

The 20th Day of January

✙ **Our Venerable and God-bearing Father among the Saints,
Euthymius the Great.**

Small Vespers

At “Lord, I call...,” 8 stichera:

4 stichera in Tone 1: *To the melody, “Joy of the ranks of heaven....”*

Thou didst soar above the circles of heaven, /
O blessed father, /
And entering the darkness thou didst truly shine with light, /
Not through deception nor trickery, ///
But through the very grace of God. *(twice)*

Having illuminated thy soul and mind with the virtues /
Thou didst present thyself to the Kingdom of Christ in heaven /
Offering to Him fruit of thine ascetic labors, /
And shining like a lamp, thou dost delight in eternal sustenance, ///
O thrice-blessed father Euthymius.

The consubstantial and unoriginate Trinity /
Established the abode of the Spirit within thee, /
And revealed thee as a radiant beacon of light, /
O God-bearing father Euthymius; /
And having passed above the temporal things of this world ///
Thou hast found thine abode in heaven.

Glory..., in Tone 2:

O ven’rable father Euthymius, /
Diligently hast thou studied the virtues from thy childhood days /
Thus becoming an instrument of the Holy Spirit. /
Thou didst receiving from Him the gift of working miracles /
And taught mankind to spurn the pleasures of this world. /
Now, having been illuminated with the pure and divine Light, ///
Illumine thou our thoughts, O father Euthymius.

Now and ever..., Theotokion.

At the Aposticha, these stichera, in Tone 2: *To the melody, “O house of Ephratha...”*

Denouncing the deceptions of the demons /
By the power of the Cross, /

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Thou didst proclaim the glory of Christ, ///
O father Euthymius.

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

Thou didst ascend in a fiery chariot, /
Like Elijah, O blessed one, /
And thou standest now before the Holy Trinity ///
O great father Euthymius!

Verse: Blessèd is the man who fears the Lord, who greatly delights in His commandments.

Bearing in thy hands the Cross of the Lord, /
O holy father Euthymius, ///
Thou dost utterly destroy the illusions of the enemy.

Glory..., Theotokion, in the same Tone:

Rejoice, O Virgin, /
For thou didst receive in thy womb the Joy of the world, /
Christ, the Giver of life, ///
Who hath eased the grief of our first mother, Eve.

The Troparion of the Saint, in Tone 4:

Rejoice, O barren desert! /
Be glad, O ye who have not been in travail! /
For a man of spiritual desires hath multiplied thy children /
And planted them in piety.
He reared them in abstinence /
To the perfection of virtues; ///
By his prayers, O Christ God; grant peace to our lives.

Glory..., now and ever.... the Theotokion, in the same Tone:

The mystery of all eternity /
Unknown even by angels /
Through thee is revealed on earth, O Mother of God, /
God incarnate by union without confusion. /
For our sake He voluntarily endured the Cross, /
By it He resurrected the first-created Adam ///
And saved our souls from death.

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera:

4 stichera in Tone 1: *To the melody, “O all-praised martyrs....”*

O father Euthymius, /
An angel sent from heaven pre-announced thy birth, /
And like John, thy sprouting from a barren womb. /
In emulation of him, thou didst live without home or possessions /
Spurning all wealth and sharing his way of life, /
And sustaining thyself in the mountainous wilderness ///
Thou didst shine forth with countless miracles.

O father Euthymius,
Thyself sprouting from a barren womb, /
Thou wast truly the father of many children /
For from thy spiritual seed the once trackless and impassable desert /
Became filled with monastics. ///
Pray now, that our souls be granted peace and great mercy.

O father Euthymius, /
Magnificent was thy life and truly Orthodox was thy faith! /
Thou didst attain to the deepest contemplation through thy deeds /
Truly becoming an abode of Wisdom, /
Honoring Christ in two natures and One in Trinity. ///
Beseech Him now to grant our souls great mercy.

O father Euthymius, /
Having become a partaker of the Passion /
Of Him who was crucified on the Cross /
Through thy fasting and abstinence, /
Thou didst truly come to emulate His resurrection and glory. ///
Beseech Him now, to grant our souls peace and great mercy.

And 4 stichera in Tone 4: *To the melody, “Called from on high....”*

When the eye of Him who seeth all /
Perceived thy resolute purpose and inclination to achieve the higher things, /
O thou, who was sanctified from thy mother’s womb, /
He took away thy parents’ sorrow /

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And revealed thee to be a gift from God, /
The namesake of godly temperament and character, /
And from the cradle thou didst please God, our Benefactor. ///
Beseech Him now to save and enlighten our souls. *(twice)*

Finding thee to be like a mirror reflecting divine revelations /
Christ made thee to shine with the radiant splendor of His light, /
O father, rich with the gifts of God. /
Now thou art an abundant source of healing /
The feeder of the hungry, quenching with the waters of grace those who thirst. /
And being one who can see the true disposition of souls, /
And by thy word, make them more pleasing to God. ///
Beseech Him now to save and enlighten our souls.

