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READER'S TYPIKA ON SUNDAY, AUGUST 14, 2022
(9th Sunday after Pentecost)
The Forefeast of Dormition

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.

THE TRISAGION PRAYERS

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord, Jesus Christ, Son of God, have mercy on us.

All: Amen.

Reader: Lord, have mercy. (*12 times*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

THE FIRST ANTIPHON: PSALM 102

Reader: Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them

that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion.

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

And again: Bless the Lord, O my soul, and all that is within me bless His holy Name; blessed art Thou, O Lord.

THE SECOND ANTIPHON: PSALM 145

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Both now and ever, and unto ages of ages. Amen.

THE HYMN OF JUSTINIAN

Choir: Only-begotten Son and Word of God, who art immortal, who for our salvation willed to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change became man; and wast crucified, O Christ our God, and trampled down death by death; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

THE BEATITUDES IN TONE EIGHT

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

- Blessed are the poor in spirit, for theirs is the kingdom of heaven.
- Blessed are they that mourn, for they shall be comforted.

For the Resurrection in Tone Eight

Verse 10: Blessed are the meek, for they shall inherit the earth.

Remember us, O Christ Saviour of the world, as Thou hast remembered the thief upon the Rood. And make us all worthy of Thy heavenly Kingdom, O Thou Who alone art compassionate.

Verse 9: Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Hearken, O Adam, and rejoice with Eve for he who formerly stripped you both and took you captive through beguilement, is laid low by the Cross of Christ.

Verse 8: Blessed are the merciful, for they shall obtain mercy.

Our Saviour, having been nailed of Thine own will upon the Tree Thou hast destroyed the curse of the tree that lay on Adam and as Thou art compassionate, Thou hast given those in Thine image a dwelling-place in Paradise.

Verse 7: Blessed are the pure in heart, for they shall see God.

Today Christ is risen from the tomb giving all the faithful incorruption and He gives back joy to the women bearing myrrh -- after the Passion the Resurrection!

Verse 6: Blessed are the peacemakers, for they shall be called the sons of God.

Rejoice O ye wise women bearing myrrh, first to see the Resurrection of Christ, and who announced to the Apostles the good tidings thereof that is the restoration of the whole world.

Verse 5: Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Ye Apostles appearing as friends of Christ having the same throne as His in glory, intercede as His disciples for us to stand before Him with boldness.

For the Forefeast of Dormition¹ in Tone Eight

Verse 4: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Earth and Heaven rejoice on thy translation, O Mother of God, for through thee they have obtained a wondrous union.

Verse 3: Rejoice, and be exceedingly glad, for great is your reward in the heavens.

As thou wast borne up from the earth, O all-hymned Theotokos, the Angels of Heaven rejoiced to receive thee.

Verse 2: Glory to the Father, and to the Son, and to the Holy Spirit.

Even as thy giving of birth was wondrous, O immaculate one, so truly was thy divine and venerable translation.

Verse 1: Both now and ever, and unto ages of ages. Amen.

Being the most pure temple of God, thou wast taken up to the heavenly tabernacles, O all-pure and immaculate Virgin.

THE SUNDAY EISODIKON

Verse: O come, let us worship and fall down before Christ.

Choir: O Son of God, Who art risen from the dead; save us who sing to Thee: Alleluia, Alleluia, Alleluia.

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION OF THE FOREFEAST OF THE DORMITION IN TONE FOUR

*(**Be quick to anticipate**)*

In faith, O ye people, leap for joy while clapping your hands; * and gather in gladness on this day with longing and shout in radiant jubilation. * For the Theotokos cometh nigh to departing * from the earth unto the heights; and we glorify her * with glory as the Mother of God in our unceasing hymns.

¹ Troparia from 3rd Ode of the Matins Canon of the Forefeast (cf. St. Sabbas Typikon).

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

(***The soldiers standing guard***)

When Christ God had been born for our sakes from the Virgin, thou faith-fully didst follow Him, keeping His statutes and heeding His sacred laws, O august Mary Magdalene. Hence, as we today observe thy holy remembrance, we receive the loosing of our sins and transgressions through thy holy prayer(s) for us.

THE TRISAGION HYMN

Holy God, Holy mighty, Holy Immortal have mercy on us. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal have mercy on us.

Holy God, Holy mighty, Holy Immortal have mercy on us.

THE APOSTOLOS & THE GOSPEL

PROKEIMENON, TONE 8

Make your vows and pay them to the Lord our God. (*Ps.75:10a*) {*twice*}

Verse: In Judea is God known, His name is great in Israel. (*Ps.75:1*)

Make your vows and pay them to the Lord our God.

SUNDAY APOSTOLOS:

Reader: The reading is from the First Epistle of St. Paul to the Corinthians §128 (3:9-17).

Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay or straw, each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.

ALLELUIA, IN TONE 8

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: Come let us rejoice in the Lord, let us shout with jubilation unto God our Saviour. (*Ps.94:1*)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him. (*Ps.94:2*)

Choir: Alleluia, Alleluia, Alleluia.

