

THE 8th DAY OF THE MONTH OF JUNE
COMMEMORATION OF THE HOLY GREAT MARTYR
THEODORE THE GENERAL

AT VESPERS:

On “Lord, I have cried ...,” 6 Stichera of the holy great-martyr, 3 in Tone II:

Spec. Mel: “When from the Tree ...”:

Wholly didst thou bring thyself * to Him Who gaveth thee perfect life, * O most blessed one, * as a living and animate whole-burnt offering, * a sacrifice most pure and well-pleasing. * Wherefore, thou hast become * a right acceptable intercessor, * rescuing from the tempest all who hymn thee with faith ** and call upon thee, O martyr Theodore.

Diligently didst thou cultivate * the seed of the Word * which was sown in thy soul, * and increasing it through the pangs of thy suffering; * and wisely storing it in the granaries of heaven, * thou didst find incorruptible delight, * wherein now reveling, O blessed one, * by thy mediations before Christ ** save those who hymn thee with faith.

O martyr and passion-bearer of Christ, * by thine entreaties save those * who are in divers needs, * repelling every evil circumstance, * driving away soul-destroying grief, * and beseeching mercy and grace for us, * that, saved by thine intercessions, * we may hymn thine honored struggles ** rejoicing, O Theodore.

And 3 Stichera, in Tone IV:

Spec. Mel: “As one valiant among the martyrs ...”:

A courageous spiritual athlete, * an invincible warrior * wast thou shown to be by the Holy Spirit, * having cast down the aggressor * by the wisdom of thy words * and by the wise and patient manifestations of thy deeds. * Wherefore, thou hast received crowns of victory * and been joined to the choirs on high, ** O great martyr Theodore.

Thou wast a pillar of godly piety, * O most noetically rich martyr, * detesting the temples of the impious, * brought as a most perfect lamb * and most acceptable immolation * unto Him who was blamelessly sacrificed for thy sake, * Who glorified thy holy memory, * and bestowed thee as a treasury of miracles ** upon those who are in the world, O Theodore.

Lifted up upon a cross, * thy flesh lacerated, * wounded with sharp arrows, * beset with pain by means of * all manner of the tormentors’ skills, * thou wast shown to be unbowed and invincible * by the power of Him * who was nailed to the Cross, ** O Theodore, the glory of the martyrs.

Glory ..., in Tone V:

Today the honored memory of Christ's passion-bearer hath shone forth more brightly than the morning star, invisibly illumining the hearts of the faithful, and dispelling the clouds from their souls through the activity of the grace of the Spirit. To Him let us cry aloud, O ye that love the martyrs: thou divinely bestowed grace which hath been revealed to the faithful, and which hath shed a multitude of miracles upon those who flee unto thee, O blessed Theodore! Unceasingly entreating Christ, that those who honor thy memory with faith, fail not to obtain eternal blessings.

Both now ..., of the feast, or day, or this Stavrotheotokion in Tone V:

Spec. Mel: "Rejoice ...":

Stavrotheotokion: Upon seeing her Lamb hastening to the slaughter * the Ewe-lamb eagerly followed Him crying aloud: * 'Whence goest Thou, O my sweetest Child? * O most beloved Jesus, * sinless Lord, rich in mercy, * O longsuffering Christ, * why dost Thou so swiftly and so fearlessly proceed? * Speak to me Thy handmaiden, * O my well-beloved Son: * pass not by me, Thy Mother, without a word, * O all-compassionate God, ** who grantest the world great mercy.'

On the Aposticha, the Stichera from the Oktoechos, and;

Glory ..., in Tone VIII: Idiomelon:

O all ye faithful, let us bless as is meet the great and noble martyr Theodore, as the namesake of God's gifts and the heir of His blessedness, the champion of the world, for he entreateth Christ God on behalf of our souls.

Both now ..., Theotokion; or this Stavrotheotokion in Tone VIII:

Spec. Mel: "O most glorious wonder ...":

Stavrotheotokion: **I** cannot bear O my child, to behold Thee, * Who dost grant life and health unto all, * hung upon the Tree; * for of old those who were lulled into the sleep of death * by the fruit of the transgression * have been awakened * and granted divine and salvific life and health by Thee', * thus said the Virgin weeping, ** whom we magnify.

