

THE 25th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF OUR VENERABLE MOTHER EUPHROSYNE
AT VESPERS

On “Lord I have cried ...,” 3 Stichera of the venerable one, in Tone V:
Spec. Mel.: “O venerable father ...”:

O right wondrous and venerable mother Euphrosyne, desiring gladness, thou didst tread the path which produceth it; for thou didst trade riches for great poverty, a betrothed in the flesh for One Who liveth eternally, corruptible food for abstinence, rest for the pangs of ascetic endeavor, that which is in the world for the life of heaven, which thou hast received with the wise virgins, keeping thy lamp continually alight, and deemed worthy of the bridal-chamber as a virgin, in that thou art the bride of Christ, O all-praised one.

Quenching the thirst of thy mind with the streams of thy tears, through fasting thou didst produce the fruits of virtue, and as a most comely vine thou hast given rise to beautiful grapes, O honored one. Manifestly delighting our spiritual senses with the divine nectar thereof, we take true delight in thy likeness and rejoicing with divine gladness, and putting aside the drunkenness of sin, we cry out to thee, O most honored one: Ever entreat Christ, that He grant unity of mind, peace and great mercy to the whole world.

O strange vision difficult for nature to accept! How didst thou hide from the ancient seducer of Eve and his cruel machinations, dwelling in the midst of men with perfect mind? How didst thou pass through the fire without being consumed? How didst thou conceal thy womanly weakness, strengthened by the divine power of Him Who took our weakness upon Himself and shone forth from the Maiden who kneweth not wedlock? Him do thou beseech, joining chorus with the angels, that He grant unity of mind, peace and great mercy to the whole world.

Glory ..., the composition of the Studite, in Tone II:

As the bride of Christ, thou didst preserve the pure treasure of thy purity unsullied by men, O all-blessed Euphrosyne; for having caused the beauty of thy body to wither away through feats of fasting, thou didst adorn thy soul with the goodly countenance of grace; for, having manifestly concealed thy womanhood under the guise of a man, thou didst thereby hide from the pursuit of Belial, living an angelic life. Ask peace for those who praise thee with love, in that thou art the namesake of gladness, O divinely blessed one.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: Upon beholding the ripe Cluster, * Whom thou didst bear in thy womb without being tilled, * hanging upon the Tree, O pure one, * thou didst exclaim lamenting and crying aloud: * ‘I beseech Thee O my Child, * pour forth that sweetness * by which the drunkenness of the passions is taken away, * for my sake, O Benefactor, ** who didst bear Thee in Thy tender compassion!

On the Aposticha, the Stichera from the Oktoechos; and, Glory ..., in Tone VI:

Come, all ye who love virginity and are zealots of purity! Come, ye gatherings of monks and choirs of venerable women, and together let us all chant to the most blessed Euphrosyne with faith: Rejoice, thou who in a woman’s body didst contend manfully! Rejoice, thou who didst put the enemy to shame by chastity and didst love Christ! Rejoice, precious stone, namesake of gladness! O venerable mother, cease thou never to pray for those who honor thy memory.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Spec. Mel.: “Having set all aside ...”:

Stavrotheotokion: When, of old, the unblemished ewe-lamb and immaculate Sovereign Lady, * beheld her Lamb * upon the tree of the Cross, * she exclaimed maternally, and marveling cried aloud: * “O my Child most sweet, * what is this new and most strange sight I see? * How hath the thankless synagogue * betrayed Thee to the judgment-seat of Pilate * and condemned Thee to death, * Who art the Life of all? * Yet do I hymn Thine ineffable condescension, ** O Word!”

Troparion of the venerable one, in Tone VIII:

In thee, O mother, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Euphrosyne.

AT MATINS

Both canons from the Oktoechos, and that of the venerable one, with 4 Troparia, the acrostic whereof is: “With fitting hymns of gladness do I sing of thee”, the composition of Joseph, in Tone V:

ODE I

Irmos: Christ, who with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song of victory.

With the light of thy prayers, O most honored one, thou namesake of divine gladness, illumine me who hymn thy holy and truly right laudable memory today with hymns of divine beauty.

Loving the divine beauty of Christ alone, and set afire by His immaterial comeliness, thou didst disdain the beauty of thy body, O glorious one, passing thy time in divine vision.

As a bride adorned with the beauties of the virtues, thou didst betroth thyself truly to Christ Who is comely in beauty, forsaking thy transitory betrothed and all the beauty of life, O Euphrosyne.

