

**Orthodox Parish of St Martin & St Helen
Antiochian Orthodox Christian Archdiocese of the
British Isles and Ireland
Patriarchate of Antioch and all the East**

Charity number: 1192469

Sunday 27 September 2026. Issue 48.

Tone 8

Saint Callistratus and the Forty-Nine Martyrs with him; Saints Mark, Aristarchus and Zenon, Apostles of the Seventy; Saint Aquilina; Saint Epicharis; Venerable Ignatius, Abbot of the Monastery of the Saviour of the Deep Stream; Saints Philemon the Bishop and Fortunianus; Saint Gaiana; the Holy Fifteen Martyrs; Saint Peter, Patriarch of Moscow, the Hieromartyr; Venerable Sabbatius of Solovki; Commemoration of the vision and the muteness of the Prophet Zachariah

**Epistle Reading
II Corinthians (6:16-7:1)**

Prokeimenon in Tone VIII

Pray and make your vows before the Lord our God and keep it.

Verse: God is known in Judea, His name is great in Israel!

Brethren, you are a temple of the living God, even as God has said: "I will dwell in them, and walk among them; and I will be their God, and they shall be my people." "Therefore come out from among them, and be separate, says the Lord, 'and touch nothing unclean; and I will receive you, and I will be a Father to you, and you shall be sons and daughters to me,' says the Lord Almighty." Having therefore these promises, O beloved ones, let us spirit, perfecting holiness in the fear of God.

Alleluia.

Verse 1: Come, let us greatly rejoice unto the Lord; let us make a joyful noise unto God our saviour.

Verse 2: Let us come before His presence with thanksgiving and rejoice unto Him with psalms.

Gospel Reading
Luke (5:1-11)

At that time, while the multitude pressed on him and heard the word of God, that he was standing by the lake of Gennesaret. He saw two boats standing by the lake, but the fishermen had gone out of them and they were washing their nets. Jesus entered into one of the boats, which was Simon's, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat. When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch." Simon answered him, "Master, we worked all night and took nothing! But at your word, I will let down the net." When they had done this, they caught a great multitude of fish, and their net was breaking. They beckoned to their partners in the other boat to come and help them. They came and filled both boats, so [much] that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord!" He and all who were with him were amazed at their catch of fish; and so also were James and John, sons of Zebedee, who were partners with Simon. Jesus said to Simon, "Do not be afraid! From now on, you will be catching people alive." When they had brought their boats to shore, they left everything and followed him.

Troparion of the Resurrection. Tone 8.

Thou didst descend from on high, O Merciful One! Thou didst accept the three day burial to free us from our sufferings! O Lord, our Life and Resurrection: glory to Thee!

Martyr Callistratus
Troparion

Thou wast strengthened in contest by the Holy Spirit, Martyr Callistratus, and wast glorious in casting down the Enemy. Thou didst offer a noble army of athletes as sweet-smelling incense to Christ. With them pray for us who praise thee with hymns!

St Martin the Merciful

Troparion

In signs and in miracles thou wast renowned throughout the land of Gaul. By grace thou art a light for the world, O Martin, Bishop blessed of God. Deeds of mercy and compassion filled thy life with their splendours, teaching and wise counsel were thy riches and treasures, which still thou dost dispense freely to those who honour thee.

St Helen

Troparion

We behold thee, glorious Helen, with thy God-inspired son, in the joys of the kingdom of Heaven, and we magnify Christ, for he hath revealed to us thine honoured festival, giving light more brilliant than the sun. Therefore we cry in faith: O People, exalt Christ above all forever!

Theotokos Kontakion

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant; O despise not the suppliant voices of those who have sinned, but be thou quick, O good one, to come unto our aid, who in faith cry unto thee. Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

The Protection of the Theotokos (1 October)

The feast keeps the memory of an appearance of the Mother of God at Blachernae in Constantinople in the tenth century. The church there was where several of her relics were kept: her robe, her veil, and part of her belt, which had been brought from Palestine in the fifth century.

Towards the end of his life, Saint Andrew the Fool-for-Christ was present at a vigil in that church, near the city gates, together with his disciple Saint Epiphanius and a number of other people. They saw the Mother of God, accompanied by Saint John the Baptist and by other saints and angels.

She came to the centre of the church, knelt down, and remained a long time in prayer, her face drowned in tears. Then she took off her

veil and spread it over the people as a sign of protection. The city was at that time under threat of barbarian invasion; after her appearance the danger was averted, and Constantinople was spared bloodshed and suffering.

The name of the feast carries more than one meaning. The Russian *Pokrov*, like the Greek *Skepi*, refers first of all to a cloak or shroud, but it also means protection and intercession. For this reason the day is variously called the Veil of Our Lady, the Protecting Veil of the Theotokos, the Protection, or the Intercession of the Theotokos.

It has been kept most fervently in the Slavic churches, probably because Saint Andrew was himself a Slav. It was first celebrated in the Russian Church in the twelfth century, and is now observed throughout the Orthodox Church, with an All-Night Vigil having many of the same elements as the Great Feasts of the Theotokos, though it has no afterfeast.

In the Greek tradition the day has come to be associated with thanksgiving for the deliverance of Greece from the invasion of 1940, and in 1952 the Holy Synod of the Church of Greece transferred the feast from the first of October to the twenty-eighth.

Source: Adapted from OrthodoxWiki

Holy Liturgy this week

Thursday 1 October, 8:10am

Protection of the Theotokos, St Helen's Chapel.