

THE 11th DAY OF THE MONTH OF JANUARY
AFTERFEAST OF THEOPHANY
COMMEMORATION OF OUR VENERABLE FATHER THEODOSIUS THE
CENOBIARCH
AT GREAT VESPERS

We chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” we chant 6 Stichera of the venerable one, in Tone V:

Spec. Mel.: “O venerable father ...”:

O venerable father, God-bearing Theodosius, thou didst struggle mightily in this transitory life, and wast a model for thy disciples in hymnody, fasting and the keeping of vigil. And now thou joinest chorus with the incorporeal ones, unceasingly glorifying Christ: God the Word and Redeemer, Who is from God, Who bowed His head before the Forerunner, and hath sanctified the nature of water. Him do thou entreat, to Him do thou pray, O venerable one, that He grant unto the Church oneness of mind, peace and great mercy. (Twice)

O venerable father, God-bearing Theodosius, having found thy soul pure, as it desired, the grace of the all-holy Spirit dwelt within thee as a most holy light, and with its activity thou wast splendidly adorned. Thou didst unceasingly glorify Christ, the one Son in two natures, Who is baptized at the hand of the Forerunner, and borne witness to by the Father’s voice. Him do thou beseech, to Him do thou pray, O venerable one, that He grant to the whole world oneness of mind, peace and great mercy. (Twice)

O venerable father, God-bearing Theodosius, abundantly hast thou been vouchsafed the blessed life, having acquired it through purity and fasting; for, having lived, thou wast translated to the life on high, telling all to rejoice. With the incorporeal ones thou dost unceasingly glorify Christ, Who ineffably took flesh of the Virgin, and hath drowned our sins by His baptism in the Jordan’s streams. Him do thou entreat, to Him do thou pray, O holy one, that He grant to the whole world oneness of mind, peace and great mercy. (Twice)

Glory ..., in Tone II:

O venerable father, the river’s streams, the waters of forgiveness, made glad thy sacred soul like a city of the living God, Christ our God Who crossed the Jordan and hath poured forth the word of piety upon all the ends of the earth. Him do thou entreat, O all-blessed Theodosius, that our souls be saved.

Both now ..., in Tone II:

Thou didst bow Thy head before the Forerunner, and didst crush the heads of the serpents. Having come to the streams, thou didst illumine all things, that they may glorify Thee, O Savior, the Enlightener of our souls.

Entrance. Prokeimenon of the day. Three Lessons:

READING FROM THE WISDOM OF SOLOMON (5:15-3:3)

But 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 armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness 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 fly to the mark. And hailstones full of wrath shall 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 of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

READING FROM THE WISDOM OF SOLOMON (3:1-9)

But 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 for ever. 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.

READING FROM THE WISDOM OF SOLOMON (4:7-15)

But 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 loved 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 hasted he to take him away from among the wicked. This the people saw, and understood it 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.

On the Aposticha, these Stichera of the feast, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Having humbled Himself in a manner past understanding, the Lord said: * “Thou hast seen how I have clad Myself in thine image, * which I Myself have created. * What, then, is so strange, My friend, * if I also bow beneath the hand of thee * who art one of my minions; * and if, naked, I clothe Myself in the waters? * For, in that I am compassionate, ** I wish to clothe the naked in everlasting incorruption.”

Verse: The sea beheld and fled, * Jordan turned back.

“Thou hast shown Thyself incarnate, * yet the womb which received Thee remaineth unconsumed; * for the furnace which did not consume the youths long ago * serveth as an image thereof. * But how can I, who am grass, * touch Fire with my hand, * O Jesus Almighty, * Thou Savior of our souls, ** before Whom all in heaven and on earth do tremble?”

Verse: What aileth thee, O sea, that thou fleddest? * And thou, O Jordan, that thou didst turn back?

“In the waters of the Jordan do thou wash Me, * Who in nowise am defiled,” * the Lord said; * “and human nature * which hath been defiled by the transgression of Adam, * will be washed clean as new. * For when I am baptized * all mankind will be renewed ** by water and the Spirit.”

