



Holy Ghost Orthodox Church

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PASCHA—CHRIST IS RISEN! INDEED HE IS RISEN!

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: **Metropolitan Constantine**, Patriarch Pavle, Archimandrite Raphael, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, **Father Paul Stoll**, Father Igor Soroka, Father Deacon Joseph Bulkanowa, Frank & Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Joe Karas, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Angela Wesolosky, Stella Peanoske, Joe Nezolyk, Nick Behun, Terry Reinhart, Bernie O'Masta, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Amy, Nigel Daniel, & Daniel Pocura, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Khoruia Joanne Abdalah, Cameron [a boy in Matt's class], Faith—a 3-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 10-month old with a brain tumor, Dillon, Cindy Rita, Ethel Thomas, Donna, Jeff, Nick Malec [Maxine's brother], Bill, Sophia Grace, Erin, Jimmy Fennel [6th Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Peter Paul & Louise May Sprock, Grace & Owen Ostrasky, Claudia [Horvath] Gradicheck, Alberta, Margaret Mueller, Gary Zurasky, Michael Horvath, Tony Notaro, John Holupka, Patti Sinecki, David Genshi, Denny Doran, Pete Special, Rita Very & family, Sue Segeleon, Mike Gallagher, Mildred Walters, Michael Miller, Betsy Mallison, and Daria Masur. **ARNOLD: Stefania Lucci, Kay Tomson, Ann Ostaffy, Steve Sakal, Elisabeth Arasin, and Homer Paul Kline.** We pray that God will grant them all a speedy recovery.

HAPPY BIRTHDAY to our April Babies: Ollie Pendylshok on the 8th, Alexander Popichak on the 15th, Matthew Popichak on the 18th, Kim Shirley on the 18th, and John Sheliga on the 24th. May God Grant you all Many Happy, Healthy, and Blessed Years!

MARK YOUR CALENDARS: Our ANNUAL PARISH MEETING will be on Sunday, April 22, after the Obednitza and Parastas! See John Pauncic if you have anything to add to the agenda.

Please remember ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR "BOXTOPS FOR EDUCATION" AND CAMPBELL'S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Alex's Fourth Grade and Matt's Second Grade collections. THANK YOU ALL FOR YOUR HELP! *Alex and Matt*

REMEMBER—PRAYERS ARE ALWAYS FREE!

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please call Father Bob.

AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.

Schedule of Services

Sunday, April 8 **PASCHAL DIVINE LITURGY** **10:30 AM**

THE RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST

Acts 1:1-8

John 1:1-17

Sunday, April 15 **DIVINE LITURGY** **10:30 AM**

SAINT THOMAS SUNDAY—ANTI-PASCHA

VENERABLE TITUS THE WONDERWORKER, MARTYRS AMPHIANUS & EDESIUS,

MARTYR POLYCARP OF ALEXANDRIA, VENERABLE GREGORY-ASCETIC OF

NICOMEDIA, SAINT NICETAS OF LYONS

Tone 1

Acts 5:12-20

John 20:19-31

Litany in Blessed Memory of John Cherepko, Rose Lopushansky, & Michael Brittan—Fr. Bob

Parastas in Blessed Memory of Frank Yakim—Ollie

Sunday, April 22 **Obednitza** **10:30 AM**

SUNDAY OF THE MYRRH-BEARING WOMEN: MARY MAGDALENE, MARY-WIFE OF

CLEOPAS, SALOME, JOANNA, MARTHA AND MARY, SUSANNA & OTHERS; JOSEPH OF

ARIMATHEA & NICODEMUS; MARTYR EUPSYCHIUUS OF CAESAREA IN CAPPADOCIA,

MARTHYRS DESAN-BISHOP, MARIABUS-PRESBYTER, ABDIESUS & 270 OTHERS IN

PERSIA; VENERABLE MARTYR BADEMUS-ARCHIMADRITE OF PERSIA; BLESSED

TAMARA-PRINCESS OF GEORGIA

*******ANNUAL PARISH MEETING*******

Tone 2

Acts 6:1-7

Mark 15:43-16:8

Parastas in Blessed Memory of Martha Batch—Harry Batch & Family

PASCHA: THE RESURRECTION OF OUR LORD JESUS CHRIST

People's/Choir's parts in BOLD!

