

THE 23rd DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE MOTHER EUPHROSYNIA OF
POLOTSK
AT GREAT VESPERS

After the Introductory Psalm. "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 Stichera, in Tone VI:

Loving the honorable and all-loving purity of the angels, O venerable mother Euphrosynia, thou didst wed thyself to Christ from thy youth. Standing now before Him with the angels, pray thou for those who piously honor thy memory. **(Thrice)**

Emulating the life of the angels, in fasting and prayer thou didst serve Christ like an incorporeal being. And now, dwelling with the angelic ranks in the chamber of thine immortal Bridegroom, entreat Him Whom thou didst love, on behalf of those who joyfully honor thy most honored memory. **(Thrice)**

Embracing the angelic life, thou didst leave behind fleeting glory and wealth, the house of thy father, and an earthly bridegroom, and hast received thereby an eternal reward in the heavens, where, rejoicing now with the angels, pray thou on behalf of those who with love honor thy memory. **(Twice)**

Glory ..., in Tone VI:

Praising Christ, our God and King, with joy let us hymn today the adornment of the monastic ranks and boast of nuns; for as the Hallower of the saints and Boast of the venerable He hath glorified the relics of the venerable Euphrosynia with incorruption. And the faithful, standing reverently before them and kissing them with love, receive healings of their ailments and comfort in their sorrows; and with compunction they joyfully say: Rejoice, O Euphrosynia, most honored bride of Christ!

Now & ever ..., in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without comingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Readings:

A READING FROM THE WISDOM OF SOLOMON (3:1-9)

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 for ever. 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 (5:15-6:3)

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 instead of an helmet. He shall take holiness 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 fly to the mark. And hailstones full of wrath shall 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 of the Lord, and sovereignty from the Highest, Who shall try your works, and search out your counsels.

A READING FROM THE WISDOM OF SOLOMON (4:7-15)

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 loved 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 it 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 VII:

O venerable mother Euphrosynia, having pleased God thou didst reach the end of Thine earthly life, righteous and blameless in all the precepts of the Lord. Come ye, therefore, ye assemblies of monastics, and with hymns and spiritual songs let us radiantly join chorus today, crying aloud: Rejoice, thou who wast zealous for the traditions of the apostles and the fathers! Rejoice, boast of the city of Polotsk! Rejoice, O most honored Euphrosynia, for through humility and purity thou hast inherited the kingdom of heaven in the angelic ranks! And now, standing before the Lord, beseech Him to grant us great and rich mercy.

As is meet, O Euphrosynia, we bless thee as our boast and an angel in the flesh; for thy life was honorable and thy repose is with the saints. For shining forth in good works, thou didst lead many to Christ, and bequeath a precious cross to thy convent, as a gift of the grace of God which abideth in thee, prophetically foreseeing that after thy convent's destruction it would be restored again through the cross, which now hath come to pass. Wherefore, blessing thee with joy, we fall down before thee, praying with compunction: Pray to Christ for us, O venerable mother, that He grant our souls great and rich mercy.

Glory ..., in Tone VII:

Today the ancient city of Polotsk is splendidly adorned with the divine treasure of the Cross of the Lord, which in thy zeal thou didst have fashioned, O venerable Euphrosynia; and thy convent rejoiceth in the return to it of the precious and life-creating Cross, which was for many years preserved by the providence of the Lord. And bowing down before it with faith, and kissing it with love, we receive healing of soul and body, unceasingly magnifying Christ.

Now & ever ..., Theotokion, in the same tone:

O Virgin Theotokos, * thou hope of Christians, * by thy supplications to thy Son and God * protect and preserve us all ** from all want and grief.

At the Aposticha, these Stichera, in Tone VIII:

O venerable mother Euphrosynia, thou didst serve Christ the Lord in humility and meekness, didst guide many to salvation, and hast therefore received a reward from the Lord. Him do thou entreat, that our souls be saved.

Verse: Wondrous is God in His saints, * the God of Israel.

O venerable mother Euphrosynia, with love do we bless thee, the true confessor of the Gospel, zealot of Orthodoxy, instructor in asceticism, converser with the angels, feeder of orphans and the poor, whom Christ hath crowned with a heavenly wreath. Him do thou beseech, that our souls be saved.

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

O venerable mother Euphrosynia, joyfully celebrating thy memorial, we glorify thy struggles; for thou didst serve Christ in labors from thy youth, amazing the ranks of angels, in that thou didst abide on earth like an incorporeal being in fasting, prayer and all night vigil, and in divine contemplation. Wherefore, thou didst receive the Holy Spirit in thy soul.

