

THE 3rd DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE FATHER THEODOSIUS, ABBOT OF THE
MONASTERY OF THE CAVES,
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

TTrue and blameless, * venerable and guileless, * and abstaining from every evil thing * wast thou known to be, O blessed one, * truly adorned with the virtues, and resplendent in piety. * Wherefore, we bless thee, * and, rejoicing, we celebrate today * thy holy and honored repose. (Twice)

With faith let us all bless and praise the great Theodosius, * who was blameless and most honorable, * a most lofty tower * un-toppled by the machinations of the enemy, * who was a favorite of Christ and His all-pure Mother, * and earnestly entreateth Him to save our souls from misfortunes.

Thou didst explain the monastic life, * shining forth like the sun from the land of Russia; * for, having protected thy body with abstinence, * by prayers and vigils thou didst mortify the movements of the passions. * Wherefore, we beseech thee, O all-blessed Theodosius: * Fail us not, * helping and visiting us, thy servants.

Glory ..., in Tone VI:

Come ye today in gladness, O company of the faithful! Come ye all-joyously to the honored church! Let us hymn the God-bearing fathers, let us clap our hands on the all-radiant memorial of those whom Christ our God hath glorified. Wherefore, with a joyful voice and a pure conscience let us cry aloud, saying: Rejoice, O earthly angel and heavenly man, O all-blessed Anthony, dweller with the venerable! Rejoice, golden-rayed star of the East, O father Theodosius, thou beacon and pastor of monastics! Rejoice, O our boast, ye helpers and joy of the whole world, who with the angels abide in the light of the Holy Trinity Who hath crowned ye all! Earnestly pray that God deliver from enemies visible and invisible, and from every misfortune, us who celebrate your most festive memorial with faith and love.

Now & ever ..., from the Pentecostarion.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Thy feast hath been shown to be a dawn and a radiant mom, * illumining the hearts * of us who praise with faith * thine honored struggles, * O father Theodosius.

Stichos: Precious in the sight of the Lord is the death of His saints.

The day of salvation hath dawned, * the feast of gladness! * Let us hasten, O ye faithful, * having purified our souls, * to hymn the all-blessed Theodosius.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Having found Anthony on earth to be like the sun * resplendent with the virtues, * thou didst show thyself to be a most radiant star. * Remember to the Master those who hymn thee, * O venerable Theodosius.

Glory ..., Now & ever ..., Theotokion, in the same melody-

Rejoice, O Virgin, * who received the Joy of the world, * Christ, the Bestower of life, * Who hath assuaged the grief * of our first mother.

Troparion, in Tone VIII:

Exalted in virtue, having loved the monastic life from childhood, and valiantly attained thy desire, thou didst dwell within a cave; and having adorned thy life with asceticism and splendor, like one of the incorporeal beings thou didst abide in prayer, shining like a radiant beacon in the Russian land. O father Theodosius, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., from the Pentecostarion.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 3 from the Pentecostarion, and 5 for the venerable one, in Tone V: Spec. Mel.: "O venerable father ...":

O venerable and God-bearing father Theodosius, * having struggled greatly through thy transitory life, through hymnody, fasting and vigils thou becamest a model for thy disciples. Wherefore, thou now joinest chorus with the incorporeal ones, unceasingly glorifying Christ, the Word of God Who is from God, the Deliverer Who bowed His head upon the Cross and hath delivered the human race from falsehood. Him do thou beseech, Him do thou entreat, O venerable one, that He grant peace and great mercy unto the world. (Twice)

O venerable and God-bearing father Theodosius, * thou wast truly vouchsafed a godly life, finding it through purity and ascetic endeavor; for having lived out thy life thou didst pass over to the true life, leaving all things behind, with the incorporeal ones unceasingly glorifying Christ Who ineffably received flesh from the Virgin, Who cast down Hades and raised up the dead from ages past. Him do thou beseech, Him do thou entreat, O venerable one, that He grant peace and great mercy unto the world. (Twice)

O venerable and God-bearing father Theodosius, in that thou didst love, thou didst find purity of soul; for the grace of the most Holy Spirit dwelt within thee like all-pure light, and, radiantly illumined by progress, unceasingly glorifying Christ, the one God in two essences, Who suffered in the flesh upon the Cross, yet remained dispassionate in His divinity, Him do thou beseech, Him do thou entreat, O venerable one, that He grant peace and great mercy unto the world.