Theotokion: All desire, sweetness and life shone forth from thee in His exceeding great goodness, O all-immaculate Virgin. Him do thou entreat, that He save those who unceasingly call thee blessed.

ODE III

Irmos: By Thy command Thou didst establish the earth upon nothing * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.

Having undertaken great struggles, thou didst cast down the machinations of the enemy and vanquish the hordes of the demons; and thou didst emulate the angels, learning immortality in thy mortal body, O mother.

Thy life doth gladden the hearts of monastics, O Euphrosyne, for thou art our confirmation and guide to the saving commandments, the ways of incorruption and the uttermost bounds of the love of the Creator.

Thy radiant and right glorious memory illumineth the divine assemblies of the faithful, delighting the choirs of the venerable and making glad the angels. And thou hast made thine abode with them, O Euphrosyne, emulating their angelic life.

Theotokion: The cruel waves of the passions beset me, the abyss of the evil demons encompasseth me, and the maelstrom of sin whirleth around my heart. O Birthgiver of God, make me steadfast who praise thee in a pure manner.

Sessional Hymn of the venerable one, in Tone V:

Spec. Mel.: “The co-beginningless Word ...”:

Having fortified thy womanly weakness with celestial hopes, with unwavering intent thou didst make thine abode in the midst of men, O divinely inspired Euphrosyne, subjecting the deceiver of Eve to thy piety in thy vigils and instructions. Wherefore, we bless thee with faith.

Glory ..., Both now ..., Theotokion, in Tone V:

Finding thee to be a haven, a bulwark, a refuge, our hope, protection and fervent help, we, the faithful, hasten to thee and cry out earnestly, exclaiming with faith: Have mercy upon those who place their trust in thee, O Theotokos, and deliver us from transgressions.

Stavrotheotokion: **B**eholding Thee suspended on the Cross between two thieves of Thine own will, O Christ, Thy Mother, her womb rent asunder maternally, said: “O my sinless Son, how is it that Thou art unjustly nailed to the Cross like a malefactor, desiring to give life to the human race, in that Thou art compassionate?”

ODE IV

Irmos: **H**abbakuk, prophetically apprehending * Thy divine self-emptying, O Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

Neither the love of thy father nor that of thy transitory bridegroom hindered thee, the bridal attendant of souls, from hearkening to the heavenly Father and treading the path of salvation.

Like a date-palm thou didst blossom forth with divine wisdom in the sweetness of righteousness, and like a cedar planted by the streams of abstinence, O divinely wise one, thou didst increase the fruits of the virtues.

With the fire of abstinence thou didst reduce to ashes the fuel of the passions, and, set aflame by the burning ember of the love of the Lord, thou didst emit rays of miracles.

Through the power and grace of Him Who was born of the Virgin, O Euphrosyne, the ancient foe of Eve is seen to lie, broken, before thy comely feet.

Theotokion: **O** all-immaculate Birthgiver of God, who art compassionate, have pity on mine most wretched soul which hath been cruelly darkened by the passions of sin and which groaneth aloud.

ODE V

Irmos: **O** Thou Who hast clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, O Christ, * in that Thou alone art compassionate!

Thou wast seen among men, glowing with the splendor of thy divine acts like an emerald, showing forth manly feats and gladdening the Lord.

Pouring forth tears, thou wast made fragrant as with perfume, wast magnified like myrrh of great price, and didst offer thyself to God as an incorrupt virgin.

Thou didst offer all thy desire unto God, desiring Him, seeking after Him, and following His saving laws, O virgin.

Theotokion: Thou hast given birth to Him Who shone forth timelessly from the beginningless Father before the beginning of time, and He became a little Child, O pure Bride of God. Entreat Him on behalf of the world.

ODE VI

Irmos: Calm the raging sea of the passions, * O Master Christ, * with its soul-destroying tempest, * and lead me up from corruption * in that Thou art compassionate.

As one pure and blameless, as one beautiful and good, thou didst betroth thyself to the Word and Bridegroom, Who forever keepeth thee incorrupt.

Seeking after the Creator with groaning and tears, O right wondrous one, thou wast deemed worthy of a vision of Him, as one chosen with the elect.

Thou hast been shown to be an image of abstinence and an animate model of chastity for the faithful who praise thy sacred memory, O Euphrosyne.

