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READER'S TYPIKA ON SUNDAY, MAY 3, 2026
(3rd Sunday after Pascha)

Sunday of the Healing of the Paralytic

THE OPENING

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

Reader: Amen.

Leader & Choir: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs bestowing life! (*thrice*)

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 THREE

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.
- Blessed are the meek, for they shall inherit the earth.
- Blessed are they that hunger and thirst after righteousness, for they shall be filled.

For the Resurrection in Tone Three¹

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

Thou didst banish Adam, our forefather, from Paradise, when he set at nought Thy commandment, O Christ; but Thou didst make the thief, who confessed Thee upon the Cross, to dwell therein, O Compassionate One, as he cried: Remember me, O Saviour, in Thy Kingdom.

¹ Although these verses are marked as Resurrectional, those given in the Pentecostarion (shown here) appear to differ from the ones given in the Sunday Octoechos. This anomaly shows up both in the Romanian and the English (HTM) Pentecostarion.

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

Having risen from the dead, Thou didst raise us also from the passions by Thy Resurrection, O Lord; and Thou didst destroy all the might of death, O Saviour; for this cause we cry out in faith: Remember us also in Thy Kingdom.

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

By Thy three-day burial, as God Thou didst quicken and raise up with Thyself them that were dead in Hades; and since Thou art good, Thou didst cause incorruption to flow forth for us all, who with faith do ever cry out: Remember us also in Thy Kingdom.

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

When we sinned, Thou didst condemn us with the curse of death, O our Life-giver and Lord. And having suffered in Thy body, though Thou wast without sin, O Master, Thou didst quicken all mortals, who cry out: Remember us also in Thy Kingdom.

For the Paralytic Sunday in Tone Three²

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.

Of Thine own will Thou wast lifted up upon the Tree, and laid as one dead in the sepulchre, and having quickened together all them that were dead in Hades, O Christ, Thou didst raise them by Thy divine power.

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

When Hades met Thee below, O Compassionate One, it was embittered, and in haste it gave up them that it held in bonds, who with unceasing voices praise Thine awesome Resurrection, O Saviour.

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

When he that aforetime lay for many years upon a bed of affliction was made whole by Thy command, O Christ, he glorified and praised Thy compassion, O Giver of life.

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

He that sustaineth all things by His divine command is held in thine arms, O Virgin Theotokos, and since He is compassionate He doth rescue us from the enslaving hand of the evil one.

THE FESTAL EISODIKON

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

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

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and became the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

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

² These troparia are taken from the 6th Ode of Matins Canon, cf. Pentecostarion.

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, IN TONE 3

O chant unto our God, chant ye; chant unto our King, chant ye. (*Ps.46:6*) {*twice*}

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing. (*Ps.46:1*)

O chant unto our God, chant ye; chant unto our King, chant ye.

SUNDAY APOSTOLOS:

Reader: The reading is from the Acts of the Apostles §23 (9:32-42)

In those days, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments, which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

ALLELUIA, IN TONE 3

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: In Thee, O Lord, have I hoped, let me not be put to shame in the age to come. (*Ps.30:1a*)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: Be Thou unto me a God to defend me and a house of refuge to save me. (*Ps.30:2b*)

Choir: Alleluia, Alleluia, Alleluia.

SUNDAY GOSPEL:

Reader: The reading is from the Holy Gospel according to St. John § 14 (5:1-15)

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

Reader: At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water. For an angel of the Lord went down at certain seasons into the pool and troubled the water; whoever stepped in first, after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for 38 years. When Jesus saw him and knew that he had been lying there a long time, He said to him,

“Do you want to be healed?” The sick man answered Him, “Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me.” Jesus said to him, “Rise, take up your pallet, and walk.” And at once the man was healed, and he took up his pallet and walked.

Now that day was the Sabbath. So the Jews said to the man who was cured, “It is the Sabbath, it is not lawful for you to carry your pallet.” But he answered them, “The man who healed me said to me, ‘Take up your pallet, and walk.’” They asked him, “Who is the man who said to you, ‘Take up your pallet, and walk’?” Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, “See, you are well! Sin no more, that nothing worse befalls you.” The man went away and told the Jews that it was Jesus Who had healed him.

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 PARALYTIC SUNDAY IN TONE THREE

(Special melody: "On this day the Virgin...")

As of old Thou didst raise up * the paralytic, O Lord God, * by Thy God-like care and might, * raise up my soul which is palsied * by diverse sins and transgressions * and by unseemly * deeds and acts, that, saved I may also cry out: * O Compassionate Redeemer, * O Christ God, glory * to Thy dominion and might.

