

Also on the 5th Day of February

✠ **Afterfeast of the Meeting of the Lord; the Commemoration of our Father among the Saints Theodosius, Archbishop of Chernígov, Wonderworker of All Russia.**

Note: Vigil today is served in his temple or at the discretion of the Rector.

Note: This service to St. Theodosius may also served on the occasion of the uncovering of his relics on the 22nd Day of September.

Small Vespers

At “Lord, I call...,” 6 stichera:

4 stichera, in Tone 6: *To the melody, “Having set all aside....”*

The day of thy radiant feast hath dawned like the sun, /
O divinely wise father Theodosíus, /
Calling the people to celebrate and illumining them with rays of joy; /
For the glory of the Christ hat been revealed in thee, /
And the Orthodox Church rejoices in thy wondrous miracles. /
Therefore, with love we cry out to thee: ///
Entreat Christ for us, O most holy father! *(twice)*

When the appointed time had come, /
God, who is wondrous in His saints, glorify thee, /
And truly, this wonder is most glorious: /
For thy had body remained incorrupt for many years, /
And now it hath been revealed as a source of healings /
For all who approach thee with faith and love. /
Glory to Him who gave thee strength! /
Glory to Him who granted thee a crown! ///
Glory to Him who works healings for all through thee!

The lands of Russia sing thy praises, /
As they glorify thy holy memory, /
O holy hierarch, father Theodosíus, /
For they found in thee a new and glorious intercessor, /
And a fervent advocate before the throne of God, /
A speedy aid amidst all dangers and misfortunes, /
And an unmercenary physician for the healing of all diseases. /
Glory to Him who gave thee the gift of healing! /
Glory to Him who hath so glorified thee! ///

Glory to Him who hath glorified His holy Church through thee!

Glory..., in the same Tone: (and melody)

Let us praise in song the most glorious worker of wonders, /
Whom Christ hath sent to His Church, /
In confirmation of the truth of our Orthodox Faith /
As a reproof to those who reason falsely, /
And as a lesson to those who have gone astray. /
Rejoice, O holy hierarch father Theodosius, /
Thou radiant star set in the firmament of the Church! /
Rejoice, O wondrous boast of the lands of Rus'! /
Rejoice, ready and prayerful comforter of the sick and sorrowful! ///
Rejoice, thou fervent intercessor for our souls!

Now and ever..., in the same Tone:

Today the holy Mother who is higher than any temple, /
Has come into the temple, disclosing to the world /
The Maker of the world and Giver of the Law. /
Symeon the Elder receives Him in his arms /
And, venerating Him, he cries aloud: /
“Now lettest Thou Thy servant depart, ///
For I have seen Thee, the Savior of our souls.”

Note: But if the service of the Afterfeast is not to be served on this day but rather, that of the 22nd Day of September (*cf. Typikon*), then the Theotokion, from the Octoechos.

At the Aposticha, these stichera of the Saint, in Tone 2: To the melody, “O house of Ephrata...”

Thou hast been revealed as the dwelling-place of the Holy Spirit, /
O all-blessèd father Theodosius, /
For having cleansed thy soul and body of all the passions /
Thou didst adorn thyself with love and humility, ///
Becoming a fit habitation worthy of Him.

Verse: Thy priests shall be clothed with righteousness and Thy saints shall rejoice!

O holy father Theodosius, /
Thou boast of the holy hierarchs, /
And the glory of monastics, /

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Standing now before the throne of the Most Holy Trinity ///
Pray thou ceaselessly on behalf of our souls.

Verse: Blessèd is the man who fears the Lord, who greatly delights in His commandments.

Hearken to the prayers of thy children /
Who run to thee with love, /
O our holy hierarch, father Theodosius, /
And grant, through thy prayers, all the earnest petitions ///
Of those who honor with love thy holy memory.

Glory..., in Tone 8:

Who can recount the labors which thou didst take up for the sake of the love of Christ? /
O holy hierarch, father Theodosius, /
For by fasting, vigil and ceaseless prayer /
Thou didst slay the arrogance of the flesh; /
And by humility, patience and love for thy neighbor /
Thou didst prepare thyself as an abode for the Holy Spirit. /
Therefore, thou dwellest now in the mansions of heaven, ///
Ever praying that our souls may be saved.

Now and ever..., of the Feast, in Tone 2:

Receive, O Symeon, /
The Lord of Glory, /
Behold, He comes, as was foretold to thee ///
By the Holy Spirit!

Note: But if the service of the Afterfeast is not to be served on this day but rather, that of the 22nd Day of September (*cf. Typikon*), then this Theotokion,

in Tone 8:

Acept, O Sovereign Lady, /
The prayers of us, thy servants, ///
And deliver us from every danger and necessity.

The Troparion of the Saint, in Tone 4:

Most honored among hierarchs /
O holy hierarch Theodosius /
Thou wast a beacon to thy flock /
Then thou wast translated to the heavenly mansions; /

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Pray thou at the throne of the King of glory /
That He deliver us from the evils that assail us ///
And by thine intercession save our souls, O holy one.

Glory..., now and ever..., the Troparion of the Feast, in Tone 1:

Rejoice, O Virgin Theotokos, full of grace! /
From thee hast risen the Sun of Righteousness, Christ our God, /
Who gives light to those in darkness. /
Rejoice, also, O righteous Elder; /
Thou didst accept in thine arms the Redeemer of our souls ///
Who grants us the resurrection.

Note: But if the service of the Feast is not to be served on this day (*cf. Typikon*), then:
The Resurrectional Theotokion, in Tone 4:

The mystery of all eternity, /
Unknown even by angels, /
Through thee is revealed on earth, O Mother of God: /
God incarnate by union without confusion. /
For our sake He voluntarily endured the Cross; /
By it He resurrected the first-created Adam, ///
And saved our souls from death.

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera:

Note: However, if the service of the Afterfeast is not to be served on this day (*cf. Typikon*), then the first two stichera for the Saint are sung thrice and the third sticheron is sung twice, for a total of 8 stichera.

4 stichera, of the Feast, in Tone 1: To the melody, “Joy of the ranks of heaven....”