Shining brightly in both action and contemplation /
Thine angelic life became a precious model and a rule of virtues /
For those desiring to worship God in perfection. /
And the divine wisdom of thy words, O Euthymius, /
Have taught all to worship the Holy Trinity /
That Christ is known to be One in two natures; /
And the councils equal in number to the four Gospels of Christ . ///
Beseech Him now to save and enlighten our souls.

Glory..., in Tone 3:

Consecrated to God from your mother's womb as another Samuel, /
O father Euthymius, /
Thou wast true in keeping with thy name: /
An example of a godly character to the faithful, /
A staff and confirmation of the monastics, /
And a pure abode of the Holy Spirit. ///
Entreat Him to grant us honoring thee, great mercy.

Now and ever..., Dogmatic Theotokion, in the same Tone:

How shall we but marvel at thy divine-human giving of birth /
Most Holy Virgin? /
For without knowing a man /
Thou gavest birth to a fatherless son in the flesh, O most-pure Virgin. /
The Son born of the Father before eternity /
Was born of thee in the fulness of time /
He underwent no mingling, no change, no division /

But preserved the fullness of each nature. /
Entreat Him to save the souls, O Lady and Virgin and Mother, /
Of those who confess thee in an Orthodox manner ///
To be the Theotokos.

Or the Dogmatic Theotokion in the Tone of the Week if a Resurrection Service.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from the Wisdom of Solomon (5:15-6:3):

^{5:15}...**T**he righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. ¹⁶Therefore 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. ¹⁷He shall take to him His zeal for complete armor and make the creation His weapon for revenge upon his enemies. ¹⁸He shall put on righteousness as a breastplate and indifferent judgment instead of a helmet. ¹⁹He shall take holiness for an invincible shield. ²⁰His severe wrath shall he sharpen for a sword, and the creation shall fight with him against the unwise. ²¹Then shall the right aiming thunderbolts go abroad; and from the clouds,

as from a well-drawn bow, and they shall fly to the mark. ²²And hailstones full of wrath shall be cast out as a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. ²³Yea, 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.^{6:1}Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. ²Give ear, ye that rule the people, and glory in the multitude of nations. ³For power is given to you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

The Reading from the Wisdom of Solomon (3:1-9):

^{3:1}**T**he souls of the righteous are in the hand of God, and there shall no torment touch them. ²In the sight of the unwise they seemed to die: and their departure is taken for misery, ³and their going from us to be utter destruction: but they are in peace.

⁴For though they be punished in the sight of men yet is their hope full of immortality. ⁵And having been a little chastised, they shall be greatly rewarded: for God proved them and found them worthy for Himself. ⁶As gold in the furnace hath He tried them and received them as a burnt offering.

⁷And in the time of their visitation they shall shine and run to and fro like sparks among the stubble. ⁸They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. ⁹They 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.

The Reading from the Wisdom of Solomon (4:7-15):

^{4:7} **T**he righteous man, though he die early yet shall he be at rest. ⁸For old age is not honored for length of time, nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul. ¹²For the fascination of wickedness

obscures that which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord; therefore He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Litya, the stichera of the temple, and these of the Saint, in Tone 2: (*The composition of Germanus*)

The angel of the Lord said to thy parents: /
 "Be ye of good cheer! /
 For you will give birth to a child, /
 Who will be namesake of a godly disposition and character! /
 According to this promise thou wast conceived. ///
 And thus thou wast nurtured in prayer from thy swaddling clothes, O father
 Euthymius.

The composition of the Studite:

Having strengthened thy mind with wisdom divine /
 Thou didst reject all the passing and temporal things /
 And wast never surprised by anything occurring on the earth. /
 In times of sorrow thou wast great in wisdom and valor, /
 And thou wast humble and meek in all thine ascetic labors. /
Wisely didst thou abandon the raging sea of life and attained the tranquil haven. ///
 Pray to Christ that He may have mercy on us.

Thou didst spurn the things of this world /
For thou didst love the things above; /
Thou didst shed the trappings of wealth and clothed thyself in humility, /
In place of food thou didst embrace abstinence; /
Rejecting injustice thou didst pursue righteousness. /
Therefore, O venerable father Euthymius, ///
We entreat thee to remember us in thy holy prayers before the Lord.

