

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 radiant in piety. * Wherefore, we bless thee, * and, rejoicing, we celebrate today ** thy holy and honored repose. (Twice)

Let us all bless with faith, and praise * him who was blameless and most honorable, * a most lofty tower * un-toppled by the machinations of the enemy; * the great Theodosius, * the favorite of Christ and His most pure Mother, * who earnestly entreats 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 most 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 most 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 most 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 revealed to be a dawn and a radiant morn, * illumining the hearts * of us who praise with faith * thine honored struggles, ** O father Theodosius.

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

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

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

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

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

Rejoice, thou who hast received * the Joy of the world, * Christ, the Bestower of life, * and brought an end to the grief ** of our first mother, O Virgin.

Troparion, in Tone VIII:

Exalted in virtue, having loved the monastic life from childhood, * and valiantly attaining thy desire, thou didst dwell within a cave; * and having adorned thy life with asceticism and splendor, * thou didst abide in prayer like one of the incorporeal beings, * shining like a radiant beacon in the land of Rus. ** 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 mightily through thy transitory life, by hymnody, fasting and vigils thou didst become a model for thy disciples. Wherefore, joining chorus now with the incorporeal ones, thou dost unceasingly glorify Christ, the Word of God, Who came from God, the Redeemer Who bowed His head upon the Cross and thereby 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 deemed worthy of a godly life, finding it through purity and ascetic endeavor; for having completed thy life and having left all things behind, thou didst pass over to that true life, where, together with the incorporeal ones thou dost unceasingly glorify Christ Who ineffably received flesh from the Virgin, and cast down Hades raising up the dead from all ages. 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 and acquire purity of soul, the grace of the all-holy Spirit dwelt within thee like the purest light, and thereby radiantly illumined thee by noetic progress, and the unceasing glorification of 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, he was given a name by the priest which is interpreted as '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, the ladder upon which the choir of monastics are led 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. Prokeimenon 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 Litiya, these Stichera:

In Tone I: Come, ye who love the feasts of the Church, and, assembling today, let us piously celebrate the most 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 a most 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 all-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 didst take pity upon those languishing in thirst amid burning heat, and as an excellent minister, emulating thy Master, thou didst divinely reward them, performing signs: increasing their wine and filling their empty granaries with grain at thy command, and filling to overflowing with honey a vessel nearly empty. Having learned the secret things of the spirit, thou didst adorn the Church, while enduring sufferings like a martyr, by granting multitudes of healings, and showing love for the poor, and pity to all in thine undertakings, yet confining thy belly to bread and water, emulating the life of the incorporeal beings while in the flesh, for which sake we offer thee glory, praying: Forsake us not, and preserve thy servants by thy supplications!

Two most radiant beacons shone forth in Russia: Anthony and Theodosius. For the one by the word of God bedewed the earth, bringing down fire from heaven, and manifestly proclaiming things to come, having received the grace of the Trinity. And the other loosed rain from heaven, denouncing the prince for his hatred of his brethren and his unjust love of power; and, beholding the Lord face to face, thou was seen, like Elijah, suspended in the air above the monastery amid fiery light, lifting up thy hands and making supplication unto God. And now, joining chorus with the angels, they pray for us, that with them we may be deemed worthy of 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 lower to that which is higher, and to enslave the flesh to the spirit.

Wherefore, thou hast been revealed to be an example of monastics, a most excellent rule of virtue. And now, O Theodosius our father, seeing clearly and not in images, thou dost gaze in purity upon the Holy Trinity in the heavens, 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 most 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 the wreaths of virtues. * Wherefore, thou didst acquire the gift of good things, ** O right wondrous one.

Verse: 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 forgiveness of sins unto thy flock.