Let us celebrate today the saving grace of the ineffable manifestation of God: /
For Christ God, having without change became a Babe through the Virgin Maiden,
Is borne by His Mother into the temple of God His Father ///
And receiving Him, Symeon embraces Him in his arms. (*twice*)

Thou wast seen by the prophets of old /
Insofar as they were able, O Jesus; /
But now, Thou hast revealed Thyself of Thine own will, O Word of God, /

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In the flesh through the Virgin Mary, O Christ, /
And hath made manifest to all Thy salvation, /
O Thou, who art descended from Adam, ///
For Thou art the lover of mankind.

O Christ, who of old laid down the Law upon Mount Sinai /
Now fulfills the Law upon Mount Sion; /
Thou hast desired to be carried forth into the temple in the arms of the Theotokos, /
And be given in to the arms of Symeon. ///
Together with the doves of sacrifice.

And 4 stichera of the Saint, in the Tone 2:

O holy father hierarch Theodosius, /
Thou didst complete thy course of struggles secretly, /
Yet the wondrous fragrance of thy humility could not be hidden, O belovèd of God! /
And like a radiant light which cannot be hidden under a bushel /
Thou hast been glorified by God and set upon the candlestand of His Church. ///
Beseech Him now to save our souls. *(twice)*

O holy father hierarch Theodosius, /
Thou wast raised to the hierarchal throne as one filled with grace, /
Yet thou didst preserve the simplicity of the monastic life /
Remaining obedient to thy spiritual father, showing all the example of humility /
Following the example of Jesus the Lord. ///
Beseech Him now to save our souls.

O father Theodosius, wise in God, /
Though thou wast a shepherd of Church of Christ but for a little while /
Yet thou didst acquire a great love of thy flock embracing them all in thy love, /
Comforting the sorrowful and hastening to assist the widows and the orphans. /
Therefore, the sorrowing and orphaned have recourse to thee even after thy repose /
Receiving from thee an abundance of grace /
As they glorify God who is wondrous in His saints. ///
Beseech Him now to save our souls.

Glory..., of the Saint, in Tone 6:

O faithful servant and man of God /
Minister of the Lord and man of divine longings /
Chosen vessel of the Holy Spirit, firm foundation of the Church and heir of the
kingdom ///

Cease thou never to pray for us to the Lord!

Now and ever..., of the Feast, in Tone 2: (by Germanus)

Today Symeon receives in his arms the Lord of Glory /
Whom Moses once beheld in the shadows on Mt. Sinai /
When he received from Him the tablets of the Law. /
This is He whom the prophets foretold; /
This is He who created the Law; /
This is He whom David announced, who is awesome to all, ///
Who hath great and rich mercy.

Note: But if the service of the Afterfeast is not to be served on this day but rather, that of the 22nd Day of September (*cf. Typikon*), then the Dogmatic Theotokion,

in Tone 6:

Who will not bless thee, O Most Holy Virgin? /
Who will not sing of thy most pure childbearing? /
The Only-begotten Son shone timelessly from the Father, /
But from thee He was ineffably incarnate; /
God by nature, yet man for our sake; /
Not two persons, but one in two natures. /
Entreat Him, O pure and all-blessèd Lady, ///
To have mercy on our souls.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from Proverbs (Composite 2, from Chapters 10 and 8)

^{10:7}**T**he memory of the just is blessed, and ⁶the blessing of the Lord is upon the head of the righteous. ¹³Blessed is the man that hath found wisdom, and the man that knoweth discernment. ¹⁴For it is better to traffick in her than in treasures of gold and silver. ¹⁵She is more precious than precious stones; and nothing that is precious is equal to her worth. ¹⁶For length of days and years of life are in her right hand, and

in her left hand are riches and glory; out of her mouth proceedeth righteousness, and on her tongue she carrieth law and mercy. ^{8:32}Now therefore hearken unto me, O my son, for I will speak of solemn things. Blessèd are they that keep my ways; ³⁵For mine outgoings are the outgoings of life, and in them is prepared the favor of the Lord. ⁴“Therefore, O men, do I exhort you, and I lift up my voice unto

the sons of men. ¹²For I, Wisdom, have dwelt with counsel and have called upon ... understanding. ¹⁴Counsel is mine and safety; prudence is mine, strength also is mine. ¹⁷I love them that love me, and those that seek me shall find grace. ^{8:5}O ye simple, understand subtlety, and ye that are untaught, take heart. ⁶Hearken unto me, for I will speak of solemn things and bring forth that which is right out of my lips. ⁷For

my throat shall speak truth, and false lips are an abomination in my sight. ⁸All the words of my mouth are with righteousness; there is nothing contrary or perverse in them. ⁹They are all plain to them that understand and upright to them that find knowledge. I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit.

The Reading from Proverbs (10:31-11:12)

^{10:31}**T**he mouth of the righteous bringeth forth wisdom, but the tongue of the unjust shall perish. ³²The lips of the righteous bring forth grace, but the mouth of the ungodly is perverse. ^{11:1}False balances are an abomination to the Lord, but a just weight is acceptable to Him. ²Wheresoever pride entereth, there will be also dishonor, but the mouth of the humble meditateth wisdom. ³When a righteous man dieth, he leaveth regret, but the destruction of the ungodly is hard at hand, and bringeth joy. ⁴The integrity of the righteous shall guide them, but the perverseness of transgressors shall destroy them. ^{4a}Riches shall not profit in the day of wrath, but righteousness delivereth from death. ⁵The virtue of the

righteous makes straight their paths, but unrighteousness leadeth to deceit. ⁶The righteousness of the upright delivereth them, but transgressors are caught in their own destruction. ⁷When the righteous dieth, his hope perisheth not, but the boast of the ungodly perisheth. ⁸A righteous man escapeth from a snare, but the ungodly man is delivered up in his place. ⁹A hypocrite with his mouth destroyeth his neighbor, but through knowledge shall the righteous be delivered. ¹⁰In the prosperity of the righteous a city doth prosper, ¹¹but it is overthrown by the mouth of the ungodly. ¹²A man that is void of understanding despiseth his neighbor, but a man of understanding holdeth his peace.

