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READER'S TYPIKA ON SUNDAY, JANUARY 11, 2026

(31st Sunday after Pentecost & Sunday after Theophany)

***The After-feast of the Theophany of Christ;
Our Venerable Father Theodosios the Cenobiarch***

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 be-ing. 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 im-mortal, 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 SIX

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

For the Resurrection in Tone Six

Verse 12: Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Remember me, O God, my Saviour, when Thou comest in Thy Kingdom, and save me, since Thou alone art the Friend of man.

Verse 11: Blessed are they that mourn, for they shall be comforted.

By the tree of the Cross, Thou didst save Adam who was deceived through a tree, and also the thief as he cried: Remember me, O Lord, in Thy Kingdom.

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

Having shattered the gates and bars of Hades, O Giver of Life, Thou, O Saviour, didst raise up all the dead, who cry: Glory be to Thine Arising.

Verse 9: Blessed are they that hunger and thirst after righteousness, for they shall be filled.
Remember me, O Thou Who didst despoil death by Thy burial, and by Thy Resurrection didst fill all things with joy, since Thou art compassionate.

For the Feast¹ in Tone Two

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

Begotten without change from God the Father, Christ is incarnate without defilement from the Virgin; and delivering the earthborn from error, the Forerunner teacheth that it is not possible to unloose the strap of His sandals, even the bond that bindeth the Word unto us.

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

Christ baptizeth in the fire of the Last Day them that disobey, and think that He is not God; but through the Spirit and by grace, He doth renew through water all who acknowledge His Divinity, delivering them from their iniquities.

Also for the Feast² in Tone Six

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

Out of that sea-beast, wherein the Prophet sojourned, // Chafing for three nights strangely within its entrails, // He again came forth, revealing to all beforehand // Our salvation from the mortal-slaying dragon, // Wrought in these last times through our regeneration.

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

As the celestial vault's glittering gates are opened, // The initiate seeth the Spirit coming from the Father // And remaining on the wholly undefiled Word, // Descending dove-like in inexpressible fashion; // And he showeth the multitudes to hasten to the Master.

For St. Theodosius³ in Tone Two

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.

By Thy Resurrection, O Christ, Thou hast granted incorruption unto us; wherefore, Thy renowned servant Basil, even when dead, appeareth as living.

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

He Who cleanseth the world, is baptized, even God, Who is become a mortal as I am for my sake. Him didst thou proclaim in two natures, O blessed Theodosius.

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

The fountains of thy tears, O Theodosius, distilled the sweetness of gladness in Christ God, Who turned the tears of the Myrrh-bearers into joy.

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

Deem me worthy of thy compassion, thou that didst conceive the All-compassionate Word, Who with His own Blood rescued mankind from corruption.

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 unto Thee: Alleluia, Alleluia, Alleluia.

Apolytikia:

¹ Troparia 1—2 from the 6th Ode of the 1st Matins Canon of the Feast.

² Troparia from the 6th Ode of the 2nd Matins Canon of the Feast, composed in iambic mode.

³ These Troparia are from the 6th Ode of the Matins Canon for the Saint.

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

APOLYTIKION OF THE THEOPHANY OF CHRIST IN TONE ONE

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hath appeared and enlightened the world, glory to Thee.

APOLYTIKION OF ST. THEODOSIOS IN TONE EIGHT

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father Theodosios, intercede with Christ God to save our souls.

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 faithfully 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 7

Precious in the sight of the Lord is the death of His saints. (*Ps.115:6*) {*twice*}

Verse: What shall I render unto the Lord for all that He hath rendered unto me? (*Ps.115:3*)

Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright. (*Ps.32:1*)

Precious in the sight of the Lord is the death of His saints.

APOSTOLOS FOR THE SAINT:

Reader: The reading is from the Epistle of St. Paul to the Hebrews §334 (13:7-16).

Brethren, remember your leaders, those who spoke to you the word of God; consider the outcome of their lives, and imitate their faith. Jesus Christ is the same yesterday and today and for ever. Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go forth to him outside the camp and bear the abuse he endured. For here we have no lasting city, but we seek the city which is to come. Through him then let us continually

offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

ALLELUIA, TONE 6

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight. (Ps.111:1)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: His righteousness abideth unto ages of ages; his horn shall be exalted with glory. (Ps.111:8b)

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR THE SUNDAY AFTER THEOPHANY:

Reader: The reading is from the Holy Gospel according to St. Matthew §8 (4:12-17).

