



Protection of the Most Holy Lady the Theotokos & Ever-Virgin Mary

Venerable Romanos the Melodist

Readings & Hymns

Troparion, for the Protection - Tone 4

Today the faithful celebrate the feast with joy,
illuminated by thy coming, O Mother of God.
Beholding thy pure image, we fervently cry to thee:
“Encompass us beneath the precious veil of thy protection;
deliver us from every form of evil
by entreating Christ, thy Son and our God, //
that He may save our souls.”

Troparion, Venerable Romanos - Tone 4

Thou didst gladden Christ’s Church by thy melodies
like an inspired heavenly trumpet.
Thou wast enlightened by the Mother of God
and shone on the world as God’s poet. //
We lovingly honor thee, O righteous Romanus.

verse: **Glory to the Father and to the Son and to the Holy Spirit;**

Kontakion, Venerable Romanos - Tone 8

Thou wast adorned from childhood with the godly virtues of the Spirit;
thou wast a precious adornment of the Church of Christ, O all-wise Romanus,
for thou madest it lovely with beautiful hymnody.
Therefore we entreat thee, grant thy divine gift to those who desire it, //
that we may cry out to thee: “Rejoice, all-blessed Father, beauty of the Church!”

verse: **now and ever and unto ages of ages. Amen.**

Kontakion, for the Protection - 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,
Apostles and Prophets rejoice together, //
since for our sake the Theotokos prays to the pre-eternal God.



The Prokeimenon

The Prokeimenon in the 3rd Tone: the Song of the Theotokos: My soul magnifies the Lord, and my spirit rejoices in God my Savior. (*Theotokos*) (*Lk 1: 46 - 47*)

verse: For He has regarded the low estate of His handmaiden, for behold, all generations will call me blessed. (*Lk 1:48*)

Epistle

§ 320: *Hebrews 9: 1 - 7 (Protection)*

The reading from the Epistle of the Holy Apostle Paul to the Hebrews.

BRETHREN: even the first covenant had justifications of divine service and an earthly sanctuary.

For there was a tabernacle prepared,

in the first part of which were the candlestick and the table and the setting forth of loaves, which is called "the Holy";

and behind the second veil,

the part of the tabernacle which is called the "Holy of Holies", which had the golden censer,

and the ark of the covenant overlaid on all sides with gold,

in which were the golden pot that had the manna,

and Aaron's rod that had blossomed, and the tablets of the covenant;

and over it were the Cherubim of glory overshadowing the mercy seat; of which we cannot now speak in detail.

Now when these things had been thus ordered,

the priests always went into the first part of the tabernacle, accomplishing the service of God.

But into the second part the high priest went alone once every year, not without blood

which he offered for his own and the people's ignorance.

The Alleluia - Tone 8

Alleluia, Alleluia, Alleluia.

verse: **Hear, O daughter, and see, and incline thine ear.** (*Theotokos*) (*Ps 44 [45]: 10*)

Alleluia, Alleluia, Alleluia.

verse: **The rich among the people shall pray before thy face.** (*Ps 44 [45]: 12*)

Alleluia, Alleluia, Alleluia.

Gospel

§ 54; *Luke 10: 38 - 42; 11: 27 - 28 (Protection)*

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 spake 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 breasts which thou hast nursed.”

But he said, “Yea indeed, blessed are they that hear the word of God,
and keep it.”

Communion Hymn

I will receive the cup of salvation and call on the name of the Lord. (*Theotokos*)
(*Ps 115 [116]: 13*)

Alleluia, Alleluia, Alleluia.

Vespers Readings

The reading from Genesis.

Genesis 28:10-17

Jacob left the well of the oath, and went toward Haran.

And he came to a certain place, and slept there that night,

because the sun had set. Taking one of the stones of the place,
he put it under his head and lay down in that place to sleep.

And he dreamed that there was a ladder set up on the earth,
and the top of it reached to heaven;

and behold, the angels of God were ascending and descending on it!

