

THE 20th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE & GOD-BEARING FATHER EUTHYMIUS
THE GREAT

AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Soaring far above the circles of heaven * in divine virtue, O most blessed father, * thou didst descend into the divine darkness; * and thereby thou wast truly shown * to receive effulgence, O venerable one, ** not in indistinct images, but in the grace of God. (Twice)

Having enlightened soul and mind with the virtues, * thou didst pass over to the heavens, to the kingdom of Christ, * O thrice blessed Euthymius, * offering Him the hardest of thy pangs; * and shining forth in ascetic endeavors like a lamp, ** thou didst find delight in the sustenance which groweth not old.

The truly consubstantial and beginningless Trinity, * having established the abode of the Spirit within thee, * showed thee to be a most radiant beacon, * O God-bearing Euthymius; * and having passed above all things which would drag thee down, ** thou hast found a dwelling-place in the heavens.

Glory ..., in Tone II:

O venerable father, having diligently learned the virtues from childhood, thou didst become an instrument of the Holy Spirit; and receiving from Him the ability to work miracles, thou didst exhort all to spurn pleasures. And having been illumined now most purely with divine light, illumine thou our thoughts, O father Euthymius.

Both now ..., Theotokion

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Denouncing the deceptions * of the evil demons * by the power of the Cross, * O father Euthymius, ** thou didst shine forth the glory of Christ.

Verse: Precious in the sight of the Lord * is the death of His saints.

Like Elijah thou wast taken up * in a fiery chariot, * O blessed one, * and thou standest directly before the Trinity, ** O most comely Euthymius.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Bearing in thy hands * the Cross of the Lord, * O father Euthymius, * thou didst utterly destroy ** demonic illusions.

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

Spec. Mel.: “O house of Ephratha ...”:

Rejoice, thou who hast received * the Joy of the world, * Christ, the Bestower of life, * and brought an end to the grief ** of our first mother, O Virgin.

AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera: 4 in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

O father Euthymius, * an angel of heaven was sent to announce beforehand the birth of thee * who like John sprang forth from the womb of a barren woman; * for thou didst show thyself, to be an emulator of him * and a homeless one who spurned possessions, sharing his way of life, * and, like the Baptist, * sustaining thyself in the mountains, ** thou didst shine forth with boundless miracles.

O father Euthymius, * thou didst produce the fruit of barrenness, * yet wast truly shown to have many children; * for the desert, which before was trackless, * became filled with monastics, thy spiritual seed. * And now, make thou supplication, * that our souls be granted ** peace and great mercy.

O father Euthymius, * thy life was excellent * and thy Faith truly Orthodox; * for through activity thou didst attain unto the most exalted vision, * becoming an abode of wisdom, * worshiping Christ in two natures as One of the Trinity. * Him do thou beseech ** on behalf of our souls.

O father Euthymius, sharing in the sufferings * of Him Who was stretched out upon the Cross, * through activity * thou didst truly make thyself conformable * to His resurrection and glory. * Him do thou now entreat, * that He grant to our souls ** peace and great mercy.

And 4 Stichera, in Tone IV:

Spec. Mel.: “Called from on high ...”:

O thou who wast sanctified from thy mother’s womb, * when the eye of Him Who seeth all things * perceived thy purpose and inclination * leading constantly * toward those things which are higher, * then, O most blessed one, * declaring thee to be a God-given gift, * the namesake of good courage, * He loosed the sorrow of thy parents. * Wherefore, advancing from infancy, * thou didst please God, our Benefactor. * Him do thou beseech, ** that He save and enlighten our souls. **(Twice)**

Finding thee to be like a clear mirror * of divine revelations, * Christ illumined thee * with the radiant splendor of His light, * O father who art full * of divine gifts. * Wherefore, thou hast been shown to be a well-spring overflowing with healings * and a feeder of the hungry, * watering with rains the desire of the those who thirst; * and, looking upon souls as pledges, O wise one, * by thy discourse thou didst make them better for God. * Him do thou entreat ** that He save and enlighten our souls.

