

THE 16th DAY OF THE MONTH OF MAY
COMMEMORATION OF
OUR VENERABLE FATHER THEODORE THE SANCTIFIED, THE DISCIPLE OF THE
VENERABLE PACHOMIUS THE GREAT
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 from the Pentecostarion; and 3 for the venerable one, in Tone VI:

Spec. Mel.: “Having set all aside ...”:

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

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

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

Glory ..., Both now ..., Doxasticon from the Pentecostarion.

Troparion of the venerable one, in Tone I:

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

Glory ..., Both now ..., Troparion from the Pentecostarion.

AT MATINS

On “God is the Lord ...,” Troparion from the Pentecostarion, (Twice);

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

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

Both now ..., that from the Pentecostarion.

Canon from the Pentecostarion, with 6 Troparia, including the Irmos; and that of the venerable one, with 6 Troparia, the acrostic whereof is: “I hymn thee, the gift sanctified for God”, in Tone II:

ODE I

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.

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

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

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

ODE III

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

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

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

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

Kontakion of the venerable one, in Tone II:

Spec. Mel.: “Seeking the highest ...”:

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

Sessional Hymn of the venerable one, in Tone III:

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

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

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion;

Or this Theotokion, in the same melody:

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

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, * the incorrupt Virgin Mother, * beholding Him Who sprang forth from her without pain * suspended upon the Cross, cried out, maternally lamenting: * “Woe is me, O my Child! * How is it that Thou dost suffer willingly, * desiring to redeem mankind ** from the indignity of the passions?”

ODE IV

Irmos: **F**rom 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!**

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

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

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

Theotokion: **I**n astonishment, the heads of the powerful were cut off by fear of thy birthing, O all-immaculate Birthgiver of God; and the assembly of the venerable rightly marveled at thy divine grace.

ODE V

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.

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

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

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

ODE VI

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

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

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

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

Kontakion & Ikos from the Pentecostarion.

ODE VII

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.

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

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

Theotokion: In a holy manner thou didst give birth to the Holy of holies, Who resteth in the saints and Who, though before incorporeal, assumed flesh from thee in His great love for mankind, O all-immaculate Virgin.

ODE VIII

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!

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

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

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

ODE IX

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

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

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

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

AT LITURGY

Troparion of the venerable one, in Tone I:

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

Kontakion of the venerable one, in Tone II:

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