The Reading from the Wisdom of Solomon (4:7-15)

^{4:7}**T**he righteous man, though he die early yet shall he be at rest. ⁸For old age is not honored for length of time, nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There

was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul. ¹²For the fascination of wickedness

obscures that which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw

and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Litya, the sticheron of the temple, and these stichera of the Saint, in Tone 2:
(To the melody: "Down from the Tree....")

When thou, O holy father hierarch Theodosius, /
Passed from earthly things to those of heaven, /
Then didst God, who is wondrous in His saints, bestow upon thee the gift of healing /
And thou didst appear before the ailing hierarch John /
Commanding him to serve the liturgy on the morrow /
Straightway restoring him to health. /
Therefore, we joyously bow down before thy precious shrine /
And with compunction we cry aloud: ///
Gory to Him that doth so glorify His saints!

O holy father hierarch Theodosius, /
Thou dost intercede for all who flee to thy protection with faith /
For thou art revealed a comforter to those who sorrow, /
A gracious physician to all amidst afflictions, /
A wise guide for all who travel on the path of salvation /
And a fervent intercessor before the God for all. /
Therefore, we lovingly honor thy holy memory, /
And we cry to thee as to our most merciful father; ///
Entreat God on our behalf, O holy hierarch Theodosius.

Glory..., in Tone 3:

God made manifest the most marvelous and glorious wonders through thee, /
O our father Theodosius! /
For in His good pleasure He glorified thy precious and healing relics, /
And through them now the blind regain their sight, /
The halt in speech can now speak eloquently, /
And the lame and feeble are all restored to strength. /
The name of God is glorified by all /
For through thee hath the Lord visited the lands of Rus'; /

And all on earth have beheld the mighty works of God. /
Therefore, we reverently bow down before thee and honor thy holy memory /
And we faithfully entreat thee: ///
Entreat God for the salvation of our souls.

Now and ever..., of the Feast, in Tone 2:

Today the Savior /
Is brought as a Babe into the temple of the Lord /
And the Simeon the Elder receives Him in his aged hands /
As he cries out in joy: ///
Lord, now lettest Thou thy servant depart in peace, according to Thy word!

But if the service of the Aftereast is not to be served on this day but rather, that of the 22nd Day of September, then this Theotokion,

in Tone 3:

O Lady Theotokos, /
The intercession of all who entreat thee /
We have great boldness before thee and we glory in thee, /
And we flee to thee and implore thee: ///
Pray for the salvation of our souls.

At the Aposticha, these stichera, in Tone 5: To the melody, "Rejoice..."

Rejoice, O holy hierarch Theodosius, /
Most-glorious adornment of the Russian Church, /
The city of Chernígov's godly boast, /
Unshakeable pillar of the Orthodox faith /
Who was glorified by God as a worker of wonders /
And as a reproof to the ungodly. /
Rejoice, our new intercessor before God! /
Standing now before Him in the company of all the saints ///
Pray to Him for the salvation of our souls!

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

Rejoice, O holy one, /
Divine guide and teacher of monastics, /
Who loved Christ from thy youth and whose divine yoke thou didst bear with joy! /
Rejoice, for leading all to Christ not just by word, but by the example of thy life! /
Standing now before Him, pray thou on behalf of us thy children /
Who, now honor thy holy memory with faith and love, ///
O our holy father, Theodosius!

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Verse: Thy priests shall be clothed with righteousness and Thy saints shall rejoice!

Rejoice, O hierarch of God, /
Adorned with the beauty of the episcopal rank, /
Shining forth with grace and virtue! /
Rejoice, O mirror of humility, /
Splendid model of meekness and innocence, /
Inexhaustible treasury of love! /
Rejoice, for thou didst not forsake thy flock /
But cared for it even after thy death /
Showing thyself as a loving parent to his children! /
Therefore, we now celebrate thy memory /
And we run to thee as to our father, /
And we cry out to thee with love, O Theodosius: ///
Pray to Christ for the salvation of our souls!

Glory..., in the same Tone:

Come ye Christian people, /
And with hymns let us crown the new and marvelous worker of miracles /
Whom Christ hath glorified for He is wondrous in His saints, /
Bestowing him upon us as a fervent intercessor. /
Rejoice, O father Theodosius, /
Ready comforter amid our sorrows! /
Rejoice, most merciful physician of the sick! /
Rejoice, for entreating the Lord for those things which lead to the salvation of all! /
And standing now before the throne of His majesty /
Summoned to the joy of thy Master as a good and faithful servant of the Lord, ///
Entreat Him for the salvation of our souls.

Now and ever..., of the Feast, in Tone 2: (by Andrew Pyrrhus)

Him whom the ministers at the Liturgy on high entreat with trembling /
Symeon has now received below in his earthly arms, /
And he proclaims the union of the Godhead with mankind. /
Seeing the heavenly God as a mortal man, /
He makes ready to withdraw from earthly things, and raises his cry in joy: /
“Glory to Thee, O Lord, ///
Who hast revealed to those in darkness the Light that knows no evening!”

Note: But if the service of the Afterfeast is not to be served on this day but rather,

that of the 22nd Day of September, then this Theotokion,

in Tone 5:

O most precious Virgin, /
Thou art the temple and the gate, /
The palace and the throne of the King. /
Christ the Lord, who is my Redeemer, /
Appeared through thee to those asleep in darkness /
Since He, the Sun of Righteousness, wished to give light to the work of
His hands, /
Fashioned in His own image. /
As thou hast the boldness of a mother towards thy Son, /
We entreat thee, O all-praised Lady, ///
Beseech Him to save our souls.

After the Blessing of the Loaves, the Troparion of the Saint, in Tone 4:

Most honored among hierarchs /
O holy hierarch Theodosius /
Thou wast a beacon to thy flock /
Then thou wast translated to the heavenly mansions; /
Pray thou at the throne of the King of glory /
That He deliver us from the evils that assail us ///
And by thine intercession save our souls, O holy one. *(twice)*

And the Troparion of the Feast, in Tone 1:

Rejoice, O Virgin Theotokos, full of grace! /
From thee hast risen the Sun of Righteousness, Christ our God, /
Who gives light to those in darkness. /
Rejoice, also, O righteous Elder; /
Thou didst accept in thine arms the Redeemer of our souls ///
Who grants us the resurrection.