Glory ..., in Tone VIII:

Come, let us all hasten to the divine memorial of our father Theodosius; for receiving his calling from on high when he was yet a child, by the priest he was given a name signifying the gift of God. Wherefore, having become a teacher of the Orthodox Faith for Christ-loving princes, the steadfast defense of noblemen, the kind-hearted father of orphans, the fervent aid of widows, the comfort of the sorrowful, the treasure of the poor, a ladder for the choir of monastics leading up to the heights of heaven, and a well-spring of ever-flowing waters for those who in simplicity have recourse unto him, he prayeth unceasingly, that our souls be saved.

Now & ever ..., from the Pentecostarion.

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete amour, and make the creature His weapon for the revenge of His enemies.

He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Litia, these stichera:

In Tone I: **C**ome, ye who love the feasts of the Church, and, assembling today, let us piously celebrate the all-glorious and honored memory of the great father, the beacon of the whole world, and let us honor him gloriously, saying: Rejoice, O Theodosius, dweller with the venerable and the righteous! Rejoice, thou who brought together an all-radiant company of honorable fathers! Rejoice, faithful servant and

steward of the habitation of the Mother of God, whose excellent temple thou didst build unto the glory of God! And chanting therein, we beseech thee: Pray thou, that the Lord deliver us from all trials and misfortunes, and from the incursion of barbarians, and that He save our souls.

In Tone II: **O** disciple of the Master, divinely wise father Theodosius, harp struck by God, divinely eloquent mouth, warrior of the Spirit, good shepherd, boast of the venerable: thou didst seek after God and wast illumined by His divinely luminous effulgence; thou didst converse with God amid unceasing purification and radiance, and, having cleansed thy thoughts with springs of tears, thou wast shown to be a most brilliant and splendid pillar of fire. O most blessed boast of monks, glory of the fathers and servant of the Trinity: by thy mediation do thou now preserve us all.

O venerable father Theodosius, thou tookest pity upon those languishing in thirst amid burning heat, and as an excellent minister, emulating thy Master, thou didst divinely reward them, performing signs: thou didst increase their wine and didst fill their empty granaries with grain at thy command, and a vessel nearly empty thou didst cause to overflow with honey. Having learned things not revealed, thou didst adorn the Church, undergoing sufferings like a martyr. Thou didst grant multitudes of healings, and didst love the poor, showing pity to men in thy ways; and thou didst confine thy belly to bread and water, emulating the life of the incorporeal beings while yet in the flesh, for which sake we offer thee glory, praying: Forsake us not, preserving thy servants by thy supplications!

Two most radiant beacons shone forth in Russia: Anthony and Theodosius. For the one by the word of God loosed dew upon the earth, brought down fire from heaven, and manifestly proclaimed things to come, having received the grace of the Trinity. And the other loosed rain from heaven, denounced the prince for his hatred of his brethren and his unjust love of power, and beheld the Lord face to face; and was seen, like Elijah, suspended in the air above the monastery amid fiery light, lifting up his hands and making supplication unto God. And now, joining chorus with the angels, they pray for us, that with them we may be vouchsafed the true light, and that our souls may be saved.

Glory ..., in Tone VI:

Having preserved intact that which was created according to the image of God, and through fasting set thy mind as master over the pernicious passions, thou didst ascend, as far as thou wast able, to that which is in accordance with the likeness of God; for, manfully doing violence to thy nature, thou didst strive to subject that which is base to that which is higher, and to enslave the flesh to the spirit. Wherefore, thou hast been shown to be the paragon of monastics, a most excellent rule of virtue. And now, O Theodosius our father, the reflections having been abolished, in the heavens thou dost gaze in purity upon the Holy Trinity, praying directly for those who honor thee with faith and love.