Glory..., in Tone 4:

Thy good deeds shine like the sun over the heavens and the earth, /
O Euthymius, thou favorite of Christ, /
For in accordance with the true doctrines of the Church /
Thou didst preach to us the Orthodox and spotless Faith. /
Thus, O venerable and God-bearing father, ///
Entreat Christ to grant us great mercy on this day as we celebrate thy memory.

Now and ever..., Theotokion, in the same Tone:

Look down, O all-pure Virgin /
Upon the supplications of thy servants; /
Thou dost crush the savage assaults that beset us, /
And dost calm all our distress, /
Thou art the only steadfast support that we know. /
Suffer us not, O our Lady, to be put to shame, /
We who have found an intercessor in thee and who call upon thee /
Speedily hearken to the entreaties of those who cry to thee in faith: /
Rejoice, O our Lady, thou help and joy, ///
Protection and salvation of our souls.

At the Aposticha, these stichera, in Tone 5: To the melody, "Rejoice..."

Rejoice, O ven'erable father, /
For thou art a source of great joy to the Church! /
For at thy birth the assaults of heretics were repulsed by the providence of God, /
Who named thee Euthymius because of thy godly character. /
Thou didst fill the angelic choirs with joy by thy radiant life on the earth; /
And dwelling with them now and enjoying the blessed and divine glory of Christ, ///
Entreat Him that He grant our souls great mercy.

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

Strengthened by the staff of the Cross, /
Thou didst dry up the flood of transgression, /

Revealing a spring of salvation flowing in the wilderness /
 Watered by the stream of divine sweetness from the fountain of Paradise. /
 And being enriched like a palm by the streams of the divine Spirit, O ven'rable one, /
 Thou didst hasten to the heights of heaven /
 As a radiant pillar of fire, O Euthymius, wise in God. ///
 Entreat Him that He grant our souls great mercy.

Verse: Blessèd is the man who fears the Lord, who greatly delights in His commandments.

Joyfully didst thou enter into the tabernacle and the house of the Lord. /
 Truly didst thy soul rejoice in all its wonders /
 And the beautiful sound of those celebrating with sweet voices. /
 Thou didst taste of its ineffable and soul-pleasing delights /
 And desiring to obtain the same, O Euthymius, thou didst mortify the passions of
 thy flesh, /
 Instructing thy soul to adorn herself with righteousness divine. ///
 Pray to Christ God that He send down great mercy on our souls.

Glory..., in the same Tone:

O ven'rable father /
 Thou gavest neither sleep to thine eyes nor slumber to thine eyelids, /
 Until both thy soul and body were freed from passions /
 And didst prepare thyself as a dwelling place for the Spirit /
 Who with the Father and Son came and made His abode in thee: /
 O favorite of the Trinity, One in Essence, /
 O great preacher, Euthymius our father, ///
 Ceaselessly pray for our souls

Now and ever..., Theotokion, in the same Tone:

We bless thee, O Virgin Theotokos, /
 For Christ, the Sun of righteousness /
Hath shone forth from thee ///
 In His great mercy.

After the blessing of the loaves, the Troparion of Saint Euthymius, in Tone 4:

Rejoice, O barren desert! /
 Be glad, O ye who have not been in travail! /
 For a man of spiritual desires hath multiplied thy children /
 And planted them in piety.

He reared them in abstinence /
To the perfection of virtues; ///
By his prayers, O Christ God; grant peace to our lives.

And the Theotokion: “Rejoice, O Virgin Theotokos....” (*once*)

Matins

At “God is the Lord...” the Troparion of the Saint, twice; Glory..., now and ever...,
the Theotokion, in Tone 4:

The mystery of all eternity /
Unknown even by angels /
Through thee is revealed on earth, O Mother of God, /
God incarnate by union without confusion. /
For our sake He voluntarily endured the Cross, /
By it He resurrected the first-created Adam ///
And saved our souls from death.

After the 1st Kathisma, the Sessional Hymn, in Tone 4: *To the melody, “Thou hast appeared today....”*

Thou didst shine for like a star in the desert /
Shining with the unapproachable light /
Illuminating all who approached thee with a steadfast soul ///
With thy teachings, O father Euthymius. (*twice*)

Glory..., now and ever..., Theotokion:

Accept our prayers as we seek refuge under thy protection, /
O Holy Virgin, /
And cease not to intercede before Christ our God ///
That He save us, thy servants!