Shining forth with vision and activity, * thy life was angelic, * a standard and most excellent model of virtue, * for those who desire to worship God, O summit of perfection. * And thy divinely wise discourse, O Euthymius, * hath taught all to worship the Trinity, * that Christ is known to be One in two natures, * and that the councils were equal in number * to the four Gospels of Christ. * Him do thou beseech, ** that He save and enlighten our souls.

Glory ..., in Tone III:

Dedicated to God, like another Samuel from thy mother's womb, O father Euthymius, thou wast the namesake of the good courage for the faithful, the staff and confirmation of monastics, and the pure habitation of the Holy Spirit. Ask thou great mercy for us who honor thee.

Both now ..., the dogmatic Theotokion, in the same tone:

How can we, O all-honored one, * not marvel at thine Offspring? * who is both God and man. * For without knowing a man, O all-immaculate One, * without a father thou hast given birth to a Son in the flesh, * who without a mother was begotten from the Father before all ages, * yet in no way undergoing change, fusion or separation, * but preserving fully the characteristics of both natures. * Wherefore, O Sovereign Lady, and Virgin Mother, * beseech Him to save the souls of those ** who with Orthodox faith confess thee to be the true Theotokos.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true Judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litiya, the Sticheron of the temple; and these Stichera, in Tone II:

The composition of Germanus: “Be ye of good courage!” the angel of the Lord said to thy parents, “For a child of the womb shall be born to you, the namesake of good courage!” And thou wast conceived in the womb, fulfilling the promise to them, and wast nourished with prayer from earliest infancy, O father Euthymius.

The composition of the Studite: Having strengthened thy mind with divine understanding, O father Euthymius, thou didst traverse impassable wastes, in nowise amazed by the things of this earth. In tribulations thou didst show thyself to be most valiant and great in wisdom, and humble and meek in thine ascetic struggle and goodly courage. And thou didst manifestly sail across the raging sea of this present life, attaining unto the right tranquil haven. Entreat Christ, that He have mercy on our souls.

Thou didst spurn the things of this life, O father Euthymius, as one who desired the life on high; and disdainng riches, thou didst clothe thyself in humility. Thou didst hate food and didst embrace abstinence; thou didst reject unrighteousness and didst pursue righteousness. Wherefore, O venerable father, in thy holy prayers to the Lord be thou mindful of us.

Glory ..., in Tone IV:

Thy good works shone forth like the sun on earth and in heaven, O Euthymius, favorite of Christ; for in an Orthodox manner thou hast preached to us the true and unadulterated Faith of Christ. Wherefore, pray thou, O venerable and God-bearing father, that He grant us great mercy on the day of thy commemoration.

Both now ..., Theotokion, in Tone IV:

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

On the Aposticha, these Stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O venerable father, in that thou art the cause of good cheer for the Church; for by thy nativity all the assaults of the heretics were repulsed by the providence of God. Wherefore, He called thee Euthymius, namesake of good courage. Thou didst fill the ranks of celestial beings with joy by the radiance of thy life, and now, making thine abode with them, filled with light and enjoying most blessed and divine effulgence, entreat Christ, that He grant great mercy to our souls.

Verse: Precious in the sight of the Lord * is the death of His saints.

Made steadfast by the staff of the Cross, thou didst dry up torrents of iniquity, and, noetically watered by the torrent of divine sweetness and the well-spring of paradise, thou didst show forth springs of salvation in the desert. And irrigated with streams of the divine Spirit like a palm-tree, O venerable one, thou didst hasten to the heights of heaven, showing thyself to be a fiery pillar full of luminous effulgence, O divinely wise one. Wherefore, entreat Christ, that He grant great mercy to our souls.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Truly thou hast passed over with joy and gladness of soul to the wondrous tabernacles, even unto the house of God, O most blessed father, where thou dost listen to the beautiful voices, the sweet hymnody and the ineffable delight of those who keep festival, sharing in their beauty, O Euthymius. And desiring this alone, thou didst mortify thy flesh, which thou didst attain, adorned with divine righteousness. Entreat Christ, Who granteth the world great mercy.