Now & ever ..., from the Pentecostarion.

At the Aposticha, these stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O divinely wise father Theodosius, * having drawn closer to God in thought * from thy mother's womb, * thou didst care exceedingly for the almighty King, * offering Him the worthy fruits * of thy struggles, O venerable one, * adorned with wreaths of the virtues. * Wherefore, thou didst acquire the gift of good things, * O right wondrous one.

Stichos: Precious in the sight of the Lord is the death of His saints.

Thou wast an instructor of monastics * and the most radiant star of the Russian land, * shining miracles forth upon that whole country; * for God chose thee beforehand from thy youth, O father, * as a shepherd for His reason endowed sheep. * Wherefore, the choir of the venerable hath received thee; * with them pray, we beseech thee, * that He grant remission of sins unto thy flock.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Rejoice, O all-hymned Virgin, * who by a pillar of fire * indicated the field * where thou didst desire * that thy godly flock be pastured! * Theodosius straightway erected a church there, * adorned for thee and most wondrous; * and therein all of us, the faithful, celebrate thy dormition ; * O all-pure Theotokos, * standing round about the shrine of thy favored one.

Glory ..., in Tone VIII:

O Theodosius our father, we honor thee, the instructor of a multitude of monks, for we have truly learned to walk aright in thy steps. Blessed art thou who labored for Christ and denounced the power of the enemy, O converser with the angels, fellow-heir with the venerable and the righteous: with them pray thou to the Lord, that our souls find mercy.

Now & ever ..., from the Pentecostarion.

Troparion of the venerable one, twice, in Tone VIII:

Exalted in virtue, having loved the monastic life from childhood, and valiantly attained thy desire, thou didst dwell within a cave; and having adorned thy life with asceticism and splendor, like one of the incorporeal beings thou didst abide in prayer, shining like a radiant beacon in the Russian land. O father Theodosius, entreat Christ God, that our souls be saved.

And the troparion from the Pentecostarion, once.

AT MATINS

On "God is the Lord ...", the troparion from the Pentecostarion, twice;
Glory, that of the venerable one, in Tone VIII:

Exalted in virtue, having loved the monastic life from childhood, and valiantly attained thy desire, thou didst dwell within a cave; and having adorned thy life with asceticism and splendor, like one of the incorporeal beings thou didst abide in prayer, shining like a radiant beacon in the Russian land. O father Theodosius, entreat Christ God, that our souls be saved.

Now & ever ..., that of the Pentecostarion, once.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

Thou didst follow the calling of thy Lord, forsaking the world and all the beauties of the world, O all-blessed Theodosius. Thou didst endure bodily affliction, diligently strengthening thyself in a cave, a grievous and narrow place, and didst manfully expel hordes of demons. Wherefore, with faith we ever praise thy memory with hymns. Twice

Glory ..., Now & ever ..., from the Pentecostarion.

After the second chanting of the Psalter, this Sedalion. in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Thou didst abundantly water thy soul with streams of tears, O wise father, and didst reap the most fertile grain of thy virtues; and as a shepherd of sheep, O venerable one, thou didst nurture them on the grass of abstinence. Wherefore, departing gloriously from this life, thou hast joined the choirs of the fathers, O Theodosius. For this cause we cry aloud unto thee: Entreat Christ God, that He grant remission of offenses unto those who with love honor thy holy memory. Twice

Glory ..., Now & ever ..., from the Pentecostarion.