Glory ..., in Tone VIII:

Radiantly lighting thy lamp with the oil of purity and mercy, with the wise virgins thou didst ascend to thine immortal Bridegroom in the heavenly bridal-chamber. Him do thou earnestly entreat on behalf of those who celebrate thy memory with love.

Now & ever ..., Theotokion, in the same tone:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

Troparion, in Tone IV:

Emulating the ten-year old Christ, Who taught in the temple, * O Euphrosynia, at the age of ten thou didst follow the Word of God; * and forsaking fleeting glory and an earthly betrothal, * and disdaining all the things of this world, * thou didst wed thyself unto Christ, * Who is more comely than all. * Taking up thy cross, treading the path of the angelic life, * and guiding many thereto, * thou didst ascend to the heavenly bridal-chamber * amid the sweet fragrance of myrrh. * There do thou entreat Him Whom thou hast loved, * on behalf of those ** who piously honor thy memory.

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

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 thus saved our souls from death.

AT MATINS

At "God is the Lord ...", the Troparion of the saint, in Tone IV:

Emulating the ten-year old Christ, Who taught in the temple, * O Euphrosynia, at the age of ten thou didst follow the Word of God; * and forsaking fleeting glory and an earthly betrothal, * and disdaining all the things of this world, * thou didst wed thyself unto Christ, * Who is more comely than all. * Taking up thy cross, treading the path of the angelic life, * and guiding many thereto, * thou didst ascend to the heavenly bridal-chamber * amid the sweet fragrance of myrrh. * There do thou entreat Him Whom thou hast loved, * on behalf of those ** who piously honor thy memory. (Twice)

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

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 thus saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Having loved the commandments of the Lord from thy youth, O venerable mother, for many thou didst become a guide in the monastic life, leading many unto Christ. Wherefore, celebrating thy most honored memory today, we glorify God Who glorifieth His saints.

Glory ..., Now & ever ..., Theotokion in Tone I:

With mouth and heart we magnify thee, the Mother of God. * O thou who hast given birth unto God, ** deprive us not of thine aid.

After the second chanting of the Psalter, this Sedalion, in Tone I:

Having adorned thy soul with the purity of virginity, O venerable Euphrosynia, thou didst enter into the courts of thy Lord with lighted lamp. Him do thou unceasingly beseech, that we also may be deemed worthy to be numbered among the choir of the elect.

Glory ..., Now & ever ..., Theotokion in Tone I:

O Mother of God, speedy helper amid tribulations, * ready haven for the tempest-tossed: * preserve me from the flood of life, * and let me not be dashed upon the rock ** of spiritual destruction.

Polyeleos, and this magnification: We bless thee, O venerable mother Euphrosynia, and we honor thy holy memory, O instructor of monastics 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 ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Thou didst shine forth in thine angelic life, O venerable Euphrosynia, adorning thyself with beauty of character, asceticism and loving-kindness. Teaching thy spiritual sisters with soul-saving discourses, and confirming thy word with thine example, thou didst lead many to salvation. Wherefore, O ever-memorable Euphrosynia, standing before the throne of the Almighty, entreat Him to grant forgiveness of sins unto those who honor thy memory with love.

Glory ..., Now & ever ..., Theotokion in Tone VIII:

The prophets proclaimed thee beforehand; * the apostles preached thee; * the martyrs glorified thee; and holy hierarchs have called thee blessed. * Wherefore, with them confessing thee to be the Theotokos, ** we piously magnify thee.

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?

GOSPEL ACCORDING TO MATTHEW, § 104 [MT. 25: 1-13]

The Lord spake this parable: "The Kingdom of heaven is likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made: 'Behold, the bridegroom cometh; go ye out to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise: 'Give us of your oil; for our lamps are gone out.' But the wise answered, saying: Not so; lest there be not enough for us and you: but go ye rather to those who sell, and buy for yourselves. And while they went to buy, the bridegroom came; and those who were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying: 'Lord, Lord, open to us.' But he answered and said: 'Verily I say unto you, I know you not.' Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

After Psalm 50, this Sticheron, in Tone VII:

O good and faithful handmaid of the Lord, taking the easy yoke of Christ upon thyself, and diligently carrying His light burden, thou dwellest now in the kingdom of heaven. Pray thou for us, that we may be deemed worthy of great and rich mercy.