Glory ..., in Tone V:

O venerable father, thou gavest no sleep to thine eyes, nor slumber to thine eyelids, until thou didst free soul and body from the passions and didst prepare thyself to be a dwelling-place for the Spirit; for Christ, coming with the Father, made His abode within thee: In that thou art a favorite of the consubstantial Trinity, O Euthymius our father, thou great preacher, pray on behalf of our souls.

Both now ..., Theotokion in Tone V:

We bless thee, O Virgin Theotokos, * and we, the faithful, glorify thee as is meet, * thou unassailable city, * impregnable rampart, ** and steadfast intercession and refuge of our souls.

After the blessing of the loaves, the Troparion of the saint, in Tone IV:

Rejoice, O desert who hast not given birth! * Be of good cheer, thou who hast not felt the pangs of travail! * For the man of spiritual desires hath multiplied children for thee, * planting them with piety and nurturing them with abstinence * unto the perfection of the virtues. * By his prayers, O Christ God, ** bring peace to our life.
(Twice)

And “Rejoice, O Virgin Theotokos ...,” (Once).

AT MATINS

On “God is the Lord ...,” the Troparion of the saint, in Tone IV:

Rejoice, O desert who hast not given birth! * Be of good cheer, thou who hast not felt the pangs of travail! * For the man of spiritual desires hath multiplied children for thee, * planting them with piety and nurturing them with abstinence * unto the perfection of the virtues. * By his prayers, O Christ God, ** bring peace to our life. (Twice)

Glory ..., Both now ..., the Resurrectional Theotokion in the same tone:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

Shining with unapproachable light, thou didst shine forth like a star in the deserts, illumining with thy teachings those who have approach thee with steadfast soul, O Euthymius. (Twice)

Glory ..., Both now ..., Theotokion:

Accepting the entreaty of us * who have recourse to thy protection, O Virgin, * cease thou never to make supplication to Him * Who is the Lover of mankind, ** that He save thy servants.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone V:

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

Rejecting the cares of life and embracing the angelic life, thou didst adorn thy soul with abstinence, and richly received grace from God, O God-bearing Euthymius. Pray thou on behalf of us who piously praise thee. (Twice)

Glory ..., Both now ..., Theotokion:

O all-holy Virgin, * have mercy on us who with faith have recourse to thee, * the mercifully compassionate one, * and who ask thy fervent aid; * for, since thou art the good Mother of God Most High, * O thou who art full of the grace of God, * thou dost ever make entreaty with thy maternal supplications, ** that He save us all.

Polyeleos, and this magnification: We bless thee, O venerable father Euthymius, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verse:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Glory ..., Both now ..., Alleluia..., Glory to Thee, O God! (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Truly embracing the poverty of Him Who was born of the Virgin for our sake, thou didst reckon transitory things to be as grass, O blessed one; for, having tasted of the tree of knowledge, O venerable one, thou didst show thyself to be a godly instructor of monastics. Wherefore, thou didst raise up in them all, zeal for the angelic life and a proper understanding of the Faith, O sign-bearing Euthymius our father. Entreat Christ God, that He grant forgiveness of transgressions unto those who celebrate thy holy memory with love. (Twice)

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

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thine all-holy Offspring.

Song of Ascents, the first antiphon of Tone IV

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 43 (MT. 11: 27-30)

The Lord said to His disciples: “All things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

After Psalm 50, this Sticheron, in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed legions of the demons and hast attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask thou peace for our souls.

Canon of supplication to the Theotokos (Paraclysis), with 6 Troparia, including the Irmos; and two canons of the venerable one, with 8 Troparia.

ODE I

Canon I of the venerable one, the acrostic whereof is (including the Irmoi): “Thou hast been shown to be the wealth of mortals, O Euthymius”, the composition of John of Damascus, in Tone IV:

Irmos: There is none like unto Thee, * O exceedingly glorious Lord; * for by Thy mighty arm * Thou didst deliver the people * whom Thou hast acquired, * O Lover of mankind.