Verse: 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 should 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 most 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, in Tone VIII:

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

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 attaining thy desire, thou didst dwell within a cave; * and having adorned thy life with asceticism and splendor, * thou didst abide in prayer like one of the incorporeal beings, * shining like a radiant beacon in the land of Rus. ** 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 ...":

Following the calling of thy Lord, thou didst forsake the world and all the beauties thereof, O most blessed Theodosius, enduring bodily affliction, diligently strengthening thyself in a cave, in a grievous and narrow place, thou 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 ...":

Abundantly watering thy soul with streams of tears, O wise father, thou didst reap the most fertile grain of the 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 forgiveness of sins 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 verse:

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

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 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, by the zeal of thy godly life thou hast united the choirs of monastics, O glorious one. O our God-bearing father, entreat Christ God, that He grant forgiveness of sins 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:

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

Verse: 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 as is meet, the reward for thy pangs and struggles; and rejoicing now with the ranks of heaven, O most blessed one, thou hast inherited the everlasting good things as 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 wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

Having attained the God-pleasing struggle, O father Theodosius, thou wast revealed to be a God-seer; wherefore, pray thou unto God Whom thou didst please, that He banish 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 most 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 naught, desiring to bear the Cross on thy shoulders thou didst spurn all earthly things, looking to the things of heaven, O Theodosius.

Theotokion: **T**he Word of God Who assumed flesh from thy most pure womb, O most holy Virgin, hath shone upon all with the love of divine knowledge, and having ascended into the heavens, hath deemed Theodosius worthy of celebration in the choirs of mortals and of angels.

Canon II of the venerable one, in Tone VI:

Irmos: **W**hen Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Illumined by the most 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 didst become a wellspring of incorruption for thy flock.

Thou hast been revealed to us as a new Abraham, offering sacrifice unto God-the Lamb Who hath truly taken away the sins of the whole world, making prospera with thine own pure hands.

Theotokion: **T**he Word of God Who existed before the morning-star hath revealed Himself to us as a man, assuming flesh for our sake from the most pure Virgin; and having issued forth from her, preserved her free of harm.

Katavasia from the Pentecostarion.

ODE III

Canon I of the Venerable One

Irmos: **O** Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Thy divine and blessed soul enriched with the spiritual gifts of incorruption, O holy one, compelled thee to behold the tomb of the Lord; but another path wast chosen for thee 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 most 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, thou didst flee the abyss of the world and receive instruction from the divine Spirit.

Theotokion: Rejoice, O thou who alone hast given birth to the Lord of all! Rejoice, thou who hast proclaimed joy unto all! 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 exalted the horn of The faithful O good One, * and strengthened us upon the rock * of Thy confession.

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

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

With a great desire to behold the tomb of the Lord, O blessed Theodosius, thou wast held back by the dispensation of God, and didst become the companion of the venerable Anthony.

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

Kontakion & Ikos from the Pentecostarion.

Sedalion of the venerable one, in Tone IV:

In a manner surpassing human understanding, O venerable one, thou wast revealed to be a sacred garden of God set in the midst of the house of the Lord on earth, giving the fruit of thy pangs unto thy disciples; for from thy mouth thou didst bring forth the grace of the Spirit, having become an example of ascetic 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: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * 'Glory to Thy power, O Lover of mankind!'

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

The most wicked enemy strove, through cruel men, to drag thee away from the comely place of refuge which thou didst desire, O Theodosius; yet accounting him as naught, thou didst drive away his hordes by thy supplications, chanting: Glory to Thy power, O Lover of 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 feeding the multitudes, thou didst 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, enemies and perils.

Canon II of the Venerable One

Irmos: **Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying 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 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 with a pure heart, ever keeping festival in the Lord.

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

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

ODE V

Canon I of the Venerable One

Irmos: **O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.**

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

By the radiant beams of thy struggles, a multitude of demons were 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 down to thee His abundant compassions, alleviating the grief of want and pouring forth ever-flowing gifts upon thy flock.

Theotokion: Thou 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 having given birth to Him Who was ineffably begotten of the Father before all time.

Canon II of the Venerable One

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

Thou wast a pure basin adorned with the flowers of the virtues, O father Theodosius, from whence thou dost pour 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 hath granted thee twofold joy, O Theodosius, through the supplications of the pure Mother of God.

Theotokion: He 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 thy most pure birthgiving.