Canon of Supplication to the Most holy Theotokos, with 6 Troparia, including the Irmos; and this canon of the venerable one, with 8 Troparia, in Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Studying the sacred commandments of the Lord from thy youth, and desiring to serve Him alone, thou didst spurn the glory and riches of this world.

Loving Christ, thou didst forsake thy parents and kinfolk, and an earthly bridegroom, O venerable one, and accepted the monastic life.

The hearts of thy father and mother were filled with sorrow when they saw thee, their beloved daughter, in the monastic habit; but, the Holy Spirit enlightening thee, thou didst comfort them with kind words.

Theotokion: Assaults of tribulations bestorm my lowly soul, and clouds of perils cover over my heart, O Bride of God; but as thou hast given birth to the divine and pre-eternal Light, shine thou the light of joy upon me.

ODE III

Irmos: There is none as holy as Thee, * O Lord my God, * who hast exalted the horn of The faithful O good One, * and strengthened us upon the rock * of Thy confession.

Desiring to unite thyself in stillness to the Lord alone, thou didst dwell in a narrow cell by the Church of the Holy Wisdom, O venerable one.

Thou didst serve Christ our Savior with the work of thy hands, occupying thyself in God-pleasing manner with the copying of holy books; and with the money obtained thereby thou didst comfort the least of the brethren of Christ.

O most honored one, thou didst diligently serve thy Lord in meekness and humility, in fasting and prayer, in labors, all-night vigils and prayerful prostrations.

Theotokion: Thy benefactions and mercies have now truly amazed me, O Sovereign Lady, divine Maiden; wherefore, I glorify thee and hymn and honor thy great and boundless care for us.

Sedalion, in Tone IV:

Thou wast deemed worthy of the vision of an angel, O venerable mother Euphrosynia; for an angel visited thee thrice, declaring unto thee that it was the will of the Lord that thou should go to a certain place, and found there a convent for virgins consecrated to God.

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

O only true protectress of Christians, * deliver us from grievous circumstances, * misfortunes and sorrows, ** and by thy supplications save thou our souls.

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

The angel spake of thee to the holy hierarch Elias, who was the local bishop in thy day, O venerable one, commanding him to give thee property whereupon a convent was to be built.

As a crown sitteth upon the head of a king, so doth the Holy Spirit rest upon thee, O venerable one. Thus did the angel tell the holy hierarch.

"As incense ascendeth to God, so doth the prayer of the venerable one ascend; and as the sun shineth in the firmament of heaven, so hath the life of Euphrosynia shone forth before the angels of God," said the angel who appeared in a vision to the holy hierarch.

Theotokion: Where else will I find another help? to whom shall I flee? Where shall I be saved? What ardent helper will I have when alas! I am shaken by tribulations and the storms of life? In thee alone do I hope and boast, and I am of good cheer, having recourse unto thy protection. Do thou save me!

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

The holy hierarch of the Lord was filled with joy and amazement by the vision of the angel, and summoned thee, O venerable one, to inform thee of the wondrous apparition.

Thou didst fulfill the will of thy Lord with diligence, O venerable one, and didst go to the place indicated by the angel, and there madest thine abode.

Placing steadfast trust in the Lord alone, thou didst not acquire any possessions, but abode in the poverty of the Gospel.

Theotokion: What gift of thanksgiving shall I give thee for thy gifts and the boundless goodness, which I have enjoyed? Wherefore, I glorify, hymn and magnify thine ineffable mercy toward me.

ODE VI

Irmos: Beholding the sea of life surging with the flood of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O Most Merciful One.

Seeing thine angelic way of life, many virgins desired to betroth themselves to Christ and to serve Him alone in pure virginity.

Emulating thee, thy sister, the Princess Zvenislava, forsook the glory and pleasures of this world, and hastened unto thee to take the easy yoke of Christ upon herself.

Beholding thy spiritual sisters increasing in number, O most honored Euphrosynia, thou didst desire to build a church to the Lord Almighty, in honor of his glorious transfiguration.

Theotokion: **I** know thee to be consolation amid sorrows and the healing of infirmities, O Mother of God, the supreme destruction of death, inexhaustible river of life, and quick and speedy aid for all amid perils.

Kontakion, in Tone VIII:

O thou who wast chosen by God from thy very birth and called to His service, * who in holiness ministered unto the Lord in the angelic ranks, * living a venerable life and now praising the Lord with the hosts of heaven, * ever interceding before the Lord on behalf us sinners, * unto thee do we cry aloud with joy and love: ** Rejoice, O Euphrosynia, most honored bride of Christ!