Theotokion: O all-pure one, in a manner past understanding thou hast given birth to the Timeless One, and in a manner past all telling didst bear the Creator Who delivereth from corruption all who hymn thee as the Theotokos.

Kontakion of the venerable one, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Desiring to receive a higher life, * thou didst zealously forsake the pleasure of life here below, * and didst mingle with men, O most comely one. * For, for the sake of Christ thy Bridegroom, ** thou didst spurn a transitory betrothal.

Ikos: Making our souls glad with gladness and joy, let us straightway rise up to hear a most strange tale: for this account surpasseth and amazeth every mind. For a woman, sojourning in the midst of men, hath vanquished Belial and trampled underfoot the fire of the passions, being in nowise burned thereby. For, desiring Christ, the undefiled one spurned a transitory betrothal.

ODE VII

Irmos: The supremely exalted Lord of our fathers * quenched the flame, * and bedewed the Youths * as they chanted in harmony: * O God, blessed art Thou!

The Light shone upon thee, His spouse, O glorious Euphrosyne, for thou didst possess an upright mind, chanting: Blessed art Thou, O God!

Possessing the Cross as a staff of strength for thee, thou didst pass unharmed through the gaping maws of the demons, O venerable one, chanting: Blessed art Thou, O God!

O venerable one, thou didst make thy heart a dwelling-place of the Holy Spirit Who strengthened thee and showed thee to be more powerful than the evil spirits.

Theotokion: **O** all-immaculate one, thou hast given birth to the incorporeal God Who was clad in flesh and delivereth us who chant with fear: Blessed art Thou, O God!

ODE VIII

Irmos: **Unto Thee the Fashioner of all, * the children in the furnace chanted a hymn: * All ye works of the Lord, * supremely exalt Him throughout all ages.**

Thou didst rid thyself of the mire of the passions, O maiden, emulating the immaterial life of the angels; and with them thou dost chant: Hymn the Lord and supremely exalt Him throughout all ages!

The Preserver of life giveth thee life, for thou didst follow in His footsteps, desiring His divine beauty. And thou dost abide with Him throughout all ages.

Thou hast truly been lifted up to the mansions of everlasting life, receiving thy desire: Him Whom thou didst love, O virgin, delighting in the tree of life and supremely exalting Christ throughout the ages.

Theotokion: **T**hou, O exceedingly glorious Virgin, whom God loved and chose, wast shown to be wholly elect, wholly adorned. Wherefore, we ever hymn thee as the Theotokos.

ODE IX

Irmos: **O** Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

The assemblies of monastics praise thy sacred solemnity, celebrating thy divinely splendid memory; and the choir of nuns rejoiceth, for thou, O right wondrous Euphrosyne, wast revealed to be the splendor of all monastics.

Thou wast like an honorable dedication of the heavenly Church. Like a lily thou didst blossom forth in the valleys of God. Like a sweet-smelling rose, like precious myrrh, thou didst offer thyself to the King of all, O all-blessed Euphrosyne.

Thou wast adorned with the splendid ornaments of thy virtues and wast led to the noetic bridle-chamber, O pure one, and now dost gaze upon the incomprehensible beauty of Christ and dost receive most perfect deification.

Thy holy memory sanctifieth the faithful today, pouring forth enlightenment and holiness. Thereon we beseech thee as the chosen bride of Christ: By thy supplications ever save us, O Euphrosyne.

Theotokion: With the light of thy countenance, O noetic portal of the Light, illumine me who lie in the darkness of the passions, that the night of death may not overtake me, cutting me down in despair of salvation, O pure Lady.

Exapostilarion of the venerable one:

Spec. Mel.: “By the Spirit in the sanctuary ...”:

Hiding from the dishonor of the prince, as a virgin in body and soul thou didst wisely show him to be mindless, and thyself manly in understanding and faith, O venerable Euphrosyne, adornment of virgins and ornament of nuns.

Theotokion: Shine forth upon me the daylight of gladness, for thou, O pure one, art the light and life of those in darkness; for, as the Lady of all, who art able to accomplish what thou desirest, deliver us all from misfortunes, sorrows and the snares of the alien.

AT LITURGY

Troparion of the venerable one, in Tone VIII:

In thee, O mother, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable Euphrosyne.

Kontakion of the venerable one, in Tone II:

Desiring to receive a higher life, * thou didst zealously forsake the pleasure of life here below, * and didst mingle with men, O most comely one. * For, for the sake of Christ thy Bridegroom, ** thou didst spurn a transitory betrothal.