**SUNDAY: SEPTEMBER 9 TONE 6**

**15th Sunday after Pentecost/ Afterfeast of the Nativity of the Theotokos/Sunday before the Elevation of the Cross/**

**Holy and Righteous Ancestors of God Joachim and Anna**

**"Lord I Call..." Tone 6**

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!

Hear me, O Lord!

*v. (10) Bring my soul out of prison, that I may give thanks to Your name!*

*(for the Resurrection)*

Possessing victory over hell, O Christ,

since You are free among the dead,

You ascended the Cross

raising with Yourself those who sat in the shades of death.//

O Almighty Savior, Who drew life from Your own light, have mercy on us!

*v. (9) The righteous will surround me; for You will deal bountifully with me.*

Today Christ tramples on death,

for He is risen as He said!

Let us all sing this song,

for He has granted joy to the world:

“O Light unapproachable, O Fountain of life!//

Savior Almighty, have mercy on us!”

*v. (8) Out of the depths I cry to You, O Lord. Lord, hear my voice!*

Where shall we sinners flee from You, for You are in all creation?

In heaven You dwell!

In hell You trampled on death!

In the depths of the sea?

Even there is Your hand, O Master!

To You we flee, and falling before You, we pray://

“As You rose from the dead, have mercy on us!”

*v. (7) Let Your ears be attentive to the voice of my supplications!*

**Tone 1** *(for the Feast) (Joy of the Heavenly Hosts)*

Joachim and Anna celebrate the feast,

for they gave birth to the only Theotokos,

the beginning of our salvation.

Together with them we also celebrate today:

we bless the pure Virgin who sprang from the root of Jesse.

*v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.*

The Maiden who held God, the pure Theotokos,

the glory of the Prophets, the daughter of David,

is born today of Joachim and chaste Anna.//

The curse of Adam that lay upon us is annulled by her childbearing.

*v. (5) For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.*

She who before was as a barren field

gives birth to the fertile ground.

She brings forth a holy fruit from her fruitless womb

and nurtures her with milk.

Oh, great marvel!

The nourisher of Life, who received the Bread of Heaven in her womb,//

is fed with milk at her mother's breasts!

*v. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!*

**Tone 4** *(for Joachim and Anna) (You have given a sign)*

Come, O lovers of the feasts of the Church,

let us rejoice in song and celebrate in faith

the memory of the blessed ancestors, Joachim and Anna,

the honored couple who gave birth to the holy Virgin Mother

of God for us!

Now that they have left behind this passing life for the eternal

mansions,//

they ceaselessly pray that we may be saved.

*v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.*

(Repeat: “Come, O lovers of the feasts …”)

*v. (2) Praise the Lord, all nations! Praise Him, all peoples!*

Today all creation rejoices with gladness,

uniting to celebrate the annual memory of your ancestors, O

all-praised Theotokos.

Joachim and Anna sing of the wonder together.

They have been filled with joy by your birth.

From them our hope has blossomed://

the Mother of Light and the nourisher of our Life!

*v. (1) For His mercy is abundant towards us; and the truth of the Lord endures for ever.*

Today Anna's spirit leaps for joy.

She exults, having attained her desire;

just as her namesake believed and was blessed with children in

days of old,

she has borne the fruit of the promise, the divine blessing:

the all-pure Mary, who gave birth to our God.//

From her the Sun has risen to those who sat in darkness.

*Glory to the Father, and to the Son, and to the Holy Spirit;*

**Tone 5** *(by Ephraim of Karia)*

O blessed couple,

you are exalted above all other parents.

She, who is above all creation, blossomed from you.

Joachim, you are happy indeed to be called the father of such a child.

Joy is yours, O Mother Anna:

from your womb came the Mother of our life.

Blessed are her breasts, which nourish Him Who feeds everything that

breathes!//

Pray to Him to have mercy on our souls, O all-blessed ones!

*now and ever, and unto ages of ages. Amen.*

**Tone 6**  *(Theotokion – Dogmatikon)*

Who will not bless you, O most holy Virgin?

Who will not sing of your most pure childbearing?

The only-begotten Son shone timelessly from the Father,

but from you He was ineffably incarnate.

God by nature, He became Man for our sake,

not divided into two persons but manifest as One in two natures.

Entreat Him, O pure and all-blessed Lady,//

to have mercy on our souls!

**15th Sunday after Pentecost/ Afterfeast of the Nativity of the Theotokos/Sunday before the Elevation of the Cross/**

**Holy and Righteous Ancestors of God Joachim and Anna**

**Litya *(If the rector desires the Litya, these stichera are sung:*)**

**Tone 2** *(for Joachim and Anna) (Joseph of Arimathea)*

The divinely wise Anna,

beholding the nest of a bird in a tree,

called to mind her own childlessness, and cried out:

“Woe is me, O Lord!

