

THE 1st DAY OF THE MONTH OF OCTOBER
**THE PROTECTION OF OUR MOST HOLY LADY, THE THEOTOKOS AND EVER-
VIRGIN MARY**

If the church is dedicated to the Theotokos, or if the rector so desireth, we celebrate
an all-night vigil thus:

AT LITTLE VESPER

On “Lord, I have cried ...,” 4 Stichera of the Theotokos, in Tone I:

God Who alone resteth on the thrones in the highest granted His favored one to behold that which transcendeth earthly things when he stretched forth his most divine hands in supplication, entreating thee, O Lady, on behalf of his city and people, praying: O our Sovereign Lady, cover us now with the omophorion of thy mercy! (Twice)

O most pure Virgin, Bride of God who knewest not wedlock, protection and help of all mankind: with thy precious omophorion thou dost protect the city which honoreth and glorifieth thee as is meet, against the assaults of adversaries.

O Mother of God, thou animate palace of Christ, bulwark, protection and might of the faithful, through thee is thy city saved, with thy help are Orthodox rulers crowned, and those who boast in thee win victories over the heathen; for thou coverest us with the omophorion of thy mercy.

Glory ..., Both now ..., in Tone VI:

Come, ye assemblies of those who love the feasts of the Church, let us hymn the most holy Virgin! For today the angels and saints celebrate the honored protection of the Mother of God, and call us mortals to cry out in praise with unceasing voices: Rejoice, O miraculous adornment of the Church and most wondrous protection of the whole world! Rejoice, O ally of faithful kings in battle and preservation of warriors! Rejoice, our protection and help! For the Christian race doth unceasingly bless thee.

On the Aposticha, these Stichera of the Theotokos, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

There is glory in the heavens * and gladness upon the earth, * for the Queen prayeth * in the church with all the saints ** for all of us.

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

Come, ye faithful, * to the holy church, * for there the Theotokos * doth protect the people with her omophorion ** against all the assaults of the enemy.

Verse: The rich among the people * shall entreat thy countenance.

O most pure Theotokos, * forget us not * who are thy servants, * but pray thou for us ** who hymn thee with faith.

Glory ..., Both now ..., in Tone III:

Come, O ye who love the feasts of the Church, and let us bless the honored protection of the Mother of God; for she hath mercifully stretched forth her hands to her Son, and the world hath been shielded by her holy protection. Wherefore, with mouth and heart, with hymns and spiritual songs, let us splendidly celebrate with all who have recourse unto her.

Troparion of the Theotokos, in Tone IV:

Overshadowed by thy coming, O Mother of God, * we, the right faithful people, celebrate today with splendor, * and gazing upon thy most precious image, we cry aloud with compunction: * Cover us with thy precious omophorion, * and deliver us from all evil, * entreating thy Son, Christ our God, ** that He save our souls.

AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera of the Theotokos: 4 in Tone I:

Spec. Mel.: “O wondrous miracle ...”:

O pure Theotokos, well-spring of wisdom, thou art the great help of the grieving, a speedy helper, the salvation and confirmation of the world, an abyss of mercy! We, the faithful, hymn thee the protection of the world, ineffably praising thy luminous omophorion, saying: Rejoice, for the Lord is with thee, Who through thee granteth the world great mercy! **(Twice)**

The wondrous Isaiah prophesied saying: “In the later times the mountain of the Lord shall manifestly appear, and the house of the Lord shall be upon the summit of the mountain.” O Lady, we know thee to be the true fulfillment of this, for the mountains and hills have been adorned with the renowned churches of thy feasts. Wherefore, in gladness we cry out to thee: Rejoice, O joyous one, the Lord is with thee, Who through thee granteth the world great mercy!

Thou art the wondrous adornment of all the faithful, the true fulfillment of the prophecies, the glory of the apostles, the beauty of the martyrs, the boast of virginity and the most marvelous protection of the whole world! O Lady, with thine omophorion protect all the pious who cry aloud: Rejoice, O joyous one, the Lord is with thee, Who through thee granteth the world great mercy!