Polyeleos, and this magnification: We bless thee, O venerable father Theodosius, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Truly sanctified from thy mother's womb, O blessed Theodosius, thou didst live on the earth like an angel; for, having mortified the flesh, in the cave thou didst fittingly emulate the life of Anthony, and wast shown to be a favorite of the Trinity, O blessed one. Wherefore, to the zeal of thy godly life thou didst unite the choirs of monastics, O glorious one. O our God-bearing father, entreat Christ God, that He grant remission of offenses unto those who with love celebrate thy holy memory.
Twice

Glory ..., Now & ever ..., from the Pentecostarion.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 24 [IM. 6: 17-23]

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

After Psalm 50, this sticheron, in Tone VI:

Having mounted to heaven on the swift divine chariot of the virtues, thou didst reach the city in the highest through asceticism, ascending from earth to the all-beauteous Jerusalem on high, receiving the reward for thy pangs and struggles as is meet; and thou rejoicest with the ranks of heaven, O all-blessed one, becoming an heir to everlasting good things and an inhabitant of the kingdom. Pray thou to the Savior of all, O God-bearing Theodosius, that He grant peace to the world and save our souls.

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and 2 canons of the venerable one, with 4 troparia each.

ODE I

Canon I of the venerable one, in Tone VIII:

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Having attained the God-pleasing struggle, O father Theodosius, thou wast shown to be a God-seer; wherefore, pray thou unto God Whom thou didst please, that He drive away the darkness of mine ignorance and inspire me with blessed discourse, that I may hymn thee.

From thy mother's womb thou didst cleave unto God, O venerable one, like the all-wise Paul and the Prophet Jeremiah of old; wherefore, divine grace through the lips of the servant of God gave thee thy name, O Theodosius.

Having obeyed the commandments of the Savior from thy youth, O wise one, and considered this life to be as nought, desiring to bear the Cross on thy shoulders thou didst spurn all earthly things, looking to the things of heaven, O Theodosius.

Theotokion: The Word of God Who became incarnate of thine all-pure womb, O all-holy Virgin, hath shone upon all the love of divine knowledge, and having ascended into the heavens, He hath vouchsafed celebration unto the choir of men and angels.

Canon II of the venerable one, in Tone VI-

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Illumined by the all-radiant beams of God, O father Theodosius, enlighten my mind by thy supplications, that I may hymn thy divine memory with splendor.

From thy youth thou didst offer thyself to the one God, from Whom thou didst receive the abundant grace of miracles; wherefore, thou becamest a source of incorruption for thy flock.

Thou wast shone forth unto us as a new Abraham, offering sacrifice unto God-the Lamb Who truly taketh away the sins of the whole world,-making the bread [for the liturgy] with thine own pure hands.

Theotokion: The Word of God Who existed before the morning-star hath revealed Himself to us as man, incarnate for our sake of the all-pure Virgin; and having issued forth from her, He preserved her free of harm.

Katavasia from the Pentecostarion.

ODE III

Canon I of the Venerable One

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love. O summit of desire, confirmation of the faithful. Who alone lovest mankind.

Thy divine and blessed soul enriched with the spiritual gifts of incorruption, O holy one, thou didst desire to behold the tomb of the Lord; yet thou wast chosen from on high by the dispensation of God.

Desiring to be a perfect, true and blameless sacrifice of the Lamb Who taketh away the sin of the whole world by His all-pure blood, O blessed one, thou didst offer unto Him the un-bloody sacrifice.

Becoming an acquirer of rules from the height of thy youth and a ruler over thy mind O father, fleeing the abyss of the world thou didst receive instruction from the divine Spirit.

Theotokion: Rejoice, O thou who alone gavest birth to the Lord of all! Rejoice, thou who hast proclaimed joy unto men! Rejoice, O tabernacle and unquarried mountain, thou confirmation of the faithful, O only all-hymned one!

Canon II of the Venerable One

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Theodosius heard the voice of the Gospel and hastened to the church; and desiring to bear the Cross of the Lord upon his shoulder, forsaking all passionate attachment to the world, he followed after Him.

When thy mother, who gave thee birth, testing thee, commanded thee to remove thy garment, she beheld a horrible sight: thy sides wet with blood from the iron chains thou didst wear.

