

OCTOBER

Listopad [Falling Leaf] - Old Slavonic. Padzernik [flax refuse] - Little Russian¹

October 1

F. ☩ *Holy Protection of our All Holy Sovereign Lady Theotokos and Ever-Virgin Mary*

In the standard opinion, this feast was established in memory of the vision of St. Andrew (see Oct. 2 about it) of the Mother of God covering Christians with her Omophorion in the Blachernae temple in Constantinople. In the life of St. Andrew it so speaks about this wonderful vision:

"Once, Blessed Andrew went to an all-night vigil that was being celebrated in the temple of Blachernae (where the robe of the Mother of God with an Omophorion and part of her belt was kept). Epiphanius was there (a famous youth, disciple of St. Andrew, according to some, he subsequently accepted monasticism with the name Polyeuctus and became a Patriarch of Constantinople, see Feb. 5 and Oct. 2) and was one of his servants. As was his custom Andrew stood, as it gave him strength, sometimes until midnight, sometimes until morning. At the fourth hour of the night [ten o'clock] the Blessed One with his own eyes saw a most majestic woman, coming from the Royal Doors (the doors the Greeks call the main entrance to the temple) with an awesome entourage, among whom was the honorable Forerunner and the Son of Thunder (John the Theologian) holding her hands, and many saints dressed in white going before her, while others followed singing hymns and spiritual songs. When she approached the Ambo, the Venerable One went to Epiphanius and asked: "Did you see the Lady and Queen of the world"? "Yes, my spiritual father", he answered. And as they watched, She bent her knees and prayed for a long time, shedding tears down her godlike and immaculate face. Having completed her prayer here, She went to the holy altar table, and prayed there for the people present. After completing her prayer, She removed her veil which was flashing like great and awesome lightening which she wore on her immaculate head and, holding it in her immaculate hands with great reverence, spread it over all the people standing there. These wonderful men (Andrew and Epiphanius) for a long time observed this protecting veil spreading over the people and shining with flashes similar to lightening of the glory of the Lord; and as long as the All-Holy Theotokos was there, it was visible and covering. After her departure it also became invisible. But, having taken it with her, She left grace behind for those who were present there".

This feast is one of the great feasts but is not one of the twelve. In the services for this day the Holy Church, praising the All Holy Theotokos as the

"marvelous adornment of the church", "the assistance to the faithful Emperor and protection of warriors in war" "and the most wonderful protection for the whole world" and asking the Her to cover us "with Her Omophorion of mercy" "from the invasion of adversaries, from the cold and the coward and from civil war", appeals to Her: "O Sovereign Lady, with the honorable and glorious prophets, with the towering apostles, and with the holy martyrs, and with bishops, pray to God for us sinners, who are glorifying your feast of the Protection in the Russian Land"².

Troparion, tone 4

**Today the faithful brightly celebrate the feast,
Illumined by your coming, O Mother of God,
And beholding your immaculate image, we tenderly say:
Surround us with your honorable protection,
And deliver us from every evil,
By entreating your Son, Christ our God,
To save our souls.**

Kontakion, tone 3

**Today the Virgin stands in the midst of the church,
And with choirs of saints she invisibly prays to God for us:
Angels and bishops worship her,
Apostles and Prophets rejoice together:
Since the Theotokos prays to the eternal God for us.**

Paramoëa and Matins Gospel: see Mar. 25. **Epistle:** Heb. 9:1-7; sel. 320.
Gospel: see May 21.

In the Ustav [Typikon] there are three services for this feast: 1) one for the Holy Protection if the temple or the rector wishes to do the vigil for one feast; 2) for the Holy Protection together with Ap. Ananias and Ven. Roman on a weekday; and 3) for the Holy Protection together with Ap. Ananias (the service for Ven. Roman will be dropped and sung in Compline) on Sunday.

The absence of a special Magnification in the liturgical books on this day lets one believe that in this case it is necessary to chant the general magnification to the Theotokos: "It is truly meet to magnify you, O Theotokos". Meanwhile in some rural temples they sing on this day a special magnification: "We magnify you, most undefiled Mother of Christ our God, and we honor your works and your precious Omophorion, whom St. Andrew beheld in the air, praying to Christ for us". Obvious the incorrect phrase in this magnification ("Whom you") says enough about its relevance in church usage. In the Book of Magnifications, sung after the festal Polyeleon, published by the Pochaev Laura in 1763, there are the following verses to the magnification and the magnification itself: 1) "He that lives in the help of the Most High, shall abide in the shelter of Heaven's God (Ps. 90:1)". 2) "His shoulders shall bend down over you, and under His wings shall you