And behold, the Lord stood above it and said, “I am the Lord, the God of Abraham
thy father and the God of Isaac; the land on which thou liest

I will give to thee and to thy descendants;

and thy descendants shall be like the dust of the earth,

and thou shalt spread abroad to the west and to the east

and to the north and to the south; and by thee and your descendants
shall all the families of the earth be blessed.

Behold, I am with you and will keep you wherever you go,

and will bring you back to this land; for I will not leave you
until I have done that of which I have spoken to you.”

Then Jacob awoke from his sleep and said,

“Surely the Lord is in this place; and I did not know it.”

And he was afraid, and said, “How awesome is this place!

This is none other than the house of God, and this is the gate of heaven.”

The reading from the Prophecy of Ezekiel

Ezekiel 43:72, 44:1

Thus says the Lord: It shall be from the eighth day onward
the priests shall offer upon the altar your burnt offerings
and your peace offerings; and I will accept you, says the Adonai the Lord.”
Then he brought me back to the outer gate of the sanctuary,
which faces east; and it was shut.
And he said to me, “This gate shall remain shut; it shall not be opened,
and no one shall enter by it; for the Lord, the God of Israel,
has entered by it; therefore it shall remain shut.
Only the prince may sit in it to eat bread before the Lord;
he shall enter by way of the vestibule of the gate,
and shall go out by the same way.”
Then he brought me by way of the north gate to the front of the temple;
and I looked, and behold,
the glory of the Lord filled the temple of the Lord.

The reading from Proverbs

Proverbs 9: 1 - 11

Wisdom has built her house,
she has set up her seven pillars.
She has slaughtered her beasts, she has mixed her wine,
she has also set her table.
She has sent out her maids to call
from the highest places in the town,
“Whoever is foolish, let him turn to me.”
To him who is without sense she says,
“Come, eat of my bread
and drink of the wine I have mixed.
Abandon folly, and you will live;
and seek understanding that you may have life,
and set aright your understanding with knowledge.
One who rebukes the impious will get blame for himself;
for to the impious rebukes are blows.
Do not rebuke the wicked, lest he hate you;
reprove a wise man, and he will love you.
Give instruction to a wise man, and he will be still wiser;
teach a righteous man and he will increase in learning.
The fear of the Lord is the beginning of wisdom,

and the counsel of saints is understanding.
While to know the law is the part of a good mind.
For by me your days will be multiplied,
and years will be added to your life.



The Protection of our Most Holy Lady the Mother of God and Ever-Virgin Mary Commemorated on October 1

The Church has always glorified the Most Holy Mother of God as the Protectress and Defender of the Christian people, entreating, by her intercession, God's loving-kindness towards us sinners. The Mother of God's aid has been clearly shown times without number, both to individuals and to peoples, both in peace and in war, both in monastic deserts and in crowded cities. The event that the Church commemorates and celebrates on October 1 [October 14, Civil Calendar] proves this constant protection of the Christian people by the Mother of God. On October 1st, 911, in the time of the Emperor Leo the Wise (or the Philosopher), there was an all-night vigil at the Blachemae church of the Mother of God in Constantinople. The church was crowded. St. Andrew the Fool for Christ was standing at the back of the church with his disciple Epiphanius. At four o'clock in the morning, the most holy Mother of God appeared above the people with a veil spread over her outstretched hands, as though to protect them with this covering. She was clad in gold-encrusted purple and shone with an unspeakable radiance, surrounded by apostles, saints, martyrs and virgins. Seeing this vision, St. Andrew gestured towards it and asked Epiphanius: 'Do you see how the Queen and Lady of all is praying for the whole world?' Epiphanius replied: 'Yes, Father; I see it and stand in dread.' As a result, this commemoration was instituted to remind us both of this event and of the Mother of God's constant protection whenever we prayerfully seek that protection, that shelter, in distress.