And 4 Stichera, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

We know thee, O Theotokos, * to be like a divinely planted garden of paradise, * the place of the Tree of life, * watered by the Holy Spirit, * the one who gave birth to the Creator of all * Who feedeth the faithful with the bread of life. * With the forerunner entreat Him on our behalf, * with thy precious omophorion protecting people ** from all tribulations. **(Twice)**

Heaven and earth are sanctified, * the Church is rendered radiant * and all the people are gladdened; * for, lo! the Mother of God, arriving invisibly * with the angelic armies, the forerunner and the theologian, * the prophets and the apostles, * prayeth to Christ for Orthodox Christians, * that He have mercy upon the city and the people ** Who glorify the feast of her protection.

Thou art the beauty of Jacob * and the heavenly ladder * whereby the Lord descended to earth. * At that time these images * manifested thine honor and glory, O Theotokos. * The angels of heaven and mortal mankind * bless thee who hast given birth to the God of all, * for thou prayest for the whole world, covering with thy mercy ** those who celebrate thine honored feast.

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

All the ranks of the noetic beings rejoice with us who spiritually form a material choir, seeing the Queen and Sovereign Lady of all most excellently glorified by the faithful. And the spirits of the righteous rejoice, beholding her stretching forth her most precious hands in supplication, asking peace for the world, and salvation for our souls.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE BOOK OF GENESIS

Jacob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and said: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

A READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you, saith the Lord." Then He brought me back by way of the outer gate of the sanctuary that looketh eastward; and it was shut. And the Lord said to me: "This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, he shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by way of the gate that looketh northward, in front of the house: and I looked, and, behold, the house was full of the glory of the Lord.

A READING FROM PROVERBS

Wisdom hath built a house for herself, and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl, and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me," And to those who want understanding she saith:

“Come, eat of my bread, and drink wine which I have mingled for you.” Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge. He who reproveth evil men shall get dishonor to himself; and he who rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of understanding: for to know the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

At Litiya, the Sticheron of the temple, and these Stichera:

In Tone III: The most radiant feast of thine honored protection hath dawned today, O most pure Virgin! Thou dost illumine more than the sun those people who with faith and a pure heart confess thee to be the true Mother of God, and cry out to thy Son: O Christ God, through the supplications of the Ever-virgin who gave birth to Thee in purity and without corruption, give not Thine inheritance over to the enemies who wage war on us, but in that Thou art merciful save our souls in peace.

In Tone IV: The people of thy Son desire to chant praises to thee as is meet, O most pure Lady, yet without thee they are unable; for thou dost ever help all the faithful, covering them with thy precious omophorion, praying that all who with faith honor thee as the pure one, the true Theotokos be saved.

In Tone II: Assembling today, ye faithful, let us bless the Mother of Christ God, the most immaculate and most pure Virgin Queen of all; for she doth ever mercifully stretch forth her hands to her Son. The most wondrous Andrew beheld her in the air, covering the people with her precious omophorion. Wherefore, let us cry out to her with compunction: Rejoice, O protection, help and salvation of our souls!

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

Having purified our minds and thoughts, we splendidly celebrate, with the angels, beginning David’s hymn to the Maiden, the Bride of Christ our God, the King of all, saying: Arise, O Lord, into thy rest, Thou and the ark of Thy holiness! For having adorned her as a beautiful palace, O Master, at her supplications and by Thy mighty power Thou hast sent her to thy city, to edify and protect it against pagan adversaries.

On the Aposticha, these Stichera of the Theotokos:

In Tone II: Christ hath given thee to the Christian race as a mighty protection and a helper more exalted than all things of heaven and earth, more glorious than the cherubim and more honorable than all creation, to protect and save the sinful people who have recourse to thee. Wherefore, O Lady, we hymn thee, the refuge of all, and celebrate with splendor the honored feast of thy protection, entreating Christ, that He grant us great mercy.

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

O ye people, let us chant with splendor a hymn to the Maiden Bride, the Mother of Christ God, the King of all: The Queen stood at Thy right hand, O Master, clothed in robes of gold and all-adorned with divine beauty. For having adorned her, His chosen one, beyond all the women of the world, He was well-pleased to be born from her in His great mercy; and hath given her, the only blessed one, to His people as a helper, to edify and protect His servants from all misfortunes.

In Tone VII: Verse: The rich among the people * shall entreat thy countenance.