Glory ..., the composition of the Studite, in Tone VIII:

Multitudes of monks honor thee as their instructor, O Theodosius our father. For, following thy steps, we have truly learned to walk aright. Blessed art thou who, having labored for Christ, didst denounce all the power of the enemy, O converser with the angels, companion of the venerable and the righteous. With them entreat the Lord, that our souls find mercy.

Both now ..., in Tone VIII:

The angelic armies were struck with awe at what they beheld, when Thou, O Savior, didst stand naked in the waters, and bowed Thy most pure head to be baptized by John. For when, of Thine own will, Thou didst impoverish Thyself, the world was made rich. Glory be to Thee, O Lord!

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst cultivate the barren desert; * and with sighs from the depths of thy soul thou didst bring forth fruit an hundredfold; * and thou wast a beacon for all the world, shining forth miracles, ** O Theodosius our father, entreat Christ God, that our souls be saved.

Glory ..., Both now ..., the Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

AT MATINS

On “God is the Lord ...,” the Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee! (Twice)

Glory ..., that of the venerable one, in Tone VIII:

With the streams of thy tears thou didst cultivate the barren desert; * and with sighs from the depths of thy soul thou didst bring forth fruit an hundredfold; * and thou wast a beacon for all the world, shining forth miracles, ** O Theodosius our father, entreat Christ God, that our souls be saved.

Both now ..., that of the feast (Once).

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Joshua son of Nun, leading the people and the ark of God across the Jordan River, was a shadowy image of the benefaction which was to come: for, in the Spirit, the mystic crossing doth represent both an image of our restoration and a true picture of our regeneration. Christ hath appeared in the Jordan to sanctify the waters.

Glory ..., Both now ..., the foregoing is repeated.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone V:

Spec. Mel.: “The co-beginningless Word ...”:

Beholding the Word, Who is equal in honor to the Father and the Spirit, incarnate and baptized in His tender compassion, the choirs of the angels trembled. And the River Jordan, stricken with awe and fear, turned back, bearing up to the summit of salvation us who have become corrupt through the passions.

Glory ..., Both now ..., the foregoing is repeated.

Polyeleos, and this Magnification: We bless thee, O venerable father Theodosius, and we honor thy holy memory, thou instructor of monastics 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.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone III:

Spec. Mel.: “Of the divine faith ...”:

Lifting up thy hands to the divine summit, thou wast shown to be a radiant pillar, shining with beams of prayer, O venerable one. For, furnishing thy mind with wings to fly to the heavens, thou hast illumined all, as a partaker of ineffable things, praying to Christ God, that He grant us great mercy. (Twice)

Glory ..., Both now ..., Sessional Hymn, in the same tone:

Spec. Mel.: “Today the Virgin ...”:

Today the Master hath come to the Jordan, to be baptized in its waters by the divine Forerunner. And the Father hath borne witness from on high, saying: “This is My Son, in Whom I am well pleased!” And the Spirit hath appeared over Him in the strange guise of a dove.

Song of Ascents, the first antiphon of Tone IV

Prokeimenon, in Tone IV: Wondrous is God in His saints, * the God of Israel.

Verse: What shall I render unto God for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 24 (LK. 6: 17-23)

At that time, Jesus came down with them, and 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 seacoast 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:

O venerable father, report of thy corrections hath gone throughout all the earth. Wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed legions of the 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.

ODE I

Canon of Theophany, with 8 Troparia, including the Irmos, in Tone II:

Irmos: Israel traversed the stormy depths of the sea, * which had straightway become as dry land; * but the dark waters engulfed the chief captains of Egypt * in a watery grave, * by the mighty power of the right hand of the Master.

When Thou, the radiant Sun, didst dawn for men, shining forth from the desert to the waters of the Jordan, Thou didst bend Thy neck, O King, to take away the gloomy countenance of the father of our race, and to cleanse creation of all defilement.

O Beginningless Word, that which hath become corrupt through deception Thou dost make new, burying it with Thee in the streams. And Thou ineffably receivest the mighty voice of the Father: “This is My beloved Son, Who is equal to Me in essence!”