Troparion of the holy great-martyr, in Tone IV:

Through noetic recruitment * thou didst become a most comely general of the heavenly King, * O passion-bearer Theodore; * for wisely arraying thyself with the weaponry of faith * thou didst vanquish legions of demons, * revealing thyself to be a victorious spiritual athlete. ** Wherefore, with faith we ever bless thee.

AT MATINS:

Both canons from the Oktoechos, without the Martyria; and the canon of the great martyr, with six Troparia, the acrostic whereof is: “With divine praises I hymn thee, the namesake of divine gifts,” The composition of the Theophanes, in Tone IV:

ODE I

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

A martyr manifestly adorned with splendors, thou dost stand before Christ the Benefactor, arrayed by Him, for thou art the namesake of divine gifts, O martyr Theodore.

Armed with the divine weaponry of faith, thou didst steadfastly mow down the soul-destroying legions of the enemy, O Theodore; and as a victor thou hast been crowned with the martyrs.

Showing forth the splendid courage of thy soul before the impious emperor, O divinely wise one, thou O Theodore, didst put him to shame by the wisdom of thy words and the grace of thy deeds.

Theotokion: **B**y the will of the Father and through the divine Spirit thou didst seedlessly conceive the Son of God, and give birth in the flesh unto Him Who was begotten of the Father without mother, and Who for our sake was born of thee without father.

ODE III

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

Like a mighty commander vanquishing legions of the impious, thou didst trample down all the wiles of the perverse serpent.

In that thou wast earnest of soul, O glorious one, with pious intent thou didst destroy the adulterous temples of the impious.

With strength of mind thou didst endure the assaults of the cruel foe, emulating the life-creating death of the Judge of the contest.

Theotokion: **O** Mother of God, in a manner transcending nature thou alone hast become the mediator of blessings for those on earth. Wherefore, we cry to thee: Rejoice!

Sessional Hymn, in Tone VIII: Spec. Mel: “Of the wisdom ...”:

Having taken up the armor of God and destroyed the delusion of idolatry, thou didst move the angels to praise thy struggles; for having set thy mind aflame with divine love, thou didst manfully endure a fiery death. Wherefore, true to thy name, thou dost bestow divine gifts upon those who ask, O passion-bearer Theodore; for which cause we cry out to thee: Entreat Christ God, that He grant remission of sins to those who lovingly honor thy memory.

Glory ..., Both now ..., of the feast, or this Theotokion in Tone VIII:

From the snares of enemies visible and invisible, * we have been overcome by the storms of our uncountable sins, * and fleeing unto the safe harbor of thy goodness O pure one, * we have thee as our rampart and sure protection. * Wherefore we thy servants beseech thee * to ceaselessly make fervent supplication, O most pure one, * unto Him who seedlessly became incarnate from thee, * that those who worthily hymn thee ** may be granted the remission of their sins.

Stavrotheotokion: **T**he Virgin and Mother of Jesus, beholding the Creator upon the Tree, groaned, weeping, and was smitten with grief, her soul and body rent asunder, smiting herself, crying out to Him bitterly, and lifting up her voice exclaimed: Woe is me, O my Son! How can I endure Thy passion, the nails and the spear, I who without pain gaveth Thee birth? But haste Thou to arise, that I may see Thee, my Son and God, that my lamentation and pain may cease, and that they who hymn Thy passion may receive forgiveness of their sins.

ODE IV

Irmos: **B**eholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

Thou didst wound the serpent who wished to wound thee, and by thy steadfast opposition, revealed thyself to be a martyr, earnestly chanting unto Him who gave thee strength: Glory to Thy power, O Lord!

Having laid waste to thy flesh with many cruel wounds, thou didst set thy mind immovable, O thrice-blessed one, chanting earnestly unto Him who gave thee strength: Glory to Thy power, O Lord!

Having adorned thyself by joining thine honored sufferings to those of the Master, O most wise one, thou wast deemed worthy of His radiance and longed-for comeliness.

Theotokion: **W**ithout knowing wedlock thou hast given birth, O Virgin, and after thy birthgiving thou wast again revealed to be virginal. Wherefore, unceasingly and with steadfast faith we cry out to thee, O Sovereign Lady: Rejoice!

ODE V

Irmos: **T**hou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

With the shedding of the blood of thy flesh thou didst put an end to the destructive blood offerings to the demons, O invincible Theodore.