Thou art a mountain greater and more glorious than Mount Sinai, O Theotokos: for, unable to bear the descent of the glory of God in images and shadows, it burned with fire, and thunder and lightning smote it; but thou, without being consumed, didst wholly bear within thy womb God the Word, the divine fire, Who holdeth all things in His hand. As thou hast maternal boldness before Him, O Lady, help those who celebrate thine honored feast with faith, and forget us not, but visit us with mercy; for thou hast received from God the gift to edify and protect thy servants, thy Christian flock.

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

The Church of God is arrayed in thine honored protection as with a most radiant crown, O all-pure Theotokos, and, rejoicing, it shineth today and mystically joineth chorus, crying out to thee, O Sovereign Lady: Rejoice, precious raiment and crown of the glory of God! Rejoice, thou who alone art the perfection of glory and everlasting gladness! Rejoice, O refuge, deliverance and salvation of us who have recourse to thee!

Troparion of the Theotokos, in Tone IV:

Overshadowed by thy coming, O Mother of God, * we, the right faithful people, celebrate today with splendor, * and gazing upon thy most precious image, we cry aloud with compunction: * Cover us with thy precious omophorion, * and deliver us from all evil, * entreating thy Son, Christ our God, ** that He save our souls.

AT MATINS

On “God is the Lord ...,” the Troparion of the Theotokos, in Tone IV:

Overshadowed by thy coming, O Mother of God, * we, the right faithful people, celebrate today with splendor, * and gazing upon thy most precious image, we cry aloud with compunction: * Cover us with thy precious omophorion, * and deliver us from all evil, * entreating thy Son, Christ our God, ** that He save our souls. (Thrice)

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone III:

Surrounded by the divine radiance of the angelic armies and with the ranks of the prophets and apostles, and receiving their adored ministrations as Mother of God, visit us, thy servants, entreating Christ our God, that He grant us great mercy.

Glory ..., Both now ..., the foregoing is repeated.

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

O most pure Mother of God, thou art truly the strength of the helpless. Wherefore, we who have been cast down are raised up by thee and are borne aloft in thee, for thou art the protection of all and our mediator before God.

Glory ..., Both now ..., the foregoing is repeated.

Polyeleos, and this magnification: It is meet to magnify thee, O Theotokos, who art more honorable than the cherubim and more glorious beyond compare than the seraphim.

Or this magnification: We magnify thee, O all-immaculate Mother of Christ our God, and we honor thy labors and thy precious omophorion, for the holy Andrew beheld thee in the air, entreating Christ for us.

Selected Psalm verse:

A: He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven.

Glory ..., Both now ..., Alleluia..., Glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone IV:

Extended on thy most pure and incorrupt hands, thine all-precious omophorionshining immaterially, spiritually, with greater luster than electrum, truly more honorable than the ark of old doth mercifully preserve those who honor the right beauteous feast of thy protection, O Sovereign Lady, which, having assembled, we celebrate with fervor.

Glory ..., Both now ..., the foregoing is repeated.

Song of Ascents, the first antiphon of Tone IV

Prokeimenon, in Tone IV: I shall commemorate thy name * in every generation and generation.

Verse: The rich among the people shall entreat thy countenance.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 4 (LK. 1: 39-49, 56)

In those days, Mary arose, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this Sticheron, in Tone VIII:

All the ranks of the noetic beings rejoice with us who spiritually form a material choir, seeing the Queen and Sovereign Lady of all most famously glorified by the faithful. And the spirits of the righteous rejoice, beholding her stretching forth her most precious hands in supplication, asking peace for the world, and salvation for our souls.

Canon of the Theotokos, with 12 Troparia, the Irmos chanted twice, 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.

Having entered the church in great glory today as the Mother of God, with the ranks of the holy angels and the assemblies of the prophets and apostles, thou prayest for all Christians, delivering them from perils and grief, and covering them with thy mercy.

Moses called thee the tabernacle and the rod of Aaron, for thou didst put forth Christ, the Tree of life; and as thou hast boldness before Him, O Queen, pray thou for us who honor thee, that He deliver us from all evil, that we may glorify the feast of thy protection.

Assembling choirs, David doth dance, not as he did before the ark of old, but even more now, hastening into thy presence in the church with the ranks of the saints. And bowing down before thee, we say: Pray thou for us, the people who honor thee, that, glorifying thy protection, we may celebrate it with honor.