KONTAKION OF PASCHA IN TONE EIGHT

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

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

*Instead of "It is truly meet..." we sing
the Refrain & Irmos of the 9th ode of the Paschal Canon,³ in tone 1*

The Angel cried to the Lady full of grace: Rejoice, Rejoice, O pure Vir-gin! Again I say: Rejoice; thy Son is risen from his three days in the tomb. With Himself He has raised all the dead. Rejoice, rejoice, O ye people. Shine! Shine! Shine! O new Jerusalem. The glory of the Lord has shone on thee. Exult now, exult and be glad, O Sion. Be radiant, O pure Theotokos, in the Resurrection, the Resurrection of thy Son.

READINGS

SUNDAY OF THE PARALYTIC

Close to the Sheep's Gate in Jerusalem, there was a pool, which was called the Sheep's Pool. It had round about it five porches, that is, five sets of pillars supporting a domed roof. Under this roof there lay very many sick people with various maladies, awaiting the moving of the water, because an Angel of the Lord came down to the pool at a certain season and troubled the water. The first to step in after the troubling of the water was healed immediately of whatever malady he had.

It was there that the paralytic of today's Gospel was lying, tormented by his infirmity of thirty-eight years. When Christ beheld him, He asked him, "Wilt thou be made whole?" And he answered with a quiet and meek voice, "Sir, I have no man, when the water is troubled, to put me into the pool." The Lord said to him, "Rise, take up thy bed, and walk." And straightway the man was made whole and took up his bed. Walking in the presence of all, he departed rejoicing to his own house. According to the expounders of the Gospels, the Lord Jesus healed this paralytic during the days of the Passover, when He had gone to Jerusalem for the Feast, and dwelt there teaching and working miracles. According to Saint John the Evangelist, this miracle took place on the Sabbath. [From tyoos.org]

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THE HOLY MARTYRS TIMOTHY THE READER AND HIS WIFE MAURA OF EGYPT

Saints Timothy and Maura suffered for the faith during the persecution under the emperor Diocletian (284-305). Saint Timothy came from the village of Perapa (Egyptian Thebaid), and was the son of a priest named Pikelposos. He was made a reader among the church clergy, and also a keeper and copyist of divine service books. Saint Timothy was denounced as a keeper of Christian books, which the emperor ordered to be confiscated and burned. They brought Saint Timothy before the governor Arian, who demanded that he hand over the sacred books. They subjected the saint to horrible tortures for his refusal to obey the command. They shoved two red-hot iron rods into his ears, from which the sufferer lost his eyesight and became blind.

³ The Antiochian sources appoint instead of the Irmos ("Shine, shine...") the 1st Troparion of the 9th Ode of the Matins Canon for the Theotokos (based on same Irmos): **With one voice, O Virgin, we the faithful call thee blessed. Rejoice, thou portal of the Lord; rejoice, thou living city; rejoice, thou through whom there has shone on us today the light of thy Son's Resurrection from the dead.**

Saint Timothy bravely endured the pain and he gave thanks to God, for granting him to suffer for Him. The torturers hung the saint head downwards, putting a piece of wood in his mouth, and they tied a heavy stone to his neck. Saint Timothy's suffering was so extreme, that even those who tortured him implored the governor to ease up on the torture.

About this time they informed Arian that Timothy had a young wife named Maura, whom he had married only twenty days before. Arian ordered Maura to be brought, hoping that with her present, they could break Saint Timothy's will. Saint Timothy urged his wife not to fear the tortures, but to follow his path. Saint Maura answered, "I am prepared to die with you," and she boldly confessed herself a Christian. Arian commanded that the hair be torn from her head, and to cut the fingers off her hands.

Saint Maura underwent the torment with joy and even thanked the governor for the torture, which she endured so that her sins might be forgiven. Then Arian gave orders to throw Saint Maura into a boiling cauldron, but she did not feel any pain, and she remained unharmed. Suspecting that the servants had filled the cauldron with cold water out of sympathy for the martyr, Arian went up and ordered the saint to splash him on the hand with water from the cauldron. When the martyr did this, Arian screamed with pain and drew back his scalded hand. Then, momentarily admitting the power of the miracle, Arian confessed God in Whom Maura believed as the True God, and he ordered her to be released. But the devil still held great power over the governor, and soon he again began to urge Saint Maura to offer sacrifice to the pagan gods. Having gotten nowhere, Arian was overcome all the more by a satanic rage and he came up with new tortures. Then the people began to murmur and demand a stop to the abuse of this innocent woman. But Saint Maura, turning to the people, said, "Let no one defend me. I have one Defender, God, in Whom I trust."

Finally, after torturing them for a long time, Arian ordered the martyrs to be crucified. For ten days they hung on crosses facing each other.