**Canon of the venerable one, with 6 Troparia, the composition of Theophanes, in
Tone II:**

Irmos: **In the deep of old the infinite Power overwhelmed Pharaoh’s whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.**

As our wise general, O father Theodosius, do thou in godly manner lead the hymn to Christ God, Who cameth to save the whole world and with Himself hath glorified thine all-holy memory.

The Forerunner of Christ, who sprung forth from Elizabeth of the lineage of Aaron, came from the desert; and Theodosius, reborn through the Spirit in the font of baptism, becometh a citizen of the desert, following after Jesus.

When Christ was baptized in the streams, the arrogance of the Israelite synagogue was set at naught, and the angelic way of life was implanted in the Church, which thou didst steadfastly lead, O all-blessed Theodosius.

Sharing, through fasting, in the suffering of Him Who, for our sake, was nailed to the Cross, O father Theodosius, thou didst also worthily emulate His resurrection, and became an heir to glory.

Theotokion: **T**he divine choir of maidens doth in a most divine manner call thee comely among women and adorned with the beauties of godliness, O Lady Theotokos; for in a manner past all telling thou hast given birth to the beneficent Word.

Katavasia Tone II: **The Lord mighty in battle * uncovered the foundation of the deep * and led His servants on dry ground; * but He covered their adversaries with the waters, * for He hath been glorified.**

ODE III

Canon of Theophany

Irmos: **F**rom the ancient snares have we all been set loose, * and the teeth of the lions have been smashed asunder. * Let us then rejoice with great joy * and open wide our mouths, * weaving with words a sweet hymn to the Word, * Who delighteth in bestowing gifts upon us.

He Who of old planted death in creation, having clothed himself in the guise of a malignant serpent, was dismayed at the Master's coming in the flesh, and, having assailed the Master, the Dawn which hath broken, he hath broken his own evil head.

The Master draweth to Himself the divinely wrought nature of mankind, which had become buried within the tyrant's belly; and the restoration of mortal men is born anew, for He accomplisheth a mighty deed, in that He hath come to bring cleansing.

Canon of the venerable one

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

The Lord Who covered the chambers with the waters hath clad His body in the streams of the Jordan; and therein hath my heart been established.

The divine light which shone forth in the Jordan hath shown thee to those on earth as a divinely bestowed offshoot of blessing and goodwill, O Theodosius.

Thou didst forsake the world and the things of the world, O venerable Theodosius, emulating the Master's nakedness in the Jordan.

Taking the Cross of the Savior upon thy shoulder, thou didst hasten to His tomb, like a deer to springs of saving water, O all-blessed Theodosius.

Theotokion: **The** ranks of the angels were stricken with awe, and the hearts of men were filled with fear at Thy birthgiving; wherefore, we honor thee with faith, O Theotokos.

Katavasia: **The Lord who granteth strength unto our kings, * and exalteth the horn of His anointed, * is born of a Virgin and cometh unto baptism. * Therefore let us, the faithful, cry aloud: * None is as holy as our God.**

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, * and Thy light, O Lord, hath been signed upon us * who with understanding hymn Thee. * Thou hast come, Thou hast appeared, ** the Light unapproachable.

Ikos: **As** the prophet hath said, Christ, the great Light, hath shone forth upon Galilee of the nations, the country of Zebulon and the land of Naphthali. The Lord hath manifested Himself as a radiant beam, shining forth from Bethlehem, yet more from Mary, upon the darkened; and He, the Sun of righteousness, doth illumine the whole universe with His rays. Wherefore, come, all ye naked children of Adam, let us clothe ourselves in Him, that we may be warm; for He covereth the naked and enlighteneth the darkened. Thou hast come, Thou hast revealed Thyself, O Light unapproachable!

Sessional Hymn of the venerable one, in Tone VIII:

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

Having adorned thy soul in a godly manner with abstinence, pangs and prayer,

thou didst become a companion of the martyrs, O blessed one, and didst truly receive gifts of miracles, to heal the afflictions of those who honor thee with faith. Wherefore, driving out multitudes of the demons, thou bestowest healings upon all through grace, O God-bearer Theodosius. Entreat Christ God, that He grant forgiveness of sins unto those who with faith celebrate thy memory. (Twice)

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone VIII:

Jordan ministereth to Thee with its streams, and John stretcheth out his corruptible hand unto Thee Who hast appeared in the flesh for baptism, O Invisible One; but the former turned back in fright, while the latter with trembling straightway touched Thee, the Incorruptible One. Verily, Thou art the Lamb of God, the ever-living Wellspring Who hath sanctified the streams, the sea and men. For the Trinity hath shone forth: from on high the Father calleth Thee His Son, and the Holy Spirit descendeth.