Most gloriously thou didst loose the grief of thy parents, O namesake of good courage, having been promised to them by God as a gift before birth.

The Church giveth utterance to a hymn of thanksgiving, O venerable one, having received thee from God as an offspring of peaceful and goodly courage who wast foretold.

Canon II of the venerable one, the acrostic whereof is: “By thy supplications, O most blessed one, grant me light”, the composition of Theophanes, in Tone VIII:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

With thy supplications and entreaties beseech God; dispel the gloomy cloud of my despondency, O most blessed one, who, standing before the King of all, art full of good cheer and consolation.

Having been promised and given by God like a new Samuel, even before thou wast conceived, O venerable father, thou hast been revealed to all the Churches by the splendor of thy good courage, in accordance with thy name.

Having made supplication and entreaty to God, thy parents received thee as a divine gift and a radiant offspring, who by thy nativity hast declared the splendor of piety and the denunciation of heresy.

From childhood thou wast dedicated to God Who had given thee life, O venerable one; and, looking to Him and guided by His life-creating precepts, O God-bearer, thou didst ascend to the uttermost summit of the virtues by faith.

Theotokion: Having thee as our intercession, O Mother of God, we fear not the hordes of the enemy which assail those who glorify the God and Lord of all Who was born of thee. Him do thou entreat on our behalf.

Katavasia: The Sun once passed over dry land * in the midst of the deep. * For the water on both sides became firm as a wall * while the people traversed the sea on foot, * chanting in a manner pleasing to God: * Let us sing unto the Lord; * for gloriously hath he been glorified.

ODE III

Canon I

Irmos: Not in wisdom, nor in power do we glory, * but we glory in Thee O Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, O Lover of mankind.

Emulating Hannah, she who gave thee birth brought thee, like the venerable Samuel of old, as a living sacrifice to God, Who had glorified thee even before thou wast conceived.

Aflame with rich love for God, O venerable one, with most pious resolve thou didst master the passions; wherefore, the grace of God rested upon thee.

Canon II

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

Born of a barren woman, thou wast shown to be a most skillful husbandman of spiritual fertility, cutting down the weeds of impiety and scattering the divine seed of piety, O venerable one.

As a sacred minister of supra-natural and mystic visions, O God-bearing father, by thy doctrines thou didst divinely lead unbelievers to Christ as believers instructed in higher things.

Having mortified the flesh with extreme abstinence, O Euthymius, holding fast to the most chaste and pious thought, thou didst straightway prefer everlasting life and sweetness to things which are transitory and corrupt.

Eluding the fiery pursuit of the demons by a soul aflame and wounded with the love of Christ, O father, thou wast illumined with dew-bearing grace, becoming a bearer of the sign of the Cross.

Theotokion: Thou didst seal the sayings of the prophets of God and their prophecies. Yea, thou didst fulfill all their divine utterances, O blessed and all-immaculate one.

Katavasia: O Lord, the firm foundation of those who put their trust in Thee, * do Thou establish the Church, * which Thou hast purchased * with thy precious blood.

Sessional Hymn, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Thou didst spiritually fill the lamp of thy soul with the oil of abstinence, desiring the ever-radiant coming of thy Bridegroom, O venerable one. Thou didst keep watch with vigilant prayers and didst make thine abode in His bridal chamber, O blessed one. Wherefore, as is meet, thou hast truly received sweetness and the ever-vital

ability to perform miracles, O God-bearing Euthymius. Entreat Christ God, that He grant forgiveness of transgressions unto those who celebrate thy holy memory with love. (Twice)

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

O Sovereign Lady, as is meet I offer thee thankful praise, like the widow's two mites, for all thy gifts; for thou hast been shown to be my protection and help, ever rescuing me from perils and tribulations. Wherefore, delivered from those who oppress me as from the midst of a burning furnace, I cry out to thee from the depths of my heart: O Theotokos, help me, entreating Christ God, that He grant forgiveness of sins unto me, for I, thy servant, have thee as my hope.