SUNDAY GOSPEL:

Reader: The reading is from the Holy Gospel according to St. Matthew §59 (14:22-34).

Choir: Glory the Thee O Lord, Glory to Thee.

Reader: At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was

against them. And in the fourth watch of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear."

And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.

Choir: Glory to Thee O Lord, Glory to Thee.

Then we sing the following, in tone 6

Choir: Remember us, O Lord, when Thou comest in Thy kingdom.

- Remember us, O Master, when Thou comest in Thy kingdom.
- Remember us, O Holy One, when Thou comest in Thy kingdom.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Verse: Come unto Him, and be enlightened and your faces shall not be ashamed.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Glory to the Father, and to the Son, and to the Holy Spirit.

The choir of Holy angels and archangels, with all the heavenly hosts praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Both now and ever, and unto the ages of ages. Amen.

THE SYMBOL OF FAITH

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, And the Life of the world to come. Amen.

Leader: Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

All: Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord Jesus Christ, Son of God, have mercy on us.

All: Amen.

Kontakia:

KONTAKION OF THE RESURRECTION IN TONE EIGHT

*(**As first-fruits of our nature**)*

Arising from the tomb, O mighty Saviour, Thou didst rouse the dead; * Thou didst raise Adam; while Eve danceth for joy at Thy blest Resurrection, O Lord. * And the world's farthest regions * keep the festival on Thine arising from the dead * with gladness and thanksgiving, O Thou Who art greatly merciful.

KONTAKION OF THE FOREFEAST OF THE DORMITION IN TONE FOUR

*(**On this day Thou hast appeared**)*

In the Immaterial * Spirit, the whole world * hath been mystically adorned * upon thy glorious memory; * and it doth cry to thee joyously: * Rejoice, O Virgin, thou boast of the Christian race.

Leader: Lord, have mercy. *(12 times)*

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say:

Choir: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

PSALM 33

Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death

of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

THE HYMN TO THE THEOTOKOS

It is truly meet and right to bless thee, O Theotokos, who art ever blessed and all-blameless, and the Mother of our God. More honourable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

READING(S)

THE FOREFEAST OF THE DORMITION OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER-VIRGIN MARY

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.

These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God (see Oct. 3 and 4). [From tyoos.org]

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THE HOLY PROPHET MICHAIAS (MICAH)

This Prophet (whose name means "who is like God?"), was a Morasthite from the land of Judah. He prophesied more than fifty years in the days of Joatham, Ahaz, and Hezekias, Kings of Judah. These kings reigned in the eighth century before Christ. From this it is clear that this Michaias is not the one who was the son of Iembla (or Imlah-III Kings 22:8), who censured Ahab and was murdered by Ahab's son Joram, as the Synaxaristes says; for this Joram reigned the ninth century before Christ. Yet Michaias was still prophesying, as mentioned above, in the days of Hezekias, who was a contemporary of Hosea and Esaias, and of Hoshea, the last King of the ten

tribes of Israel, when that kingdom was destroyed by Salmanasar (Shalmaneser), King of the Assyrians (IV Kings 17: 1 - 16; 18: 1). This Michaias is sixth in rank among the minor Prophets. His book of prophecy is divided into seven chapters; he prophesied that the Christ would be born in Bethlehem (Michaias 5: 2). In the reign of Saint Theodosius the Great, the holy relics of the Prophets Michaias and Abbacum were found through a divine revelation to Zebennus, Bishop of Eleutheropolis (Sozomen, Eccl. Hist., Book VII, 29). [From tyoos.org]

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THE HOLY NEW MARTYR SYMEON OF TREBIZOND (+1653)

Saint Symeon was from Trebizond, but at an early age he left for Constantinople, where he worked as a goldsmith. One day, while walking through a Jewish neighborhood with two other Orthodox Christians, they encountered a tall Jewish man. One of the companions of Symeon, who was short, made fun of him, so the tall Jewish man picked him up and began walking with him. The Christian in turn pulled out a knife and stabbed the Jewish man who, because he was slightly drunk, apparently did not feel the wound immediately. But he put down the Christian and walked away. It was then that the blood from the wound began flowing and the pain manifested itself.

A group of Jews and Christians shortly after gathered to attend to the Jewish man, among whom was Symeon. Then Symeon, according to his biographer, made the following remark: "And what significance is it if a Jew dies?" (The biographer, John Karyophyllis (+ 1692), explains that Symeon made this remark because the Jews harbored malice against the Christians in Constantinople). This remark was heard by some Jews, who turned around and accused him of stabbing the Jewish giant. They then took him to the Turkish grand vizier, who held Symeon in prison to wait for the outcome of the wound inflicted on the Jew.

Forty days passed and the Jewish man recovered. Symeon was in turn released from prison and forced to pay two hundred and eighty grosia as compensation for the medical expenses. Unfortunately, however, the wounded man died ten days later, despite having appeared recovered. Symeon was thus arrested once more.