Paschal Troparion

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Paschal Verses (Psalm 68)

Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

As smoke vanishes, so let them vanish; as wax melts before the fire!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

So the sinners will perish before the face of God; but let the righteous be glad!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

This is the day which the Lord has made! Let us rejoice and be glad in it!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

Christ is risen from the dead, trampling down death by death

And upon those in the tombs bestowing life.

The First Antiphon Tone 2 (Psalm 66)

Make a joyful noise to God, all the earth! Sing of His name, give glory to His praise!

Through the prayers of the Theotokos, O Savior, save us.

Say to God: How awesome are Thy deeds! So great is Thy power that Thy enemies cringe before Thee!

Through the prayers of the Theotokos, O Savior, save us.

Let all the earth worship Thee and praise Thee! Let it praise Thy name, O Most High!

Through the prayers of the Theotokos, O Savior, save us.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Through the prayers of the Theotokos, O Savior, save us.

The Second Antiphon Tone 2 (Psalm 67)

God be bountiful to us and bless us! Show the light of Thy countenance upon us and have mercy on us!

O Son of God who arose from the dead, save us who sing to Thee: Alleluia!

That we may know Thy way upon the earth, and Thy salvation among all nations!

O Son of God who arose from the dead, save us who sing to Thee: Alleluia!

Let the people give thanks to Thee, O God! Let all the people give thanks to Thee!

O Son of God who arose from the dead, save us who sing to Thee: Alleluia!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Only-begotten Son and immortal Word of God Who for our salvation willed to be incarnate of the Holy Spirit and the Virgin Mary, Who without change didst become man and wast crucified, Who art one of the Holy Trinity, glorified with the Father and with the Holy Spirit: O Christ our God, trampling down death by death, save us!

The Third Antiphon (Psalm 68)

Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

As smoke vanishes, so let them vanish; as wax melts before the fire!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

So the sinners will perish before the face of God; but let the righteous be glad!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

The Introit of the Little Entrance

Bless God in the churches, the Lord, O you who are of Israel's fountain!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

(Hypakoe)

Before the dawn, Mary and the women came and found the stone rolled away from the tomb. They heard the angelic voice: "Why do you seek among the dead as a man the One who is everlasting light? Behold the clothes in the grave! Go and proclaim to the world: The Lord is risen! He has slain death, as He is the Son of God, saving the race of men."

Glory to the Father, and to the Son, and the Holy Spirit, now and ever and unto ages of ages. Amen.

(Kontakion Tone 8)

Thou didst descend into the tomb, O Immortal, Thou didst destroy the power of death! In victory didst Thou arise, O Christ God, proclaiming "Rejoice" to the myrrh bearing women, granting peace to Thy apostles, and bestowing resurrection on the fallen.

Instead of the Trisagion

As many as have been baptized into Christ have put on Christ. Alleluia!

Prokeimenon Tone 8 (Psalm 118)

READER: This is the day which the Lord has made! Let us rejoice and be glad in it!

PEOPLE: This is the day which the Lord has made! Let us rejoice and be glad in it!

READER: O give thanks to the Lord, for He is good, for His mercy endures forever!

PEOPLE: This is the day which the Lord has made! Let us rejoice and be glad in it!

READER: This is the day which the Lord has made!

PEOPLE: Let us rejoice and be glad in it!

Alleluia Verses Tone 4 (Psalms 102 and 33)

Thou didst arise and have mercy on Zion.

The Lord looked down from heaven and saw all the sons of men.