Note: However, if it is not during the Afterfeast (i.e. Sept 22 in commemoration of the discovery of his relics), then the Troparion of the Saint, and “Rejoice, O Virgin Theotokos, Mary, full of grace, the Lord is with thee...” *once*.

Matins

At “God is the Lord...” the Troparion of the Feast, twice; Glory..., that of the Saint; Now and ever..., that of the Feast.

Note: However, if this is not during the Afterfeast (i.e. Sept 22 in commemoration of the

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discovery of his relics), then the Troparion of the Saint, twice; Glory..., now and ever..., and this Theotokion,

in Tone 4:

The mystery of all eternity /
Unknown even by angels /
Through thee is revealed on earth, O Mother of God, /
God incarnate by union without confusion. /
For our sake He voluntarily endured the Cross, /
By it He resurrected the first-created Adam ///
And saved our souls from death.

After the 1st Kathisma, the Sessional Hymn, in Tone 6:

Once the infirm were healed by the touch of Christ's garment /
And incurable diseases were healed by the kerchiefs and aprons of Paul, /
So now a multitude of the infirm are healed by touching the vestments of thy relics, /
O holy hierarch Theodosius. /
Therefore, we rejoice and glorify God /
And with love we cry aloud to thee: ///
Heal our souls and bodies through thy prayers, O most-blessed one.

Glory..., now and ever..., Theotokion, in the same Tone:

O all-pure Mother of God /
Thou art truly the strength of the helpless. /
Wherefore, we who have been cast down are raised up by thee /
And are borne aloft in thee, ///
For thou art the protection of all and our Mediatrix before God.

After the 2nd Kathisma, the Sessional Hymn, in Tone 4:

Christ hath revealed thee, O Theodosius, /
As a forthright witness of the truth to simple souls /
As well as those abounding in heresy /
For thou didst vanquish superstitions not only by thy words /
But also by the incorruption of thy relics, /
Thus confirming the holy Faith with many signs and wonders /
To the joy and the salvation of all /
Who honor with faith thy holy memory and cry aloud to God: ///
Glory to Him that doth so glorify His saints!

Glory..., now and ever..., Theotokion, in the same Tone:

O all-immaculate Virgin /
Entreat together with the holy hierarch Theodosius /
The Transcendent God who was born of thee, /
That, before the end, He may grant the remission of sins /
To those who with faith and love worthily honor thee ///
As our all-praised and all-blessèd Lady.

Polieley and Magnification:

We magnify thee, // O holy hierarch father Theodosius, / and we honor thy holy memory, /
for thou dost pray to Christ our God for us!

Selected Psalm verses:

Hear this, all nations! Give ear, all inhabitants of the earth!
My mouth shall speak wisdom and the meditation of my heart shall be understanding.

After the Polieley, the Sessional Hymn, in Tone 6:

Thou wast revealed as a true father and pastor, /
And a grace-filled guide and teacher /
Even at thy repose, O Theodosius, /
For thou didst appear to the afflicted in their dreams /
And taught them to honor the Church of God and her divine precepts, /
To participate of the mysteries of God for the salvation of one's soul, /
And to off prayers of supplication to the all-pure Mother of God. ///
With her now, ceaselessly pray that our souls may be saved.

Glory..., now and ever..., Theotokion in the same Tone:

Show forth thy ready protection, O pure one, /
And come to the aid of thy servant; /
Still the relentless waves of my vanity /
And raise up my fallen soul, O Theotokos, ///
For I know that all that thou desirest, thou canst do.

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth...”

Prokeimenon, in Tone 4:

Precious in the sight of the Lord is the death of His saints. *Verse:* **W**hat shall I render to the Lord for all His bounty to me?

Let every breath praise the Lord! ...

Gospel: (36) John 10:9-16.

After Psalm 50 (51), the Post-Gospel sticheron, to the Saint, in Tone 6:

O holy father and hierarch, /
Thou favorite and co-communicant of Christ /
Thy life was a true example of thy name; /
For by offering the whole of thyself as a gift to God /
He gave thee back as a gift to thy native land. /
Glorious was thy life, and thy repose is with the saints. ///
Pray thou for our souls, O blessed Theodosius.

The Canon

The Canon of the Feast, with 6 Troparia, including its Irmos; and that of the Saint, with 8 Troparia.

However, if this is not during the Afterfeast (i.e. Sept 22 in commemoration of the discovery of his relics),

then the Supplicatory Canon to the Mother of God (*Paraklesis*), found elsewhere, with 6 Troparia, including its Irmos; and that of the Saint with 8 Troparia, in Tone 8:

Ode 1

The Canon of the Feast, in Tone 3

*having the Acrostic: "The Elder joyously embraced Christ,"
the composition of Cosmas.*

Irmos: *The sun once shone with its rays upon dry land in the midst of the deep; for the water on both sides became firm as a wall while the people crossed the sea on foot offering songs acceptable to God: Let us sing to the Lord, for He hath been greatly glorified.*

Refrain: Most Holy Theotokos, save us!

Let the clouds drop with rain, for Christ the Sun, riding upon a swift cloud, is carried by pure hands as a babe into the temple. Therefore let us the faithful cry aloud: Let us sing to the Lord, for He hath been greatly glorified.

Ye hands of Symeon, weakened by age, be strong, and ye, the feeble legs of the Elder, run straight to meet Christ. Forming a choir with the bodiless powers, let us sing to the Lord, for He has been greatly glorified.

Be joyful, O heavens stretched out in wisdom, and be ye exceedingly glad, O earth. For Christ the Fashioner, who came forth from the bosom of the Godhead and who

was before all things, as a newborn child is offered to God His Father in the temple by His Mother the Virgin: for He has been greatly glorified.

The Canon of the Saint, in Tone 6

Irmos: *When Israel passed on foot over the deep as if it were dry land, and beheld their pursuer Pharaoh drowning in the sea, they cried aloud: Let us sing to God a song of victory!*

Refrain: Holy hierarch, father Theodosius, pray to God for us!

Accept these praises offered thee by unworthy lips, and by thy fervent prayers to God, grant peace to those who honor thy holy memory, O our holy father Theodosius!