ODE IV

Canon of Theophany

Irmos: Purified by the fire of a mystical vision, * the prophet praiseth the restoration of mankind; * and, filled with the inspiration of the Spirit, * he lifteth up his voice to reveal the incarnation of the ineffable Word, * by Whom the dominion of the mighty hath been abolished.

O most radiant Word, Who hast been sent by the Father to dispel the evil assault of night's darkness, Thou comest also to uproot men's sins and, by Thy baptism, to bring them forth from the streams of Jordan as children of the light, O Blessed One.

Foreseeing the ineffable Word Himself, the herald crieth out clearly to creation: "This is He Who was before Me, yet cameth after me in the flesh, sharing our form! He hath shone forth with divine power, to take away our loathly sin!"

Bearing us with Himself to the life-creating pasture, God the Word searcheth for the serpents' nests, treading upon their manifold snares and laying them low; and he seizeth the one who hath wounded the whole race of mankind, and, having destroyed him, delivereth creation.

Canon of the venerable one

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

Thou didst crush the heads of the dragons in the waters, and by the Spirit hast made me a wholly new man, O Word of God. Wherefore, I cry out to Thee: Glory to Thy power, O Lord!

Emulating Christ, Who bowed His head before the Forerunner, in thy submission and excellent humility, O father Theodosius, thou didst ascend the unshakable tower of virtue.

Serving the Virgin Mother of Christ God, thou didst receive the invincible grace of the Spirit, O father Theodosius, casting down the invisible foe.

The glorious cave of the magi, which received thee, O Theodosius, showed thee to be a bearer of gifts unto Christ Who was baptized for our sake, offering Him faith, hope and love.

Strengthened by the sufferings of Christ the Master, O father Theodosius, thou didst endure torment with a loving conscience, struggling against the dark prince of this world.

Theotokion: **I**n thy womb thou didst seedlessly conceive the Lord, and thou hast given birth unto Him who, incarnate, saveth the world by thine intercessions. Wherefore we cry unto thee: Rejoice, O Ever-virgin Lady!

Katavasia: **I** heard, O Lord, Thy voice, * which Thou didst call the voice of one crying in the wilderness, * for Thou didst thunder over the multitude of waters, * bearing witness to Thy Son. * And, wholly filled with the Spirit which had descended, * He cried aloud: * Thou art Christ, the Wisdom and Power of God!

ODE V

Canon of Theophany

Irmos: **W**ashed clean of the poison of the dark and defiled enemy * by the cleansing of the Spirit, * we have set out upon a new path * which leadeth to unapproachable joy, * to which only they whom God hath reconciled with himself * can draw near.

The Creator, seeing that which He had fashioned with His own fingers held fast in the darkness of transgressions by inescapable bonds, hath lifted it on high and set it upon His shoulders. And now He washeth away, in abundantly flowing waters, the ancient shame of Adam's evil inclination.

With piety let us earnestly make haste to the most pure springs of the torrent of salvation, gazing upon the Word Who came forth from the incorrupt Virgin, and accepting the drink which quencheth our godly thirst, sweetly healing the addiction of the world.

Canon of the venerable one

Irmos: **O** Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.

Setting thy mind afire in the waters of Him Who hath renewed us, O all-blessed Theodosius, thou didst wisely make it steadfast, brought low by fasting and by suspending thy body aloft.

Ever setting the teaching of death as a rule of thy life, and yearning to depart to Him Who hath manifest Himself in the flesh for our sake, thou didst fashion a coffin for thyself, O Theodosius.

Thy glorious disciple Basil, O Theodosius, emulating the voluntary suffering of Christ, restored a new grave, rejoicing.