The Hymn to the Theotokos (Replaces "It Is Truly Meet")

The angel cried to the Lady Full of Grace Rejoice, O Pure Virgin! Again I say: Rejoice! Your Son is risen from His three days in the tomb! With Himself He has raised all the dead! Rejoice, all ye people!

Shine! Shine! O New Jerusalem! The Glory of the Lord has shone on you! Exult now and be glad, O Zion! Be radiant, O Pure Theotokos, in the Resurrection of your Son!

Communion Hymn

Receive the Body of Christ; taste the fountain of immortality.

CHRIST IS RISEN! INDEED HE IS RISEN!

From Canterbury to Constantinople

Recently, former Lexington (Kentucky) Episcopal priest Alice Linsley left the Anglican Communion and became a part of the Orthodox Church, which traces its roots to the Apostles via Constantinople. I asked Linsley to describe the experience.

Linsley: On Sunday, February 18, I was received into the Orthodox Church, having been "chrismated" with oil in the Name of the Father, and of the Son and of the Holy Spirit. I had been baptized as a girl in the Baptist Church. The pastor dunked me under three times, following the ancient Trinitarian pattern. The Orthodox priest questioned me on this matter because baptism in the Episcopal Church would possibly have required that I be re-baptized. (The Orthodox recognize that The Episcopal Church has strayed from the Trinitarian faith of the Apostles.) I was not required to say an oath, only to recite the Nicene Creed, which is a sufficient outline of the Christian faith, and which I am able to recite without reservation. And I did vow to continue steadfast in the faith of the Apostles.

Question: Why did you pick the Orthodox Church, as opposed to Catholicism or one of the many evangelical churches or new Anglican bodies?

Answer: I was seeking the Church in its fullest and least distorted expression. In my opinion, the Roman Catholic Church has departed from the ancient pattern of worship and has introduced numerous innovations that the Apostles would find strange: such as the immaculate conception of Mary and purgatory. Most Protestants and Evangelicals define their beliefs largely in opposition to Roman Catholicism, which causes a distortion also. The Orthodox Church holds the Bible to be authoritative for the Church and as an expression of the Apostles teaching and supported by the writings of the Early Church Fathers. Orthodoxy has refused to allow innovations and therefore represents the ancient pattern in worship, doctrine, order and spirituality. Orthodoxy is hierarchical but doesn't have a Pope and rejects papal claims of priority and infallibility. The more I looked into the Orthodox Church, the more I realized that this is the Ecclesia the Apostles would recognize.

Q: You were the first woman to become a priest in Lexington?

A: No, I don't believe I was. If so, I never knew that.

(Editor's note: The first woman priest to be ordained in Lexington was Mary Purcell, who also renounced her priestly orders shortly after the consecration of V. Gene Robinson.)

Q: When and why did you decide that the Episcopal Church was no longer the right place for you?

A: When my bishop told me with pride that he was one of the co-sponsors of a proposal for same-sex ceremonies in The Episcopal Church.

Q: If I remember correctly, you were rector of a parish in Lexington. Can you tell me where you served and when?

A: I was Rector at St. Andrews Episcopal Church on the corner of 4th and North Upper streets from October 2000 through November 2003. I served as a bi-vocational priest, as the parish couldn't afford fulltime clergy. St. Andrews is an historic congregation, the first Episcopal mission to blacks in the state of Kentucky. The parish was established for the servants of the whites who attended the cathedral up the street. I loved the people dearly, and still do. In the 3 years I was there, we were able to fully renovate the parish hall, including the installation of HVAC and new windows, paying for the improvements as we went so that the church never had to borrow money. At the beginning of my third year, Bishop Sauls placed a female deacon at St. Andrews to assist me with the ministry. She was a caring person and we came to love her. It later came out that she was a lesbian, but we loved her and she wasn't the only homosexual at St. Andrews. After General Convention 2003, the climate in the parish changed because the approval of the consecration of V. Gene Robinson polarized the church. Activists started turning up the heat to move me out of their way. Certain individuals framed The Episcopal Church's radical social agenda in the language of the Civil Rights Movement and many people were fooled, but not all. Today some members look back on what happened and see the manipulation. I submitted my resignation and celebrated my last Eucharist on the Sunday that Gene Robinson was consecrated bishop of New Hampshire.

