

**January 11**

**Post-feast of the Theophany**

**Our Venerable Father Theodosius, Founder of the Ceneobitic Life**

---

GREAT VESPERS FOR POLYELEOS

**At Psalm 140**

*In Tone 2*

8. When the Forerunner saw the One who is our enlightenment,  
the One who has brought light to all,  
coming to be baptized,  
his heart rejoiced and his hand trembled.  
He pointed Him out to the people and said:  
This is the Saviour of Israel who delivered us from corruption.  
O Christ our God, O Sinless One, glory to You!

7. O our Saviour, the armies of angels trembled  
when they saw You baptized by your servant,  
and the Holy Spirit bearing witness and descending,  
and when they heard the voice of the Father speaking from heaven:  
This One upon whom the Forerunner lays his hands  
is my beloved Son in whom I am well pleased.  
O Christ our God, glory to You!

6. When the Jordan River received You, O Fountainhead,  
the Comforter descended in the form of a dove.  
Now behold the marvel:  
the One who bowed the heavens bows his head to the Forerunner,  
and the one made of clay cries out to his Maker:  
Why do You command me to perform what is beyond my power?  
It is I who need to be baptized by You.  
O Christ our God, O Sinless One, glory to You!

*In Tone 5*

5. O venerable Father, God-bearing Theodosius,  
you struggled valiantly in your earthly life.  
With hymns, tastings, and vigils,  
you were a model for your disciples.  
Now you rejoice with the angelic powers.  
Without ceasing, you glorify Christ, who is God of God, and the Word,  
the Deliverer who bowed his head to the Forerunner  
and who sanctified the nature of water.  
Implore Him and pray to Him, O venerable one,  
that He grant to the Church  
oneness of thought, peace, and his great mercy.

4. O venerable Father, God-bearing Theodosius,  
you struggled valiantly in your earthly life.  
With hymns, tastings, and vigils,  
you were a model for your disciples.  
Now you rejoice with the angelic powers.  
Without ceasing, you glorify Christ, who is God of God, and the Word,  
the Deliverer who bowed his head to the Forerunner  
and who sanctified the nature of water.  
Implore Him and pray to Him, O venerable one,  
that He grant to the Church  
oneness of thought, peace, and his great mercy.

3. O venerable Father, God-bearing Theodosius,  
your desire was fulfilled when your soul was found to be pure.  
The grace of the all-holy Spirit dwelt in you like a most pure light.  
You were splendidly adorned by its action.  
Without ceasing, you glorify Christ, the one Son in two natures,  
who was baptized by the hand of the Forerunner  
and who was attested to by the voice of the Father.  
Implore Him and pray to Him, O venerable one,  
that He grant to the whole world  
oneness of thought, peace, and his great mercy.

2. O venerable Father, God-bearing Theodosius,  
your desire was fulfilled when your soul was found to be pure.  
The grace of the all-holy Spirit dwelt in you like a most pure light.  
You were splendidly adorned by its action.  
Without ceasing, you glorify Christ, the one Son in two natures,  
who was baptized by the hand of the Forerunner  
and who was attested to by the voice of the Father.  
Implore Him and pray to Him, O venerable one,  
that He grant to the whole world  
oneness of thought, peace, and his great mercy.

1. O venerable Father, God-bearing Theodosius,  
you made yourself worthy of a blessed life by chastity and fasting.  
Passing over to the life above,  
you asked all the brothers to rejoice with you.  
With the bodiless powers you now unceasingly glorify Christ  
who ineffably received his flesh from the Virgin  
and who drowned our sins by his baptism in the currents of the Jordan.  
Implore Him and pray to Him, O holy one,  
that He grant to the whole world  
oneness of thought, peace, and his great mercy.

*In Tone 2, Glory...*

O venerable Father, like a city of the living God,  
the movements of the river brought joy to your soul  
when the Water of Forgiveness, Christ our God, entered the Jordan  
and made the word of faith gush forth for the whole world.  
Implore Him, O blessed Theodosius, to save our souls.