After the 2nd Kathisma, the Sessional Hymn, in Tone 5: *To the melody: “The co-unoriginate Word...”*

Laying aside all earthly cares /
And embracing the angelic way of life, /
Thou didst adorn thy soul with the beauty of abstinence /
And didst receive from God the abundant grace of working miracles. /
O God-bearing father Euthymius, ///
Pray on behalf of us who piously praise thee. (*twice*)

Glory..., now and ever..., Theotokion:

O Most Holy Virgin /
Have mercy on us who run to thee with faith, /
Imploring thy fervent aid, O compassionate Lady; /
For as the good Mother of God Most high, /
O thou, who art full of grace, /
Thou ever prays that He may save us all ///
Through thy maternal supplications.

Polyeley and Magnification:

We bless thee, // O venerable father Euthymius, / and we honor thy holy memory, /
instructor of monastics / and converser with the angels!

Selected Psalm verses:

I waited patiently for the Lord; He inclined to me and heard my prayer.
He set my feet upon a rock and guided my footsteps.

After the Polyeley, the Sessional Hymn, in Tone 8: Special melody: “Of Wisdom...”

Truly embracing the poverty of Him who was born of the Virgin for our sake, /
Thou didst come to disregard the passing things of this life, /
And having partaken of the tree of wisdom /
Thou didst show thyself to be a godly instructor of monastics, O ven'rable one. /
Therefore, thou didst inspire them to have zeal for the angelic way of life /
And the true understanding of the Faith. /
O father Euthymius, intercede with Christ God that He may grant the remission
of sins ///
To those who lovingly celebrate thy holy memory. (twice)

Glory..., now and ever..., Theotokion:

All generations bless thee, O Virgin, /
As she who alone amongst women /
Gavest birth to God in the flesh without seed; /
For the fire of the Godhead came to dwell in thee /
And with thy milk thou didst feed thy Creator and Lord. /
So, together with the angels we worthily glorify thee, /
And we praise thine all-holy birthgiving, and cry to thee: /
Entreat Christ God that He grants the remission of sins ///
To those who faithfully honor His All-holy Nativity.

1st Antiphon of the 4th Tone (The Song of Ascents), “From my Youth....”

Prokeimenon, in Tone 4:

Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I render unto the Lord for all His bounty to me?

Gospel: (43) Matthew 11:27-30.

After Psalm 50 (51), the Post-gospel sticheron, to the saint, in Tone 6:

O holy Father Euthymius, /
The proclamation of thy teachings hath gone out into all the world, /
Therefore thou hast obtained the reward of thy labors in heaven; /
Thou hast destroyed legions of demons, /
And attained to the choirs of the angels /
Whose life thou didst blamelessly emulate, /
Having now boldness before Christ our God, ///
Pray for the peace of the world and the salvation of our souls.

The Canon

One Canon of the Mother of God (*the Paraklesis*), with 6 Troparia, including the Irmos; and two of the Saint, with 8 Troparia.

Ode 1

First Canon of the Saint, in Tone 4,

having the acrostic: “*Thou art a treasure from among the mortals, O Euthymius,*”
the composition of John of Damascus.

Irmos: There is none like unto Thee, O all-glorious Lord, for by thy mighty arm Thou hast delivered the people whom Thou hast acquired, O Thou who lovest mankind.

Refrain: Venerable father Euthymius, pray to God for us!

Most gloriously hast thou taken away the grief of thy parents, O namesake of godly character, having been promised to them by God as a gift before thy birth.

The Church offers thee hymns of praise, O venerable one, for she hath received thee from God as a godly and peaceful gift as was foretold.

Second Canon of the Saint, in Tone 8,

having the acrostic: “*By thy supplications grant me light, O most blessed Euthymius*”
(the composition of Theophanes.

Irmos: The staff of Moses performed miracles, striking the sea like the Cross, submerging Pharaoh with his chariots, saving the Israelites in their flight as they sang a song of victory.

Dispel the gloomy clouds of my laziness, O most blessed one, by thy supplications and entreaties before God, for thou art full of consolation and good cheer as thou standest now before Him.

Having been promised by God like a new Samuel even before thy conception, O venerable father, thou hast been revealed to all the Church by the splendor of thy good nature, in accordance with thy name.

Thy parents prayed and made their supplications before God and they received thee as a divine gift and radiant offspring, who by thy nativity, proclaims the splendor of piety and the denunciation of heresy.

From childhood wast thou dedicated to God who hath given thee life, O venerable one, and looking to Him and being guided by His life-creating precepts, thou didst ascend to the very summit of the virtues by thy faith, O God-bearing father Euthymius.

Theotokion: **H**aving 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, and we pray thee to intercede with Him on our behalf!

Katavasia: From the Meeting of the Christ.

Ode 3

First Canon of the Saint

Irmos: We glory not in wisdom nor in power, nor yet in riches, but in Thee, the hypostatic Wisdom of the Father, O Christ, for there is none more holy than Thee, O lover of mankind.