I was tired and I'm sure that I could not have sustained a long struggle within the parish or diocese. I'd been working two fulltime jobs for 6 years. I held on for as long as I could, and the Lord assured me through prayer that He would guide me. After a time of prayer, fasting and scripture reading I was given clarity that the first Sunday in November 2003

was to be my last. I was so busy putting out fires in the parish, and trying to help people see what was happening, that I never realized that the first Sunday in November was the day of V. Gene Robinson's consecration. It is good that I didn't know because I may not have had the courage to obey, given the attacks and harassment that followed that decision.

Q: Where did you earn your theological degrees?

A: I earned a Master of Divinity degree from the Lutheran Theological Seminary in Philadelphia, which recognized me with the Paul J. Hoh award for academic excellence and offered me a teaching position upon graduation in Church History. I received excellent preparation for professional ministry at LTSP and studied Anglican polity under the Anglo-catholic priest Jeffrey Steensen, now a TEC bishop, one of the few who are orthodox. I suppose this is one reason I've never bought The Episcopal Church's revisionist hogwash. At the Lutheran Seminary I wasn't properly brainwashed.

Q: What did you do before you became a priest?

A: I was a high school Spanish teacher, a pre-flight helicopter instructor in Iran, a professional writer, and a homemaker. I'm glad I developed other pursuits, as I have needed to fall back on them since leaving ordained ministry.

Q: If I remember correctly, you had to make many sacrifices after you left the priesthood. Could you talk about what happened immediately after you left the priesthood?

A: When I was serving as a priest at St. Andrew's in Lexington, I also had a teaching job. I lost that job 7 months after I left church work. (I went on to lose 5 jobs in 3 years, and can't recommend it!) Because I was unable to find work in 2004, I had to sell the house I had built for retirement. I couldn't risk foreclosure. As a single person unable to verify income, I couldn't even rent an apartment. Finally, a family from an Anglican church in Versailles offered me an abandoned tenant house on their farm. It needed a new roof and many repairs and I've spend the equity from the sale of my house on a place that doesn't belong to me, but I am blessed by the place's natural beauty and seclusion. I've lost things that mattered, such as the house I built, a church pension, financial security and friends, but I've been blessed with spiritual riches and I can testify that God never abandons those who defend the Gospel.

Q: How did people respond to your decision to leave?

A: My four adult children were concerned about me. My oldest daughter understood why I left the Episcopal Church and was very supportive. The others struggled more with my decision because they had been in the Episcopal Church most of their lives. Now they have read enough of my writings to understand my actions and recognize that being a Christian isn't easy. It is possible that my leaving ordained ministry has helped them draw closer to Christ because they have seen someone sacrifice out of conviction. That isn't something Americans often see these days. The baby boomer generation isn't as tough as the generation that lived through the depression. As St. Paul reminds us, it is hardship that produces character.

Some in The Episcopal Church are very glad to be rid of me. They thought I would go away and be quiet. They speculate about why I still care what happens in The Episcopal Church and some say I'm trying to get back at Bishop Sauls, which gives the bishop more weight than he carries in my mind. Venomous blog comments have been directed toward

me and I've received hateful email. Your skin thickens over time. It is important not to take things personally. The worst attacks are from the darkest minds and they require intercessory prayer, not further abuse.

Q: What would be your advice to a woman who wants to enter the ministry?