Ikos: **T**hou didst live on earth angelically, in purity and humility, pleasing the Lord with meekness and patience, loving-kindness and abstinence. Dwelling now amid the splendors of the saints after thy labors, accept from us this hymnody: Rejoice, thou who wast virgin in soul and body; rejoice, all-wondrous instructress of nuns! Rejoice, thou who wast deemed worthy of the sight of an angel while yet on earth; rejoice, thou who through an angel received the Lord's command to build a convent! Rejoice, thou who zealously fulfilled the will of the Lord; rejoice, thou who for Christ's sake spurned all earthly pleasures. Rejoice, thou who betrothed thyself to Jesus, the heavenly Bridegroom most sweet; rejoice, thou who served Him in purity, fasting and prayer. Rejoice, thou who acquired an all-precious cross as a priceless treasure, for the sanctification and confirmation of thy community; rejoice, thou who in thy labors day and night didst perfect thy life! Rejoice, thou who now abidest in the never-setting day of the kingdom of God. Rejoice, O Euphrosynia, most honored bride of Christ!

ODE VII

Irmos: **An Angel made the furnace sprinkle dew on the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, Blessed art Thou.**

Thou didst not exercise care only for thine own salvation, O venerable mother, but for all whom the Lord entrusted to thee, instructing them in the law of the Lord, to do His will.

In good works thou wast a model for thy reason-endowed flock, O most honored Euphrosynia, exalting thyself by humility, drawing all to thee by thy meekness, and by thy patience causing them to remain steadfast in love for the Lord.

When the construction of the temple of the Lord commenced, an angel woke the builder, saying: "Go thou to the place of the temple of the Almighty, O John!"

Theotokion: **H**aving enjoyed thy great gifts, thy goodness and boundless miracles, I glorify thee with all my soul and mind, my heart and lips, O Theotokos.

ODE VIII

Irmos: **T**hou didst make flame sprinkle the Saints with dew, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * and Thee do we exalt throughout all ages.

Thou didst pray to the Lord with faith and steadfast hope, O venerable one, and the Lord hearkened to the supplication of His faithful handmaiden, wondrously completing the construction of His temple.

Thou wast filled with joy and gladness, O venerable Euphrosynia, when they performed the consecration of the temple, wherein thou didst pray with tears that the Lord hear our petitions.

Thy supplication is mighty before the Lord, for the temple erected by thee hath been preserved intact and unharmed through many years.

Theotokion: **E**vil circumstances, sorrows and want have overtaken me, O pure one, and the perils and temptations of life surround me on all sides; but stand thou before me and shelter me beneath thy holy protection.

ODE IX

Irmos: **I**t is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Thou didst desire to have in thy convent an icon of the most pure Mother of God, which thou didst obtain; and receiving it with joy, thou didst render many thanks to the Lord and His most pure Mother.

In thy zeal thou didst have a precious cross fashioned, O venerable one, and didst set therein a drop of the divine blood of Christ the Savior and a portion of the life-creating wood, for the sanctification and salvation of all who venerate it and kiss it with love and fear.

Thou didst spend many years in a narrow cell by the temple of the Lord, in prayer and prostrations, O venerable Euphrosynia, sojourning on earth like an incorporeal being.

Theotokion: **F**ollowing thy prophecy, O most holy Virgin, with all generations we evangelically cry out to thee who received joy from the angel: Rejoice, O thou who art full of grace! The Lord is with thee!

Exapostilarion, in Tone III:

O venerable Euphrosynia, glorious is thy memory, for in thee was the word of the Holy Spirit truly fulfilled: In everlasting remembrance shall the righteous be. Wherefore from all misfortune and peril save us who celebrate thy memorial with love.

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

Rejoice, fiery throne of the Lord! Rejoice, divine jar which contained the Manna! Rejoice, golden lampstand! Rejoice, inextinguishable lamp! Rejoice, glory of virgins and adornment and boast of mothers, O Theotokos.

On the Praises, 4 Stichera, in Tone VIII:

Spurning the pleasure of earthly food, and the riches and glory of this world, thou didst love the heavenly Bridegroom, O most honored Euphrosynia. Thou finishing well thy struggle on earth in the monastic rank, thou hast entered in unto Christ the Bridegroom with the wise virgins. Standing now in joy before Him, pray thou unceasingly on behalf of our souls.

Thou didst follow after Christ, Who became incarnate of the pure Virgin, O Euphrosynia, serving Him in virginity from thy youth, and showing many the path to salvation. "My beloved sisters," thou didst say, "straight and narrow is the path which leadeth to life, but the reward is everlasting; wherefore, struggle untiringly, for ye have the Judge of the contest, Christ Himself helping you, the bestower of life incorrupt."