Greatly desiring to behold the tomb of the Lord, O blessed Theodosius, yet held back by the dispensation of God, thou becamest the companion of the venerable Anthony.

Theotokion: In manner past understanding thou alone from among all ages didst conceive God, the Creator and Fashioner, O thou who alone gavest birth unto the Word of God

Kontakion & Ikos from the Pentecostarion.

Sedalion of the venerable one, in Tone IV:

In manner past the understanding of man, O venerable one, on earth thou wast shown to be a sacred garden of God set in the midst of the house of the Lord, giving the fruit of thy pangs unto thy disciples; for from thy mouth thou didst produce the grace of the Spirit, having become an example of struggles and a model for those who love the Lord. Him do thou never fail to entreat, that those who hymn thee be saved.

(Twice)

Glory ..., Now & ever ..., from the Pentecostarion.

ODE IV

Canon I of the Venerable One

Irmos: **T**hou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

The grace of God increased within thee, O father, when thou didst behold her who gave thee birth weeping and lamenting exceedingly, yet thou, standing before her as she shed streams of tears, didst remain a pillar unshaken and unmoved.

The most wicked enemy strove, through cruel men, to drag thee away from the nest all-adorned which thou didst desire, O Theodosius; yet thou didst account him as nought, driving away his hordes by thy supplications, and chanting: Glory to Thy power, O Thou Who lovest mankind.

Refreshed by the rain of the Spirit and watered by the Well-spring of life, thou didst produce divine grain through the tongue of Anthony thy guide; and thou feedest multitudes, having truly become like the inexhaustible granary of Joseph.

Theotokion: **W**ho is able to describe the depths of thy wonders as is meet, O pure one? For through thee the whole world, offering thee praise, findeth mercy and is delivered from grievous misfortunes and divers evils, from enemies and perils.

Canon II of the Venerable One

Irmos: **C**hrist is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

When thy mother learned that thou wast living in a cave with the blessed Anthony, thou didst comfort her when she came to thee, weeping, and didst exhort her to flee the evil of the world.

Thou wast truly a blameless priest of God, O sacred father, offering up the unbloody sacrifice, and chanting unto the Lord with a pure heart, ever keeping festival.

Ask for us deliverance from sins, O servant of God and intercessor, we, thy flock, cry out to thee, and preserve us who hymn thee from the temptations of the enemy.

Theotokion: **T**he Word of God, Who shone forth from the Father, sanctified thine all-pure womb, and in His surpassing goodness He hath delivered the human race from the ancient curse.

ODE V

Canon I of the Venerable One

Irmos: **W**herefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Thy correction shone forth in struggles of virtue, for that which from of old was a poor hovel thou didst render spacious, leading many ascetics unto God, Who granteth them an abundance of all things, through thy supplications.

By the radiant beams of thy struggles was a multitude of demons driven from thy dwelling-place; for the grace of the Spirit of the Creator of all accompanied thee and revealed thee as glorious, O Theodosius.

In the midst of the church thou didst hymn the compassionate Savior; wherefore, He sent upon thee His abundant compassions, alleviating the grief of want and pouring forth ever-flowing gifts upon thy flock.

Theotokion: **T**hou wast higher than the hosts on high, O thou who art full of the grace of God, having conceived the Word Who created all things by His word, and given birth to Him Who was ineffably begotten of the Father before time began.

Canon II of the Venerable One

Irmos: **W**ith Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Thou wast a pure basin adorned with the flowers of the virtues, O father Theodosius, from whence thou pourest forth upon thy flock a fountain of teaching sweeter than honey and the honey-comb.

With virtuous struggles thou didst mortify carnal nature, O wise father Theodosius; wherefore, Christ showed thee forth as a shepherd in the place which He chose to be a pasture for the pure Virgin.

Thou wast an instructor of monks and a shepherd of sheep tended in the pasture of the Mother of God; wherefore, God giveth thee twofold joy, O Theodosius, through the supplications of the pure Mother of God.