The ranks of the angels hymn thee, O Theotokos, and the patriarchs and holy hierarchs glorify thee, hastening into thy presence in the church. And the holy Andrew then beheld thee with them, praying to God for us sinners, that He have mercy upon the people who glorify the feast of thy protection.

Katavasia: I shall open my mouth.

ODE III

Irmos: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Like an unploughed field thou didst manifestly produce the divine Grain. Rejoice, O animate table holding the Bread of life! Rejoice, O Lady, thou inexhaustible wellspring of the Water of life!

O Lady, we, thy people, standing before thee with faith in thy church, await thy mercy. Visit our lowliness, and with thy holy protection defend Orthodox Christians from all evil.

O far-famed Virgin who was honorably prefigured by the prophets, with the angels they now do thee homage. Pray thou to God with them, that, rejoicing, we may all splendidly celebrate thy holy protection today.

Gideon prefigured thee as a fleece, for Christ God descended upon thee like dew. Pray thou to Him, O Theotokos, that He grant victory to our Orthodox hierarchs over all heresies, that, casting them down like the Midianites, they may glorify thy holy feast.

O Theotokos, with thy radiant omophorion thou lightest the church and the people more than the rays of the sun, and by thy visitation drivest away the darkness of our sins, praying for us to thy Son and God.

Sessional Hymn of the Theotokos, in Tone V:

O pure Ever-virgin, fervent and invincible intercessor, excellent and unashamed hope, bulwark, protection and refuge of those who have recourse to thee: with the angels beseech thy Son and God, that He grant compunction, salvation and great mercy to the world.

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.

O all-hymned Virgin, we cry out to thee in voices of hymnody: Rejoice, thou butter mountain, curdled by the Spirit! Rejoice, O lampstand, O jar bearing the Manna which sweeteneth the senses of all the pious!

O Theotokos, God hath sanctified wholly thee, more than the ark of Aaron, and commanded the saints and angels to do thee homage. With them pray for the city and people who glorify thine honored feast.

O Theotokos, come now in glory unto thy church, with the councils of all the saints, as once the holy Andrew beheld thee in the air, radiantly praying for Christians; and grant us thy mercy.

Strengthen our armed forces against all adversaries, as God did David against Goliath, O Lady, that in gladness we may cry to thee: Rejoice, O holy protection and helper of our city!

With faith we fall down before thee, O Sovereign Lady, and, rendering homage with thanksgiving, we cry out to thee: Rejoice, O Virgin full of the grace of God, our protection and wall of defense, the helper of those in misfortune! Save us who have recourse to thee, for in thee do we place our trust!

ODE V

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Of old, Solomon described thee as the marriage-couch and bed of the King of heaven, and spake of thee as surrounded by the seraphim, O Theotokos. Wherefore, we now beseech thee, O all-holy Mother of God: Protect us from all misfortunes!

To thee do the foremost among the angels and the honored prophets and apostles render service with honor as the Mother of God, beholding thee making supplication for the world; and the Lord, hearkening to thine entreaties, doth save thy city and the people who place their trust in thee.

Isaiah, great among the prophets, prophesied thee, saying that without knowing wedlock thou wouldst give birth to God; for thou, O pure Mary, art more holy than all, in that thou didst bear God in thy womb and in thine arms. To Him pray thou for us, with thy protection covering those who faithfully glorify thee.

Spreading spiritual wings, the councils of the saints came mystically to do thee homage, O Theotokos, beholding thee on the light cloud of glory, praying to Christ the Savior, that He grant victory to our armed forces, that they prevail over all adversaries.

ODE VI

Irmos: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Divinely wise priests, standing in thy church with the pious people, await thy mercy, O Theotokos. Transform our grief into joy, in that thou hast given birth to the Joy Who hath done away with the sins of all mankind.

To thee doth all the earth offer gifts as to the Queen and Mother of God. Hierarchs bow down in homage, and all the people are glad, protected from all evil by thy supplications, O Theotokos.

Daniel described thee beforehand as a great mountain; for from thee Christ was born without seed. He hath destroyed all the delusion of the demons, and hath filled all the earth with His Faith. To Him do thou pray for us who glorify the feast of thy protection, O Theotokos.

O most pure one, we utter unto thee the cry of the angel: Rejoice, O throne of God, whereon Ezekiel beheld the Lord in the guise of a man, borne up by the cherubim! With them pray thou for us, O Theotokos, that He save our souls.