have hope (Ps. 90:4)". 3) "For He hid me in His tabernacle, in the evil day He sheltered me (Ps. 26:5)". 4) "Let the sons of men hope in the shelter of Thine wings (Ps. 35:7)". 5) "I shall go into the wondrous tabernacle, even into the house of God (Ps. 41:4)". 6) "I said: Who will give me wings like a dove that I may fly away and be at rest? (Ps. 54:6)". 7) "For my soul trusts always in You; and in the shadow of Your wings I will hope (Ps. 56:1)". 8) "With length of days I will satisfy him, I will show him My salvation (Ps. 90:16)". "We magnify you, All-holy Virgin, and we honor your precious veil: for St. Andrew beheld you in the air, praying to Christ for us". In the Ustavs [Typikons] of the 16th century³ there is the following magnification for this feast: "We magnify you, All-holy Virgin, Mother of Christ our God, and we glorify your all-glorious veil". In the "Cycle of Church Singing", issued by the Moscow society of favorite church singing, is found the following magnification: "We magnify you, All-holy Virgin, and we honor your precious veil: for St. Andrew beheld you in the air, praying to Christ for us". These magnifications are quite appropriate for the feast, but mainly, they are free of grammatical inconsistency, which very much unpleasantly distracted many from praying. (Rukovodstvo dlia Selskikh Pastyrei [Manual for Village Pastors] 1886, 46; Tserkovnyi Vestnik [Church Messenger 1888, 2).

Holy Apostle Ananias, one of the Seventy

"A God-chosen witness of the passion of Christ", he was the bishop of Damascus. When Saul came to him, "asking divine cleansing", he baptized him, "having immersed him in water" (Refer to. Acts 9, 10-19). Zealously preaching the faith of Christ among the Judeans and Pagans, St. Ananias was sent to preach in Eleutheropolis, where he was seized and, after refusing to offer sacrifice to the idols, he was led out of the city and stoned to death (in the first century).

Kontakion, tone 2

**In warmest prayers O Intercessor,
And asking a speedy hearing,
Accept our prayers, O Ananias,
And pray to Christ to have mercy on us,
O unique one reposed among the saints.**

Epistle: Acts 9:10-19: sel. 21. **Gospel:** Lk. 10:16-21; sel. 51.

Our Ven. Father Roman, the Sweet-singer

St. Roman was born in Syrian Emesa and served as sacristan in the St. Sophia temple in Constantinople. Not versed in letters, he did not participate in the singing on the kliros. The "Melodist" adorned with virtues, Ven. Roman, was deeply pious, observed a strict fast, frequently prayed and led strictest way of life. Roman's ascetic life attracted the attention of Patriarch Euthymius and he acquired

him. This stirred up envy in the other church servers for Ven. Roman. Once in Compline of the Nativity of Christ, in the presence of the sovereign in the temple, the clergy forced the musically unskilled Ven. Roman to chant on the ambo. This deeply afflicted Ven. Roman and after the service, he remained alone, cried for a long time and fervently prayed before the image of the All-holy Theotokos. During this same night a vision of the Holy Virgin Theotokos appeared to him and handed him a scroll of a charter with the command to eat this scroll, which he did. Having wakened, Ven. Roman felt spiritual joy in his heart, but with unusual enlightenment and understanding in his mind. Being in the temple the following time, when it became his turn, he goes to the ambo and in a sweet voice sings the ode composed in his mind: "Today the Virgin gives birth to the Transcendent One". All approached in delight and affection and marveled at the wisdom of the unlearned sacristan. Then Roman told those who were with him and all praised the Lord, and all the clerics fell at his feet and asked for forgiveness. He died at the end of the 5th century in the rank of deacon, having left many canons and church odes written by him, so that, in the words of the Holy Church, "he fulfilled the announcement to the universe, and taught men to beautifully sing to Christ" and that is why he is also glorified in the service of this day as the "flute of the Divine Spirit", "reed-pipe of the church", "sweet-sounding psaltery", "strings of the well renowned words of the Spirit".

Kontakion, tone 8

**You were adorned from childhood with the divine virtues of the spirit,
O All-wise Roman, you were a precious adornment of the church of Christ:
For you made it lovely with beautiful hymnody.
Therefore we pray to you:
Grant your divine gift to those who desire it,
That we may cry out to you:
Rejoice O All-blessed Father, beauty of the church.**

+ Our Ven. Father Sabbas, Wonderworker of Vishera

Born in Kashin (Tver Province), son of boyar Ivan Borozdy, he accepted monasticism in the Savino Tver Monastery (now the village of Savino, Tver Province.) and here for his virtuous life he was elected Hegumen. Having soon in his humility refused this dignity, he "inflamed with divine love, left his country and family" and departed for Mt. Athos. After returning from there, he settled in an isolated place on the Vishera River and there devoted himself to ascetical works. With the blessing of Hierarch Simeon, the Venerable One laid the foundation for the Monastery of the Ascension of the Lord (see Novgorod Diocese), near which, "having built a pillar", practiced asceticism "well on it", conquering the "imposition of passions", "with firm abstinence and strong patience". On Saturdays the holy stylite, usually, descended from the pillar, took part in the church service,

ate food with the brethren and again left for the pillar. He died in about 1460. His relics repose in a hidden place in his monastery and are the source of miracles.

