy falling asleep, we honor thee, O righteous one.

**2.** We celebrate thy glorious memory with songs of praise, for thou, O Anna, beloved of God, gavest birth for us to her, who is above all praise — the most pure Mother of



God.

**3. Glorious** Joachim, being united to Anna like the sun to the moon, has given birth to the model of virginity, upon whom the Beam of divinity hath shone.

**4. Thy** womb gave birth to the uncloven and divine mountain, O blessed Anna, and thou hast gone over the spiritual mountain to the mansions of paradise.

**5. Let** Joachim and Anna, the forebears of Jesus the Lord God, be praised with hymns today, for in righteousness are they worthily adorned.

**6. The** righteous Anna surpasses all in honors, for she has given birth to her who surpasses all in praise, and now she abides with the choirs of the righteous in heaven.

**7. The** celebration of thy memory is full of brilliance and splendor, O righteous Anna, for it spreads the joy of salvation throughout the world, and brings the blessings of God to all.

**8. Thou** didst bear within thy womb the jar which contained the divine Manna, and rejoicing now with her in heaven, thou dost pray for us all, O Anna.

**The Troparion of the Saint, in Tone 4:**

O righteous and divinely-wise Anna, /  
Thou gavest birth to the most pure Mother of God, /  
Who gave birth to the Life of our life. /  
Therefore, with great joy, thou hast departed to the mansions of heaven /  
Where the righteous rejoice in glory, O blessèd one. /  
And we entreat thee to beseech the Christ the Lord to grant the remission of sins ///  
To those who lovingly honor thee.

**The Kontakion of the Saint, in Tone 2:**

We celebrate the memory of the grandparents of Christ /  
Faithfully entreating them for help, /  
That we be delivered from every affliction as we cry out in faith: ///  
Be with us, O God, who in Thy pleasure, hath so glorified them.

**The Prokeimenon, in Tone 4:** God is wondrous in His saints, the God of Israel.  
*Verse:* Bless God in the Churches, the Lord, from the wellsprings of Israel.

**The Epistle:** (210) Galatians 4:22-31

**The Alleluia, in Tone 4:** The salvation of the righteous is of the Lord, He is their defender in times of trouble.... *Verse:* The Lord shall help them and deliver them, and

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He will rescue them from the wicked, and save them because they have hoped in Him.

**The Gospel:** (36) Luke 8:16-21

**Communion Hymn:** Rejoice in the Lord, O ye righteous! Praise befits the just.  
Alleluia....

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