Theotokion: **B**ehold, O all-pure Theotokos, thou didst have Christ God in thy womb, in a manner past all telling, as Isaiah foretold; and thou hast given birth unto Him supra-naturally, O Birthgiver of God.

Katavasia: **J**esus, the Prince of Life, * hath come to set loose from condemnation * Adam the first-formed man; * and though as God He needeth no cleansing, * yet for the sake of fallen man He is cleansed in the Jordan. * In its streams He slew the enmity * and bestoweth the peace that passeth all understanding.

ODE VI

Canon of Theophany

Irmos: **W**ith a supremely blessed voice * the Father revealed His Beloved One, * Whom He had begotten from the womb. * Verily, saith He, this is the splendid Son, * of the same nature as Myself, * and He hath come forth from the human race. * He is My living Word, * Who by My providence hath become a man.

Strangely whirled about in the uttermost depths of the abyss for three days, the prophet straightway issued forth from the lion of the deep, showing forth unto all in latter ages a prefiguration of regeneration, salvation from the serpent who slayeth mankind.

When the heaven of most splendid scriptures was opened, the disciple beheld the Spirit, Who was sent by the Father and resteth upon the most pure Word, descending, in a manner ineffable, like a dove; and He revealeth Himself to those who come to the Master.

Canon of the venerable one

Irmos: **W**hirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

In Thy resurrection Thou hast given us incorruption, O Christ; wherefore, the glorious Basil, Thy favored one, is shown in death to be like a living person.

God, Who cleanseth the world and becometh a man like me for my sake, is baptized. Him didst thou proclaim to be twofold in nature, O blessed Theodosius.

The torrents of thy tears poured forth the sweetness of gladness for Christ God, Who transformed the tears of the myrrh-bearing women into joy, O Theodosius.

Theotokion: **G**rant unto me thy tender compassion, O thou who hast given birth unto the exceedingly merciful Word, Who hath delivered mankind from corruption by His own blood.

Katavasia: **The Voice of the Word, the Candlestick of the Light, * the Morning Star and Forerunner of the Sun, * cried in the wilderness to all the peoples: * ‘Repent and be cleansed beforehand. * For lo, Christ is at hand, * Who delivereth the world from corruption.**

Kontakion of the venerable one, in Tone VIII:

Spec. Mel.: “To thee, the champion leader ...”:

Planted in the courts of thy Lord, thou didst flourish most beautifully in thy venerable virtues, * and didst increase in number thy children in the desert, * watering them with the torrents of thy tears, * O godly chief shepherd of the divine flocks. ** Wherefore, we cry out: Rejoice, O father Theodosius!

Ikos: **Thou wast a man by nature, O father, yet wast shown to be a fellow citizen with the angels; for, having lived on earth like one of the incorporeal ones, O wise one, thou didst put aside every carnal thought. Wherefore, thou hearest from us: Rejoice, scion of a pious father; Rejoice, offshoot of a devout mother! Rejoice, most comely citizen of the desert; Rejoice, most radiant beacon for all the world! Rejoice, for from thy youth thou didst follow after Christ; Rejoice; for thou didst cause the pleasures of the flesh to wither away! Rejoice, mediator for the salvation of monastics; Rejoice, model of consolation for the despondent! Rejoice, thou who didst deliver many from deception; Rejoice, thou who bestowest torrents of miracles! Rejoice, thou who showed care for the poor; Rejoice, our intercessor and Redeemer! Rejoice, O father Theodosius!**

ODE VII

Canon of Theophany

Irmos: **He Who burnt the heads of the dragons in the waters, * cooled the lofty flame * that encircled the pious youths in the furnace; * He it is that doth wash away all the unbearable gloom of sin * by the dew of the Spirit.**

The Assyrian flame, which prefigured Thee, didst Thou put in awe, transforming it into dew. Wherefore, water now, as though clothed with fire, consumeth the malice of the enemy concealed in its depths, O Christ, summoning all away from the path of stumbling.

When the Jordan was parted of old, the people of Israel traversed it over dry land; and they prefigured Thee, the Almighty Who sustainest creation without touching it, Who now in the waters dost indicate the goodly way to incorruption.