ODE VI

Canon I of the Venerable One

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

Through prayers, the keeping of vigils and the chanting of psalms thou didst continually render 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 sacred humility, emulating the poverty of the Master, O blessed one; and willingly treading that path, thou didst accept to pass by a sacred place through the command of a slothful servant, whereupon thou wast recognized and rendered homage 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, didst reveal thyself to be a guide in monastic labor.

Theotokion: Through thee, O Theotokos, the most crafty foe was slain, having brought destruction upon all creation through corruption, but through thee the dead have 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 flood of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O Most Merciful One.

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

Pouring forth a well-spring of healings upon all who with faith have recourse to thy protection, O venerable one, thou dost cause holiness to gush forth, and illumine 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 radiantly gather together in the Spirit, and who hymn thy memory.

Theotokion: Rejoice, O all-hymned one who hast given 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 Rus, 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 establishment and grace of the monastic rule.

Ikos: Who can describe thy struggles, O father? Who can recall 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, offering thee a gift: gold sent by God. Thou wast revealed to surpass all in humility and a meek demeanor, and to be filled to overflowing 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: The Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: '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: O God of our fathers, blessed art Thou!

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: O God of our fathers, blessed art Thou!

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: O God of our fathers blessed art Thou!

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

Canon II of the Venerable One

Irmos: An Angel made the furnace sprinkle dew on the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, Blessed art Thou.

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: O God of our fathers, Blessed art Thou!

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

The diverse aspects of the grace of the Spirit rested on thee, O father, revealing most glorious miracles unto those who chant: O God of our fathers, Blessed art Thou!

Theotokion: Fleeing beneath thy protection, O Sovereign Lady, 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: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout 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 most 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 informed thee of its 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: O ye Youths bless, O ye priests praise, O ye people, supremely exalt Him throughout all ages!

Theotokion: Thee do I set forth as an invincible protector and ally of my life, O most pure Theotokos: be thou mine aid against misfortunes and tribulations, and deliver thine unworthy servant, who doth chant with love: O ye Youths bless, O ye priests praise, O ye people, supremely exalt Him throughout all ages!

Canon II of the Venerable One

Irmos: Thou didst make flame sprinkle the Saints with dew, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * and Thee do we exalt throughout 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 supremely exalt throughout the ages.

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: We now exclaim to thee the cry of Gabriel: Rejoice, O most blessed Lady, 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: All are awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

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

Rejoice, O land of Rus, 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 Redeemer, as Thou didst accept the fervent repentance of the harlot and the prodigal and the sighing of the publican. O Christ, be merciful to me, a prodigal, through the supplications of thy favored one, and banish the multitude of my sins.

Theotokion: **O** Savior Who wast born from, 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 the Lover of mankind.

Canon II of the Venerable One

Irmos: **I**t is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

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

Living a life equal to that of the holy fathers, thou wast a servant of the most pure Virgin, O blessed and most excellent pastor of monastics, 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, driving away their hordes and granting health to the sick; wherefore, rejoicing, we ever honor thy memory.

Theotokion: **I**neffably conceiving Him Who shone forth from the Father without mother, thou hast given birth to Him, O Mother of God, pure and all-hymned Virgin. Entreat thy Son und our God, O most holy one, on 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 vigil and abstinence, thereby mortifying the lusts of the flesh. Wherefore, receiving divine knowledge, thou dost now rejoice with the choirs of the venerable. Forget us not, O blessed one, asking forgiveness of sins on behalf of 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, having 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 render 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 sacred humility, emulating the poverty of the Master, O blessed one; and willingly treading that path, thou didst accept to pass by a sacred place through the command of a slothful servant, whereupon thou wast recognized and rendered homage 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, didst reveal thyself to be a guide in monastic labor.

Theotokion: Through thee, O Theotokos, the most crafty foe was slain, having brought destruction upon all creation through corruption, but through thee the dead have 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 attaining thy desire, thou didst dwell within a cave; * and having adorned thy life with asceticism and splendor, * thou didst abide in prayer like one of the incorporeal beings, * shining like a radiant beacon in the land of Rus. ** 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 Rus, 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 establishment and grace of the monastic rule.

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

Verse: 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.

Verse: 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.