Symeon was brought before the Turkish judge, where he was pressured to deny Christ and convert to Islam in order to save his life. However, Symeon would not compromise his faith to save his life. He said to the judge: "Even if you inflict upon me ten thousand tortures, I will not separate myself from the faith and love of my Lord and God Jesus Christ." Therefore, the judge ordered Symeon to die by hanging from a plane tree in Constantinople, on the 14th of August in 1653, sealing his love and testimony for our Lord Jesus Christ with his life. [From Mystagogy]

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THE RECOVERY OF WHOSE HOLY RELICS OF OUR RIGHTEOUS FATHER THEODOSIUS, ABBOT OF THE KIEV CAVES

Saint Theodosius of the Caves was the Father of monasticism in Russia. He was born at Vasilevo, not far from Kiev. From his youth he felt an irresistible attraction for the ascetic life, and led an ascetic lifestyle while still in his parental home. He disdained childish games and attractions, and constantly went to church. He asked his parents to let him study the holy books, and through his evident abilities and rare zeal, he quickly learned to read the books, so that everyone was amazed at his intellect.

When he was fourteen, he lost his father and remained under the supervision of his mother, a strict and domineering woman who loved her son very much. Many times she chastised her son for his yearning for asceticism, but he remained firmly committed to his path.

At the age of twenty-four, he secretly left his parental home and Saint Anthony at the Kiev Caves monastery blessed him to receive monastic tonsure with the name Theodosius. After four years his mother found him and with tearfully begged him to return home, but the saint persuaded her to remain in Kiev and to become a nun in the monastery of Saint Nicholas at the Askold cemetery.

Saint Theodosius toiled at the monastery more than others, and he often took upon himself some of the work of the other brethren. He carried water, chopped wood, ground up the grain, and carried the flour to each monk. On cold nights he uncovered his body and let it be food for gnats and mosquitoes. His blood flowed, but the saint occupied himself with handicrafts, and sang Psalms. In church he appeared before others and, standing in one place, he did not leave it until the end of services. He also listened to the readings with particular attention.

In 1054 Saint Theodosius was ordained a hieromonk, and in 1057 he was chosen igumen. The fame of his deeds attracted a number of monks to the monastery, at which he built a new church and cells, and he introduced the cenobitic rule of the Studion monastery, a copy of which he commissioned at Constantinople. As igumen, Saint Theodosius continued his arduous duties at the monastery. He usually ate only dry bread and cooked greens without oil. He spent his nights in prayer without sleep, and the brethren often took notice of this, although the chosen one of God tried to conceal his efforts from others.

No one saw when Saint Theodosius dozed lightly, and usually he rested while sitting. During Great Lent the saint withdrew into a cave near the monastery, where he struggled unseen by anyone. His attire was a coarse hairshirt worn next to his body. He looked so much like a beggar that it was impossible to recognize in this old man the renowned igumen, deeply respected by all who knew him.

Once, Saint Theodosius was returning from Great Prince Izyaslav. The coachman, not recognizing him, said gruffly, "You, monk, are always on holiday, but I am constantly at work. Take my place, and let me ride in the carriage." The holy Elder meekly complied and drove the servant. Seeing how nobles along the way bowed to the monk driving the horses, the servant took fright, but the holy ascetic calmed him, and gave him a meal at the monastery. Trusting in God's help, the saint did not keep a large supply of food at the monastery, and therefore the brethren were in want of their daily bread. Through his prayers, however, unknown benefactors appeared at the monastery and furnished the necessities for the brethren.

The Great Princes, and especially Izyaslav, loved to listen to the spiritual discourses of Saint Theodosius. The saint was not afraid to denounce the mighty of this world. Those unjustly condemned always found a defender in him, and judges would review matters at the request of the igumen. He was particularly concerned for the destitute. He built a special courtyard for them at the monastery where anyone in need could receive food and drink. Sensing the approach of death, Saint Theodosius peacefully fell asleep in the Lord in the year 1074. He was buried in a cave which he dug, where he secluded himself during fasting periods.

The relics of the ascetic were found incorrupt in the year 1091. Saint Theodosius was numbered among the saints in 1108. Of the written works of Saint Theodosius six discourses, two letters to Great Prince Izyaslav, and a prayer for all Christians have survived to our time.

The Life of Saint Theodosius was written by Saint Nestor the Chronicler (October 27), a disciple of the great Abba, only thirty years after his repose, and it was always one of the favorite readings of the Russian nation. The Life of Saint Theodosius is found under September 28. [From oca.org]

THE LITTLE DISMISSAL

The Leader bows toward the icon of Christ on the iconostasis, saying:

Leader: Glory to thee, O Christ our God and our Hope, glory to thee.

All: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. O Lord, bless.

Leader: O Thou Who rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother—whose Dormition and translation into the heavens we prepare to celebrate; of our venerable and God-bearing fathers; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; of the holy and glorious Prophet Micah; and New-martyr Simeon of Trebizond, whose memory we celebrate today; of the Venerable Theodosios of the Kiev Caves, as we celebrate the translation of his relics on this day, and of all the saints: have mercy on us, and save us, for Thou art good and lovest mankind.

Then, facing the icon of Christ, on the iconostasis, the Leader says:

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

All: Amen.