We know of the all-destroying deluge of old, which in Thy mercy Thou didst loose to bring destruction upon all. But now, O Christ Who doest thrice-great and strange deeds, Thou hast drowned sin, in Thy tender compassion and for the salvation of mankind.

Canon of the venerable one

Irmos: The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

Blessed and most glorious art Thou, O Lord, divine Word, supremely exalted God, Who in Thy baptism united the stream which burneth up sin and the flame which bedeweth the human race.

Thou didst burn thyself as incense before Him Who made the Jordan a furnace, O venerable one; and accepting a heavenly flame as a true indication of God's consent, thou didst erect a temple for the salvation of men's souls.

By thy tactics the children of Moses came to submission when grace manifested itself, O venerable one; for, having humbled the invisible foe; thy people have inherited the city of heaven, O all-praised one.

Thou didst make of thyself a habitation for Him Who hath buried sin in the streams of the Jordan, O God-pleasing Theodosius, while also erecting a temple wherein to offer up unceasing hymnody; and thou didst make it a rule that praises be chanted in many languages.

Emulating the boldness of the youths, thou didst quench the fiery threat of the tyrant, wisely interceding for the Church of Christ, O father Theodosius, for whose sake the Crucified willingly manifested Himself in the flesh.

Theotokion: Thou alone hast manifested a most pure conception and an incorrupt birthgiving, while remaining a Virgin, O pure one; for thou didst conceive the God Who is above all things, yet became a man for the salvation and deliverance of the faithful.

Katavasia: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

ODE VIII

Canon of Theophany

Irmos: Creation hath found itself set free, * and those who previously sat in darkness are now sons of light; * alone the prince of darkness moaneth, * wherefore let His inheritance * which was formerly in misery * now bless Him Who hath accomplished this.

The three youths of godly visage who were bedewed in the furnace, shining most splendidly with threefold sanctity, plainly prefigured the Being Who transcendeth the composition of man, and Who with dew doth mercifully consume all pernicious sin.

Let all earthly nature be made white as snow, now raised from the fall even up to heaven; for thereby are all preserved by the Word, cleansed by the flowing streams. Washed most splendidly, it hath escaped its former offenses.

Canon of the venerable one

Irmos: In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!

Once, in Babylon, the furnace prefigured the streams of the Jordan, which consumeth the adversary by divine baptism, yet bedeweth the faithful who chant: Bless the Lord, all ye works of the Lord!

Having eluded the carnal passions before thy departure, O Theodosius, drawing forth water from the bosom of the earth thou appearest to the youth who crieth: Bless the Lord, all ye works of the Lord!

It was the most divine command of Christ Who was baptized in the streams of the Jordan that the blessing of thy hands bring forth deep-lying water for a land parched by the burning sun; for a kernel of wheat was seedlessly nurtured to become an abundant crop.

Having entered the noetic darkness of the Light most divine, O Theodosius, and had thy heart inscribed by the finger of God like the tablets of the law, thou didst transmit the book of life, the teachings of piety, to thy disciples, O all-blessed one.

When the woman who emulated the steadfast faith of the woman with an issue of blood touched thy hairshirt, O father, her affliction fled like darkness before the light which was in thee; for thou wast a chosen vessel of Christ Who hath manifested Himself.

Triadicon: Beholding Thee, God begotten of God, Christ Who hast ineffably appeared in the body, we have also come to know Thy Father and Thy Holy Spirit, crying: Bless the Lord, all ye works of the Lord!

Theotokion: Without seed thou didst conceive Him Who is not separated from the Father, and Who as man and God made His abode within thy womb; and thou didst give birth to Him. Wherefore, we know thee to be the salvation of us all.

Katavasia: The Babylonian furnace, as it poured forth dew, * foreshadowed a marvelous mystery: * how the Jordan should receive in its streams the immaterial fire, * and should encompass the Creator, * when He was baptized in the flesh. * Him do ye peoples bless and supremely exalt throughout all ages.

ODE IX

Canon of Theophany

Irmos: The wonders of thy birthgiving pass all understanding, * O all-pure Bride, blessed Mother! * Through thee we have received the most perfect salvation, * wherefore we praise our Benefactor as is meet and right, * bearing a hymn of thanksgiving unto Him as a gift.