Kontakion of the Theotokos, in Tone III:

Spec. Mel.: “Today the Virgin ...”:

Today the Virgin standeth forth in the church, * and with the choirs of the saints she invisibly prayeth to God for us. * Angels and hierarchs offer homage, * and the apostles and prophets join chorus; ** for, for our sake the Theotokos entreateth the pre-eternal God.

Ikos: Come, O ye people, let us delight in her most glorious miracles; for through her hath Adam been delivered from corruption. She is the ark fashioned, not by Noah, but by God. Of old, Moses was unable to see God in the fiery bush; but now the whole earth doth acknowledge the Son of God Who was born of her and to Whom she prayeth on our behalf. Wherefore, we glorify her as the Mother of God; for, for our sake the Theotokos entreateth the pre-eternal God.

ODE VII

Irmos: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

O Virgin, thou wast not described by the many prophets and wast also unknown to the angels of heaven who minister to God; but now we all know thee to be the Theotokos, and require thy help and aid, O blessed one.

O Virgin Theotokos, thou mountain curdled by the Spirit which Habbakuk saw pouring forth the sweetness of healing upon the faithful, heal us who cry out to thy Son: Blessed is the God of our fathers!

He Who bowed down the heavens made His abode within thee, O Virgin, and now regardeth thy supplication, fulfilling thy petitions, O pure Queen and Theotokos. To Him do thou now earnestly pray, for we place our hope in thee, O blessed one.

O Christ God, our Creator and Savior, accept the entreaty of Thy Mother, which she offereth to Thee for us sinners, that, rejoicing, we may chant to Thee: O all-hymned God of our fathers, blessed art Thou!

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.**

With the ranks of the angels, the honorable and glorious prophets, the preeminent apostles, the hieromartyrs and holy hierarchs, O Lady, pray thou to God for us sinners who glorify the feast of thy protection in this land.

Cast down pride and arrogance, scatter the councils of the unjust, and destroy those who instigate wars, O Mother of God, most honored Queen! And exalt the horn of our Orthodox hierarchs, that we may glorify thy feast, O all-pure Virgin Theotokos, crying: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Offering thee hymnody with our mouths, we bow down before thee spiritually with our souls; for our hearts burn within us. O most pure Mother of God, have mercy upon us who pray to thee, who hymn the Lord and supremely exalt Him throughout all ages.

I have been weighed down by many sins, and am at a loss how to write in praise of thy protection, O Theotokos; but as thou art the Mother of God, adorn thy feast with miracles, that, rejoicing, we may all hymn the Lord and supremely exalt Him throughout all ages.

ODE IX

Irmos: **Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.**

O exalted King Who sittest with the Father and art hymned by the seraphim: look down upon the supplication of Thy Mother, which she offereth to Thee for us sinners, and wash away our sins. Save this city and multiply the people. Grant health of body and victory over all adversaries, through the prayers of her who gave Thee birth.

O divinely chosen Virgin, we cry out to thee with the voice of the angel: Rejoice, thou who hast led Adam back into paradise! Rejoice, thou who drivest the demons away with thy name! Rejoice, O hope of Christians! Rejoice, sanctification of souls! Rejoice, preserver of our city!

Remember us in thy supplications, O Virgin Sovereign Lady and Theotokos, that we not perish because of the multitude of our sins. Protect us from all evil and grievous perils, for in thee do we place our trust, and, honoring the feast of thy protection, we magnify thee.

As Mother of God, thou hast received from God the gift to heal the infirmities of all Christians, to deliver them from misfortunes, to forgive their sins and save them from captivity and all want. Disdain us not, O Sovereign Lady, for thou knowest that we are in need of health for our bodies and salvation for our souls.