On the tenth day of martyrdom the saints offered up their souls to the Lord. This occurred in the year 286. Later, a solemn celebration of the holy martyrs Timothy and Maura was instituted at Constantinople, and a church was built in their honor. [From oca.org]

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OUR RIGHTEOUS FATHER PETER THE WONDERWORKER, BISHOP OF ARGOS

Saint Peter the Wonderworker, Bishop of Argos in the Peloponnesos, lived during the ninth and early tenth centuries, and was raised by pious parents. Saint Peter's parents, and later his brothers Paul, Dionysius, Platon and Saint Peter himself, all became monks. Saint Peter zealously devoted himself to monastic labors, and he excelled all his fellows. This came to the attention of the Italian bishop Nicholas (who from 895 was Patriarch of Constantinople), who wanted to elevate him to the rank of bishop. Saint Peter declined, accounting himself unworthy of such honor.

Bishop Nicholas consecrated Paul, Saint Peter's brother, as Bishop of Corinth, and Saint Peter went to his brother and lived with him, taking upon himself the spiritual struggle of silence. After a year emissaries came to Bishop Paul from the city of Argos, where the bishop had died, and they asked for Saint Peter as their bishop. After long and intense entreaties, Saint Peter finally gave his consent. As bishop, Saint Peter toiled zealously in guiding his flock. He was extraordinarily compassionate, concerning himself with those in need, especially orphans and widows.

The saint fed the hungry in years of crop failure. Through his prayers the food set aside for the hungry never ran out. The saint also ransomed captives, healed the sick and the afflicted, and

possessed the gift of insight. The saint predicted the day of his death, and departed to the Lord at the age of seventy. His relics were transferred from Argos to Nauplos in 1421, exuding myrrh, and working miracles and healings. [From oca.org]

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TRANSLATION OF THE RELICS OF VENERABLE LUKE OF MOUNT STIRION IN GREECE

Our Venerable Father Luke of Steirion (Hosios Loukas) reposed in his cell at Mount Steirion in Thebes of Boeotia in 953, and his primary feast is celebrated on February 7th. Due to the numerous miracles at his grave following his repose, the caretakers decided to build other cells and a church over it, making his cell its crypt. The Saint's remains were placed in a new church replacing this original one built by an abbot named Philotheos.

This Philotheos is depicted three times in the frescoes of Hosios Loukas Monastery. (a) In the crypt, at the groin vault above the southeast tomb, there are four portraits of higoumenoi (abbots), whose names are known from the accompanying inscriptions. One of them is called Philotheos. (b) Again in the crypt, close to the entrance, we find a composition with many monks; although there is no inscription here, in the first row it is easy to recognize the portraits of three of the higoumenoi also represented in the groin vault; the third of them is Philotheos. (c) At the northeastern chapel of the katholikon, next to the actual tomb of Saint Luke, there is a poorly preserved fresco representing the offering of a model of a church by the same Philotheos to Saint Luke. Thus the paintings offer unexpected confirmation of the textual testimony.

Thus a first church was built around his tomb, and later rebuilt by Philotheos to become the actual katholikon. The Saint's relics were placed inside the monumental tomb, which still exists at the same floor level as the katholikon. When did this happen? It must have been during the eleventh century, as almost all scholars concur that the monastery's pictorial decoration dates from then. On the other hand, it is clearly stated in the records of the monastery that the translation of the relics occurred on the third of May, which coincided with the feast of the Ascension: in the eleventh century, this coincidence occurred only three times, in 1011, 1022, and 1095. It was probably in 1011, since a canticle about the translation speaks of "invasions of the Scythians," a phrase that must have been written before the abolition of the state of the Bulgar sovereign Samuel. Furthermore, the inauguration of the new Church of the Panagia probably took place in 1011 and that of the katholikon under Constantine Monomachos (1042–1055), as this is attested by the fifteenth-century traveler Kyriacos of Ancona. Therefore on the third of May, most probably in 1011, the translation took place, when a new church was inaugurated in the monastery, the katholikon or the new Church of the Panagia/Saint Barbara. [From Mystagogy]

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OUR RIGHTEOUS FATHER THEODOSIUS, ABBOT OF THE KIEV CAVES LAVRA, FOUNDER OF MONASTICISM IN RUSSIA

Saint Theodosius of the Caves, was the Father of monasticism in Russia. He was born at Vasilovo, 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 ability 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 parents' 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 serve as food for gnats and mosquitoes. His blood flowed, but the saint occupied himself with handicrafts, and sang Psalms. He came to church before anyone else 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 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, and spent his nights in prayer without sleep. The brethren often noticed this, although the saint 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 visiting the 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, 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, and he was glorified as a saint 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. Saint Theodosius is also commemorated on September 2 and 28. [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 rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; 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 Martyrs Timothy the reader and his wife Maura of Egypt; Peter, archbishop of Argolis; Ekumenios, bishop of Trikala; Venerable Luke of Mt. Stirion; and Venerable Theodosios of the Kiev Caves, founder of Russian monasticism, 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: Christ is risen from the dead, trampling down Death by death, and upon those in the tombs...

People: ...bestowing life!