

**October 1: The Protection of the Most Holy Theotokos**  
**Stichera on "Lord I have cried" (on a weekday)**  
**Tone 4, Special Melody "As one valiant among the martyrs..."**  
**Optina Hermitage Melody**

(4) *Reader:* In the 4th Tone, Special Melody "As on valiant among the martyrs..."  
 From the morning watch until night, from the morning watch

I-descant  
 II-chant  
 melody

Let — Is - ra - el hope ————— in the Lord.

We know thee, O The - o - to - - - - kos, as a divinely planted gar - den

of par - - - a - dise, — the place of the Tree — of life,

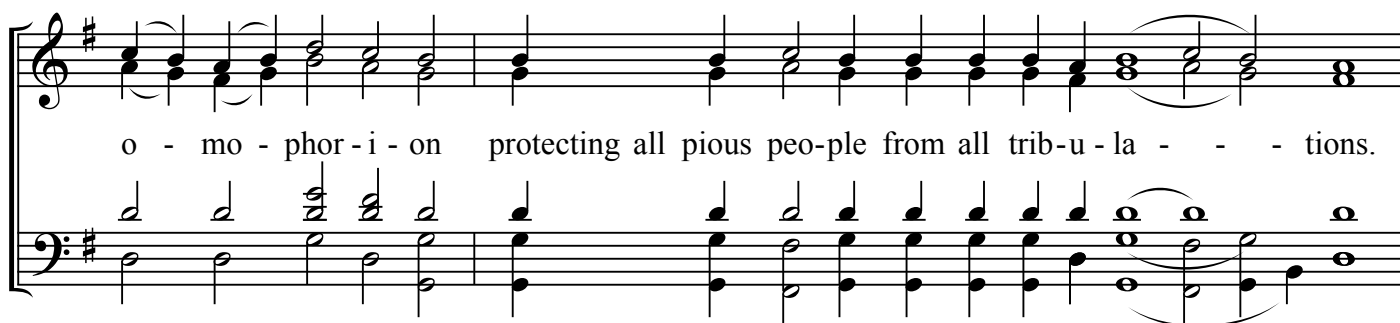
watered by the Holy Spi - - - - - rit, the one who gave birth to the



Cre-a - - - tor of all Who feed-eth the faith-ful with the bread of life.

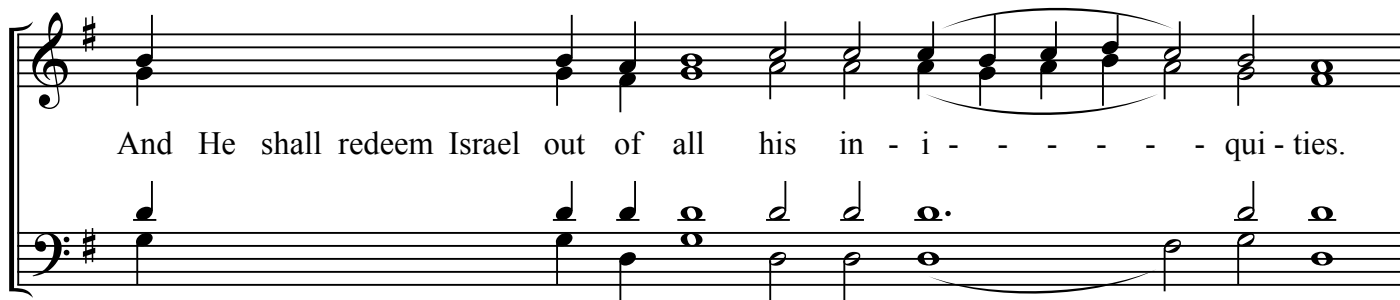


With the Forerunner entreat Him in our be - half, with thy pre - cious



o - mo - phor - i - on protecting all pious peo-ple from all trib-u - la - - - tions.

(3) *Reader:* For with the Lord there is mercy and with Him is plenteous redemption;



And He shall redeem Israel out of all his in - i - - - - - qui - ties.

*Repeat 1st Sticheron:* "We know thee, O Theotokos..."

(2) *Reader:* O praise the Lord, all ye nations;

Praise Him, all ye peo - - - - - ples.

The first system of musical notation consists of a treble and bass staff in G major. The treble staff features a series of chords, with a long melisma over the word 'peoples'. The bass staff provides a simple harmonic accompaniment.