She who gave thee birth emulated Hannah when she 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 an ardent love for God, O venerable one, thou didst master thy passions with the most pious resolve. Therefore, the grace of God came to rest upon thee.

Second Canon of the Saint

Irmos: O Christ who in the beginning established the heavens with wisdom and founded the earth upon the waters, establish thou me upon the rock of Thy commandments, for there is none more holy than Thee, O only lover of mankind.

Born of a barren woman, thou wast shown to be a most skilled husbandman of spiritual fertility, cutting down the weeds of impiety and sowing the divine seed of piety, O venerable father Euthymius.

As a sacred minister of the divine and mystical visions, thou didst lead unbelievers to Christ as believers instructed in the higher things.

Having mortified thy flesh through abstinence, O Euthymius, and holding fast to the most chaste and pious thoughts, thou didst straightway prefer everlasting life and sweetness to the transitory and corrupt things of this world.

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 champion, bearing the sign of victory.

Theotokion: **T**hou didst place a seal on all the sayings of the prophets of God and their prophecies. Yea, thou didst fulfil all their divine foretellings, O blessed and Most-pure Lady.

Katavasia.

The Sessional Hymn, in Tone 8: To the melody, "Of Wisdom...."

Desiring the radiant coming of the Bridegroom, O ven'rable one, /
Thou didst spiritually fill the lamp of thy soul with the oil of abstinence /
And kept watch with thy vigilant prayers. /
Thou didst make thine abode in His chambers, O blessed one, /
And hast truly received the sweet gift of working miracles, /
O God-bearing father Euthymius. /
Therefore, we pray thee to entreat Christ our God ///
That He grant the remission of sins to those who lovingly celebrate thy holy memory.
(twice)

Glory..., now and ever..., Theotokion:

Like the widow I offer my meager offering of thanks to thee /
As is due, O Lady, /
For all thy precious gifts; /
For thou hast ever been my protection and my aide /
Rescuing me from trials and sorrows. /
Therefore from the midst of the furnace I earnestly cry to thee: /
Deliver me from all things that assail me, /
Help me, O Mother of God, by thy prayers to Christ God /
That He grant the remission of my sins ///
For I, thy servant have placed my hope in thee.

Ode 4

First Canon of the Saint

Irmos: By Thy descent, O Christ, Thou didst bow down the heavens in wisdom and didst manifest Thyself incarnate on the earth. Therefore, we cry aloud to Thee: Glory to Thy power, O Thou who lovest mankind!

Having preserved the purpose of thy mind unchanged from thine infancy, O father, by thy way of life thou didst steadily ascend to God, ever growing from strength to strength.

Emulating the humility of Christ, thou didst follow him to the spiritual Jerusalem where thou wast crucified with Him who didst suffer for thy sake upon the Cross.

It being thy desire to suffer under the law, thou didst strip thyself of this life and naked, wrestled, like Christ against the enemy, and attained the trophy of victory in the desert.

Second Canon of the Saint

Irmos: *Thou art my strength, O Lord, my God, my power, my joy; without leaving Thy Father's bosom Thou hast visited our wretchedness. So with the prophet Habakkuk I cry to Thee: Glory to Thy Power, O Lover of mankind!*

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

Loving the Source of Goodness with all thy strength, O venerable one, thou became a well-spring of divine gifts for monastics, quenching the thirst of those in distress, for thou didst cause springs to gush forth in the desert as did Moses of old.

Emerging from the hidden places of the Spirit, thou didst liberate the children of Hagar making them again worthy children of God by the baptism of adoption, for having emulated the life of the Forerunner, thou wast worthily revealed to be a baptized, O Euthymius.

Illumined by God with grace, O Euthymius, thou wast recognized by the most ignorant, for truly, it did not befit thy virtue to hide and conceal thyself in the wilderness. Therefore, the Master has revealed thee to be a beacon for all.

Theotokion: **R**ejoice, O honored Lady! Rejoice, O Most-pure Vírgin! Rejoice, mountain covered with grace! Rejoice, O holy tabernacle! Rejoice, O holy ark! Rejoice, thou candlestand bearing the divine light! For thou art the Mediatrix of profound joy and gladness to the souls of the faithful!

Ode 5

First Canon of the Saint

Irmos: *The impious do not perceive Thy glory, O Christ, but we, rising early in the night sing Thy praises, O only-begotten radiance of the Father's glory who lovest mankind.*

Thou didst submit thyself to the Law of God and wielded thy body like a spiritual weapon, O God-bearing father, subjecting the impulses of thy flesh to thy spirit.