A: I can't encourage a woman to seek ordination as a priest, because that innovation opened Pandora's box and has caused division in the Body of Christ. When Bishop Paul Moore of New York ordained the first woman priest, he did so without the consent of the universal Church. He acted unilaterally, just as The Episcopal Church did when it consecrated a gay bishop in November 2003. It is not a coincidence that the woman Bishop Moore ordained in 1977 was Ellen Marie Barrett, a lesbian who served as the first co-president of Integrity, Louie Crew's gay activist organization. To advance the gay agenda, it was necessary to first break historic catholic orders and that was done by ordaining women as priests in violation of 2000 years of Church order.

That said, I do encourage women to seek to minister in the Church according to the Church's teaching, which preserves the dignity and unique nurturing role of women. American women are pressured and sovietized by the equality mantra, which is really a lie. The only equality that exists is the equality of human need for redemption through Jesus Christ. The Gospel liberates by speaking truth about sin, the universal need for repentance, and the joy that comes through living according to God's design.

Q: What do you plan to do in the future ministry-wise?

A: I hope to teach adult classes in the Orthodox Church and to continue writing. I'm seeking significant paying work so that I might better prepare for retirement and perhaps one day buy a home or townhouse. But if nothing changes for me, I will be content. The past few years have taught me to be thankful for the simple things in life and to value nothing of this world, save the Gospel of Jesus Christ who with the Father and the Holy Spirit is praised now and ever and unto ages of ages.

FEAST OF THE ANNUNCIATION OF OUR MOST HOLY LADY, THE THEOTOKOS AND EVER VIRGIN MARY

Introduction

The Feast of the Annunciation of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on March 25 each year. The Feast commemorates the announcement by the Archangel Gabriel to the Virgin Mary that our Lord and Savior Jesus Christ, the Son of God, would become incarnate and enter into this world through her womb.

Biblical Story

The biblical story of the Feast of the Annunciation is found in the first chapter of the Gospel of Luke (1:26-39). The Archangel Gabriel appeared to the Virgin Mary, who was living in Nazareth, and said to her, "Hail, O favored one, the Lord is with you." Mary was perplexed and wondered what kind of greeting this was.



The angel told her not to be afraid, for she had found favor with God. He said, "You will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end."

Mary responded to the angel by asking how this could happen since she had no husband. The angel told her that the Holy Spirit and the power of God would come upon her, and that the child to be born of her would be called holy, the "Son of God."

The angel then proceeded to tell the Virgin Mary that her cousin Elizabeth had conceived a son in her old age (John the Baptist), and affirmed that with God nothing is impossible.

In faith and obedience to the will of God, Mary replied to the angel, "Behold, I am the handmaid of the Lord; let it be according to your word." Upon her response, the angel departed.

It is on the Feast of the Annunciation, that Orthodox Christians commemorate both the divine initiative of God, whereby He took on flesh from the Virgin for our salvation, and the human response, whereby Mary freely accepted the vocation offered to her. He elected to become man, and He desired to do this with the willing agreement of her whom He chose as His mother. Mary could have refused, for she was not a passive instrument, but an active participant with a free and positive part to play in God's plan for our salvation. Thus, when on this and other feasts the Orthodox Church honors the Theotokos, the Mother of God, it is not just because God chose her but also because she herself chose to follow His will.

Icon of the Feast

The icon of the Annunciation is one that presents the joy of the announcement of the coming of Christ. It is an icon of bright colors, depicting the Archangel Gabriel (1), who has descended from heaven, and the Virgin Mary (2), who has been chosen to be the Mother of God.



1. The Archangel Gabriel presents the good news of the coming of Christ to Mary (detail).



2. The Virgin Mary, who was chosen to be the Mother of God (detail).

The Archangel is shown with his feet spread apart as if he is running to share the good news with Mary (3). In his left hand is a staff, the symbol of a messenger. His right hand is extended toward Mary as he delivers the message and announces the blessing bestowed upon her by God (4).