*Now...*

You have bowed your head before the Forerunner,  
and You have crushed the heads of the demons.  
You have descended into the waters  
and given light to all things  
that they may glorify You, O Saviour,  
the Enlightenment of our souls.

## **Readings**

*Wisdom 5:15-6:3*

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against the madmen. Shafts of lightning will fly with true aim, and will leap to the target as from a well-drawn bow of clouds, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High, who will search out your works and inquire into your plans.

*Wisdom 3:1-9*

The souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction, and their going from us to be their destruction; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself; like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peoples, and the Lord will reign over them for ever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his elect, and he watches over his holy ones.

*Wisdom 4:7-15*

The righteous man, though he die early, will be at rest. For old age is not honoured for length of time, nor measured by number of years; but understanding is gray hair for men, and a blameless life is ripe old age. There was one who pleased God and was loved by him, and while living among sinners he was taken up. He was caught up lest evil change his understanding or guile deceive his

soul. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, he fulfilled long years; for his soul was pleasing to the Lord, therefore he took him quickly from the midst of wickedness. Yet the peoples saw and did not understand, nor take such a thing to heart, that God's grace and mercy are with his elect, and he watches over his holy ones.

### **Aposticha**

#### *In Tone 4*

The Lord said: You have seen how I clothed myself with your likeness.  
I humbled myself beyond comprehension.  
Why is it so strange then, O friend,  
if I also bow down to your right hand as an equal?  
I, who am naked, clothe myself with the waters,  
because in my compassion  
I desire to clothe the naked with eternal incorruption.

*The sea fled at the sight; the Jordan turned back on its course.*

You revealed yourself as incarnate, O Lord,  
and a womb receiving You remained unburned  
as it was foretold in that furnace of long ago  
which did not burn the youths.  
indeed am the straw, O Master,  
and I place my hand as though upon the fire,  
before which the heavenly and earthly creatures tremble,  
O all-powerful Jesus, the Saviour of our souls.

*Why was it, O sea, that you fled, that you turned back, Jordan, on your course?*

The Lord said: In the waters of the Jordan,  
wash Me even though I am without stain.  
Human nature, which was stained by the transgression of Adam,  
will now be washed anew;  
because when I am baptized  
there will be a renewal for all  
through the water and the Spirit.

#### *In Tone 8, Glory...*

Multitudes of monks venerate you as a guide, O Father Theodosius,  
because we truly learned how to walk correctly by means of your path.  
Blessed are you, for you served Christ.  
You have confounded the power of the enemy,  
for you speak with the angels.  
You share the lot of the venerable and righteous ones.  
Together with them, pray to the Lord  
that He show mercy to our souls.

*Now...*

O Saviour, the heavenly hosts are frightened at what they see,  
for today You stand naked in the waters;  
your head is bowed down in order to be baptized by John,  
for You willingly become poor in order to enrich the world.  
O Lord, glory to You!

### **Troparia**

*In Tone 8*

With the streams of your tears you cultivated the barren desert,\* with deep sighs your toils bore fruit a hundredfold.\* You became a beacon, shining throughout the world by your wonders,\* our venerable Father, Theodosius.\*\* Pray to Christ God that our souls be saved.

*In Tone 1, Glory... Now...*

When You, O Lord, were baptized in the Jordan,\* worship of the Trinity was revealed;\* the voice of the Father bore witness to You,\* naming You the “beloved Son,”\* and the Spirit in the form of a dove confirmed the Word’s certainty.\* Glory to You, O Christ God,\*\* who appeared and enlightened the world.

### **Note:**

Texts of hymnography taken from a variety of sources.

Scripture used from the [Revised Standard Version](#).

Troparia taken from *The Divine Liturgy: An Anthology for Worship* ([Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at Saint Paul University](#): Ottawa, 2004).