

May 3

G. *Holy Martyrs Timothy and Maura*

The Father of Timothy was the village priest in a settlement near Antioch in the Thebaid and brought up his son in Christian piety. Timothy from his first years as a youth served during his father's term in the rank of reader and the keeper of liturgical books. St. Timothy read sacred books daily at home. But he read them with special inspiration in church assemblies on Saturdays and Sundays. For his distinct, intelligent and reverent reading during the divine services St. Timothy was respected by Christians. Another obligation of his rank as reader, Timothy considered the writing of sacred books. For Timothy, the writing of sacred books was not only an obligation but also was a hobby. He called the copied books his children, his expensive treasure that he also shared with the Christians of his church community.

Having married a 17 year old maiden Maura, who came from a prosperous family, he found in her who also had a distinguished Christian education a friend for life, capable of empathizing with his moods. She respected the calling of her husband and she empathized with him, inspiring him with what he read in the sacred books in the temple. She also liked to read sacred books, knew them so well that she could expound their sayings by heart.

No more than 20 days of their matrimony had passed when a terrible trial came to them: the persecution of Christians had arrived. The decree required to extort, in particular, sacred books from Christians in order to burn them. St. Timothy was summoned for interrogation. The valorous reader, noticing the attributes of vacillation and cowardice among Christians for fear of torture, loudly spoke against the decree about the persecution in accusing the one and in encouraging the other. For this and his refusal to turn over the sacred books to the pagans, he was subjected to torture and underwent "having his body tied, his eyes gouged out, his ears pierced through, being broken on the wheel and weighed down with a heavy stone".

The torturers ordered his young wife Maura to convince her husband to renounce Christ, but she also wished to exploit baptism by blood and underwent "having her fingers cut off, being burned with torches, crucified for a long time".

After long and cruel torture the holy spouses were crucified on crosses facing each other. During the 9 days of suffering on the cross they courageously preached Christ, talked about the Lord and eternal life, comforting each other, and finally gave up their souls to the Lord.

Kontakion, tone 4

**You underwent many kinds of wounds,
And received crowns from God,
Pray to the Lord for us,**

**That we may complete your all holy memory,
Greatest Timothy and all glorious Maura,
That He may grant peace to our city and people:
For he is the foundation of the faithful.**

✙ Dormition of Our Venerable Father Theodosius, Hegumen of the Monastery of the Caves and the Leader of the Cenobitic Way of Monastic Life in the Russian Land

He was born in the village of Vasilkov, 30 versts [19.8 miles] from Kiev, and in childhood moved with his parents to Kursk. From young years he found out that he had an overwhelming inclination for asceticism, leading an ascetical life in his parental home. He did not love games and dress, constantly went to church and with all attention heard the sacred books. He asked his parents to train him to read the sacred books and, because of his exceptional talent and rare diligence, quickly learned to read books so that all marveled at the mind of the adolescent.

When he was 14 years old, having lost his father, he remained under the supervision of his mother, who loved him very much and who from her sorrows chastised him for his inclination to asceticism. He walked about in sackcloth, carried chains and baked prosphora for a church. His Mother prohibited all this.

Once having heard the Gospel words about the forgiveness of parents from love for God (Mt. 10:37), the young Theodosius secretly left his parental home and was tonsured (in 1032) as a monk at the age of 24 in the Kievan Monastery of the Caves where soon all the brethren were awed by his asceticism.

Within 4 years the mother of Ven. Theodosius found him and with tears begged him to return home, but Ven. Theodosius tried to convince her to remain in Kiev and to accept monasticism in the St. Nicholas Monastery.

As a strict ascetic of piety, Ven. Theodosius labored more than the others in the monastery and quite often did part of another's labor: carried water for the other, cut fire wood, ground rye and carried flour for each one; sometimes on a hot night exposed his body for food for mosquitoes and midges; with blood flowing from the bites, but he quietly spun wool and sang psalms. He appeared in the temple before the others and, standing in place, did not step down from it. He did the reading with attention, not being distracted by anything.