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

Reader: At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulon and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: “The land of Zebulon and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.” From that time Jesus began to preach, saying, “Repent, for the kingdom of Heaven is at hand.”

Choir: Glory the 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 SIX

Having raised up all the dead out of the dark abysses by His life-bestowing hand, Christ God, the Giver of Life, hath bestowed the Resurrection upon mortal nature; for He is the Savior and Resurrection and Life of all, and the God of all.

KONTAKION OF ST. THEODOSIUS IN TONE EIGHT

*(**To thee, the Champion Leader**)*

As being planted in the courts of Christ thy Lord and God, * with holy virtues thou delightfully didst blossom forth * and didst multiply thy children amid the desert,* who were watered with the showers of thy fervent tears, * O chief shepherd of the godly sheepfold of our God. * Hence we cry to thee: * Rejoice, O Father Theodosius.

KONTAKION OF THE THEOPHANY OF CHRIST IN TONE FOUR

*(**The original melody**)*

On this day Thou hast appeared * unto the whole world, * and Thy light, O Sovereign Lord, * is signed on us who sing Thy praise * and chant with knowledge: Thou hast now come, * Thou hast appeared, O Thou Light unapproachable.

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 AFTER-FEAST OF THE THEOPHANY OF CHRIST

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by Saint John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine “those who sat in darkness,” and “in the region of the shadow of death” (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of Saint Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and Saint Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. Saint John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but “to bury human sin by

water,” to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify “the nature of water” and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Undivided. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for “As many as have been baptized into Christ, have put on Christ” (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday. [From oca.org]

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OUR RIGHTEOUS FATHER THEODOSIUS THE CENOBIARCH,
THE INSTRUCTOR OF THE WILDERNESS

Saint Theodosius the Great lived during the fifth-sixth centuries, and was the founder of cenobitic monasticism. He was born in Cappadocia of pious parents. Endowed with a splendid voice, he zealously toiled at church reading and singing. Saint Theodosius prayed fervently that the Lord would guide him on the way to salvation. In his early years he visited the Holy Land and met with Saint Simeon the Stylite (September 1), who blessed him and predicted future pastoral service for him.

Yearning for the solitary life, Saint Theodosius settled in Palestine into a desolate cave, in which, according to Tradition, the three Magi had spent the night, having come to worship the Savior after His Nativity. He lived there for thirty years in great abstinence and unceasing prayer. People flocked to the ascetic, wishing to live under his guidance. When the cave could no longer hold all the monks, Saint Theodosius prayed that the Lord Himself would indicate a place for the monks. Taking a censer with cold charcoal and incense, the monk started walking into the desert.

At a certain spot the charcoal ignited by itself and the incense smoke began to rise. Here the monk established the first cenobitic monastery, or Lavra (meaning “broad” or “populous”). Soon the Lavra of Saint Theodosius became renowned, and up to 700 monks gathered at it. According to the final testament of Saint Theodosius, the Lavra rendered service to neighbor, giving aid to the poor and providing shelter for wanderers.

Saint Theodosius was extremely compassionate. Once, when there was a famine in Palestine and a multitude of people gathered at the monastery, the monk gave orders to allow everyone into the monastery enclosure. His disciples were annoyed, knowing that the monastery did not have the means to feed all those who had come. But when they went into the bakery, they saw that through the prayers of the abba, it was filled with bread. This miracle was repeated every time Saint Theodosius wanted to help the destitute.

At the monastery, Saint Theodosius built a home for taking in strangers, separate infirmaries for monks and laymen, and also a shelter for the dying. Seeing that people from various lands gathered at the Lavra, the saint arranged for services in the various languages: Greek, Georgian

and Armenian. All gathered to receive the Holy Mysteries in the large church, where divine services were chanted in Greek.

During the reign of the Byzantine Emperor Anastasius (491-518) there arose the heresy of Eutychius and Severus, which recognized neither the sacraments nor the clergy. The emperor accepted the false teaching, and the Orthodox began to suffer persecution. Saint Theodosius stood firmly in defense of Orthodoxy and wrote a letter to the emperor on behalf of the monks, in which they denounced him and refuted the heresy with the teachings of the Ecumenical Councils. He affirmed moreover, that the desert-dwellers and monks would firmly support the Orthodox teaching. The emperor showed restraint for a short while, but then he renewed his persecution of the Orthodox. The holy Elder then showed great zeal for the truth. Leaving the monastery, he came to Jerusalem and in the church, he stood at the high place and cried out for all to hear: "Whoever does not honor the four Ecumenical Councils, let him be anathema!" For this bold deed the monk was sent to prison, but soon returned after the death of the emperor.