Theotokion: **H**e Who dwelleth in the heavens found thee to be a sacred abode, and of His own will made His dwelling within thy womb; wherefore, standing in thy house, with cries of thanksgiving we ever hymn thine all-pure birthgiving.

ODE VI

Canon I of the Venerable One

Irmos: **I** pour forth my prayer unto the Lord, and I: O Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Through prayers, the keeping of vigils and the chanting of psalms thou didst continually make thy soul a divine garden of paradise, manifestly causing the life-bearing and precious Tree of the Savior and Lord to grow therein.

It was thy will to acquire mystic humility, emulating the poverty of the Master, O blessed one; and treading the path of thine own will, through the command of a slothful servant thou didst accept to pass above to a divine place, where, rendered homage, thou wast recognized by those who met thee.

Emulating Him Who washed the feet of His disciples, O divinely wise one, thou didst consent to draw water and bear it upon thy shoulders, and hewing and carrying wood with thine own hands, thou. didst show thyself forth as a guide in labors for monks.

Theotokion: Through thee, O Theotokos, was slain the most crafty foe who brought destruction upon all creation through corruption, and through thee have the dead been led up to life again; for thou didst truly give birth to the Lord, the Life of all.

Canon II of the Venerable One

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Having truly built a church for the Mother of God, therein thou hast assembled a choir of a multitude of monastics, who hymn thine honored memory with love.

Upon all who have recourse to thy protection with faith thou pourest forth a well-spring of healings, O venerable one: thou dost cause holiness to gush forth, and illuminest men's hearts, dispelling the deception of the demons.

Lift up thy hands unto Christ God, O venerable father, and by thy supplications preserve thy flock which thou didst splendidly gather together in the Spirit, and who hymn thy memory.

Theotokion: Rejoice, O all-hymned one who gavest birth to the all-hymned God of all! O pure one, show those who hymn thee to be partakers of the light, and deliver them from everlasting fire.

Kontakion of the venerable one, in Tone III:

Spec. Mel.: "Today the Virgin ...":

We honor today the blessed Theodosius, the star of Russia, who shone forth from the East and arrived in the West; for he hath enriched this whole land and all of us with miracles and goodness by the implementation and grace of the monastic rule.

Ikos: Who can describe thy struggles, O father? Who can reckon the multitudes of thy labors and wondrous miracles? For while yet in the flesh thou didst behold one of the incorporeal beings conversing with thee in fleshly form. and offering thee a gift: gold sent by God. Thou wast shown to surpass men in humility and a meek demeanor, and to be full of spiritual wisdom. Wherefore, receiving the Spirit within thee, thou wast seen to be in the light, shining like the sun. With the brilliance of thy monastic rule, O venerable and godly Theodosius, enlighten me who hymn thee.

ODE VII

Canon I of the Venerable One

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Everyone who fleeth with faith to thy supplications, O blessed one, is never put to shame; but, receiving the grace of his petition, O father, he returneth and danceth, singing: Blessed is the God of our fathers!

Thou didst show thyself to be a father and helper of orphans, the hope of widows, and the uplifting of all the sick, O father; wherefore, we chant: Blessed is the God of our fathers!

Thou wast the adornment of monastics and a path of salvation for men; for, enriching all by thy discourses on the divine mysteries, thou didst teach them to say: Blessed is the God of our fathers!

Theotokion: O Christ, for our salvation Thou didst appear incarnate of the Virgin's womb; wherefore, knowing Thy Mother to be the Theotokos, we chant with thanksgiving: Blessed is the God of our fathers!

Canon II of the Venerable One

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

The grace of God increased within thee, O father, overshadowing thee with the Spirit and enlightening thy heart; and thereby thou didst teach men to chant: Blessed is the God of our fathers!

Thy discourse explaining the dispensation of the mysteries hath gone forth into all lands, unto those who ever chant: Blessed is the God of our fathers!