ODE IV

Canon I

Irmos: By thy descent, O Christ, * Thou didst bow down the heavens in wisdom, * revealing Thyself incarnate on earth. * Wherefore, we all cry aloud: * Glory to Thy power, O Lover of mankind.

Having preserved thine intelligence immutable, from earliest infancy thou didst show forth ascent unto God by thy way of life. And drawing nigh unto Him, thou didst ascend from power to higher power.

As a traveler from hence to the city which received God, thou didst desire the humility of Christ, and wast crucified in spirit with Him Who suffered on the Cross for thy sake.

It being thy will to contend lawfully, thou didst strip off thy life; and naked, wrestling like Christ against the enemy, thou didst raise high the trophy of victory in the desert.

Canon II

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * 'Glory to Thy power, O Lover of mankind!'

Desiring undying glory, O father, thou didst consecrate thyself wholly unto God, and by thy blameless life, abstinence and the splendor of thy life, didst zealously hasten to Him, crying out unceasingly: Glory to Thy power, O Lover of mankind!

Loving the Well-spring of goodness with all thy strength, O venerable one, thou didst become a well-spring of divine gifts for ascetics, healing those who thirst; for thou didst most gloriously cause springs to issue forth in the desert, like Moses of old.

Emerging from the hidden recesses of the Spirit, thou didst set free the children of the bondwoman Hagar, regenerating them as worthy children of God by the baptism of adoption; for, having emulated the life of the divine forerunner, thou wast shown to be a baptizer, O Euthymius.

Illumined by God with grace, O Euthymius, thou wast acknowledged by the ignorant; for truly it did not befit thy virtue to hide and conceal thyself in the deserts. Wherefore, the Master of all hath shown thee to all as a radiant lamp.

Theotokion: Rejoice, O honored one! Rejoice, O all-pure Virgin! Rejoice, mountain overshadowed with grace! Rejoice, tabernacle! Rejoice, O ark! Rejoice, candle stand who bore the divine Light! for thou hast been for the faithful the mediatrix of ineffable joy and gladness of soul.

Katavasia: Thy virtue, hath covered the heavens, O Christ, * for having come forth from the Ark of Thy sanctification, * from Thine undefiled Mother, * Thou hast appeared in the temple of Thy glory * as an infant borne in arms, * filling all with Thy praise.

ODE V

Canon I

Irmos: The wicked will not behold Thy glory, O Christ, * but we who rise early to hymn Thee shall behold Thee, * the Only-Begotten effulgence of Thy Father's divinity, * O Lover of mankind.

Thou didst submit to the law of God, for thou didst wield thy body like a spiritual weapon, O God-bearer, making the wisdom of thy flesh subject to thy spirit.

In gladness thou didst complete the course of this life, and, conceiving the fear of God within thyself, thou didst give birth unto salvation for the lost, shining like the sun though hidden by the desert.

Canon II

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why has the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Revealed as a pillar of fire and cloud by the radiance of the Spirit, O Euthymius, thou didst go in advance of the pious ascetics, leading them towards the heavenly path and to non-perishing delight, guiding them to the heights of heaven, O father.

Christ hath given thee to the world, O father, as an exceeding merciful physician of the sick, a most glorious feeder of the hungry, an instructor of the ignorant, a chastiser of the mindless, and a helper of orphans and the poor.

Thou wast compassionate and merciful, possessing a humble-minded character, O father, cutting off the roots of the passions with divine teachings, enlightening and instructing thy disciples, and healing the afflictions of men's souls.

Emitting everywhere the rays of thy miracles, thou hast illumined all; like a magnet thou hast drawn all to thy teachings, edifying the traits and gifts of their souls, surpassing all in purity of soul.

Theotokion: We all proclaim thee to be the true Theotokos, O thou who art blessed of God, having been delivered from corrupt birth by thy birthgiving and recalled to a better life, through the loving-kindness of the mercy of our God.

