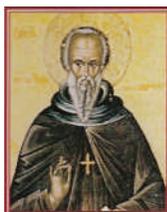


January 11

E. ✙ *Our Ven. Father Theodosius the Great, Originator of Common Life Monasticism.*



The originator of common life monasteries was born in the 5th century in Cappadocia of pious parents, and fervently practiced asceticism "in this transitory life in singing, fasting and vigils", and "flourished beautifully with virtue". It was for this reason he was called "great". Having a beautiful voice, he was appointed reader in the church. In his youth he went to Palestine to venerate the holy places. On the way he visited St. Simeon the Stylite in Antioch, who blessed him and predicted that he will be the shepherd of spiritual flocks. Having venerated the Holy Places in Jerusalem, St. Theodosius, burning with a passionate desire to lead a monastic hermetical life, settled in a certain cave and spent 30 years in it eating dates and greens. The rumor about his virtuous life spread throughout the area and many began to come to him for advice and teaching. St. Theodosius, "demonstrating measureless humility", left for another cave, but here also lovers of the silent life from everywhere gathered around him. At the request of the gathered brethren, St. Theodosius built near Jerusalem the first common life monastery in Palestine following the Typicon of St. Basil the Great in which he became the rector. During the reign of Emperor Anastasius he strongly accused the followers of Eutychius and for this underwent imprisonment. He died in peace, being 105 years old, in the year 529, and his repose was accompanied by the glory of working wonders.

Kontakion, tone 8

**Planted in the courts of your Lord,
You beautifully blossomed by your venerable virtues
And you multiplied your children in the wilderness,
Giving them drink from the streams of your tears,
O Flock-master of God's divine courts.
Therefore let us cry: rejoice, O Father Theodosius.**

Paramoera: 1) Wis. 5:15-24; 6:1-3. 2) Wis. 4:1-9. 3) Wis. 4:7-15. **Matins Gospel:** Lk. 6:17-23; sel. 24. **Epistle:** 2 Cor. 4:6-15; sel. 176. **Gospel:** Mt. 11:27-30; sel. 43.

Check the Chapter in the Ustav (Typicon) and Menaion: If January 11 falls on the Sunday of the Publican and Pharisee.

† Our Ven. and God-bearing Father Michael of Klop, in Great Novgorod

Ven. Michael descended from a family of great princes, but "he ascended the mount of passionlessness", hiding his famous ancestry took upon himself folly for the sake of Christ, left Moscow and in sackcloth went to the Hegumen Theodosius in the Klop Monastery. Having entered into the membership of the monks, he soon became an example of piety and self-denial, having lived in the monastery for 44 years. The venerable one was distinguished by fearlessness in the accusation of the powerful of the world and had the gift of perception. He predicted the fall of Novgorod, the birth of Tsar Ivan the Terrible, etc. "Having lived a strict life on earth as if barren", the Venerable One reposed in 1453 (or 1456). His relics repose in a hidden place in the Klop Monastery (see the Novgorod Diocese). The commemoration of his memory on January 11 was established in 1547. He is still celebrated on June 23 in the Klop Monastery.

Troparion, tone 8

**Having willingly taken up the battle for the sake of Christ on earth,
You by no means hated the beauty of this world,
And having fallen away from carnal play through fasting and hunger,
And lying on the ground, from heat and cold, from rain and snow,
You never evaded the airy burden from the remainder.
You cleansed your soul through good deeds like gold in the smelter,
O Venerable God-bearing Michael,
And now in the heavens you stand before the throne of the All-holy Trinity.
But as you have much boldness, pray to Christ God to save our souls.**

Kontakion, tone 8

**By the power of the Holy Spirit
You have assimilated the God-spoken words of the ancient prophets,
Spoken unknowingly and secretly,
And you pleasingly have been in diminution for the destiny of God.
And having done many other wonders of Christ,
The people were amazed to celebrate what you have constructed, crying aloud:
Glory to God to those who glorify His Saints.**

Paramoera: 1) Wis. 5:15-24; 6:1-3. 2) Wis. 4:1-9. 3) Wis. 4:7-15. **Epistle:** 1 Cor. 4:9-16; sel. 131. **In Matins and the Liturgy, Gospel:** Lk. 6:17-23; sel. 24.