The multifarious grace of the Spirit rested on thee, O father, and showed forth all-glorious miracles unto those who chant: Blessed is the God of our fathers!

Theotokion: Fleeing beneath thy protection, O Mistress, we are delivered from evils; for having thee as our hope, all of us, the faithful, pray: Disdain not thy servants, O Virgin Theotokos.

ODE VIII

Canon I of the Venerable One

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Thou wast shown to be like a prophet of God gazing into the future, O Theodosius; for, inspired by the Spirit, thou didst command him who bore the Gospel scripture unto thee to bear it away, and he cried aloud unto thee, confessing with a pure mind the sacrifice to the all-pure Theotokos.

The right-believing prince who sustained the whole land hastened to thy dwelling-place, like a deer to a spring of water, that he might receive the ever-flowing sustenance of incorruption; wherefore, desiring to dine with him, O blessed one, thou didst command thy vessel to fill completely with honey when thy patron cried out at thy lack.

The angelic hosts hymned thy struggles, O Theodosius, and the choir of the venerable praised thy way of life, O thou splendid adornment and joy of monks; wherefore, rejoicing now therewith, thou art filled with gladness, chanting melodiously: Ye children, bless! Ye priests, hymn! Ye people, exalt Him supremely for all ages!

Theotokion: **T**hee do I set forth as the invincible protector and ally of my life, O all-pure Theotokos: be thou for me an aid against misfortunes and tribulations, delivering thine unworthy servant, who chant with love: Ye children, bless! Ye priests, hymn! Ye people, exalt Him supremely for all ages!

Canon II of the Venerable One

Irmos: **F**rom the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou desirest. Thee do we exalt supremely for all ages!

The choir of thy disciples, standing round about thy shrine with their abbot, hymneth Christ, having received thy labors which are worthy of God, Whom we exalt supremely forever.

Rejoicing, thou didst follow Christ God the Crucified, mortifying thy body with manifold labors and pangs; and thou didst acquire true faith and love, having rejected the world and come to love Christ alone.

The shrine of thy relics, O father Theodosius, poureth forth health with divine power and healeth sufferings of soul and flesh; wherefore, we hymn thy memory as is meet.

Theotokion: **W**e now exclaim to thee the cry of Gabriel: Rejoice, O all-blessed Mistress full of the grace of God, for whose sake we have been delivered from the ancient curse; for thou art the mediator of the salvation of all.

ODE IX

Canon I of the Venerable One

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Today thy memorial hath shone forth upon us like the sun, O venerable one, and we rejoice, kissing thy shrine, and, standing round about it as it were a divine ark, with the ranks of heaven we hymn thy repose with faith, O Theodosius.

Rejoice, O land of Russia, having received from the Lord a treasure which cannot be taken away: Theodosius, the great helper blessed of God the fervent aid. And do thou, O first among the cities of Russia, rejoice with the choir of fasters.

We have gathered now in festival on the day of thy memorial, to hymn the Lord Who assigned thee the goodly struggles which thou endured; wherefore, we beseech thee, O holy and wise one, that thy flock, which thou didst acquire by thy supplications, may be delivered from the temptations of the enemy.

Save me, O Savior Who alone art our Deliverer, Who accepted the fervent repentance of the harlot and the prodigal and the sighing of the publican. O Christ, be Thou merciful unto me, a prodigal, through the supplications of thy favored one, driving away the multitude of my sins.

Theotokion: O Savior Who wast born, and Who preserved her who gave Thee birth without corruption, even after birthgiving: Take pity on me when Thou shalt sit to judge my works, overlooking my sins and iniquities, in that Thou art sinless and merciful, and lovest mankind.

Canon II of the Venerable One

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

O father, through faith thou hast united thy children. As a worthy shepherd of shepherds, O venerable one, vouchsafe to enlighten them with the virtues, and pray thou that we be granted remission of sins and correction of life.