From **The Prologue From Ochrid** by Bishop Nikolai Velimirovich
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The Protection of the Most Holy Theotokos: "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 venerate Her, Apostles and prophets rejoice together, Since for our sake she prays to the Eternal God!"

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew (October 2), at the fourth hour, lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop's Throne, she continued her prayer.

After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed "more than the rays of the sun." Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, "Do you see, brother, the Holy Theotokos, praying for all the world?" Epiphanius answered, "I do see, holy Father, and I am in awe."

The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession, "O Heavenly King, accept all those who pray to You and call on my name for help. Do not let them go away from my icon unheard."

Saints Andrew and Epiphanius were worthy to see the Mother of God at prayer, and "for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation."

At the Blachernae church, the memory of the miraculous appearance of the Mother of God was remembered. In the fourteenth century, the Russian pilgrim and clerk Alexander, saw in the church an icon of the Most Holy Theotokos praying for the world, depicting Saint Andrew in contemplation of her.

The Primary Chronicle of Saint Nestor reflects that the protective intercession of the Mother of God was needed because an attack of a large pagan Russian fleet under the leadership of Askole and Dir. The feast celebrates the divine destruction of the fleet

which threatened Constantinople itself, sometime in the years 864-867 or according to the Russian historian Vasiliev, on June 18, 860. Ironically, this Feast is considered important by the Slavic Churches but not by the Greeks.

The Primary Chronicle of Saint Nestor also notes the miraculous deliverance followed an all-night Vigil and the dipping of the garment of the Mother of God into the waters of the sea at the Blachernae church, but does not mention Saints Andrew and Epiphanius and their vision of the Mother of God at prayer. These latter elements, and the beginnings of the celebrating of the Feast of the Protection, seem to postdate Saint Nestor and the Chronicle. A further historical complication might be noted under (October 2) dating Saint Andrew's death to the year 936.

The year of death might not be quite reliable, or the assertion that he survived to a ripe old age after the vision of his youth, or that his vision involved some later pagan Russian raid which met with the same fate. The suggestion that Saint Andrew was a Slav (or a Scythian according to other sources, such as S. V. Bulgakov) is interesting, but not necessarily accurate. The extent of Slavic expansion and repopulation into Greece is the topic of scholarly disputes.

In the PROLOGUE, a Russian book of the twelfth century, a description of the establishment of the special Feast marking this event states, "For when we heard, we realized how wondrous and merciful was the vision... and it transpired that Your holy Protection should not remain without festal celebration, O Ever-Blessed One!"

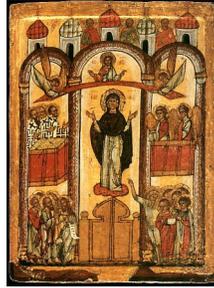
Therefore, in the festal celebration of the Protection of the Mother of God, the Russian Church sings, "With the choirs of the Angels, O Sovereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the Hieromartyrs and Hierarchs, pray for us sinners, glorifying the Feast of your Protection in the Russian Land." Moreover, it would seem that Saint Andrew, contemplating the miraculous vision was a Slav, was taken captive, and became the slave of the local inhabitant of Constantinople named Theognostus.

Churches in honor of the Protection of the Mother of God began to appear in Russia in the twelfth century. Widely known for its architectural merit is the temple of the Protection at Nerl, which was built in the year 1165 by holy Prince Andrew Bogoliubsky. The efforts of this holy prince also established in the Russian Church the Feast of the Protection of the Mother of God, about the year 1164.

At Novgorod in the twelfth century there was a monastery of the Protection of the Most Holy Theotokos (the so-called Zverin monastery) In Moscow also under Tsar Ivan the Terrible the cathedral of the Protection of the Mother of God was built at the church of the Holy Trinity (known as the church of Saint Basil the Blessed).

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, "Remember us in thy prayers, O Lady Virgin

Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in thee do we hope, and venerating the Feast of thy Protection, we magnify thee."