I alone, a sinner, have become poor in the fruitfulness that is from You,

O Lord.”

Then God, the Lover of Mankind, gave her as fruit the Virgin,//

who is more precious than all creation.

The divinely wise Anna,

conscious of her barrenness and the affliction of childlessness,

cried out to God in prayer:

“Remove the grievous bond of barrenness, O Master Christ,

and I will bring forth the child who will give birth to You, O Giver of

Life,

when she takes hold of the sacred word that You will give to her,//

for she it is who gives birth to You, the Savior of all mankind!”

When the Master and God heard your prayer,

as He did Sarah’s before, when she heard the voice of the Angel,

He proclaimed joyous tidings to you:

“You will bear the Mother of God.”

And you cried out in gladness of soul:

“You have granted me, deliverance from the reproach of those

who have borne children,//

for I shall give birth to the Ever-Virgin,//

O Master and Lord, my God and Creator!”

*Glory to the Father, and to the Son, and to the Holy Spirit,*

*now and ever, and unto ages of ages. Amen.*

**Tone 2** *(for the Feast)*

Today the Most Immaculate and Pure One

has come forth from the 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 peace is given to men.

Glorifying her, we cry aloud:

“Glory to God in the highest,//

and on earth peace, good will towards men!”

**15th Sunday after Pentecost/ Afterfeast of the Nativity of the Theotokos/Sunday before the Elevation of the Cross/**

**Holy and Righteous Ancestors of God Joachim and Anna**

**Aposticha**

**Tone 6**  *(for the Resurrection)*

Your Resurrection, O Christ our Savior,

the Angels in heaven sing!

Enable us on earth//

to glorify You in purity of heart!

*v. The Lord is King; He is robed in majesty!*

Destroying the gates of hell,

breaking the chains of death,

You resurrected the fallen human race as almighty God!//

O Lord, Who rose from the dead, glory to You!

*v. For He has established the world, so that it shall never be moved.*

Desiring to return us to Paradise,

Christ was nailed to the Cross and placed in a tomb.

The Myrrhbearing Women sought Him with tears, crying,

“Woe to us, O Savior!

How do You deign to descend to death?

What place can hold Your life bearing body?

Come to us as You promised!

Take away our wailing and tears!”

Then the Angel appeared to them:

“Stop your lamentations!

Go, proclaim to the Apostles:

‘The Lord is risen,//

granting us purification and great mercy!’”

*v. Holiness befits Your house, O Lord, forevermore!*

Having been crucified as You willed,

by Your burial You captured death, O Christ,

and rose on the third day as God in glory,//

granting the world unending life and great mercy!

*Glory to the Father, and to the Son, and to the Holy Spirit,*

*now and ever, and unto ages of ages. Amen.*

**Tone 8** *(for the Feast)*

O Joachim and Anna, holy couple,

from your barrenness a holy root has sprung.

From her shone Christ our God, the Savior of the world.

You have gone to dwell in the heavenly mansions,

to join the most pure Virgin, your daughter.

You dance with the Angels as you pray for the world.

We gather this day to praise in song your righteousness.

Through all-holy Mary, the child of God,

you became the ancestors to Christ.//

Intercede with Him to save our souls!

**15th Sunday after Pentecost/ Afterfeast of the Nativity of the Theotokos/Sunday before the Elevation of the Cross/**

**Holy and Righteous Ancestors of God Joachim and Anna**

***(at Great Vespers)***

**Tone 6** **Troparion**  *(Resurrection)*

The angelic powers were at Your tomb;

the guards became as dead men.

Mary stood by Your grave,

seeking Your most pure body.

You took hell captive,//

not being tempted by it.

You came to the Virgin, granting life.//

O Lord, Who rose from the dead, glory to You.

*Glory to the Father, and to the Son, and to the Holy Spirit;*

**Tone 1** **Troparion** *(Joachim and Anna)*

Since you were righteous under the law of grace, O Joachim and

Anna,

you gave birth to the God-given infant for our sake.

Therefore, the divine Church radiantly keeps feast today,

Joyfully celebrating your honorable memory and giving ^glory to God,//

Who has raised up a horn of salvation form the house of David.

*now and ever, and unto ages of ages. Amen.*

**Tone 4** **Troparion** *(Nativity of the Theotokos)*

Your nativity, O Virgin,

has proclaimed joy to the whole universe!

The Sun of righteousness, Christ our God,

has shone from you, O Theotokos.

By annulling the curse,

He bestowed a blessing.//

By destroying death, He has granted us eternal life.

