

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

On "Lord I have cried ..., 3 stichera from the Oktoechos, and 3 for 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 bringeth 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 vouchsafed the bridal-chamber as a virgin, in that thou art the bride of Christ, O most lauded 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 juice thereof, we take true delight in thy likeness and rejoice with divine gladness, putting aside the drunkenness of sin, and crying 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 most blessed Euphrosyne; for having caused the beat1ty 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 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.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

When thou didst behold hanging upon the Tree the most ripe Cluster, Whom thou didst bear as a babe in thy womb without being cultivated, thou didst exclaim, lamenting and crying aloud: "O my Child and Benefactor, through Thy divine consolations pour forth the sweetness whereby all the drunkenness of the passions is made sober, for the sake of me who gave Thee birth, in that Thou art compassionate".

At the Aposticha, the stichera from the Oktoechos; and, Glory ..., in Tone V:

Come, all ye who love virginity and are zealots of purity! Come, ye phalanx of monks and choir of venerable women, and together let us all chant to the all-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.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

When of old she beheld her Lamb * lifted up upon the Cross, * the unblemished ewe-lamb, the immaculate Mistress, * exclaimed maternally * and, marveling, cried out: * "What is this new sight most strange, * O my sweet Child? * How is it that the people, bereft of grace, * are betraying Thee to the tribunal of Pilate * and condemning Thee, the Life of all, to death? * Yet I hymn Thine ineffable Condescension, O Word!"

Troparion, in Tone VIII:

In thee, O Mother, that which was created according to the image of God was manifestly saved; for, accepting thy cross, thou didst follow after Christ; and, praying, thou didst learn to disdain the flesh, for thou didst transcend it, and to care for thy soul as a thing immortal. Wherefore, thy soul rejoiceth with the angels, 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: **C**rushing battles with His upraised arm, Christ hath shaken horse and rider into the Red Sea and saved Israel, who chanteth a hymn 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 beauty divine.

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 visions.

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 thy beauty of life, O Euphrosyne.

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

ODE III

Irmos: **O** Christ Who founded the weighty earth upon nothingness by Thy command and suspended it unsupported, establish Thy Church upon the immovable rock of Thy commandments, O Good One Who alone lovest 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 maketh the hearts of monastics glad, O Euphrosyne, who 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, delighteth the choirs of the venerable and maketh glad the angels. And thou makest thine abode with them, O Euphrosyne, emulating their angelic life.

Theotokion: **T**he cruel waves of the passions beset me, the abyss of the evil demons encompasseth me, and the maelstrom of sin whirleth my heart about. O Theotokos, make me steadfast who praise thee in a pure manner.

Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

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 ..., Now & ever ..., Theotokion:

Having acquired thee as our haven and rampart, our refuge, hope and protection, and our fervent intercessor, we, the faithful, have recourse to thee and cry out earnestly, exclaiming with faith: Have mercy, O Theotokos, upon those who place their trust in thee, and deliver us from transgressions.

Stavrotheotokion: Thy Mother, O Christ, beholding Thee suspended willingly upon the Cross between two thieves, said, her maternal womb rent asunder: "O my sinless Son, how is it that thou hast been unjustly suspended upon the Cross as a malefactor, Who desirest to revive the human race, in that Thou art all-good?"

ODE IV

Irmos: Prophetically perceiving thy divine abasement, O Christ, Habbakuk cried out to Thee in trembling: Thou hast come to save Thine anointed ones, unto the salvation of Thy people!

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 beautiful feet.

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

ODE V

Irmos: O Thou Who clothest Thyself with light as with a garment, I rise early and cry out to Thee: Illumine 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 perfumes, 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: **T**hou gavest birth to Him Who shone forth timelessly from the unoriginate Father before time began, and He became a little Child, O pure Bride of God. Entreat Him in behalf of the world.

ODE VI

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

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

Seeking after the Creator with groaning and tears, O right wondrous one, thou wast vouchsafed 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** most pure one, in manner past understanding thou gavest birth to the Timeless One, and in manner past recounting didst bear the Creator Who delivereth from corruption all who hymn thee as the Theotokos.

Kontakion, 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 betrothed.

Ikos: **M**aking 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 the fire of the passions underfoot, being in nowise burned thereby. For, desiring Christ, the undefiled one spurned a transitory betrothed.

ODE VII

Irmos: **The supremely exalted Lord of our father quenched the flame and bedewed the youths, who chant together: Blessed art Thou, O God!**

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 most immaculate one, thou gavest 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: The youths in the furnace, forming a universal choir for Thee, our Benefactor, chanted: Hymn the Lord, all ye works, and exalt Him supremely for 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 exalt Him supremely for 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 for 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 exalting Christ supremely forever.

Theotokion: Thou, O ever all-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: Dance, O Isaiah! The Virgin is with Child, and hath given birth to a Son: Emmanuel! Orient is His name; and, magnifying Him, we call the Virgin blessed.

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

Thou wast like an honorable dedication of the heavenly Church. Like a lily thou didst blossom forth in the vales of God. Like a sweet-smelling rose, like precious myrrh, thou didst offer thyself to the King of all, O most 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: **W**ith 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 Mistress.

Exapostilarion:

Spec. Mel.: "By the Spirit in the holy place ...":

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

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