Living a life equal to that of the holy fathers, thou wast a servant of the all-pure Virgin, O blessed one, and an excellent pastor of monks, a true pillar of the Orthodox Faith, the hope of the faithful and the trust of those who chant in the house of the Mother of God.

Sanctified by the power of the Almighty, thou didst overcome the snares of the enemy, didst drive away their hordes and grant health to the sick; wherefore, rejoicing, we ever honor thy memory.

Theotokion: Ineffably conceiving Him Who shone forth from the Father without mother, thou gavest birth to Him, O Mother of God, pure and all-hymned Virgin. Entreat thy Son und our God, O all-holy one, in behalf of us, thy servants.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Receiving the light of the consubstantial Trinity within thy heart, O Theodosius, thou father of fathers, strengthening thyself in the cave with the great Anthony, thou didst illumine the pious, O dweller with the angels. With them be thou mindful of those who with faith hymn thee. **(Twice)**

Glory ..., Now & ever ..., from the Pentecostarion.

On the Praises, 4 stichera of the venerable one in Tone II:

Spec. Mel.: "When from the Tree ...":

Wholly wounded by faith and the love of Christ, O blessed one, following after Him thou didst reject the world, thy homeland and family, hastening to the venerable Anthony, from whom thou didst learn ineffable things: that which ear hath not heard entered into thy heart. With him do we hymn thee, honoring thee in sacred manner, O Theodosius. **(Twice)**

Thou didst desire an undefiled life patience, love and humility, all-night standing and abstinence, whereby thou didst mortify the lusts of the flesh. Wherefore, receiving divine knowledge, thou rejoicest with the choirs of the venerable. Forget us not, O blessed one, asking remission of sins for those who hymn thee as is meet.

When the enemy, the author of evil set brigands upon thy flock, O venerable one, desiring to destroy those therein, seeing the church suspended aloft, they departed, terrified by the grace given thee by God, O saint. For they heard in the church the sound of ineffable angelic hymnody. Rejoicing now with them, be thou mindful of us who with faith hymn thy radiant and honored memory.

Glory ..., in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth. Wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of demons and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask peace for our souls.

Now & ever ..., from the Pentecostarion.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon from the Pentecostarion, and 4 from Ode VI of the Canon I of the venerable one.

Through prayers, the keeping of vigils and the chanting of psalms thou didst continually make thy soul a divine garden of paradise, manifestly causing the life-bearing and precious Tree of the Savior and Lord to grow therein.

It was thy will to acquire mystic humility, emulating the poverty of the Master, O blessed one; and treading the path of thine own will, through the command of a slothful servant thou didst accept to pass above to a divine place, where, rendered homage, thou wast recognized by those who met thee.

Emulating Him Who washed the feet of His disciples, O divinely wise one, thou didst consent to draw water and bear it upon thy shoulders, and hewing and carrying wood with thine own hands, thou didst show thyself forth as a guide in labors for monks.

Theotokion: Through thee, O Theotokos, was slain the most crafty foe who brought destruction upon all creation through corruption, and through thee have the dead been led up to life again; for thou didst truly give birth to the Lord, the Life of all.

Troparion of the venerable one, in Tone VIII:

Exalted in virtue, having loved the monastic life from childhood, and valiantly attained thy desire, thou didst dwell within a cave; and having adorned thy life with asceticism and splendor, like one of the incorporeal beings thou didst abide in prayer, shining like a radiant beacon in the Russian land. O father Theodosius, entreat Christ God, that our souls be saved.

Kontakion of the venerable one, in Tone III:

We honor today the blessed Theodosius, the star of Russia, who shone forth from the East and arrived in the West; for he hath enriched this whole land and all of us with miracles and goodness by the implementation and grace of the monastic rule.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE HEBREWS, § 334 [HEB. 13: 7-16]

Brethren: Remember those who have the rule over you, who have spoken unto you the word of God: Whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Let us go forth therefore unto Him outside the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO MATTHEW, § 43

[MT. 11; 27-30]

The Lord said to His disciples: "All things are delivered unto Me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.