Sermon on the Protecting Veil of the Mother of God

Sunday 14 October 1990

Metropolitan Anthony (Bloom) Sourozh

In the name of the Father, the Son and the Holy Ghost.

Time and again we ask ourselves what is the aim of the Christian life: what can we do to be true Christians? A simple, but very realistic reply is to say "Fulfil all the commandments, and you will be a Christian".

And yet, we may fulfil all the commandments, we may feel that we are right before God, but if our heart is not in what we do, we have not done what a Christian is called to do, to be, because the commandments which Christ left us are not drilling orders. In the commandments He reveals to us what we should do if our heart were pure, if we communed with God, if we were true to ourselves. These are the things — He says — that should become natural to you, and therefore, you can judge yourselves by comparing not your deeds to the commandments, but your heart to the inspiration that would make them natural. And so it is not simply by doing things that this is achieved, but by becoming the kind of person for whom these things are their true nature; in other words, by willing to be the true, undistorted image of Christ.

But where do we begin then? It is easy to be doers — how can we change our hearts, how can we find inspiration indeed to do it? If we think of God, if we think that God has so loved us that, to use the words of Saint Paul, He came to save us while we were still His enemies, that He gave his life that we may live free from evil; then what should be our first reaction, our first response? I think, at that level we should say, "Let my whole life be evidence to God that I have understood: understood that He believed in me and felt it was worth giving His own life for me, that He hoped that I would respond, and He loved me unto life and unto death."

If we have understood this, not only the love of God, but the faith He has in us, the hope He has placed upon us, then our first step should be to build our life in such a way as to be a joy for God; if we only could think of our lives as a way of giving God a

little joy – not the exulting joy of perfect victory, but a joy which a mother, a father, a guide has when a child, a youth, a grown up man or woman says, “I do understand, I have understood, and now all my life I will strive to show my understanding”. And showing our understanding of God’s love, of God’s faith and hope does not consist in singing praises to Him; it consists in making all our life a hymn of gratitude, so that seeing what we do, how gradually we become new people, how our hearts, full of gratitude and of joy, make us shine with an inner light, then we will have begun on our spiritual life.

There is a passage in the Gospel, in which we are told, “Let your light so shine before men that seeing this light they may give glory to the Father Who is in Heaven ...”. What is this light which we must reveal, unveil, let freely shine around us? It is not our own light, it is not manifesting our intelligence, our human warmth, our talents; it is becoming so filled with what is God’s, so transparent to His light, that His light may shine freely, and not be kept, as it were, in the darkness of our soul. Again, – it is the only way we can cast light, share light with others, because our talents, our intelligence, our hearts, may well be below those of others, while this light is life, this light is enlightenment, this light can help others to become new.

So let us begin with simply being actively grateful to God, – actively grateful: not emotionally, but in deed, to the core of our being, in every thought, in heart, in our will and action.



Sermon on The Protection of the Mother of God (October 1)

Father Alexander Schmemmann

This autumn celebration of the Mother of God's Protection became especially beloved among Russians, although the feast originated not in Russia but in Constantinople and, as strange as this may seem today, as a Byzantine victory celebration over the Slavic people who had besieged the capital city. According to tradition, people praying in Church during the siege suddenly saw the Mother of God praying for the city and holding her veil over it in protection. Later, as happened more than once in history, this limited local event outgrew the confines of its initial circumstances and acquired universal scope and meaning. The feast now has lost its link to history, and the specific details of its origin are largely forgotten, but what remains is the image of a Mother protecting, covering and comforting her afflicted children.

This feast became the heart of that experience of Mary as Mother, of the one who at the Cross was given to all humanity as Mother (see Jn 19:27), and who as Mother brings into her own heart all our sorrows, all our sufferings, all unbearable pain of our earthly existence. "A sword will pierce through your soul also, that thoughts out of many hearts may be revealed" (Lk 2:35). These words, prophetically spoken to her by the righteous Elder Simeon on the day she brought the Child into the Temple to consecrate Him to God, have deeply penetrated the souls of the faithful. The mother of Jesus Christ, standing at the Cross of her Son and taking upon herself all the terrible pain of compassion and co-suffering, became a gift to us, to humanity, a gift of maternal love, maternal care, maternal compassion ...