Exapostilarion: Spec. Mel.: “Hearken, ye women ...”:

O most holy Lady, Virgin Theotokos, cover us with thy wondrous omophorion, preserving thy city and people from all evil, as the all-wondrous Andrew beheld thee praying in the Church of Blachernae. And send down thy great mercy upon us, O Sovereign Lady. **(Thrice)**

On the Praises, 4 Stichera of the Theotokos, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

We fall down before thee, O Sovereign Lady, * and rendering homage, we entreat thee with compunction: * Rejoice, O Lady blessed of God, O Virgin of great renown, * who wast prefigured with honor by the prophets! * For on thee did Christ God descend like dew, * and thou hast given birth to Him without knowing wedlock, O pure one, * and held in thine arms the Creator and Lord of all. * To Him do thou now pray for us ** who glorify the feast of thy protection with faith. **(Twice)**

The ranks of angels hymn thee, O Virgin Theotokos, * the patriarchs and hierarchs glorify thee, * and the holy apostles do thee homage with honor * as the Mother of God, * beholding thee praying for the world * to Christ God, the Savior of all. * To Him do thou pray, that He deliver * the city and people who glorify thee with faith ** and honor the feast of thy protection.

Through the Holy Spirit * God wholly sanctified thee, O Theotokos, * more than the ark of Aaron; * and we are illumined by thine omophorion * more than by the radiance of the sun: * for thou dost enlighten the church and thy people, * driving away the darkness of our sins, * and delivering from misfortunes and sorrows ** those who with faith honor the feast of thy precious protection.

Glory ..., Both now ..., in Tone VI:

In that the most wondrous Andrew beheld thee with a multitude of archangels, with the apostles and prophets, and the vast company of the martyrs, praying to thy Son and our God for the city and people, O Lady, and covering them with thy precious omophorion, fail not, O most pure one, to save the excellent inheritance of thy Son, which doth celebrate thy most honored feast, O thou who art greatly hymned.

Great Doxology. Troparion, Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI of the canon of the Theotokos.

Like an unploughed field thou didst manifestly produce the divine Grain. Rejoice, O animate table holding the Bread of life! Rejoice, O Lady, thou inexhaustible wellspring of the Water of life!

O Lady, we, thy people, standing before thee with faith in thy church, await thy mercy. Visit our lowliness, and with thy holy protection defend the Orthodox people from all evil.

O far-famed Virgin who was honorably prefigured by the prophets, with the angels they now do thee homage. Pray thou to God with them, that, rejoicing, we may all splendidly celebrate thy holy protection today.

Gideon prefigured thee as a fleece, for Christ God descended upon thee like dew. Pray thou to Him, O Theotokos, that He grant victory to our Orthodox hierarchs over all heresies, that, casting them down like the Midianites, they may glorify thy holy feast.

Divinely wise priests, standing in thy church with the pious people, await thy mercy, O Theotokos. Transform our grief into joy, in that thou hast given birth to the Joy Who hath done away with the sins of all mankind.

To thee doth all the earth offer gifts as to the Queen and Mother of God. Kings and princes bow down in homage, and all the people are glad, protected from all evil by thy supplications, O Theotokos.

Daniel described thee beforehand as a great mountain; for from thee Christ was born without seed. He hath destroyed all the delusion of the demons, and hath filled all the earth with His Faith. To Him do thou pray for us who glorify the feast of thy protection, O Theotokos.

O most pure one, we utter unto thee the cry of the angel: Rejoice, O throne of God, whereon Ezekiel beheld the Lord in the guise of a man, borne up by the cherubim! With them pray thou for us, O Theotokos, that He save our souls.

Troparion of the Theotokos, in Tone IV:

Overshadowed by thy coming, O Mother of God, * we, the right faithful people, celebrate today with splendor, * and gazing upon thy most precious image, we cry aloud with compunction: * Cover us with thy precious omophorion, * and deliver us from all evil, * entreating thy Son, Christ our God, ** that He save our souls.

Kontakion of the Theotokos, in Tone III:

Today the Virgin standeth forth in the church, * and with the choirs of the saints she invisibly prayeth to God for us. * Angels and hierarchs offer homage, * and the apostles and prophets join chorus; ** for, for our sake the Theotokos entreateth the pre-eternal God.

Prokeimenon, in Tone III, the Hymn of the Theotokos: My soul doth magnify the Lord, * and my Spirit hath rejoiced in God my Savior.

Verse: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE HEBREWS, § 320 (HEB. 9: 1-7)

Brethren: The first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

Alleluia, in Tone VIII: Hearken, O daughter, and see, and incline thine ear.

Verse: The rich among the people shall entreat thy countenance.

GOSPEL ACCORDING TO LUKE, § 54 (LK. 10: 38-42, 11: 27-28)

At that time, Jesus entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.