In 1054 Theodosius became a hieromonk, and in 1057 he was chosen Hegumen. The glory of his asceticism attracted many monks to the monastery, in which he built a new church and kellia and led them with the Studite cenobitic Ustav [Typikon]. As a Hegumen, Ven. Theodosius fulfilled the darkest chores of the monastery: he carried water for the brethren, cut fire wood, tilled the soil, spun wool, frequently went to the bakery, in line with the bakers and with a cheerful spirit he kneaded dough and baked bread. Being present at meals with the brethren, Theodosius usually ate only dry bread and boiled greens without oil. He passed the night without sleep in prayer for himself and for the monastery, so that many times they noticed the church alarms, although the ascetic of God also tried to hide his

asceticism from the people. Nobody saw that Theodosius did not sleep lying down, but always fell asleep sitting up. His clothing was rigid hair sackcloth, worn straight on the body; over it was another overcoat and that it was rather thin. In Great Lent he left for a cave, near the monastery, where he practiced asceticism, seeing no one.

Having gathered many monks, Ven. Theodosius did not like to gather provisions for the monastery, but this is why the brethren sometimes suffered want and daily bread. But quite often unknown benefactors appeared and delivered what was needed for the brethren in the monastery.

Great princes, especially Iziaslav, enjoyed talking with Theodosius in the temple, in the kellia, and in his palace. The Venerable One was not afraid to accuse the powerful of this world. Inspired with zeal for God, Theodosius walked on the Jewish streets to talk about the Christian faith to the Hebrews. He especially loved the poor. He built a special court in the monastery for them and here all sorts of the poor were fed. Worried about the moral well-being of the brethren, Theodosius did not disregard their external situation.

The Holy Church glorifies Ven. Theodosius, as "an instructor of the monastic way of life and brightest star of the Russian land", "teacher of those flowing to goodness", "good shepherd", "teacher of the righteous faith to the Prince, firm defender of the nobility, a merciful father to the orphans, warm intercessor for the widows, comfort for the sorrowing, treasury for the needy, extending a ladder to the heavenly heights to the monastic choir". "With much labor and illness you subdued the body", the venerable one, being informed beforehand of his demise, peacefully departed to the Lord on May 3, 1074, being 65 years old.

He was buried, according to his own wish, in the cave dug out by him where he retired during lent. His relics were found incorrupt in 1091 (see Aug. 14). Ven. Theodosius was added to the community of Saints in 1108. Ven. Theodosius left behind 6 treatises, 2 epistles to Prince Iziaslav and a prayer for all Christians.

Troparion, tone 8

**Being raised on virtues, having loved the monastic life since childhood,
And having valiantly reached your desire, you settled in a cave,
And adorned your life with the radiance of fasting,
You abided in prayer as a bodiless one,
Shining in the Russian land as a bright lamp,
O Father Theodosius, pray to Christ God to save our souls.**

Kontakion, tone 3

**Today let us honor a Russian star,
Who shone from the East and came to the West:
For this the whole land and all of us were enriched by wonders and goodness,
By the grace and creation of the monastic rule
Of the Blessed Theodosius.**

His Synaxis is done in his monastery, and wherever is his temple, in the rest of the churches is the Polyeleon.

Paramoea: see May 1. **Matins Gospel:** Lk. 6:17-23; sel. 24. **Epistle:** Heb. 13:7-16; sel. 334. **Gospel.** Mt. 11:27-30; sel. 43.

Ven. Wonderworker Peter, Bishop of Argos

A strict ascetic, a monk in Corinth, for holiness of life he was consecrated a bishop by Patriarch Nicholas Mystikos (895-930). Ven Peter died in peace at the age of 70 years. In 1421 his relics, glorified by wonders, were transferred to Nauplia.

Commemoration of an Icon of the All-holy Theotokos of the Kiev Monastery of the Caves

This image, one of the most ancient in Russia, was transferred from Constantinople to Kiev by the builders of the Kiev temple of the caves. The Mother of God, appeared to them "sensual" in the Constantinopolitan Blachernae Temple in 1073, entrusted Her holy icon with gold on it to them, having enjoined them to build her a temple in Kiev. This icon is found in the cathedral of the Kievan Monastery of the Caves over the Imperial Gates (see Kiev Diocese).

Sven Caves Icon of the Mother of God

This icon, written, according to tradition, by Ven. Alypius, is found in the Sven Monastery (see Orel Diocese) where it was transferred from the Kievan Monastery of the Caves in 1288.

Caves Icon of the Mother of God

This icon was wonderfully formed on the wall of the sanctuary of the Dormition Church in the Kievan Caves Monastery during the building of this church in 1085.

Iaskenskaia or Iasken-Caves Icon of the Mother of God

*S. V. Bulgakov, Handbook for Church Servers, 2nd ed., 1274 pp. (Kharkov, 1900), pp. 0157-0159
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