Hea - ven and earth are sanc - - - ti - fied, the Church is made ra - di - ant

The second system continues the musical setting. The treble staff has a melisma over 'sanctified', and the bass staff continues with a steady accompaniment.

and all the peo - ple are glad; — for lo! — the Mo - ther of God,

The third system features a melisma over 'glad' and a key signature change to A major for the phrase 'for lo! the Mother of God'.

arriving invisibly with the angelic arm - - - - ies, the Fore - run - ner and the

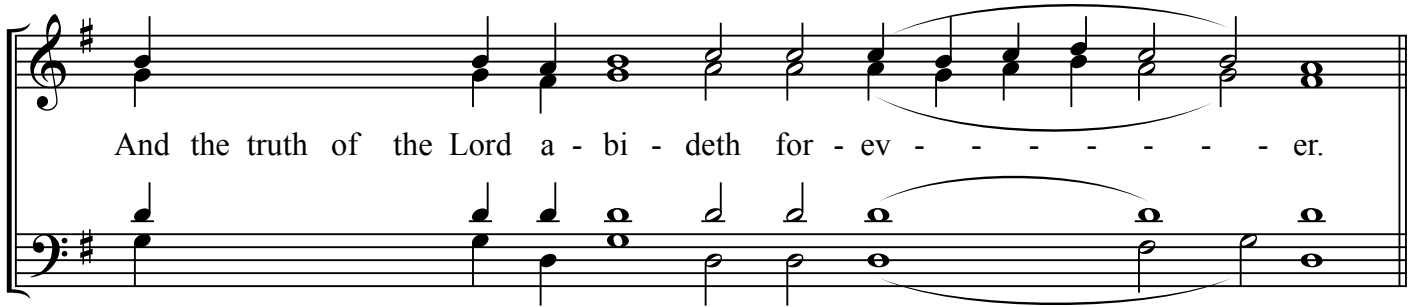
The fourth system continues the musical setting, with a melisma over 'arms' and a key signature change to D major for the final phrase.

The - o - - lo - gian, the pro - phets and the a - pos - - - - tles,

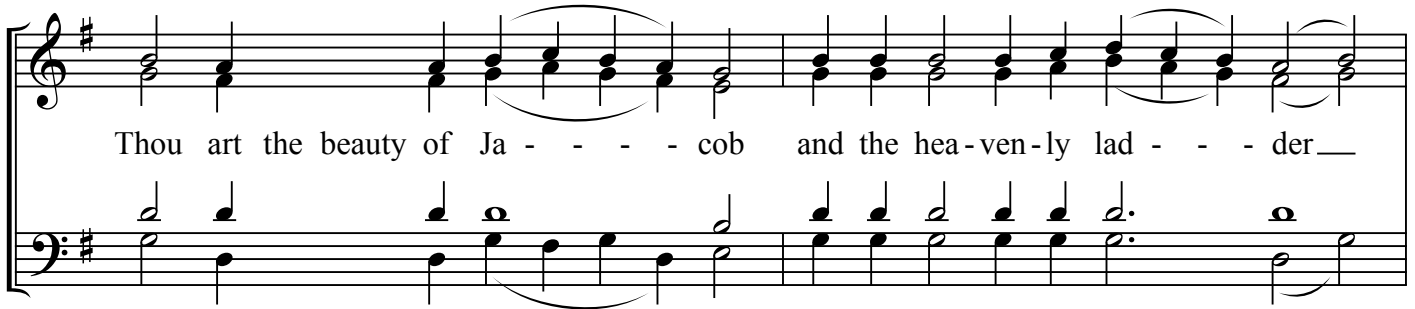
prayeth to Christ for Chris - - - - tians, that He have mer - cy upon the

cit - y and the peo - ple who glo - ri - fy the feast of her pro - tec - - - - tion.

(1) *Reader:* For He hath made His mercy to prevail over us,



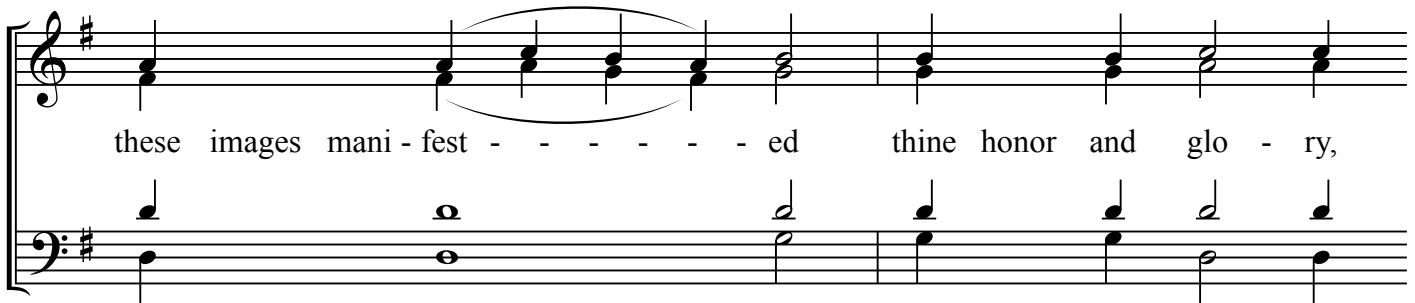
And the truth of the Lord a - bi - deth for - ev - - - - - er.



Thou art the beauty of Ja - - - - cob and the hea - ven - ly lad - - - - der.