3. The position of Archangel Gabriel's feet suggest that he is running to share the news with Mary (detail).



4. The Archangel's right hand is extended towards Mary as he announces the blessing bestowed upon her [Mary] by God (detail).

On the right side of the icon the Virgin sits on an elevated seat, indicating that as the Mother of God she is "greater in honor than the cherubim, and beyond compare more glorious than the seraphim, who without corruption gave birth to God the Word." In her left hand she holds a spindle of scarlet yarn (5) which depicts the task she was assigned of preparing the purple and scarlet material to be used in making the veil for the Temple in Jerusalem. Her right hand is raised in a gesture of acceptance in response to Gabriel's message (6). Her posture expresses willing cooperation with God's plan of salvation. The three stars on her garments (7) represent that she was a Virgin before, during, and after the birth of Christ.



5. Her left hand holds a spindle of crimson yarn depicting the task that she had of making the veil of the Temple in Jerusalem (detail).



6. Mary's right hand is raised in acceptance of Gabriel's message (detail).



7. The three stars on the garments of the Theotokos represent that she was a Virgin before, during, and after the birth of Christ (detail).



8. A depiction of the divine realm and the Holy Spirit coming upon the Theotokos (detail).

At the top of the icon the segment of a circle represents the divine realm (8), from which three rays emerge. This demonstrates the action of the Holy Spirit coming upon her.

Orthodox Christian Celebration of the Feast of the Annunciation of the Theotokos

The Feast of the Annunciation of the Theotokos is celebrated with the Divine Liturgy of Saint John Chrysostom which is conducted on the morning of the Feast and preceded by a Matins (Orthros) service. A Great Vespers is conducted on the evening before the day of the Feast. Scripture readings for the Feast are the following: At Vespers: [Genesis 28:10-17](#); [Ezekiel 43:27—44:4](#); [Proverbs 9:1-11](#). At the Matins: [Luke 1:39-49, 56](#). At the Divine Liturgy: [Hebrews 2:11-18](#); [Luke 1:24-38](#).

The Feast of the Annunciation in the Greek Orthodox Church also marks a day of national celebration for the people of Greece and those around the world of Greek descent. It was on March 25, 1821 when Greece officially declared its independence and began the revolution that would eventually give the nation its freedom after 400 years of rule by the Ottomans. In addition to the services for the Feast, festivities and parades are held and official proclamations are offered throughout the world in recognition of Greek Independence Day.

Hymns of the Feast

Apolytikion (Fourth Tone)

Today marks the crowning of our salvation and the revelation of the mystery before all ages. For the Son of God becomes the son of the Virgin, and Gabriel proclaims the grace. Wherefore, we also cry out with him, "Hail, O full of grace, the Lord is with you."

Kontakion (Plagal of the Fourth Tone)

To you, Theotokos, invincible Defender, having been delivered from peril, I, your city, dedicate the victory festival as a thank offering. In your irresistible might, keep me safe from all trials, that I may call out to you: "Hail, unwedded bride!"

Resources

Festival Icons for the Christian Year by John Baggley (Crestwood, NY: St. Vladimir's Seminary Press, 2000), pp. 21-30.

The Festal Menaion. Translated by Mother Mary (South Canaan, PA: St. Tikhon's Seminary Press, 1969) pp. 60-61.

The Incarnate God: The Feasts of Jesus Christ and the Virgin Mary, Catherine Aslanoff, editor and Paul Meyendorff, translator (Crestwood, NY: St. Vladimir's Seminary Press, 1995).

The Life of the Virgin Mary, The Theotokos, written and compiled by Holy Apostles Convent (Buena Vista, CO: 1989).

The Synaxarion: The Lives of the Saints of the Orthodox Church, Vol. 4, compiled by Hieromonk Makarios of Simonos Petra and translated from the French by Mother Maria Rule and Mother Joanna Burton (Chalkidike, Greece: Holy Convent of the Annunciation of Our Lady, 2003) pp. 227-232.