

THE 16th DAY OF THE MONTH OF MAY

COMMEMORATION OF

OUR VENERABLE FATHER THEODORE THE SANCTIFIED, THE DISCIPLE OF THE
VENERABLE PACHOMIUS THE GREAT

AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 from the Pentecostarion; and 3 for the
venerable one, in Tone VI: Spec. Mel.: "Having set all aside ...":

The Master Who of old appointed * the ascent of the clouds, * later, having
come down into Egypt on the light cloud, * foretold that His chosen ones would
shine forth, * caught up on the clouds, * in that they are divinely wise. * And with
them our father Theodore the sanctified, * the unshakable pillar, * steadfast in
virtue, * shining with the all-radiant effulgence of Christ, * cloth pray with
boldness * in behalf of our souls.

Egypt, which before was driven insane * by demonic sacrifices and passions, *
is now adorned with ranks of fasters * and is shown to be bedecked with divers
beauties * and divine virtues. * Among them hath shone forth * the namesake of
divine gifts, * the venerable Theodore, who beheld and pleased God, * and who,
emulating Christ in wondrous humility, * prayeth with boldness * in behalf of our
souls.

From his youth, the wise Theodore, * the great faster, * the divinely wise, *
showed forth asceticism, abstinence, * humility, patience, * the avoidance of evil *
and the acquisition of the virtues, * in that he is a lover of divine love, * and the
wondrous one, rejoicing, hath transcended all things visible, * being exalted by his
manner of life; * and, conversing with God, * he now prayeth with boldness * in
behalf of our souls.

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

Troparion of the saint, in Tone I:

A dweller in the desert, an angel in the flesh and a wonder-worker wast thou
shown to be, O our God-bearing father Theodore. Having received heavenly gifts
through fasting, vigil and prayer, thou healest the infirm and the souls of those
who have recourse to thee with faith. Glory to Him Who hath given thee
strength! Glory to Him Who hath crowned thee! Glory to Him Who worketh
healings for all through thee!

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

AT MATINS

At "God is the Lord ...", troparion from the Pentecostarion, twice;
Glory ..., that of the saint, in Tone I:

A dweller in the desert, an angel in the flesh and a wonder-worker wast thou shown to be, O our God-bearing father Theodore. Having received heavenly gifts through fasting, vigil and prayer, thou healest the infirm and the souls of those who have recourse to thee with faith. Glory to Him Who hath given thee strength! Glory to Him Who hath crowned thee! Glory to Him Who worketh healings for all through thee!

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

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the saint, with 6 troparia, the acrostic whereof is: "I hymn thee, the gift sanctified for God", in Tone II:

ODE I

Irmos: Once, almighty power drowned the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

In that thou art the namesake of divine gifts, O ever all-memorable one, drawing forth divine grace from thine inexhaustible treasures, grant a splendid gift unto me, who desire now to hymn thy festival with song. (*Twice*)

Earnestly studying the pure law, O father, thou becamest wholly pure and all-pure; and, uniting thyself to the most honorable Word, thou wast shown to be a splendid and sanctified vessel of purity, O most blessed one.

Theotokion: Having died to the world and piously led an angelic life on earth, thou didst follow after Him Who shone forth from the Virgin's womb, shouldering thy cross, O divinely wise and all-blessed father.

ODE III

Irmos: The desert, the barren Church of the gentiles, blossomed like a lily at Thy coming, O Lord, and therein hath my heart been established.

O venerable Theodore, thou didst offer to the Master as a gift of love thy soul, which was saved and kept untouched by the passions by thine abstinence. (*Twice*)

Sanctified for God, thou didst transcend the sense of things seen, O most wise one; and with a pure mind thou didst converse with the transcendent Mind, O all-blessed one.

Theotokion: Fleeing, thou didst retreat into the desert, O glorious one, receiving God the Word, Who shone forth from the Virgin; and in Him didst thou find salvation, O right glorious one.

Kontakion of the saint, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Thou didst flourish in the house of God like a palm-tree, and through excellent ascetic endeavor didst bring forth the fruit of the virtues for the Lord, O venerable father; wherefore, as one who standeth with the incorporeal hosts, thou art called blessed.

Sedalion of the saint, in Tone III: Spec. Mel.: "Of the divine Faith ...":

Invested with divine power, thou didst strip naked the hordes of the adversary's hosts, O God-bearer, and, shining forth with the splendor of the virtues, thou hast emitted rays of healings, O venerable father. Entreat Christ God, that He grant us great mercy.

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

Or this Theotokion, in the same tone & melody:

Thou wast the divine tabernacle of the Word, O only all-pure Virgin Mother, who hast surpassed the angels in purity. With the divine waters of thy supplications, O pure one, cleanse me who, more than all others, am dust and am defiled by carnal transgressions; and grant me great mercy.