From thy youth thou didst love the Lord, preserving thy purity undefiled, cleaving to Him with thy pure soul and keeping thy heart in simplicity and innocence.

Thou wast truly a child of God, O holy father Theodosius, for, as it is written in the Scriptures: It is good for a man to bear the yoke in his youth.

Glory...

Following these holy words, thou didst joyfully take up the yoke of the Lord from thy youth, and didst become an exemplary monk, O blessed Theodosius.

Now and ever...

Theotokion: **O** most holy Virgin Mother of God, our unashamed hope: hearken unto us and save us, for we are cruelly held fast by the passions, and grant us thy help by thine intercessions.

Katavasia, the irmosi of the Feast: The sun once shone with its rays... *(see above)*

Ode 3

The Canon of the Feast

Irmos: *O Lord, the firm foundation of those that put their trust in Thee, do Thou confirm the Church, which Thou hast purchased with Thy precious blood.*

The firstborn of the Father before all ages has appeared from an undefiled Maiden as a firstborn child and He stretches out His hand to Adam.

That He might restore the first-formed man who, through beguilement had become childish in his mind, God the Word has appeared as a Child.

The Creator, having become a young child without undergoing change, has, according to the form of His divinity, reshaped our nature, taken from the earth and destined to return to earth once again.

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The Canon of the Saint

Irmos: O Lord, Creator of the vault of heaven and Founder of the Church, strengthen me in Thy love, for Thou art our supreme desire and the support of the faithful, O Thou who lovest mankind.

“Blessèd are the poor in spirit,” saith the Lord. Hearing these saving words, thou didst strive to acquire poverty of spirit more than any of the other virtues, O venerable one, loving it as a mighty defense against every temptation and as the mother of all virtues.

Knowing that humility is born of obedience and dispassion of humility, thou didst love obedience with all thy heart, removing every evil thought by the power of thy will, Therefore, thou didst attain dispassion having prepared thy soul as a pure habitation for the most holy Spirit.

Thou didst acquire great meekness, O divinely wise father, courageously enduring all sorrows, and lovingly covering every offense and abasement with silence. Therefore, thou hast received an inheritance in the land of the living, where the righteous dwell forever, glorifying the Lord Jesus Christ.

Theotokion: We have no boldness before thy Son and God, O most holy Sovereign Lady Theotokos; nor would we have any boldness before thee, being defiled as we are by our sins, were thou not to summon us to repentance, driving from us all despondency and indifference with the hope of salvation, O our immaculate and merciful Mother..

Katavasia: O Lord, the firm foundation... (see above)

After the 3rd Ode, the Kontakion of the Feast, in Tone 1:

By Thy Nativity, Thou didst sanctify the Virgin's womb, /
And didst bless Symeon's hands, O Christ God. /
Now Thou hast come and saved us through love. ///
Grant peace to all Orthodox Christians, O only Lover of mankind!

Ikos: Let us hasten to the Theotokos desiring to behold her Son brought to Symeon. The bodiless powers, looking at Him from on high, were filled with amazement, saying “Now we see wondrous and most marvelous things, past all telling and understanding. He who created Adam is carried as a babe; He who cannot be contained is encompassed by the arms of the Elder; He who rests unconfined in the bosom of His Father, is voluntarily circumscribed in the flesh, but not in His divinity, He who alone loveth mankind.”

Sessional Hymn of the Saint, in Tone 4:

Thou wast revealed to be a grace-bearing beacon, /
O our father Theodosius, /
Resplendent in the calm light of thy humility, /
Illumining us all with thy love. /
Therefore, honoring thy memory, we lovingly cry ot to thee: ///
Pray for us, O holy hierarch of God, thou newly revealed worker of wonders!

Glory..., now and ever..., Theotokion, in Tone 4:

Enlighten the eyes of my heart, O Virgin Theotokos, /
And illumine me with the radiance of repentance. /
For my mind is darkened by many transgressions, /
And I cry out for thy mighty aid, /
Through the prayers of the holy hierarch Theodosius ///
O thou who alone art all pure and all-blessed!

Ode 4

The Canon of the Feast

***Irmos:** Thy virtue, O Christ, has covered the heavens, for proceeding forth from the Ark of Thy sanctification, from Thine undefiled Mother, Thou hast appeared in the temple of Thy glory as an infant in arms, and the whole world was filled with Thy praise.*

The Theotokos cried: “O Symeon, initiate of the ineffable mysteries: Rejoice, and take in thine arms Christ, the Word become a child, concerning whom thou wast told long since by the Holy Spirit, and cry aloud to Him: The whole world hath been filled with Thy praise!”

O Symeon, receive with joy Christ in age a babe, the Consolation of God’s Israel, for which thou hast hoped, the Maker and Master of the Law who fulfils the order of the Law; and cry unto Him: “The whole world hath been filled with Thy praise!”

Symeon was amazed when he beheld incarnate the Word that is without beginning, carried by the Virgin as on the throne of the cherubīm, the Cause of all being, Himself become a babe; and he cried aloud to Him: “The whole world hath been filled with Thy praise!”

The Canon of the Saint

***Irmos:** Thou art my strength, O Lord, my God, my power, my joy; without leaving Thy Father's bosom Thou hast visited our wretchedness. So with the Prophet Habákkuk I cry to Thee: Glory to Thy Power, O Lover of man!*

Weighed down by illness and exhausted by old age, the archpastor Lazarus first made thee his concelebrant and afterwards his successor, O holy hierarch

Theodosius, and thou didst become the beacon to the Church of Chernígov. By thy prayers, may it be shine with light forever!

Truly thou wast shown to be worthy of a hierarch's honor and authority, O father Theodosius, being most wise of word, virtuous of life, learned in the divine Scriptures and exceeding content to guide the rational sheep.

Adorned with piety and renowned amongst all the people of the land of Chernígov for thy spiritual life, thou wast unanimously chosen by them for the great ministry of the Church of God, O father Theodosius, and dost now protect it by thy prayers.

Theotokion: **"T**he fervent prayer of a righteous man availeth much," saith James, the brother of the Lord; and the prayer of the holy hierarch Theodosius rendered effectual by thy maternal supplication, O Most Holy Theotokos and Sovereign Lady; for thou art our intercession, protection and great helper, O gracious Lady.