Those things revealed to Moses in the bush have we come to know; that which hath been accomplished through strange laws hath arrived. For the Virgin, bearing Fire, hath been saved, and hath given birth unto the luminous Benefactor Who hath appeared in the streams of the Jordan.

O beginningless King, by the operation of the Spirit Thou dost anoint and perfect human nature, washing it in streams of purity; and having put to shame the vaunted might of darkness, thou now dost exalt it in never-ending life.

Canon of the venerable one

Irmos: **The Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify**

Thou didst preach the four Councils, equal in number to the Gospels of Christ, O divinely wise Theodosius, willingly accepting the blood of martyrdom in thy zeal; and thou wast shown to be a martyr for piety though thou shed not thy blood.

The judgment of the unjust ruler didst thou justly condemn; and he was deposed for banishing thee, deprived of his iniquitous soul for his blasphemous words, and given over to death, as an enemy of life, O venerable one.

Mindful of thy teachings, O Theodosius, we proclaim Christ to be twofold in essence, knowing there to be two wills, natural, active and autonomous, in God Who was baptized in the flesh.

O namesake of the good gift which cometh from the Father of lights, thou wast a physician of souls and bodies, abundant food and drink for those languishing in starvation and thirst, vesture for the naked and correction for the fallen.

Cease thou never to watch over thy flock, O venerable father, mindful of thy promise that, having thee as a mediator before Christ, we have been bound firmly to an immovable anchor of hope.

Triadicon: **O** ye faithful, with hymns let us in an Orthodox manner glorify the Threefold Unity, the Trinity One in essence, the indivisible, supremely divine nature of thrice-radiant Light, the One incorrupt and never-waning Radiance which hath shone Its light upon us.

Theotokion: **O** most pure Mother of God, thou art seen to be like an early dawn amid the night of life, resplendent with beams of virginity, revealing unto us the orient of the noetic Sun of righteousness.

Katavasia: **Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.**

Exapostilarion of the venerable one:

Spec. Mel.: “Thou hast visited us ...”:

We have been purified splendidly by Thy cleansing, O Christ, and now, with festive joy, we have been enriched by the commemoration of the honored Theodosius. Wherefore, the ranks of monastics are made glad. (Twice)

Glory ..., Both now ..., Exapostilarion of Theophany:

The Savior, Who is grace and truth, hath revealed Himself in the streams of the Jordan, and hath enlightened those who sleep in darkness and shadow; for He is come and hath appeared, the Light unapproachable.

On the Praises, 4 Stichera of the venerable one, in Tone V:

Spec. Mel.: “Rejoice ...”:

Having made of thyself a house of lofty virtues, O Theodosius, thou wast vouchsafed to dwell in the divine house of the Theotokos, and to visit it; for thou didst love to gaze upon its godly splendor. And now thou beholdest the magnificence of the true tabernacle and the ineffable beauty which the Most High hath wrought, O venerable one, wherein He causeth those to dwell who most earnestly cry out to Him. Him do thou entreat, that He send down great mercy upon our souls.

Cleansing thyself with the pangs of fasting, thou wast an emulator of thy Master, O all-blessed one; for thou didst heal the affliction of her who touched the hem of thy garment, and didst nourish those who suffered starvation in the wilderness, pouring forth gifts from thine inexhaustible treasury, as the namesake of the gifts of God. And thou didst preach the Orthodox Faith, O venerable one, setting at naught the savagery of the tyrant, and praying to Christ Who bestoweth great mercy upon the world.

Having kindled the flame of unwavering, burning and ardent love for God, from heaven thou didst receive effulgence, the divine will commanding thee to erect a most holy temple of virtue, where thy much-suffering body doth lie, most excellently honored by thy pure regulations, O all-blessed one. Entreat Christ, that He send down great mercy upon our souls.

O father Theodosius, thou didst truly pass with rejoicing and gladness of soul to the wondrous tabernacle, even unto the house of God, and desiring to hear the voice of those who keep festival, and their beautiful and sweet hymnody, and to share in their ineffable sweetness of soul and consolation therein, O blessed one, thou didst mortify thy flesh. This thou didst receive, adorned with divine righteousness, and thou entreatest Christ, that He grant our souls great mercy.