For centuries people could sense and could spiritually see Mary's veil held out in protection over the world, and they rejoiced and found help and comfort. As the Church sings, "Today your faithful people brightly celebrate, blessed by Your appearance to us, O Mother of God." The first to see this vision of the Protection was St Andrew the Poor, the Fool-for-Christ, who told everyone that he had seen the Mother of God weeping for the world. "The Mother of God," he said, "was on her knees praying. The Lady and Queen of the world was weeping for it..."

Many centuries later, the great Russian philosopher and theologian Fr Sergius Bulgakov was asked about the meaning of those tears. In his youth he himself had abandoned Christianity and turned to Marxism, but during the years of national insanity, when millions were renouncing their faith, he returned to the Father's home and became a witness to his nation's religious vocation. This is his response, in a sermon on the day of this feast.

The Mother of God prays and weeps not just a thousand years ago, but here and now, at every time and in every place until the end of time. Her veil protects not only those who were present then, but every human generation, the

whole world, all of us sinners. The Mother of God's veil which blesses and saves shines brightly at all times even if our eyes are unworthy to see it. The Mother of God stands between heaven and earth. She intercedes for the world and offers our petitions before the altar of God's throne. She is love and compassion, mercy and care, intercessor and defender. She does not judge, but has compassion for everyone. Hers is not to be the righteous judge, or the judge of righteousness, but to intercede as a mother. And at her Son's awesome tribunal she intercedes on our behalf with the Righteous Judge to ask forgiveness.

The world's sins and sorrows wound the heart of the one who loves all, and she responds to malice and sin with love and tears; a sword pierces her heart even now. The Mother of God weeps for the world. What does this mystery mean? The world weeps for itself through her tears. Its suffering and sadness are hers, its tears are her tears. She is Mother! She is heart. She is the fertile soil that drinks in the water ... If only human eyes could perceive the Mother of God's presence in the world, they would know what transfiguration is mysteriously taking place. If they could only see her tears, their cruel hearts would be shaken into warmth. For no heart is so frozen as to remain unmelted in the face of her loving care. To malice she responds with love. To sin, with tears. To abuse, with forgiveness, to reviling with blessing.

The world is not abandoned to its suffering, man is not alone in his grief. The Mother's heart, too, is wounded and broken, the Mother of God weeps with us. One day we will know whose heart we wound with our sins and by whose tears they are washed away ... The Russian people came to love the Protection of the Mother of God first revealed in far-off Constantinople. Yet it was not there, but here in this distant northern land that the Mother of God's blessing of the world was most joyfully praised and celebrated. The Russian nation's soul bowed down before this wonderful appearance, and churches in honor of the Protection were built all across our land as hearts and knees knelt before the Mother of God. And now too, as the nation undergoes great sorrow, our people bless themselves with her protecting Veil. In these afflictions and sorrows how could she not hear the groans and sighs, the weeping and lamentation?

We believe and we know, that here as well the Compassionate One intercedes with prayer and tears for Russia's grief. Does our heart hear her crying? Has it experienced her prayer and comfort? Does it recognize her veil protecting our nation? Yes, whenever our heart bows in prayer before the All Pure One it hears her and knows her. While she does not resist its satanic trials, She has not abandoned our land.

Fr Sergius gave this sermon at the very start of the godless, antireligious madness

that came over the Russian land, yet even today these words have not lost any of their power. For whatever new outward forms this battle may take, it remains a battle for the heart – the nation's, as well as the individual's – for the heart's direction, commitment and loyalty.