Ode 5 **The Canon of the Feast**

Irmos: *In a figure Isaiah saw God upon a throne, lifted up on high and borne in triumph by angels of glory; and he cried: "Woe is me! For I have seen before-hand God made flesh, Lord of the light that knows no evening and King of peace."*

The agèd servant of God, seeing before him the Word held in the arms of His Mother, understood that this was the Glory made manifest of old to the prophet; and he cried, "Rejoice, O holy Lady; for as a throne dost thou carry God, Lord of the light that knows no evening and the King of peace."

The Elder bent down and reverently touched the footprints of the Mother of God who knew no wedlock, and he said: "O pure Lady, thou dost carry Fire. I am afraid to take God as a babe in my arms, Lord of the light that one, thou dost bear Fire! I fear to hold the infant God, Lord of the light that knows no evening and the King of peace."

"Isaiah was cleansed by receiving the coal from the Seraph," cried the old man to the Mother of God. "Thou dost fill me with light as thou dost entrust to me, with thy hands as with tongs, Him whom thou holdest, Lord of the light that knows no evening and the King of peace."

The Canon of the Saint

Irmos: *Why hast Thou cast me away from Thy face, O never setting Light? Why has this dismal darkness covered me, the wretched one? Guide me in return to the light of Thy commandments, I pray Thee.*

The people of Chernígov rejoiced greatly beholding thee vested in the splendid robes of a hierarch, standing before the altar of God together with their archpastor Lazarus, lifting up thy venerable hands on behalf of thy flock and giving thanks unto Christ, and their hearts were moved to repentance.

Thou wast an example of love, faith, and purity to all the flock entrusted to thee by God. And, not only thine own sheep cleaved unto thee with love, but even those of other faiths honored thee as a man of God, O our father Theodosius.

Thou wast truly a shepherd to thy rational flock, ready to lay down thy life for them, O holy hierarch Theodosius, and thou wast revealed as an invincible warrior and champion of the oppressed, a fearless zealot reproving the mighty of this world with love and paternally instructing thy flock, most wisely guiding the erring back onto the path of righteousness.

Theotokion: **G**rant life to my soul for it has been slain by sin; raise it up, for it is fallen; heal it, for it is wounded. Enlighten my mind; still the waves of temptations, O Mother of God, thou Most Holy Virgin, and save me through thine intercessions, O Lady most pure.

Ode 6

The Canon of the Feast

Irmos: *The Elder, having seen with his eyes the salvation that was to come to the people, cried aloud unto Thee: "O Christ that comest from God, Thou art my God."*

Thou hast been set up in Sion as a stumbling stone and rock of offense for the disobedient, but unto the faithful Thou art salvation which cannot be broken

Bearing faithfully the image of Him who begat Thee before all ages, Thou hast now from pity put on the weakness of mortal man.

Now lettest Thou depart in peace him who worships Thee as the Son of the Most High and Son of the Virgin; God become a Child.

The Canon of the Saint

Irmos: *I pour forth my prayer to the Lord, and I lift up my sorrows before Him, how my soul is become full of evil and how my life draweth near to Hades, and like Jonah I pray: Deliver me, O God, from corruption.*

Being an exemplary monk from thy youth, thou didst lovingly found monastic habitations setting everything in good order for the good of monastic life and thou didst guiding all to God with thy paternal instructions, O divinely wise Theodosius our father.

Thou didst love the splendor of the house of God and thou didst fashion thy soul into a beautiful temple for the Spirit of God by thy virtues. Likewise, thou didst erect yet new temples to the glory of God the Creator, who adorned the whole world with ineffable beauty.

Thou didst rejoice with angelic joy, O holy hierarch of God, when thou didst behold thy children walking in the truth; and as a father that loveth his children thou didst pray for the salvation of all, embracing them with thy love, O our father, holy hierarch Theodosius our father.

Theotokion: **C**ome, all ye faithful, and let us fall down before the Mother of God, the fervent intercessor for our race; and with compunction let us cry aloud: O Sovereign Lady and Most Holy Theotokos, shelter us beneath thy gracious protection and deliver us from all evil by thy holy intercessions.

Katavasia: The Elder, having seen... (see above)

The Kontakion of the Saint, in Tone 4:

O holy hierarch Theodosius /
For Christ the Chief Shepherd didst thou labor /
Nurturing thy rational sheep in the spiritual pasture /
And from Christ God didst thou receive the gift of healing /
To cure the spiritual and bodily infirmities /
Of all who with faith have recourse to thy healing relics. /
So pray now, O holy one, /
That all who call upon thy name be saved from the assaults of the enemy ///
And that our souls find mercy.

Ikos: **T**hou wast truly revealed to be God's gift to the land of Russia, O holy Theodosius, for, having offered thyself to God from thy youth, thou didst fight the good fight until the end and being a chosen vessel of grace, thou didst receive great gifts,. Wherefore, as in thy life, and yet more so after thy blessed repose, thou dost lift up thy venerable hands with boldness, standing before the throne of the most holy Trinity, praying fervently for thy flock in Russian and in all the world. Thus, all the sorrowful who come to thee with faith and love receive abundant consolation, and the sick are given healing. With them we also cry out to thee, as to a father who loveth his children: Pray for those who call upon thy name, O holy one, that our souls be saved from the assaults of the enemy!

Ode 7

The Canon of the Feast

Irmos: **O** Word of God who in the midst of the fire hast dropped dew upon the children as they discoursed on things divine, and who hast taken up Thy dwelling in the pure Virgin; Thee do we praise, devoutly singing: “Blessèd art Thou, O God of our father!”

“**I** depart,” cried Symeon, “to declare the good tidings to Adam abiding in Hades and to Eve;” and with the prophets he sang rejoicing: “Blessèd art Thou, O God of our fathers!”

“**T**o deliver our kind formed from dust, God will go down even unto Hades.” He will give freedom to all the captives and sight to the blind, and He will grant the mute to cry aloud:” Blessèd art Thou, O God of our fathers!”

“**A** sword shall pierce thy heart, O all pure Virgin,” Symeon foretold to the Theotokos, “when thou shalt see thy Son upon the Cross to whom we cry aloud: “Blessèd art Thou, O God of our fathers!”

