

August 13

f. Leavetaking of Transfiguration

This day ends the feast of Transfiguration and we sing the entire service of the feast. Refer to the chapter in the Typikon and the Menaion if the Leavetaking of Transfiguration falls on a Sunday.

Our Venerable Father Maximus the Confessor.

Today we celebrate the translation of the relics of our Venerable Father Maximus the Confessor. See January 21.

Kontakion, tone 6

**The thrice-radiant light abiding in your soul,
Showed you to be an elect vessel,
O All Blessed One.
Revealing a divine end of the incomprehensible understanding,
You also speak about the Holy Trinity to all,
O All-blessed Maximus,
Clearly preaching the Ever Existing One without beginning.**

The service for St. Maximus is sung on August 12.

*Our Father among the Saints, Tikhon, Bishop of Voronezh, Zadonsk, and
Wonderworker of all Russia*



Born in the village of Korotsk (Novgorod Province), son of a poor sexton (diak), his secular name was Timothy. From early youth he loved Christ and devoted all his life to Him, so that all the days and hours of his life passed in the highest Christian reflections and sacred feelings. When he was 13 years old, he entered a school in Novgorod in the bishop's house. Eating only black bread, and that was not his wish, he with rare diligence occupied himself studying school subjects, and in his free time from studies he earned his living as a gardener digging gardens. In 1740 he was accepted into the Novgorod Seminary with the arrangement that his expenses will be paid by the crown. After he finished his

studies at the Novgorod seminary, he became a teacher there and in 1758 accepted monasticism. From here he was transferred to Tver, where he became the rector of a theological seminary and an Archimandrite of the Zheltikov and Otroch Monasteries. In 1761 he was consecrated as bishop of Keksholm and Ladoga, and within 2 years was elected bishop of Voronezh. During his 5 years managing the Voronezh Diocese, St. Tikhon constantly built up its own life of holiness by lively sermons, pastoral messages and its own works. St. Tikhon distributed all his estate to the needy, and himself did his simple work in the monastery garden. He used much effort and work to build churches which take place in utmost poverty, to establish and to better educate the pastors, so that they learn to be shepherds by word and example, to instill in them the consciousness of the depth of pastoral service and the necessity for self-education, to build schools for the education of clergy and to eradicate superstitious and pagan customs in the people. Sending alms to prisons and alms-houses, the hierarch sometimes dressed as a monk and personally went with the alms and words of consolation to the needy. Ruling his wide-spread diocese, the hierarch did not spare his powers, and, frequently going without sleep at night, he became weakened and in poor health and in 1767 due to illness resigned from the management of the diocese and went for a rest in the isolated Tolshevo Monastery about 40 versts (about 26 miles) from Voronezh, and in 1769 to the Theotokos Monastery in Zadonsk. Having settled in this monastery the hierarch spent all his time in prayer, fasting and intensive efforts of charity. He strictly kept the Typikon (Ustav) of the church, equally attended the temples of God, frequently sang and read on the kliros, and with the flow of time, by his humility, completely left participating in the performance of the services and stood in the sanctuary behind them, reverently doing the reading and in a churchly manner singing, and often protected himself with the sign of the cross. St. Tikhon spent a lot of time writing, having written many soul-saving creative works. The hierarch used the evenings to read the books of the Holy Scriptures, and the works of the Holy Fathers, and he spent the whole night in prayerful vigil with full prostrations; lying down at dawn, he sometimes spent all morning before the liturgy in prayers. The hierarch considered helping the poor and those in prisons as a sacred duty. He gave his pension to the poor; he gave them many things he no longer needed and anything he had that was superfluous. The hierarch rendered charity not only to the needy brotherhood, who sought shelter in the monastery, but also to those living in misery in other villages and cities. St. Tikhon died on August 13, 1783. The memory of the hierarch was reverently honored by the Russian Orthodox people, flowing from most of the remote places to the Zadonsk Monastery, for the offering of prayers for the repose of the soul of the hierarch, with the hope of his prayerful intercession before God; for the honor of the hierarch attracted believers and their memory of lofty Christian virtues, with which

he shone during his earthly life, and the announcement of his Gospel wisdom, which resided in his divine dedication to the Scriptures, and the miraculous healing of various illnesses, which were performed at his tomb. In 1846 the relics of the Hierarch were found incorruptible, when in the Zadonsk Monastery the laying of the wall was begun for a new cathedral to replace the former, under which altar reposed the body of the Hierarch Tikhon. The solemn canonization of the Hierarch Tikhon to the choir of saints followed in 1861. St. Tikhon wrote: "About True Christianity", "The Spiritual Treasure Gathered from the World" and many other soul-saving works.

Troparion, tone 8

**From your youth you have loved Christ, O Blessed One.
You have been an example for all
By word, life, love, spirit, faith, purity and humility.
Therefore you now abide in the heavenly mansions,
Where you stand before the throne of the All-Holy Trinity. //
Holy Hierarch Tikhon, pray for the salvation of our souls.**

Kontakion, tone 8

**O successor to the Apostles,
Adornment of hierarchs and teacher of the Orthodox faith,
Beseech the Master of all //
to grant peace to the universe and great mercy to our souls.**

Matins Gospel and at the Liturgy: see January 30. **Epistle:** see January 27.
There is a special service to St. Tikhon.

**Uncovering of the honorable relics of the Blessed Maximus of Moscow.
See November 11.**

*Martyr Hippolytus and those with him: Concordia, Irenaeus and Abundius,
who suffered in Rome in the year 258.*

St. Hippolytus was a prison warden in Rome, who believed in Christ, and seeing the severity of the suffering of the Holy Archdeacon Lawrence also died, dragged by wild horses. His aged nurse Concordia was cut up with iron rods. Saints Irenaeus and Abundius were condemned to death because they honorably buried the body of St. Hippolytus. The relics of Saints Hippolytus and Concordia are in Rome.

Celebration of the Passion Icon of the Most Holy Theotokos

Originally this icon was in Nizhniy Novgorod, and then, its first miracle occurred, it was transferred to the village of Palitsa, in the Nizhniy Novgorod Diocese. In 1641 by command of the Tsar Alexis Michaelovich it was transferred to Moscow and there is put in the Passion Women's Monastery founded in honor of it (see the Moscow Diocese). This icon was called the Passion because two angels with the instruments of the passion of the Lord were painted about the face of the Mother of God.

*The Memory of the Empress **Irene**, in monasticism Ksenia, who founded the Monastery of the Pantocrator in Constantinople and died in 1124*



*The Empress **Eudocia**, wife of the Emperor Theodosius the Younger, who died in Palestine in the year 460*

*The Venerable **Seridus**, Abbot of the Monastery in Gaza, Palestine, who died in the sixth century*

*S. V. Bulgakov, **Handbook for Church Servers**, 2nd ed., 1274 pp. (Kharkov, 1900) pp 280-282
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