Troparion, tone 4

**From your youth,
You were subject to God in everything, O Blessed One,
And for this reason you left country and family in love,
And settled in the wilderness,
And having shown in it the strict way of life,
You received the gift of wonders from the Lord, O Venerable Sabbas,
Pray to Christ God to save our souls.**

Kontakion, tone 8

**Having left your country, O Venerable One,
And having settled in the wilderness,
And there climbed on a pillar,
Where you demonstrated the strict way of life
And having awed many by your way of life,
You received the gift of wonders from Christ God.
Remember us, who honor your memory,
That we may hymn you: rejoice, Our Father Sabbas.**

His Synaxis is done in his monastery under the authority of the bishop there.

Paramoëa: see Jan. 10 for Ven. Paul. **Matins Gospel and so forth:** for the general venerable one.

Ven. Martyr Michael, Hegumen of the St. Sophia Monastery (near Armenian Sevastopol) and 36 venerable martyrs with him who suffered at the end of the 8th century. They were all beheaded by the sword by the Saracens who attacked the St. Sophia Monastery.

Martyr Dominus of Thessalonica, suffered for his faith in Christ in his country by the very Emperor Maximian.

Ven. John Koukouzelis

He was born in Bulgaria and received his education in Constantinople. His name is derived from the words *koukou* (bean) and *zele* (plant), since he ate beans in his youth because he was poor. First he was the domesticos (regent) of the choir at the imperial court. From there he departed for Mt. Athos, where he practiced asceticism in the Laura of St. Athanasius up to his death. He lived in the 12th-13th century.

Ven. Gregory, practiced asceticism as a domesticos in the Laura of St. Athanasius on Mt. Athos. For his virtuous life he was rewarded with wonderful visions. He died in about 1360. During his time there was a disagreement concerning the singing "All of creation rejoices" instead of "It is truly meet" in the Liturgy of St. Basil the Great (see Jun. 20). At that time the Patriarch of Alexandria, Gregory IV was inclined to go on a pilgrimage to the Laura of St. Athanasius for the singing of "All of creation rejoices". Ven. Gregory sang this ode on the eve of Theophany and after the completion of the Vigil for this feast, he in a dream saw the Mother of God, who proclaimed: "I thank you for singing in My honor". Since then the Orthodox began to chant "All of creation rejoices" in the Liturgy of St. Basil in the churches.

Pskov-Protection Icon of the All-holy Theotokos

This feast to this icon was established in commemoration of the great miracles which came from this icon in 1352 when the plague raged in Pskov. Also it is in commemoration of the wonderful deliverance of Pskov from the invasion of the Polish King Stephen Batory in 1581. Now this holy icon is in the Pskov Protection Cathedral.

¹ *October* (from the Latin word *octo* meaning eight) was the eighth month of the year among the Romans and from which it received its name. Our ancestors, noticing the falling of leaves at this time, named it *Listopad* [*falling leaf*]. In Little Russia it is known by the name *Padzernik* (*Padzernik* means flax refuse) because this was the time to begin to rumple flax and hemp.

² In the opinion of some, this feast was established in Russia. It does not exist in the Greek monuments of the Hagiology, but it is already met with in the Russian calendar of the second half of the 13th century, most likely connected to the Mongol period. Anyway, some assert, this feast was established not later than 1148. In the opinion of others, this feast was established in Greece, from where it was adopted by the Russian Church; borrowed by the Russian Church. There are no instructions on it in the known Greek liturgical books because it subsequently was dropped in Greece (where it is not known), and those books which contained the instructions are lost. The church service, in this opinion, was originally composed in Constantinople, and then supplemented with hymns of Russian origin. (See *Istoriya Russkoi Tserkvi* of Golubinsky, vol. 1, ch. 5 p. 346 and fol.; *Trudy Kievskoi Dukhovnoi Akademii* [Works of the Kiev Spiritual Academy] 1891, vol. 3 vol., p. 132; *Mesiatseslov Vostoka* [Eastern Menaion] vol. 2, part 2, pp. 312-314; *Tserkovnyi Vestnik* [Church Messenger], 1893, 39).

³ The omission of the Magnification for the Holy Protection of the All-holy Theotokos in the liturgical books in the opinion of some liturgicists was done in the 17th century by the book redactors in the Muscovite Printing House, who did not attach much importance to the service of this feast because it was not found in the Greek liturgical books (*Rukovodstvo dlia Selskikh Pastyrei* [Manual for Village Pastors] 1885, 46).