Saint Theodosius accomplished many healings and other miracles during his life, coming to the aid of the needy. Through his prayers he once destroyed the locusts devastating the fields in Palestine. Also by his intercession, soldiers were saved from death, and he also saved those perishing in shipwrecks and those lost in the desert.

Once, the saint gave orders to strike the semandron (a piece of wood hit with a mallet), so that the brethren would gather at prayer. He told them, "The wrath of God draws near the East." After several days it became known that a strong earthquake had destroyed the city of Antioch at the very hour when the saint had summoned the brethren to prayer.

Before his death, Saint Theodosius summoned to him three beloved bishops and revealed to them that he would soon depart to the Lord. After three days, he died at the age of 105. The saint's body was buried with reverence in the cave in which he lived at the beginning of his ascetic deeds.

[From oca.org]

Optional readings (if these commemorations are included in the Dismissal)

OUR RIGHTEOUS FATHER THEODOSIUS OF PHILOTHEOU MONASTERY,
METROPOLITAN OF TREBIZOND

Saint Theodosius, Metropolitan of Trebizond, was born in the village of Koritsa, near the Kastorian hills. At eighteen years of age he became a monk at Constantinople and went to the Philotheou monastery on Mount Athos, where he led a strict ascetic life.

He was chosen igumen of the monastery in 1375, and afterwards was made Metropolitan of Trebizond because of the holiness of his life. He persuaded John Alexius Komnenos to build the monastery of Dionysiou on Mount Athos. After a God-pleasing life, he died in Trebizond in 1392. [From oca.org]

* * *

SAINT MICHAEL OF KLOPS, THE FOOL FOR CHRIST'S SAKE

Blessed Michael of Klops was of noble lineage, and he was a relative of Great Prince Demetrius of the Don (1363-1389). He took upon himself the exploit of foolishness for Christ to avoid the praise of men. Leaving Moscow dressed in rags, he arrived at the Klops monastery, near Novgorod.

No one knew how he got into the locked cell of the hieromonk Macarius, who was going round the cell censuring during the Ninth Ode of the Canon. A man in monastic garb sat there beneath a candle, copying out the Acts of the Holy Apostles. After the end of Matins the igumen

came with some of the brethren and asked the stranger who he was, and what his name was. But he responded only by repeating the questions, and did not reveal his origin.

In church the stranger sang in the choir and read the Epistle, and he also read the Lives of the Saints at meals. All who listened were moved by the beauty and spirituality of his reading. On the Feast of the Transfiguration of the Lord, the Klops monastery was visited by Prince Constantine Dimitrievich (son of Great Prince Demetrius of the Don).

After Communion he was in the trapeza with the princess, during which time the unknown stranger read from the Book of Job. Hearing the reading, the prince approached the reader and looked him over. Then he bowed down to him, calling his kinsman Michael Maximovich by name. The fool remarked, “Only the Creator knows me, and who I am,” but he confirmed that his name was Michael.

Saint Michael soon set an example for the brethren in all the monastic efforts. He lived at the Klops monastery for forty-four years, exhausting his body in work, vigils and various deprivations, and he received from the Lord the gift of clairvoyance.

He denounced the vices of people, not fearing the powerful of this world. He predicted the birth of Great Prince Ivan III on January 22, 1440, and his capture of Novgorod. He denounced Prince Demetrius Shemyaka for blinding his brother the Great Prince Basil the Dark (1425-1462).

On a sandy spot Saint Michael summoned forth a spring of water, having written upon the earth: “I will take the cup of salvation (Ps. 115/116:13), let the well-spring show forth on this spot.” And during a time of famine, the supplies of bread at the monastery granary did not diminish, though they distributed grain abundantly to the hungry.

Having indicated beforehand the place of his burial, the saint died on January 11, 1453. [From oca.org]

THE 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 deigned to be baptized by John in the Jordan for our salvation, and rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; of our venerable and God-bearing fathers; of the Holy Myrrh-Bearer Mary Magdalene and Equal to the Apostles, protector of this community; of our Righteous Father Theodosios the Great, the head of monasteries (Cenobiarch) in Palestine; ((Venerable Theodosios of Philotheou monastery on Athos; Venerable Agapios of Apamea in Syria; and Venerable Michael of Klops, fool-for-Christ)), whose memory we celebrate today, 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.