The Canon of the Saint

Irmos: **The Hebrew children in the furnace boldly trampled upon the flame, and they changed the fire into dew as they cried aloud: Blessèd art Thou, O Lord, God of our fathers.**

While meditating upon the hour of thy death, it was thy desire to keep the Cross of the Lord continually before thine eyes, and it was with thee as thy inseparable companion while traveling along the journey of this life, while ever crying to the Lord from thy heart: Blessèd art Thou, O Lord God, throughout all ages!

After thy repose, thou dost, through the grace of God, remain here with thy children as one who is alive, being our good and faithful shepherd, O father Theodosius, guiding those who are ignorant of the faith by coming to them as they sleep, and teaching all to cry aloud: Blessèd art Thou, O Lord God, throughout all ages!

Thou didst command the ailing monk to go to the church of God and pray, O father Theodosius, standing before him in a dream; and instructing him paternally, thou didst remind him of his sins, calling him to repentance and granting him healing, that he might continually glorify the Lord, and cry aloud: Blessèd art Thou, O Lord God, throughout all ages!

Theotokion: **B**eing a sinner I have dissipated my mind, my heart is sick and my will hath grown weak, but do thou, O Sovereign Lady Theotokos, take pity upon me and heal my soul and save me, for thou art the good Mother of my good Savior, that I might continually cry aloud to Him: Blessèd art Thou, O Lord God, throughout all ages!

5 FEBRUARY

Ode 8

The Canon of the Feast

Irmos: Standing together in the unbearable fire yet not harmed by the flame, the children, champions of godliness, sang a divine hymn: O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

O people of Israel, beholding your Glory, Emmanuel, the Child of the Virgin, offered before the Ark of God, dance now and sing together: O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

“Behold,” cried Symeon, “this is He who is at once God and a child, who shall become a sign that is spoken against.” Unto Him let us, the faithful, sing: O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

He that is Life, God the Word, has here become a little child: and He shall be the fall of the disobedient and the rising again of all those who sing with faith: O all ye works of the Lord, bless ye the Lord, exalt Him above all forever.

The Canon of the Saint

Irmos: Ye angels and ye heavens, bless, hymn and supremely exalt Him who sits upon the throne of glory and is glorified unceasingly as God forever.

Who can rightly declare all thy wonders, O holy hierarch Theodosius? For thou didst show thyself to be a peerless physician even of those who do not seek thee but calling upon all to confess the glory of God who doth glorify His saints and is exalted throughout all ages!

Thou art a helper and refuge for those who are afflicted by unclean spirits, O holy hierarch Theodosius, and by the power of God, thou dost drive all demonic activity away from those who with faith venerate thy holy relics, that the name of God may be glorified throughout all ages.

Thy name, O holy hierarch Theodosius, streams like myrrh, and its fragrance, like that of God’s paradise, spreads over the face of the whole world, delighting the hearts of the faithful and moving them to sing hymns of spiritual joy to the Lord who is exalted throughout all ages.

Let us bless the Father and the Son and the Holy Spirit, the Lord!

Theotokion: **O** disdain not the prayers of thy servants, O Mother of God; but rather, accept our prayers for the sake of the holy hierarch Theodosius who is well pleasing unto thee, and bear them to the throne of thy Son and God, that His name may be glorified by all creation throughout all ages.

We praise, bless, and worship the Lord, singing and exalting Him throughout all ages.

Katavasia: Standing together... (see above)

Ode 9

The Canon of the Feast

Irmos: *We faithful saw the figure in the Law and the Scriptures; every male child that open'd the womb was holy to God. Therefore we also magnify the Only-begotten Son of the unoriginate Father, the First-born Son of the unwedded Mother.*

Of old the people offered a pair of doves and two young pigeons. In their stead, the godly Elder and Anna the Prophetess, sober in spirit, ministered and gave glory to the Child of the Virgin, the Only-begotten Son of the Father, as He was brought into the temple.

“Thou hast committed to me the exceeding joy of salvation, O Christ” cried Symeon. “Take Thy servant, who is weary of the shadow, and make him a new preacher of the mystery of grace, as he magnifies Thee in praise.”

Holy Anna, sober in spirit and venerable in years, with reverence confessed the Master freely and openly in the temple; and proclaiming the Theotokos, she magnified her before all who were present.

The Canon of the Saint

Irmos: *We the faithful magnify thee with never ceasing voices, O Mother of God Most High, who art greater than all the hosts of heaven, and who beyond all understanding, knew no wedlock, yet hath truly given birth to God.*

Being a most merciful physician, O holy Theodosius, not only dost thou heed the afflicted that call upon thee, but thou dost honor the earnest petitions of all the faithful, comforting them and pouring thine abundant compassion upon all.

Truly marvelous and beyond all telling are thy wonders, O our father Theodosius, for thou hast shown thyself to be the glory of the Church, a divine preacher of the Orthodox Faith and a steadfast witness to the Truth.

O holy hierarch and favorite of Christ God, and inexhaustible treasury of mercy: Look thou down upon our infirmities; heal the souls tossed about by the tempests of the passions; heal thou the bodies which are encompassed by weaknesses, that in thee we may glorify the grace and tender compassion of Christ God who is wondrous in thee, His saint.

Theotokion: **T**o thee I offer my sinful heart, O most merciful Mother, and I cast the

weakness of my soul and my body before thee. By thy prayers do thou help and have mercy on me!

Katavasia: We faithful saw... *(see above)*

Exapostilaria of the Hierarch:

He who has adorned heaven with stars revealed thee, O holy hierarch Theodosius, as a new and radiant star adorning the firmament of the Church that drives away the arrogance and gloom of the impious. Therefore, enlighten thou our souls, which are darkened by sin, and guide us toward repentance by thy prayers, O venerable one.

Glory..., now and ever..., that of the Feast:

The Elder brought to the temple by the Spirit, took in his arms the Master of the Law and cried to Him: “Now let me depart in peace from the bonds of the flesh, O Lord, according to Thy word: for mine eyes have seen the revelation that brings light to the Gentiles and the salvation of Israel!