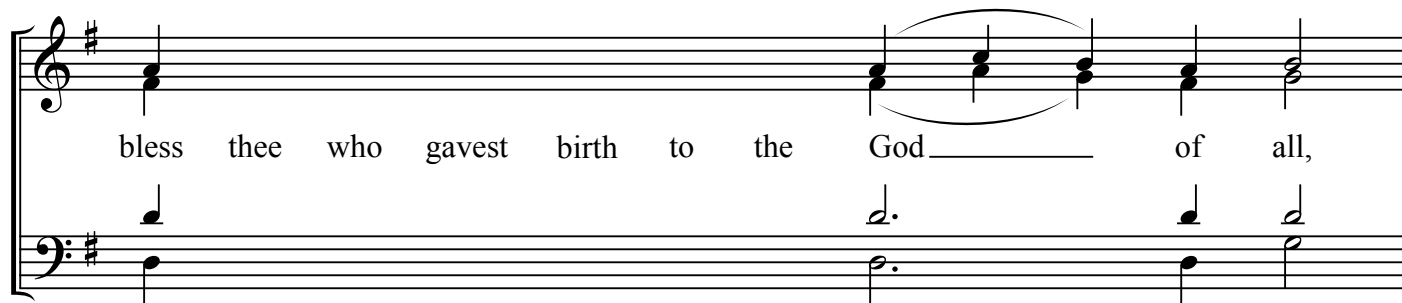
where - by the Lord de - scend - ed to earth. At that time



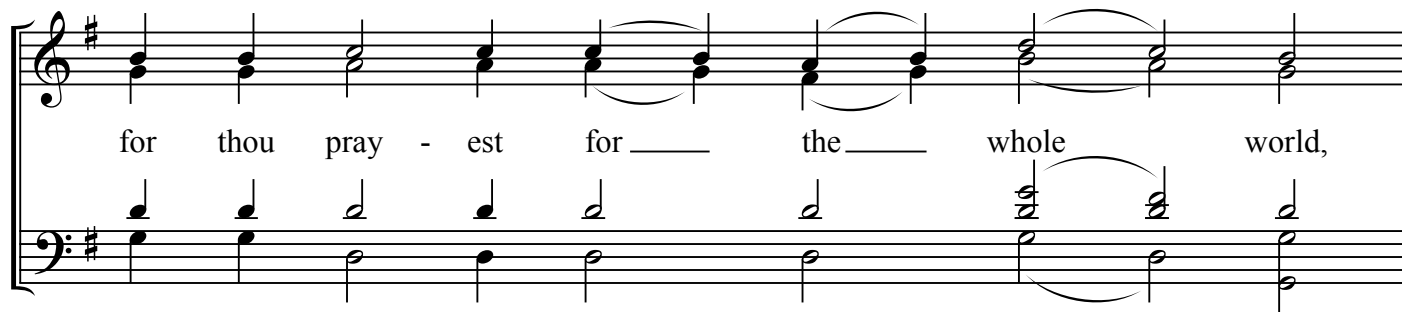
these images mani - fest - - - - - ed thine honor and glo - ry,



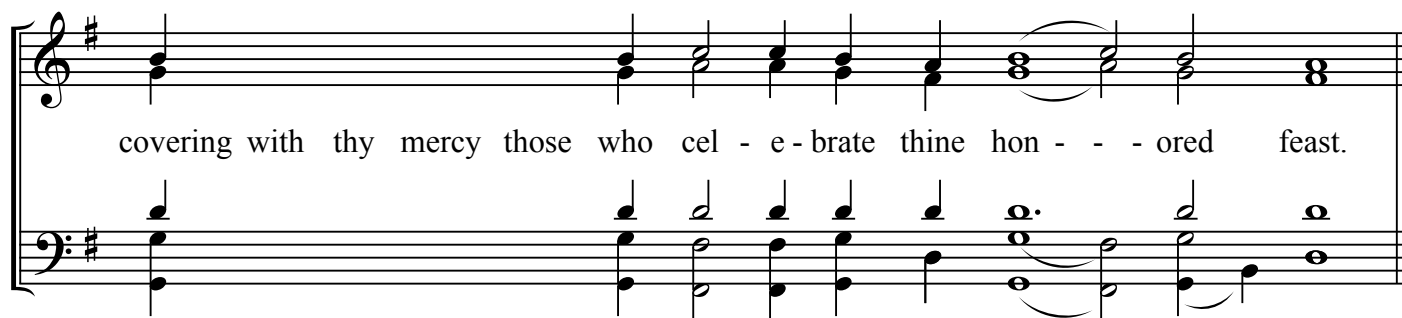
O The - o - to - kos. The an - gels of hea - ven and mor - - tal men



bless thee who gavest birth to the God of all,



for thou pray - est for the whole world,



covering with thy mercy those who cel - e - brate thine hon - - - ored feast.

English translation by: Isaac E. Lambertsen, ©1999, "The Menaion of the Orthodox Church, Vol. II,  
St. John of Kronstadt Press. The complete service text may be purchased through: [sjkp.org](http://sjkp.org)