O, the pious demeanor! O, the noble mind! O, the most fervent faith of the honored passion-bearer, by which he acquired God!

Possessed of a mind illumined by the light of God, thou didst cast into darkness the serpent, the champion of evil, O God-bearing Theodore.

Theotokion: Thee do we set as an invincible weapon against the enemy; thee have we acquired as the confirmation and hope of our salvation, O Bride of God.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * ‘I will sacrifice unto Thee with a voice of praise’ * having been cleansed of the blood of the demons’ * by the blood that for mercy’s sake flowed from Thy side.

Stretched upon a cross and transfixed with nails, presenting an image of the saving Passion of the Creator, O blessed one, thou didst boldly vanquish those who have been cast down.

When lawfully contesting by imprisonment in the dungeon, Christ appeared unto thee, raising thee up to feats of battle against the enemy, in that He is the Judge of the contest, O most glorious one.

Thou didst bring thyself as a sacrifice pure, holy and unblemished unto Him who willingly offered Himself as a sacrifice for thy sake, O passion-bearer Theodore.

Theotokion: O wonder greater than all wonders! As a Virgin, without knowing a man, thou didst conceive in thy womb Him who sustaineth all things, without confining Him therein.

Kontakion of the holy great-martyr, in Tone II:

Spec. Mel: “Seeking the highest ...”:

Arrayed in faith with manliness of soul, * and taking in hand the word of God as a spear, * thou didst conquer the enemy, O Theodore, * great among the martyrs. ** With them unceasingly entreat Christ God on behalf of us all.

Ikos: Come, all ye faithful, and with wreaths of hymnody let us crown Theodore, the most radiant adornment of spiritual spiritual athletes; for in the splendor of his miracles he is shown to be God’s great gift to the world. Having vanquished Belial the enemy by his honored sufferings, he sendeth down as dew streams of healings with the drops of his blood. In all these things doth Christ rejoice, granting everlasting peace. Wherefore, we cry out to the martyr: Pray thou unceasingly for us all!

ODE VII

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

In the furnace of thy struggles didst thou utterly consume the fuel of impiety, O glorious martyr, and wast a beacon of piety, chanting: Blessed art Thou in the temple of Thy glory, O Lord!

As a commander wise and sober in deed, thou didst prevail over the senseless and impious emperor; and, strengthened by the power of the Spirit, didst show him to be powerless.

By the praises of thy greatness the law hath been overcome; for with the most radiant effulgence of torments thou didst shine forth, O Theodore, crying out to thy Master: Blessed is the might of Thy dominion!

Theotokion: **R**ejoice, O divine and sanctified habitation of the Most High, for through thee, O Theotokos, joy hath been imparted to those who cry aloud: Blessed art thou among women, O all-immaculate Sovereign Lady!

ODE VIII

Irmos: **H**aving spread his hands, Daniel closed the lions jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

“Trusting in Thee, Who for my sake didst endure the Cross and death, I have been lifted up upon a cross, O Master, and pierced by arrows, I am inflicted with grievous wounds, O Lord,” thus didst thou cry aloud in thy suffering, O noble-minded martyr Theodore.

Rejoicing, thou didst offer thyself as a pure sacrifice to thy Creator, O Theodore, and translated to the kingdom of heaven, O glorious one, with the martyrs thou dost ever cry aloud in a sacred manner: Bless the Lord, all ye works of the Lord!

Like a lily, like a noetic rose, thou dost perfume us with the fragrance of thy sufferings, ever driving away the stench of our passions with grace, and constraining us to sing with sweet-smelling souls: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hou alone among all generations wast shown to be the Mother of God, O most pure Virgin. Thou wast not consumed by the fire of the unapproachable Light. Wherefore, we all bless thee, O Mary, thou Bride of God.

ODE IX

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Adorned by thy sufferings, abiding and rejoicing with the assemblies of the blessed and the choirs of martyrs, wearing thy crown, thou dost stand now before Him Whom thou didst desire, O Theodore.

Cought up to the heights of heaven, disdaining earthly things and rejoicing, thou wast deemed worthy of the end for which thou didst long, receiving the very perfection of desires, O Theodore.

Having boldness before God, as a noble and wise spiritual athlete, ask thou forgiveness of sins for us who praise thee with love, delivering us all from sufferings and sorrows.