Katavasia: In a vision Isaiah saw upon a throne, * God lifted up on high * borne aloft by angels of glory; * and he cried: 'Woe is me! * For I have foreseen God made flesh, * the Lord of the never-setting light * and the King of peace.'

ODE VI

Canon I

Irmos: I have reached the depths of the sea * and the tempest of my many sins hath engulfed me; * but do Thou raise up my life from the abyss * O Greatly-merciful One.

By thy supplications, O God-bearer, break thou the yoke of our bondage, having now through the laver of regeneration adopted the offspring of the bondwoman of old.

The grace of God, O God-bearer, which dwelt actively within thee, appointed thee as a most wise founder, a chastiser of the mindless and an expeller of evil spirits.

Canon II

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Receiving from God great authority, thou didst drive away multitudes of adverse demons, healing the noetic deformity of all who with faith had recourse to thee.

Truly blessed wast thou, O venerable father Euthymius, having acquired enriching poverty and tears of joy; for thereby thou didst inherit the kingdom of heaven.

Thou didst spurn quickly fading honor and glory on earth, O most blessed one, and received everlasting life and incorrupt delight, having made thine abode most excellently in the mansions of heaven.

Theotokion: We call thee the Queen and Sovereign Lady of all; for truly thou didst ineffably give birth unto God Who created, sustaineth, and embraceth all, O all-immaculate one.

Katavasia: The Elder, having seen with his eyes the salvation * that was to come unto the peoples from God, * cried aloud unto Thee: * 'O Christ, Thou art my God.'

Kontakion, in Tone VIII: Spec. Mel.: "As first-fruits ...":

Creation found joy in thine honored nativity * and in thy divine memory, O venerable one, * receiving the good cheer of thy many miracles. * Give richly of them to our souls, and wash away the defilement of our sins, ** that we may chant: Alleluia!

Ikos: How can I, wretch that I am, offer praise from my slothful heart? I am filled with fear when I hymn the great Euthymius. Yet, trusting in his entreaties, I begin a hymn with good courage and great diligence, and recount to all his life and birth, and how his parents chanted unto God: Alleluia!

ODE VII

Canon I

Irmos: The three youths in Babylon, * regarded the tyrant's command as foolishness, * and cried aloud in the midst of the flame: * Blessed art Thou, O Lord God of our fathers!

Thou wast seen within a cloud, O father, enveloped by a supra-natural fire, crying out, as a heavenly initiate of the mysteries of God: Blessed art Thou, O Lord God of our fathers!

The Creator of nature hath freely given thee supra-natural powers, O father, for as a divine initiate of the mysteries of heaven, thou didst cry aloud: Blessed art Thou, O Lord God of our fathers!

Worshipping the one Only-begotten, one in two natures according to His divine incarnation, O Euthymius, thou didst cry aloud: Blessed art Thou, O Lord God of our fathers!

Canon II

Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

Uniting thyself with the incorporeal ones through extreme abstinence, O father Euthymius, thou didst show thy life to be a contest of asceticism and an exercise in holiness, crying: Blessed is the God of our fathers!

Christ showed thee to be a two-edged sword cutting down hordes of the demons and piercing the hearts of the enemy, but making glad the souls of those who chant: Blessed is the God of our fathers!

Filled with the light of the threefold Sun, O father Euthymius, through communion thou wast shown to be a secondary luminary reflecting the primal Light, emitting rays upon those who chant: Blessed is the God of our fathers!

Theotokion: Thou didst shine like the dawn, having within thee the Sun of righteousness, Who cleanseth the world of the darkness of ignorance with the radiance of divine knowledge. To Him do we chant: Blessed is the God of our fathers!

Katavasia: O Thou who in the midst of the fire * bedewed the children as they discoursed on things divine, * and Who didst take up Thy dwelling in the pure Virgin: * O Word of God Thee do we reverently praise chanting: * O God of our fathers, Blessed art Thou.