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***(at Vigil)***

**Tone 4 Troparion to the Theotokos**

Rejoice, O Virgin Theotokos,

Mary, full of grace, the Lord is with you!

Blessed are you among women,

and blessed is the Fruit of your womb,//

for you have borne the Savior of our souls. *(twice)*

**Tone 4** **Troparion** *(Nativity of the Theotokos)*

Your nativity, O Virgin,

has proclaimed joy to the whole universe!

The Sun of righteousness, Christ our God,

has shone from you, O Theotokos.

By annulling the curse,

He bestowed a blessing.//

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***(at the Divine Liturgy)***

**Tone 6** **Troparion**  *(Resurrection)*

The angelic powers were at Your tomb;

the guards became as dead men.

Mary stood by Your grave,

seeking Your most pure body.

You took captive hell,//

not being tempted by it.

You came to the Virgin, granting life.//

O Lord, Who rose from the dead, glory to You.

**Tone 4** **Troparion** *(Nativity of the Theotokos)*

Your nativity, O Virgin,

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The Sun of righteousness, Christ our God,

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By annulling the curse,

He bestowed a blessing.//

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**Tone 1** **Troparion** *(Joachim and Anna)*

Since you were righteous under the law of grace, O Joachim and

Anna,

you gave birth to the God-given infant for our sake.

Therefore, the divine Church radiantly keeps feast today,

Joyfully celebrating your honorable memory and giving ^glory to God,//

Who has raised up a horn of salvation form the house of David.

**Tone 6 Kontakion** *(Resurrection)*

When Christ God the Giver of Life,

raised all of the dead from the valleys of misery with His mighty hand,

He bestowed resurrection on the human race.//

He is the Savior of all, the Resurrection, the Life, and the God of all.

**Tone 2** **Kontakion** *(Joachim and Anna)*

Anna is now no longer barren

and nurses the All-Pure One.

She rejoices and calls us all to sing a hymn of praise to Christ,//

Who from her womb gave mankind the only ever Virgin Mother.

**Tone 4** **Kontakion** *(Nativity of the Theotokos)*

By your nativity, most pure Virgin,

Joachim and Anna are freed from barrenness,

Adam and Eve -- from the corruption of death.

And we, your people, freed from the guilt of sin, celebrate and

sing to you://

“The barren woman gives birth to the Theotokos, the nourisher of

our Life.”

**Tone 6** **Prokeimenon**

O Lord, save Your people, and bless Your inheritance! *(Ps 27/28:9))*

*v: To You, O Lord, will I call. O my God, be not silent to me! (Ps 27/28:1)*

**Tone 3** **Prokeimenon** *(Song of the Theotokos)*

My soul magnifies the Lord, and my spirit rejoices in God my Savior.

*(Lk 1:46-47)*

**Epistle**

Galatians 6:11-18 *(Sunday before the Elevation)*

2 Corinthians 4:6-15

**Tone 1**

Alleluia, Alleluia, Alleluia!

*v. I have exalted one chosen out of My people. (Ps 88/89:20)*

*v: For My hand shall defend him and My arm shall strengthen him.*

*(Ps 88/89:22)*

**Tone 8**

*v: Hear, O daughter, and see, and incline your ear! (Ps 44/45:10)*

**Gospel**

John 3:13-17 *(Sunday before the Elevation)*

Matthew 22:35-46

***(Instead of “It is truly meet …,” we sing:)***

**Tone 8**

Magnify, O my soul, the most glorious birth of the Mother of God!

Virginity is foreign to mothers;

childbearing is strange for virgins.

But in you, O Theotokos, both were accomplished./

Therefore all we nations of the earth unceasingly magnify you.

**Communion Hymns**

Praise the Lord from the heavens, praise Him in the highest! *(Ps 148:1)*

I will receive the cup of salvation and call on the name of the Lord.

*(Ps* *115/116:13)*

Alleluia, Alleluia, Alleluia!

In addition to translations from the Department of Liturgical Music and Translations, liturgical texts for this service represent modified versions of translations provided by Holy Myrrhbearers Monastery, Otego, New York and St. Tikhon’s Monastery, South Canaan, Pa. The Department of Liturgical Music and Translations of the Orthodox Church in America expresses its gratitude to Holy Myrrhbearers Monastery and St. Tikhon’s Monastery and to those translators whose work has been consulted at times in the course of reviewing and modifying these texts to their present form: Metropolitan Kallistos (Ware), Archimandrite Ephrem (Lash), Father Benedict Churchill, Isaac Lambertson, St. Vladimir’s Seminary, and Holy Transfiguration Monastery, among others.