The divinely wise martyr, desiring Thee alone, the immortal Word, Who suffered and died in the flesh, having received Thine immortality, hath made his abode in the heavens, in the presence of Thee, the almighty Creator of all.

Theotokion: **C**ome ye all, and with faith and love let us unceasingly praise the blessed Mary, the Virgin Mother of God, having on her account received everlasting joy.

Exapostilarion of the holy great-martyr, in Tone III:

Spec. Mel: “Heaven with stars ...”:

Adorned with comeliness, as a right mighty commander, and a warrior glorious among spiritual athletes, thou didst offer thyself to Christ, and wast shown to be a divine gift to the world, O Theodore.

Glory ..., Both now ..., Theotokion in Tone III:

By thy mighty protection, O pure one, * preserve all of us, thy servants unharmed, * by the attacks of enemies; ** for thee alone do we have as our refuge in times of need.

On the Aposticha, the Stichera from the Oktoechos, and Glory ..., in Tone VIII:

Having set for thyself a feat of prowess, thou didst manfully contend against deception, O Theodore; and with the fiery eloquence of thy tongue didst put to shame the inhumanity of Lucinius. Wherefore, rejoicing with the angels, O blessed one, beseech Christ God, that He be merciful to us on the day of judgment.

Both now ..., of the feast, or the day; or this Stavrotheotokion in Tone VIII:

Spec. Mel: “O most glorious wonder ...”:

Stavrotheotokion: **I** cannot bear O my child, to behold Thee, * Who dost grant life and health unto all, * hung upon the Tree; * for of old those who were lulled into the sleep of death * by the fruit of the transgression * have been awakened * and granted divine and salvific life and health by Thee’, * thus said the Virgin weeping, ** whom we magnify.

AT LITURGY:

On the Beatitudes, 8 Troparia: If this date fall within the fifty-day period following Pascha: 4 from the Pentecostarion, and 4 from ODE III of the canon of the saint. But if this date fall after the fifty-day period following Pascha, 4 from ODE III and 4 from ODE VI of the canon of the saint.

Like a mighty commander vanquishing legions of the impious, thou didst trample down all the wiles of the perverse serpent. (Twice)

In that thou wast earnest of soul, O glorious one, with pious intent thou didst destroy the adulterous temples of the impious.

With strength of mind thou didst endure the assaults of the cruel foe, emulating the life-creating death of the Judge of the contest.

Thou didst wound the serpent who wished to wound thee, and by thy steadfast opposition, revealed thyself to be a martyr, earnestly chanting unto Him who gave thee strength: Glory to Thy power, O Lord!

Having laid waste to thy flesh with many cruel wounds, thou didst set thy mind immovable, O thrice-blessed one, chanting earnestly unto Him who gave thee strength: Glory to Thy power, O Lord!

Having adorned thyself by joining thine honored sufferings to those of the Master, O most wise one, thou wast deemed worthy of His radiance and longed-for comeliness.

Theotokion: **W**ithout knowing wedlock thou hast given birth, O Virgin, and after thy birthgiving thou wast again revealed to be virginal. Wherefore, unceasingly and with steadfast faith we cry out to thee, O Sovereign Lady: Rejoice!

Troparion of the holy great-martyr, in Tone IV:

Through noetic recruitment * thou didst become a most comely general of the heavenly King, * O passion-bearer Theodore; * for wisely arraying thyself with the weaponry of faith * thou didst vanquish legions of demons, * revealing thyself to be a victorious spiritual athlete. ** Wherefore, with faith we ever bless thee.

Kontakion of the holy great-martyr, in Tone II:

Arrayed in faith with manliness of soul, * and taking in hand the word of God as a spear, * thou didst conquer the enemy, O Theodore, * great among the martyrs. ** With them unceasingly entreat Christ God on behalf of us all.

Prokeimenon, in Tone VII: The righteous man shall be glad in the Lord, * and shall hope in Him.

Verse: Harken, O God, unto my prayer, when I make supplication unto Thee.

THE SECOND EPISTLE OF PAUL TO TIMOTHY (2:1-10)

My child Timothy: be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful

men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Verse: They that are planted in the house of the Lord, in the courts of our God shall they blossom forth.

THE HOLY GOSPEL ACCORDING TO ST. MATTHEW (10:16-22)

The Lord spake unto His disciples saying: behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given to you in that same hour what ye shall speak, for it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

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