ODE VIII

Canon I

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath since been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

Having dedicated thyself to God and kindled the furnace of the conscience, O Euthymius, rejoicing thou didst set fire to thy whole self, thy life, as an unblemished sacrifice, chanting unto Christ: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Having become a son by adoption through the grace of God, as an inheritance thou didst receive knowledge of things to come; for, mastering thy nature, thou didst transcend nature in thy foreknowledge, hastening to fulfillment, O Euthymius. Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Canon II

Irmos: **In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * ‘ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages’.**

Having acquired a mighty way of life, O most blessed one, thou didst attain unto the most exalted vision, becoming the receptacle containing the life-creating Spirit and the gifts which richly flow from Him; and thou chantest unceasingly: Ye people, supremely exalt Him forever!

Moving thy residence, thou didst reach the outer limits of Sion; and thou didst attain unto the everlasting mansions, obtaining a heavenly inheritance by thy pangs. And thou chantest with the angelic choirs: Ye children, bless; ye priests, hymn; ye people, supremely exalt God throughout all ages!

As radiant as the sun, thou didst illumine the desert places, didst expel the dark-visaged demons and didst become a most brilliant pillar which reached up to the heights of heaven, shining with the effulgence of miracles, and unceasingly crying out to the Master: Ye priests, hymn; ye people, supremely exalt God throughout all ages!

Adorned with the most sacred activities of thy life, thou didst set aright the most basic virtue, becoming radiant through the correctness of thy doctrines and an expounder of excellent theology, crying out unceasingly: Ye priests, hymn; ye people, supremely exalt God throughout all ages!

Theotokion: **O** all-immaculate Bride of God, from captivity by the passions do thou rescue those who have recourse unto thee; and grant full freedom, O Lady, to the churches of the Orthodox, who chant with faith: Ye priests, hymn; ye people, supremely exalt God throughout all ages!

Katavasia: United together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * O all ye works of the Lord, * bless ye the Lord and supremely exalt Him throughout all ages.

ODE IX

Canon I

Irmos: Thou who during birth O most pure one * and after giving birth * was as pure as thou wast before birthgiving, * doth all creation proclaim out loud, * and as the true Theotokos we magnify thee.

Finding thee reposing whole in thy shrine, O venerable one, we bless thee as a victorious spiritual athlete, who wast a well-spring of healings even before thy death.

He Who dwelleth in the highest hath made thee an ally for our earthly rulers against the barbarians, and for thy flock against divers temptations, O venerable father.

Canon II

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Christ told thee of thy much-loved departure unto Him, O father, as He did of old to Moses the God-seer, whose emulator thou hadst become through virtue; and thou didst part the sea of the passions and didst pass over unhindered to the promised land, vanquishing the adversary.

Thou didst repose like Elijah the zealot, ascending to the heavens on a chariot of the virtues, O venerable one, where thy manner of life was manifestly recorded; and, standing now before the Master, be thou mindful of those who with faith celebrate thy luminous and most sacred memory.

Thy manner of life was angelic and thy life was most luminous, O most blessed and divinely wise one; thy soul was radiantly godlike, and thy faith pious; for thou wast an extoller of divine dogmas, O God-bearer, and revealed to be a true preacher of Orthodox doctrine.

Made steadfast by thy supplication, O divinely wise father, I earnestly set my hope on thee, as my advocate and intercessor, ever praying to God, and beseeching for the forgiveness of my sins and the termination of my debts, for thou hast been granted divine compassion.

Theotokion: Be thou a tower of salvation for me, O pure one, repelling the hordes of the demons and driving away the tumult of temptations and tribulations, repulsing the assault of the passions, bestowing pure freedom, and granting an abundance of the gifts of God.

Katavasia: In the shadow and the letter of the Law, * let us, the faithful, discern a figure: * every male child that openeth the womb * shall be sanctified to God. * Therefore we magnify the firstborn Word * and Son of the beginningless Father, * the firstborn Child of a Mother who hath not known a man.