His synaxis is done in his monastery, and in those temples named in his honor.

Ven. Theodosius of Antioch

He was born in Antioch, the son of rich and famous parents. While yet in his youth he left home forsaking money and fame, and entered the narrow and mournful way of asceticism, settling in a seaside cave on the coast of the Gulf of Issus near the city of Ross in Cilicia. His prayer combined prostrations and lying on the ground. Under his clothes he constantly wore a hair shirt, and also attached iron chains to his neck and hands, which he never removed. With the continual asceticism of fasting and prayer, he conquered both carnal and spiritual passions, pacified his wrathfulness, disciplined pride and banished impious thoughts. Connecting ascetic effort to ascetic effort, Ven. Theodosius was also engaged in physical labors: he whipped woolens, tilled the soil and planted vegetables. When adherents of piety desired to labor at the salvation of souls under his direction and he being stimulated by love for his neighbor formed the Scupel monastery. He inspired monks to combine physical labor with their spiritual ascetic effort. Ven. Theodosius was especially concerned about travelers. The highly ascetical life of Ven. Theodosius was known far and wide. Both Christians and pagans on land and sea knew him. Seafarers during the time of great danger called for the help of God through Theodosius, and it happened that only mentioning the name of Theodosius calmed the rage of the sea. Even thieves respected him not daring to harm the monastery, but even asked the great ascetic to prayer for them. Then having settled near the village of Maraton, Ven. Theodosius by the glory of his ascetic efforts and the adherents of asceticism formed the Maraton cenoby there. In it the great Abba also ended his God-pleasing life in peace about the year 412.

St. Stephen in Placidianovie (a district in Constantinople)

St. Theodore and Archimandrite Agapius

Martyr Mairus, who was killed

St. Theodosius, Hegumen of Athos, Metropolitan of Trebizond

He was born in the village of Koritsa near the Castorian Mountains, of undistinguished parents. When he was 18 years old he went to Constantinople where he was enrolled with the monks with the permission of the patriarch. From here fleeing the vain city life, he left for Mount Athos to the Philotheou Monastery,

in which he spent a rather strict ascetic life and was the Hegumen. He died in Trebizond as the Metropolitan of the Trebizond church in the 14th Century.

Egyptian Icon of the Mother of God. It appeared in the year 1060.

Eletz Icon of the Mother of God

This icon appeared in the year 1060 near Chernigov on a fir-tree, giving the reason for its name. The Church of the Dormition of the Mother of God was built on the place of the appearance of this holy icon in the same year by the Chernigov Prince Sviatoslav Iaroslavich. But later the same prince practiced asceticism here (1069-1072) following the advice of Ven. Anthony of the Caves (see Jul. 10), who founded the Eletz Dormition Monastery (see Chernigov Diocese). After the destruction of the Monastery at the beginning of the 17th Century, the holy icon was lost. In the year 1676, the Eletz icon appeared on an accurate list brought to Chernigov by two brothers, surnamed Kozel, who arrived from Vladimir, and who bought them from a Chernigov resident Constantine Mazapatoi and donated it to the monastery. The old Eletz icon was taken by the descendants of the Chernigov Bariatinsky princes to Moscow during the Batory war, and in 1687, during the Crimean campaign, was given by the dying Daniel Bariatinsky to the Kharkov Dormition Cathedral.

Romulus, Desert-dweller, from Vidin.

S. V. Bulgakov, Handbook for Church Servers, 2nd ed., 1274 pp. (Kharkov, 1900) pp 0025-27
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