At the Praises, 4 stichera of the Saint, in Tone 6:

O blessèd and God-bearing father Theodosius, /
Disdaining the fleeting pleasures and the beauties of this world, /
Thou didst love the monastic life and wast joined to the choir of angels. /
And now thou dost shine as a radiant beacon shedding rays of miracles upon
all the earth /
Ever praying for us who keep thy holy memory. /
And we, thy children and the rational sheep of thy flock, /
Ask that through thee we might receive peace and great mercy. *(twice)*

O divinely wise and all-bless't Theodosius, /
Thou didst subjéct the pride of thy flesh to thy soul; /
Cleansing thyself by fasting and ascetic labors, /
Thou didst shine like gold tried in a crucible of fire /
Thus becoming a dwelling-place of the Holy Spirit; /
Thou didst bring good order to monastic communities; /
And magnificently didst thou adorn the churches of God; /
Well didst thou tend thy rational sheep leading them up to the heights of the virtues! /
Remember us who honor thine sacred memory, O holy father ///
And pray thou that our souls be saved.

Thy God-pleasing life, O most glorious Theodosius, /
Instructs us with the virtues belovèd of God; /

In that thou thyself didst manifest to all a rule of faith and abstinence, /
And an inexhaustible treasury of love and humility. /
Therefore, honoring thy holy memory, we glorify Christ who hath so honored thee. /
Beseech thou Him for the salvation of our souls

Glory..., in Tone 2:

What shall we offer to Thee, O Christ our God? /
How shall we worthily praise Thy compassion /
Which Thou dost pour abundantly upon us? /
For we are truly blessed, being children of Thy Holy Orthodox Church, /
In which Thou dost show the wondrous miracles that glorify of all Thy saints. /
And now we now celebrate a new and most marvelous worker of wonders /
Whom Thou hast been well-pleased to glorify! /
We worship Thee, O Lord our God; /
We bow down before the greatness of Thy goodness, /
And, falling prostrate, we cry out to Thee: /
Through the prayers of the holy hierarch Theodosius, have mercy upon us!

Now and ever..., of the Feast, in Tone 6: (by Germanus)

O Christ our God, /
Who hast been pleased to rest this day /
In the arms of the Elder as upon the chariot of the cherubīm: /
Deliver us now from the tyranny of the passions /
And save us who praise Thee, ///
O Lover of mankind.

The Great Doxology, Troparion. Litanies and the Dismissal. Then the First Hour.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the Fifth Ode of the Canon of the Feast, and 4 from the Sixth Ode of the Canon of the Saint.

1.-2. The aged servant of God, seeing before him the Word held in the arms of His Mother, understood that this was the Glory made manifest of old to the prophet; and he cried, “Rejoice, O holy Lady; for as a throne dost thou carry God, Lord of the light that knows no evening and the King of peace.” *(twice)*

3. The Elder bent down and reverently touched the footprints of the Mother of God who knew no wedlock, and he said: “O pure Lady, thou dost carry Fire. I am afraid

to take God as a babe in my arms, Lord of the light that one, thou dost bear Fire! I fear to hold the infant God, Lord of the light that knows no evening and the King of peace.”

4. “Isaiah was cleansed by receiving the coal from the Seraph,” cried the old man to the Mother of God. “Thou dost fill me with light as thou dost entrust to me, with thy hands as with tongs, Him whom thou holdest, Lord of the light that knows no evening and the King of peace.”

5. Being an exemplary monk from thy youth, thou didst lovingly found monastic habitations setting everything in good order for the good of monastic life and thou didst guiding all to God with thy paternal instructions, O divinely wise Theodosius our father.

6. Thou didst love the splendor of the house of God and thou didst fashion thy soul into a beautiful temple for the Spirit of God by thy virtues. Likewise, thou didst erect yet new temples to the glory of God the Creator, who adorned the whole world with ineffable beauty.

7. Thou didst rejoice with angelic joy, O holy hierarch of God, when thou didst behold thy children walking in the truth; and as a father that loveth his children thou didst pray for the salvation of all, embracing them with thy love, O our father, holy hierarch Theodosius our father.

8. Theotokion: Come, all ye faithful, and let us fall down before the Mother of God, the fervent intercessor for our race; and with compunction let us cry aloud: O Sovereign Lady and Most Holy Theotokos, shelter us beneath thy gracious protection and deliver us from all evil by thy holy intercessions.

The Troparion of the Feast, in Tone 1:

Rejoice, O Virgin Theotokos, full of grace! /
From thee hast risen the Sun of Righteousness, Christ our God, /
Who gives light to those in darkness. /
Rejoice, also, O righteous Elder; /
Thou didst accept in thine arms the Redeemer of our souls ///
Who grants us the resurrection.

The Troparion of the Saint, in Tone 4:

Most honored among hierarchs /
O holy hierarch Theodosius /
Thou wast a beacon to thy flock /

Then thou wast translated to the heavenly mansions; /
Pray thou at the throne of the King of glory /
That He deliver us from the evils that assail us ///
And by thine intercession save our souls, O holy one.

The Kontakion of the Saint, in Tone 4:

O holy hierarch Theodosios /
For Christ the Chief Shepherd didst thou labor /
Nurturing thy rational sheep in the spiritual pasture /
And from Christ God didst thou receive the gift of healing /
To cure the spiritual and bodily infirmities /
OF all who with faith have recourse to thy healing relics. /
So pray now, O holy one, /
That all who call upon thy name be saved from the assaults of the enemy ///
And that our souls find mercy.

The Kontakion of the Feast, in Tone 1:

By Thy Nativity, Thou didst sanctify the Virgin's womb, /
And didst bless Symeon's hands, O Christ God. /
Now Thou hast come and saved us through love. ///
Grant peace to all Orthodox Christians, O only Lover of mankind!

The Prokeimenon, in Tone 7: Precious in the sight of the Lord is the death of His saints. *Verse:* What shall I render to the Lord for all His bounty to me?

The Epistle: (335) Heb. 13:17-21

The Alleluia, in Tone 6: Blessèd is the man who fears the Lord, who greatly delights in His commandments. *Verse:* His seed shall be mighty in the land.

The Gospel: (24) Luke6:17-23

Communion Hymn: The righteous shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia....

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