Exapostilarion in Tone II: Spec. Mel.: “Hearken, ye women ...”:

God sanctified thee from thy mother’s womb, O venerable father, showing thee to be a divine prophet, like unto Jeremiah and Samuel of old. With them, O wonder-working and God-bearing Euthymius, co-dweller with the angels, be thou mindful of those who hymn thee with faith. (Twice)

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

Saved because of thee, O Sovereign Lady, we regally confess thee to be the Theotokos; for thou didst ineffably give birth to God, Who destroyed death by the Cross and hath drawn to Himself the assemblies of the venerable. With them we praise thee, O Virgin.

On the Praises, 4 Stichera, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O venerable father Euthymius, * having forsaken that which is earthly, * thou didst follow after Christ; * and thou didst not prefer corruptible things * to things which are to come, O glorious one. * Dwelling in the desert as in a city, * thou didst destroy hordes of the demons. * O ever-glorious one, who can help but recount ** thy soul’s true zeal for the Lord? (Twice)

O venerable father Euthymius, * thou wast shown to be a rule for monastics and their boast, * the delight of the Orthodox, * and a radiant beacon for the whole world; * for thou wast not afraid of the terrors of the deceitful enemy * when thou didst dwell in the cave. * O the gifts replete in thee, O blessed one, * whereby thou didst manifestly trample underfoot ** all the arrogance of the demons!

O venerable father Euthymius, * thou didst, truly take wing, * soaring aloft unto God, O holy one; * and, having purified thy senses * by fasting and unceasing supplications, O most blessed one, * thou wast deemed worthy of immortal life. * O most glorious adornment of ascetics, * Christ hath received thee, rejoicing, ** into the immaterial mansions.

Glory ..., in Tone VIII:

We honor thee, O Euthymius our father, as the instructor of a multitude of monks; for by thy path have we truly come to learn how to walk aright. Blessed art thou, for, having labored for Christ, thou didst put down the power of the enemy, O converser with the angels, companion of the venerable and the righteous. With them do thou entreat the Lord, that He have mercy upon our souls.

Both now ..., Theotokion, in Tone VIII:

○ Sovereign Lady, accept the supplications of thy servants, * and deliver us **
from all want and grief.

Great Doxology. Dismissal. First Hour. Final Dismissal.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of Canon I of the saint, and 4 from ODE VI of Canon II.

Emulating Hannah, she who gave thee birth brought thee, like the venerable Samuel of old, as a living sacrifice to God, Who had glorified thee even before thou wast conceived. (Twice)

Aflame with rich love for God, O venerable one, with most pious resolve thou didst master the passions; wherefore, the grace of God rested upon thee. (Twice)

Receiving from God a most great authority, thou didst drive away multitudes of adverse demons, healing of deformity all who with faith had recourse to thee.

Truly blessed wast thou, O venerable father Euthymius, having acquired enriching poverty and tears of joy; for thereby thou didst inherit the kingdom of heaven.

Thou didst spurn quickly fading honor and glory on earth, O most blessed one, and hast received everlasting life and incorrupt delight, having made thine abode most excellently in the mansions of heaven.

Theotokion: **W**e call thee the Queen and Sovereign Lady of all; for truly thou didst ineffably give birth unto God Who created, sustaineth and embraceth all, O all-immaculate one.

Troparion of the saint, in Tone IV:

Rejoice, O desert who hast not given birth! * Be of good cheer, thou who hast not felt the pangs of travail! * For the man of spiritual desires hath multiplied children for thee, * planting them with piety and nurturing them with abstinence * unto the perfection of the virtues. * By his prayers, O Christ God, ** bring peace to our life.

Kontakion of the saint, in Tone VIII:

Creation found joy in thine honored nativity * and in thy divine memory, O venerable one, * receiving the good cheer of thy many miracles. * Give richly of them to our souls, and wash away the defilement of our sins, ** that we may chant: Alleluia!

Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE HEBREWS, § 335 (13: 17-21)

Brethren: Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it With joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to

do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 (6: 17-23).

At that time, Jesus stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.