Joyfully didst thou complete the course of thy life, O father, and, conceiving within thyself the fear of God, thou gavest birth to salvation for the lost, shining like the sun, though covered by the sands of the desert.

Second Canon of the Saint

Irmos: Why hast Thou cast me away from Thy face, O never setting Light? Why has this dismal darkness covered me, the wretched one? Guide me in return to the light of Thy commandments, I pray Thee.

Revealed to be a pillar of fire and a cloud glowing with the radiance of the spirit, O Euthymius, thou didst lead the pious ascetics toward the heavenly path guiding them to the place of ever-lasting delights and the heights of heaven.

Christ hath given thee to the world, O father, as an exceeding merciful physician of the sick, a glorious provider for 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, uprooting the passions with divine teachings, enlightening and instructing thy disciples, and healing the afflictions of the soul.

Thou hast illumined all with the rays of thy miracles, and like a magnet, thou hast drawn all to thy teachings, edifying the traits and the gifts of their souls by the surpassing purity of thine own soul.

Theotokion: **W**e all proclaim thee the true Theotokos, O thou who art bless't of God, for thou hast been delivered from the corruption of birth by thy divine birthgiving and recalled to a better life through the loving-kindness and mercy of our God.

Ode 6

First Canon of the Saint

Irmos: I have fallen into the depths of the sea, and the tempest of my many sins hath encompassed me; but, as Thou art God, lead my life up from the abyss, O greatly merciful one.

By thy supplications, O God-bearing father, break thou the yoke of our bondage through the baptism of adoption as thou hast done for the children of Hagar.

The grace of God, O God-bearing father, actively dwells within thee, and hath appointed thee as a wise builder of good renown, a chastiser of the mindless, and an expeller of evil spirits.

Second Canon of the Saint

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me from the depths of evil, I pray Thee, and I cry: Hear me, O God of my salvation.

Receiving great authority from God, thou didst drive away the multitudes of demons healing the diseases of all who came to thee with faith.

Truly thou art bless't, O venerable father Euthymius, for thou hast acquired the riches of poverty and tears of joy, and so, hast thou inherited the kingdom of heaven.

Thou hast spurned fleeting honor and glory on earth, O most blessed one, and hast received everlasting life and incorruptible delight dwelling now in the mansions of heaven.

Theotokion: **W**e call thee the Lady and Queen of all, for truly hast thou ineffably given birth to God who created, sustains, and embraces all, O most immaculate one.

Katavasia.

The Kontakion of Saint Euthymius, in Tone 8:

The wilderness rejoiced at thy birth, O venerable father Euthymius, /
Remembering thee it harvests great rejoicing because of thy many miracles. /
Richly grant of these to our souls and cleanse them from the filth of our many sins ///
So that we may sing to the Lord, Alleluia!

Ikos: **H**ow can I, wretch that I am, offer thee praise from my slothful heart? I am filled with fear as I sing hymns to the great Euthymius. Yet, trusting in his prayers, I begin again with great courage and diligence and recount to all his birth and his life, and how his parents sang to God: Alleluia!

Ode 7

First Canon of the Saint

Irmos: The three youths in Babylon scorned the command of the king and cried out in the midst of the flames: Blessed art Thou, O Lord God of our fathers!

Thou wast seen within a cloud, O father, enveloped in a supernatural 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 supernatural powers, O father, and as a divine initiate of the heavenly mysteries, thou dost cry: Blessed art Thou, O Lord God of our fathers!

Worshipping the One only-begotten Son, One in two natures by His divine incarnation, O Euthymius, thou dost cry out: Blessed art Thou, O Lord God of our fathers!

Second Canon of the Saint

Irmos: Once, in Babylon, the fiery flames stood in awe before the condescension of God; and the children, dancing in the furnace as though in a meadow sang in joy: Blessed art Thou, O Lord God of our fathers!

Uniting thyself to the bodiless powers through the practice of extreme abstinence, O

father, thou didst show thy life to be a triumph of fasting and holiness, as thou didst sing: Blessèd art Thou, O Lord God of our fathers!

Christ revealed thee to be a two-edged sword cutting down the hordes of demons and piercing the hearts of the enemy but making glad the souls of those who sing: Blessèd art Thou, O Lord God of our fathers!

Filled with the light of the three-fold Sun, O father Euthymius, thou wast revealed as a second luminary reflecting the primal Light, shining upon those who sing: Blessèd art Thou, O Lord God of our fathers!

Theotokion: **T**hou didst shine like the dawn having within thee the Sun of Righteousness who cleansed the world of the darkness of ignorance with the radiance of divine Wisdom. To Him we sing: Blessèd art Thou, O Lord God of our fathers!