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, seeing Him Who without pain sprang forth from her suspended upon the Cross, cried aloud, lamenting maternally: "Woe is me, O my Child! How is it that Thou sufferest of Thine own will, desiring to deliver man from the indignity of the passions?"

ODE IV

Irmos: **T**hou hast come forth from the Virgin, not as a mediator, nor as an angel, but Thyself, O Lord, incarnate, and hast saved me, the whole man. Wherefore, I cry out to Thee: **G**lory to Thy power, O Lord!

In that thou didst live with the godly Pachomius, thou didst emulate the ways of his abstinence, O divinely wise father Theodore, being like unto him also in the Orthodoxy of thy faith.

Worthily didst thou receive the laudable kingdom and divine effulgence, in that thou wast one endued with knowledge through purity and by partaking of ineffable joy, O father.

The dwelling-places of the Ethiopians and their demonic assemblies were stricken with awe by thy patience and humility, and thy constant standing in vigil, O right wondrous one.

Theotokion: **I**n astonishment, the heads of the powerful were cut off by fear of thy birthgiving, O most immaculate Theotokos; and the assembly of the venerable rightly marveled at thy divine grace.

ODE V

Irmos: Thou wast the mediator between God and men, O Christ God; for through Thee, O Master, have we been led out of the night of ignorance unto Thy Father, the Origin of light.

Fervently holding to honorable doctrines, thou didst destroy the deceptive tenets of all heresies, O wise one, protecting thy flock with faith in the Trinity. (Twice)

Living a blameless life, thou wast truly a light upon the earth, O ever all-memorable Theodore, thou adornment of fasters and boast of monastics.

Theotokion: Watering thy heart with the flow of thy tears, O all-rich Theodore, thou didst show it forth as fruitful unto Christ the Master Who shone forth from the holy Virgin.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

Thy radiant and God-pleasing life showed forth for thee the heavenly splendor of the saints in the mansions of heaven, O father Theodore. (Twice)

Having acquired the Comforter as thine ally, thou didst become a victor, vanquishing the wickedness of the evil spirits, O God-pleasing Theodore.

Theotokion: O pure one, thou art the light cloud whereon the Lord Almighty didst sit when He came into Egypt; and he hath made the venerable ones beacons of light.

Kontakion & Ikos from the Pentecostation.

ODE VII

Irmos: The God-opposing command of the iniquitous tyrant raised up a lofty flame, but Christ, Who is blessed and all-glorious, spread a spiritual dew over the children who worshiped God.

As a God-seer thou didst wisely desire to behold the effulgence of God, O Theodore; wherefore, thou didst abandon all things visible, and, entering the darkness, wast counted worthy to see the Unapproachable One. (Twice)

In nowise poisoned by the venom of the soul-destroying serpent, O all-blessed father Theodore, thou didst destroy the very memory of him, having acquired the continual memory of God in thy heart, O blessed one.

Theotokion: In holy manner didst thou give birth to the Holy of holies, Who resteth in the saints and Who, though before incorporeal, became incarnate of thee in His great love for man, O most immaculate Virgin.

ODE VIII

Irmos: Once, in Babylon, the fire of the furnace divided its activity; for at the command of God it consumed the Chaldeans, but bedewed the faithful who chanted: Bless the Lord, all ye works of the Lord!

Conversing with the all-radiant Light, O all-blessed Theodore, thou wast shown to be radiant; and, deified by a higher union, thou criest now: Bless the Lord, all ye works of the Lord! (Twice)

As a steadfast witness against sin who contended even to the shedding of thy blood, a divinely wise Theodore, thou didst adorn thy head with the crown of suffering, crying out now: Bless the Lord, all ye works of the Lord!

Theotokion: Through thee, O Theotokos, hath the radiant Sun of righteousness, the Most High incarnate, manifested Himself unto us, illumining all things with rays of His divinity. To Him do we now sing: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: God the Lord, the Son of the unoriginate Father, hath appeared to us incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the most hymned Theotokos.

Now Christ is visible to thee not in indistinct images; He Who before was seen as in a glass darkly, is seen face to face in true manifestation, O namesake of the gifts of our Savior and God. (Twice)

Thy divine desire was fulfilled, O Theodore: for thou didst reach the end of thy life, which with compunction thou didst behold from afar through thine asceticism; and having attained it, thou didst set aside all desires, O boast of fasters, splendor of monastics.

Theotokion: The first Adam, who fell prey to corruption through disobedience, was restored by thee, O Mother of God; for, having ineffably given birth without corruption to the incarnate Word, thou didst uproot corruption, causing incorruption to blossom forth.