O Euphrosynia elect of God, like a most radiant star which shone forth from our race, illumining the land of Russia, be thou an advocate, and deliver from all tribulation and every sickness of soul and body those who with faith and love keep the memory of thine honored repose, and earnestly make recourse unto thee, beseeching thy prayers to the Lord, and lovingly kiss thy precious image.

Celebrating the solemnity of the venerable Euphrosynia today, come, ye faithful, let us hymn her struggles and labors; let us praise her who loved Jesus most sweet with the love of the seraphim and served Him with zeal; and with faith and love let us cry out to her: Rejoice, O most honored Euphrosynia, the comely beauty and boast of the monastic ranks, chosen bride of Christ, who dwellest with the angels and all the saints in the never-waning day of the kingdom of God! Pray thou that all Orthodox Christians be saved.

Glory ..., in Tone VIII:

Desiring to go to the holy city of Jerusalem to worship at the tomb of the Lord, thou didst reach the earthly Jerusalem, and having offered reverent worship injoy at the holy places, O Euphrosynia, thou didst ask of the Lord as a favor, that He receive thy spirit in the holy place. And the Lord hearkened to thine entreaty, and sent an angel, who informed thee of thy passage from the earthly Jerusalem to that which is on high. Joining chorus there with the choirs of the virgins, remember us who celebrate thy holy memory with love.

Now & ever ..., Theotokion, in Tone VIII:

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

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes: 8 Troparia, from Odes III & VI of the canon of the saint.

Desiring to unite thyself in stillness to the Lord alone, thou didst dwell in a narrow cell by the Church of the Holy Wisdom, O venerable one. (Twice)

Thou didst serve Christ our Savior with the work of thy hands, occupying thyself in God-pleasing manner with the copying of holy books; and with the money obtained thereby thou didst comfort the least of the brethren of Christ.

O most honored one, thou didst diligently serve thy Lord in meekness and humility, in fasting and prayer, in labors, all-night vigils and prayerful prostrations.

Seeing thine angelic way of life, many virgins desired to betroth themselves to Christ and to serve Him alone in pure virginity.

Emulating thee, thy sister, the Princess Zvenislava, forsook the glory and pleasures of this world, and hastened unto thee to take the easy yoke of Christ upon herself.

Beholding thy spiritual sisters increasing in number, O most honored Euphrosynia, thou didst desire to build a church to the Lord Almighty, in honor of his glorious transfiguration.

Theotokion: I know thee to be consolation amid sorrows and the healing of infirmities, O Mother of God, the supreme destruction of death, inexhaustible river of life, and quick and speedy aid for all amid perils.

Troparion, in Tone IV:

Emulating the ten-year old Christ, Who taught in the temple, * O Euphrosynia, at the age of ten thou didst follow the Word of God; * and forsaking fleeting glory and an earthly betrothal, * and disdaining all the things of this world, * thou didst wed thyself unto Christ, * Who is more comely than all. * Taking up thy cross, treading the path of the angelic life, * and guiding many thereto, * thou didst ascend to the heavenly bridal-chamber * amid the sweet fragrance of myrrh. * There do thou entreat Him Whom thou hast loved, * on behalf of those ** who piously honor thy memory.

Kontakion, in Tone VIII:

O thou who wast chosen by God from thy very birth and called to His service, * who in holiness ministered unto the Lord in the angelic ranks, * living a venerable life and now praising the Lord with the hosts of heaven, * ever interceding before the Lord on behalf us sinners, * unto thee do we cry aloud with joy and love: ** Rejoice, O Euphrosynia, most honored bride of Christ!

Prokeimenon, in Tone IV: Wondrous is God in His saints, * the God of Israel.

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

EPISTLE TO THE GALATIANS, § 208 [GAL. 3:23-29]

Brethren: But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

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

Verse: And He brought me up out of the pit of misery, and from the mire of clay.

GOSPEL ACCORDING TO MATTHEW, § 104 [MT. 25: 1-13]

The Lord said this parable: "The kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. Those who were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made: 'Behold, the bridegroom cometh; go ye out to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise: 'Give us of your oil; for our lamps are gone out.' But the wise answered, saying: 'Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.' And while they went to buy, the bridegroom came; and those who were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying: 'Lord, Lord, open to us.' But he answered and said: 'Verily I say unto you, I know you not.' Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

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