Ode 8

First Canon of the Saint

Irmos: The Offspring of the Theotokos saved the God-fearing children in the furnace He who was then prefigured has since been born on earth, and He raises up all creation to sing: Praise the Lord, all ye works of the Lord, highly exalt Him throughout all ages!

Having dedicated thyself to God and kindled the furnace of thy conscience, O Euthymius, thou didst set thy whole life on fire as a pure unblemished sacrifice, joyfully singing unto God: Praise the Lord, all ye works of the Lord, sing and exalt Him throughout all ages!

Becoming a son by adoption through the grace of God, thou didst receive as an inheritance the knowledge of things to come, and mastering thy nature, thou didst transcend nature itself through this foreknowledge, thus hastening thy fulfillment, O father Euthymius, singing unto God: Praise the Lord, all ye works of the Lord, sing and exalt Him throughout all ages!

Second Canon of the Saint

Irmos: The Chaldean torturer became enraged; he ordered the furnace to be heated sevenfold; but seeing the godly youths saved by a greater might, he sang to the Creator and Redeemer: Bless Him, O ye children, praise Him, O ye priests, exalt Him throughout all ages!

Acquiring a most mighty way of life, O blessèd one, thou didst attain to the most exalted contemplation, becoming the receptacle of the gifts which abundantly flow from the life-creating Spirit and dost ceaselessly sing: O ye people, praise and exalt Him throughout all ages!

At thy repose thou didst attain the heights of Sion and the everlasting mansions, O Euthymius, thus obtaining thine inheritance in heaven, and together with the angels thou dost now sing: Bless Him, O ye children, praise Him, O ye priests, praise and

exalt Him throughout all ages!

Thou dost illumine the wilderness with the radiance of the sun, expelling the dark demons, thyself becoming a brilliant pillar of fire reaching up to the heights of heaven, shining with the radiance of thy miracles, ever crying out to the Master: Bless Him, O ye people, praise Him, O ye priests, praise and exalt Him throughout all ages!

Adorned with the accomplishments of thy holy life thou didst emulate the beauty of the virtues, shone forth with the radiance of thy orthodox teachings, expounding the excellence of thy theology ever crying out: Bless Him, O ye people, praise Him, O ye priests, praise and exalt Him throughout all ages!

Let us bless the Father and the Son and the Holy Spirit, the Lord!

Theotokion: **O** most pure and immaculate Bride of God, rescue from the captivity of the passions those who come to thee for help, and grant peace and freedom to the Churches of the Orthodox faithful who sing with faith: Bless Him, O ye people, praise Him, O ye priests, praise and exalt Him throughout all ages!

We praise, bless, and worship the Lord, singing and exalting Him throughout all ages.

Katavasia.

Ode 9

First Canon of the Saint

Irmos: *Together with all Creation we magnify thee, O all-pure Lady, as true Theotokos who before and after giving birth alone art Virgin.*

Finding thee incorrupt within thy tomb, O venerable saint, we bless thee as a victorious champion who wast a well-spring of healings even before thy repose.

He that dwelleth on high hath made thee an ally for our earthly rulers against the armies of our enemies, O venerable father. and for thy flock against the countless attacks of the adversary.

Second Canon of the Saint

Irmos: *The heavens were filled with fear, the ends the earth were filled with awe, for God revealed Himself in the flesh to men and thy womb became more spacious than the heavens, so the leaders of men and angels magnify thee, O Theotokos.*

Christ told thee of thy desired repose, O father, as He did to Moses, the Eye-witness of God in days of old, whom thou didst emulate, for thou didst part the sea of the passions and passed over unhindered to the promised land, thus vanquishing the enemy.

Like Elijah of old, thou didst ascend to the heavens on a chariot of virtues at thy

repose, O venerable one, where the chronicle of thy life had been recorded. And now, standing before the Master, be thou mindful of those who with faith celebrate thy luminous and most sacred memory.

The manner of thy life was truly luminous and angelic, O father wise in God, and thy soul most godly; thy faith was truly pious, and thou didst teach the divine dogmas, O God-bearing Euthymius, truly preaching the Orthodox Faith.

Made steadfast by thy prayers, O divinely-wise father, I earnestly set my hope on thee to be my advocate and intercessor praying before God, entreating the forgiveness of sins and the remission of my debts, O thou who hath obtained the rich compassions of God.

Theotokion: **Be thou a tower of salvation for me, O pure Lady; repel the hordes of demons and protect me against their temptations and tribulations; repulse the assaults of the passions, and bestow pure freedom upon me, and grant me an abundance of the gifts of God!**

Katavasia.