Glory ..., in Tone II:

The ladder of the virtues hath been mystically shown forth in an image on earth. Him let us praise as the adornment of fasters; for, having truly fasted like the great

Anthony and shown infinite humility, He tended his people piously and caused them to dwell in the holy fold, where the choir of angels abideth. And we cry out to him: Forget not even now thy flock, O all-blessed Theodosius, but save us by thy supplications to the Lord, we pray!

Both now ..., in Tone II:

Today Christ hath come to the Jordan to be baptized; today John toucheth the head of the Master. The hosts of heaven are stricken with awe, beholding this most glorious mystery. The sea saw and fled; Jordan, seeing it, turned back. And we who have been illumined cry aloud: Glory to God Who hath manifested Himself, Who is seen on earth and hath enlightened the world!

Great Doxology. After the Trisagion and the usual prayers, the Troparion of the venerable one; Glory ..., Both now ..., the Troparion of Theophany. Litanies, and Dismissal.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE 6 of the canon of Theophany, and 4 from ODE 6 of the canon of the venerable one.

With His most blessed voice the Father showed forth His beloved Son, Whom He had begotten from the womb: “Yea,” said He, “this My Son, My living Word, Who is equal in essence and splendor to Me, hath come forth from the human race in His care for mankind.” (Twice)

Strangely whirled about in the uttermost depths of the abyss for three days, the prophet straightway issued forth from the lion of the deep, showing forth unto all in latter ages a prefiguration of regeneration, salvation from the serpent who slayeth mankind.

When the heaven of most splendid scriptures was opened, the disciple beheld the Spirit, Who was sent by the Father and resteth upon the most pure Word, descending, in a manner ineffable, like a dove; and He revealeth Himself to those who come to the Master.

In Thy resurrection Thou hast given us incorruption, O Christ; wherefore, the glorious Basil, Thy favored one, is shown in death to be like a living person.

God, Who cleanseth the world and becometh a man like me for my sake, is baptized. Him didst thou proclaim to be twofold in nature, O blessed Theodosius.

The torrents of thy tears poured forth the sweetness of gladness for Christ God, Who transformed the tears of the myrrh-bearing women into joy, O Theodosius.

Theotokion: **G**rant unto me thy tender compassion, O thou who hast given birth unto the exceedingly merciful Word, Who hath delivered mankind from corruption by His own blood.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

Troparion of the temple (Theotokos or saint)

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst cultivate the barren desert; * and with sighs from the depths of thy soul thou didst bring forth fruit an hundredfold; * and thou wast a beacon for all the world, shining forth miracles, ** O Theodosius our father, entreat Christ God, that our souls be saved.

Kontakion of the temple (Theotokos or saint)

Glory ..., Kontakion of the venerable one, in Tone VIII:

Planted in the courts of thy Lord, thou didst flourish most beauteously in thy venerable virtues, * and didst increase in number thy children in the desert, * watering them with the torrents of thy tears, * O godly chief shepherd of the divine flocks. ** Wherefore, we cry out: Rejoice, O father Theodosius!

Both now ..., Kontakion of Theophany, in Tone IV:

Thou hast appeared today to the whole world, * and Thy light, O Lord, hath been signed upon us * who with understanding hymn Thee. * Thou hast come, Thou hast appeared, ** the Light unapproachable.

Prokeimenon, in Tone IV: Blessed is he that cometh in the name of the Lord. * God is the Lord and hath appeared unto us.

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 CORINTHIANS, §176 (II COR. 4: 6-15)

Brethren: God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We, having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

Alleluia, in Tone IV: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO ST. MATTHEW, §43 (MT. 11: 27-30)

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.

Instead of “It is truly meet ...,” we chant the Refrain and Irmos of ODE IX:

Refrain: Magnify, O my soul, the most pure Virgin Theotokos, who is more honorable than the armies on high.

Irmos: Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

Communion Verse: The grace of God that bringeth all men to salvation hath appeared.

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