“Rejoice, O our joy! Protect us from all evil with your holy Veil.” Our spiritual destiny was at one time defined by this exclamation of praise and joy, this prayer for help, protection and comfort. And no matter how many sins and falls there are, no matter how terrible life's darkness becomes, this radiant image of the Mother as intercessor, as comfort, as the world's protecting veil, has been with us, over us and within us ... The feast of the Protection once again calls us to return, and in it to find healing and new birth.

Apostle Ananias of the Seventy, first bishop of Damascus

Commemorated on October 1

Troparion, Apostle Ananias – Tone 3

O holy Apostle Ananias, / entreat the merciful God, / to grant our souls forgiveness of transgressions.

Another Troparion, Apostle Ananias – Tone 4

Filled with grace through the Threefold Sun/ thou didst illumine Christ's chosen vessel./ When thou hadst preached the faith/ thou wast strengthened in grace by thy contests, O Apostle Ananias./ Grant the prayers of those who hymn thee.

Kontakion, Apostle Ananias – Tone 2

O most fervent intercessor and swift hearer of those who pray to thee,/ O Ananias, receive our prayer/ and implore Christ the only Friend of mankind/ to save those who venerate thee.

The Holy Apostle Ananias of the Seventy (October 1), was the first Bishop of Damascus. The Lord ordered him to restore the sight of Saul, the former persecutor of Christians, then baptize him (Acts 9:10-19, 22:12). Saul became the great preacher and Apostle Paul. Saint Ananias boldly and openly confessed Christianity before the Jews and the pagans, despite the danger.

From Damascus he went to preach at Eleutheropolis, where he healed many of their infirmities. Lucian, the prefect of the city, tried to persuade the holy one to offer sacrifice to idols. Because of Ananias' staunch and solid confession of Christ, Lucian ordered that he be tortured. Harsh torments did not sway the witness of Truth. Then the torturers led him out beyond the city, where they stoned him. The saint prayed for those who put him to death. His relics were later transferred to Constantinople.

Venerable Romanus the Melodist, “Sweet-Singer” Commemorated on October 1

Troparion, Venerable Romanos – Tone 4

Thou didst gladden Christ’s Church by thy melodies
like an inspired heavenly trumpet.
Thou wast enlightened by the Mother of God
and shone on the world as God’s poet. //
We lovingly honor thee, O righteous Romanus.

Kontakion, Venerable Romanos – Tone 8

Thou wast adorned from childhood with the godly virtues of the Spirit;
thou wast a precious adornment of the Church of Christ, O all-wise Romanus,
for thou madest it lovely with beautiful hymnody.
Therefore we entreat thee, grant thy divine gift to those who desire it, //
that we may cry out to thee: “Rejoice, all-blessed Father, beauty of the Church!”

Saint Romanus the Melodist was born in the fifth century in the Syrian city of Emesa of Jewish parents. After moving to Constantinople, he became a church sacristan in the temple of Hagia Sophia. The monk spent his nights alone at prayer in a field or in the Blachernae church beyond the city.

Saint Romanus was not a talented reader or singer. Once, on the eve of the Nativity of Christ, he read the kathisma verses. He read so poorly that another reader had to take his place. The clergy ridiculed Romanus, which devastated him.

On the day of the Nativity, the Mother of God appeared to the grief-stricken youth in a vision while he was praying before her Kyriotissa icon. She gave him a scroll and commanded him to eat it. Thus was he given the gift of understanding, composition, and hymnography.

That evening at the all-night Vigil Saint Romanus sang, in a wondrous voice, his first Kontakion: “Today the Virgin gives birth to the Transcendent One...” All the hymns of Saint Romanus became known as kontakia, in reference to the Virgin’s scroll. Saint Romanus was also the first to write in the form of the Oikos, which he incorporated into the all-night Vigil at his places of residence (In Greek, “oikos”).

For his zealous service Saint Romanus was ordained as a deacon and became a teacher of song. Until his death, which occurred about the year 556, the hierodeacon Romanus the Melodist composed nearly a thousand hymns, many of which are still used by Christians to glorify the Lord. About eighty survive.