Exapostilarion of the Saint:

God hath sanctified thee from thy mother's womb, O venerable father, revealing thee to be a divine prophet like Jeremiah and Samuel of old. With them, O wonder-working and God-bearing father Euthymius who dwellest with the angels, be thou ever mindful of those who sing to thee with faith. (twice)

Glory..., now and ever.... Theotokion:

Saved by thee, O Lady, we confess thee to be truly Theotokos, for thou gavest birth to God, who by the Cross destroyed death, and surrounded Himself with great multitudes of saints who are pleasing to God. Together with them, we praise thee, O Virgin.

At the Praises, 4 stichera, in Tone 8: *To the melody, "O most glorious wonder...."*

**O ven'erable father Euthymius, /
Having forsaken the things of the earth /
Thou didst follow after Christ; /
Thou preferred not that which is corruptible /
To the things that are to come /
And didst go to the desert and filled it with monastics /
And there, destroyed legions of demons. /
Who can help but recount thy soul's true zeal for the Lord, ///
O ever-glorious one? (twice)**

O ven'rable father Euthymius, /
 Thou wast the rule for monastics and their delight — /
 The boast of the Orthodox, /
 And a radiant beacon for the whole world; /
 For thou wast not afraid of the terrors of the enemy /
 When thou went to dwell within the cave. /
 O, what glorious gifts came to dwell with thee, /
 Through which thou was able to trample the arrogance of the demons, ///
 O ever-glorious one!

O ven'rable father Euthymius, /
 Thou didst truly take wing soaring aloft to God, /
 And having purified thy senses through fasting and ceaseless prayer /
 Thou was counted worthy of everlasting life. /
 O all-glorious adornment of monastics, /
 Truly Christ hath received thee, rejoicing, ///
 Into the immaterial mansions of heaven.

Glory..., in the same Tone:

We honor thee, O ven'rable father Euthymius, /
 As the instructor of a multitude of monastics, /
 Teaching us to walk truthfully along the Way. /
 Thou didst labor for Christ, O blessed one, /
 Denouncing the power of the enemy, /
 O converser with the angels and companion of the righteous and just! ///
 Together with them, pray to the Lord that He will have mercy on our souls.

Now and ever..., Theotokion, in the same Tone:

Acept, O Sovereign Lady /
 The prayers of us, thy servants, ///
 And deliver us from every danger and necessity.

The Great Doxology; the Troparion to the Saint; the usual litanies and the Dismissal.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the Third Ode of the First Canon of the Saint, and 4 from the Sixth Ode of the Second Canon of the saint.

1-2. She who gave thee birth emulated Hannah when she brought thee, like the venerable Samuel of old, as a living sacrifice to God, who had glorified thee even

before thou wast conceived.

3-4. A flame with an ardent love for God, O venerable one, thou didst master thy passions with the most pious resolve. Therefore, the grace of God came to rest upon thee.

5. Receiving great authority from God, thou didst drive away the multitudes of demons healing the diseases of all who came to thee with faith.

6. Truly thou art bless't, O venerable father Euthymius, for thou hast acquired the riches of poverty and tears of joy, and so, hast thou inherited the kingdom of heaven.

7. Thou hast spurned fleeting honor and glory on earth, O most blessed one, and hast received everlasting life and incorruptible delight dwelling now in the mansions of heaven.

8. Theotokion: We call thee the Lady and Queen of all, for truly hast thou ineffably given birth to God who created, sustains, and embraces all, O most immaculate one.

The Troparion of Saint Euthymius, in Tone 4:

Rejoice, O barren desert! /
Be glad, O ye who have not been in travail! /
For a man of spiritual desires hath multiplied thy children /
And planted them in piety.
He reared them in abstinence /
To the perfection of virtues; ///
By his prayers, O Christ God; grant peace to our lives.

The Kontakion of Saint Euthymius, in Tone 8:

The wilderness rejoiced at thy birth, O venerable father Euthymius, /
Remembering thee it harvests great rejoicing because of thy many miracles. /
Richly grant of these to our souls and cleanse them from the filth of our many sins ///
So that we may sing to the Lord, Alleluia!

The Prokeimenon, in Tone 7: Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I render to the Lord for all His bounty to me?

The Epistle: (335) Hebrews 13:17-21

The Alleluia, in Tone 6: Blessed is the man who fears the Lord, who greatly delights in His commandments. *Verse:* His seed shall be mighty in the land.

20 JANUARY

The Gospel: (24) Luke 6:17-23

Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....

RLE 1/4/2019 SDA
UPDATED 6/7/2020 SDA
1/18/2023 SDA