



**The Holy Great Martyr and All-famed Euphemia,
Who Confirmed the Definition of Faith of the
Fourth Ecumenical Council,
Whom the Holy Church Celebrates on July 11.**

In 451, during the reign of the Sovereigns Marcian and Pulcheria, the Fourth Ecumenical Council was convoked in Chalcedon against Eutyches and those of like mind with him. After much debate, the Fathers who were the defenders of Orthodoxy, being 630 in number, agreed among themselves and with those who were of contrary mind, to write their respective definitions of faith in separate books, and to ask God to confirm the truth in this matter. When they had prepared these texts, they placed the two tomes in the case that held St. Euphemia's relics, sealed it, and departed. After three days of night-long supplications, they opened the reliquary in the presence of the Emperor, and found the tome of the heretics under the feet of the Martyr, and that of the Orthodox in her right hand. (For her life, see Sept. 16.)

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**Saint Euphemia is shown bottom left in her reliquary
with the heretical Tome under her feet and the
Orthodox Tome in her right hand.
And to our God be glory.**



SELECTED HYMNS FROM
THE MENAION
VESPERS

*After the Proemial Psalm, we chant Blessed is the man.
For Lord, I have cried, we allow for six verses
and chant the following Stichera:*

Plagal of Fourth Tone. O strange wonder

O STRANGE WONDER! how Euphemia, * the gentle lamb of the Lord, * imitated His willing death * with the pains she underwent * in her contest of martyrdom; * and by the might of the Holy Spirit's grace, * while laid to rest in the tomb, she poureth forth * springs of her holy blood, * which we draw forth for the cleansing of our souls, * as we daily send up praise unto the God of all.

THOU, O all-famed Martyr, verily didst check the fury of beasts * as did Daniel in olden times; * and, divine grace helping thee, * thou didst easily brave the fire; * having borne all other torments patiently, * thou didst receive thy fair wreath of victory, * which never withereth, * and thou wentest up in joy to thy Belov'd; * wherefore, we now honour thee with praise and call the blest.

IN holy council, the Fathers placed * the definition of faith * on thy breast, O Euphemia; * and thou, O all-lauded maid, * by embracing it didst preserve * the godly faith steadfast and immovable, * while turning back in defeat all heresy * and heaping open shame * on the champions of falsehood; wherefore, we * honour thee and call thee blest, for thou art glorious.

Other Stichera. Fourth Tone. As one valiant

AS we gaze on the holy shrine * where thy relics are treasured up, * we all draw forth health that is inexhaustible; * we are enlightened in soul; our understanding is made to shine, * being cleansed noetically with the Spirit's bright-beaming rays, * through thy sacred prayers. * For which cause, we extol thy sacred festival with gratitude and longing, O fair and all-famed Euphemia.

THOU didst suffer the raging fire, * thou wast given up to beasts, * thou, O comely virgin, wast cast into a pit; * thou wast stretched out on the torture wheel, from which thou wast freed again * by the Maker of all things, * Who cast shame on him that * devised such hard things for thee; * and the Lord glorified thee, who didst clearly preach the One Christ in two natures, * O holy Martyr Euphemia.

THE most hallowed Euphemia, * put to shame for all time to come * Eutyches, Dioscorus, with those of like mind, * the mad and senseless Acephalites, diseased with no hope of cure; * for she preached aloud that Christ, * being twofold both in His wills * and His energies, * yet is wholly one in hypostasis and person, as the choirs of holy Fathers * with mighty voice have made manifest.

Glory. *Plagal of Second Tone*

AT the right hand of the Saviour stood the virgin and prizewinner and Martyr Euphemia, arrayed with the invincibility of the virtues, and adorned with the oil of purity and the blood of contest, holding her lamp and crying unto Him with rejoicing: Unto the fragrance of Thy myrrh have I run, O Christ God, for I am wounded with Thy love: depart not from me, O Heavenly Bridegroom. By her entreaties, send down upon us Thy mercies, O Almighty Saviour.

Both now. *Theotokion*

WHO would not call thee blest, O all-holy Virgin? Who would not praise thine untravailing giving of birth? For the Only-begotten Son, Who shone forth from the Father timelessly, hath come forth from thee, the pure one, having become ineffably incarnate, being God by nature and becoming man by nature for our sake; not that He was divided into two persons, but that He is known in two unmingled natures. Him do thou beseech, O august and all-blessed one, to have mercy on our souls.

DISMISSAL HYMN

Third Tone. Thy confession

OEUPHEMIA, Christ's comely virgin, * thou didst fill all the Orthodox with gladness * and didst cover with shale all the heretics; * for at the holy Fourth Council in Chalcedon, * thou didst confirm what the Fathers decreed aright. O all-glorious Great Martyr, do thou entreat Christ God * that His Great Mercy may be granted unto us.

Glory; both now. *Theotokion*

WE praise thee, the Mediatrix for the salvation of our race, O Virgin Theotokos; for in the flesh taken from thee, thy Son and our God hath deigned to endure the passion through the Cross and hath redeemed us from corruption, since He is the Friend of man.

MATINS

KONTAKION

Second Tone

FOR the sake of Christ thy Bridegroom thou didst ardently cast thyself into struggles in thy contest, and into struggles for the Faith. Yet, even now intercede, through the Theotokos, that the heresies and insolence of enemies be put under the feet of Orthodox Christians O all-famed Euphemia, who didst receive and guard the definition of the six hundred and thirty God-bearing Fathers.

OIKOS

OF thy sufferings, and thine achievements, and thy virginity, and thy blameless life, what ought a man to marvel at first? For thou hast gladdened the Father, since thou wast wedded to the Son, having adorned thyself right fair in the Holy Spirit. Who is sufficient for these things? Who is now able to speak of all the virtues that shine round about thee, never to fade away? For thou, dawning from the tomb as from the East, shinest everywhere, casting thy rays upon both land and sea, and hallowing and making fragrant the farthest regions of every land. Therefore, when thou wast entrusted with the Tome, thou didst receive and guard the definition of the six hundred and thirty God-bearing Fathers.

SYNAXARION

✠ On the eleventh of this month we commemorate the Great Martyr, the all-famed Euphemia, who through a supernatural wonder upheld the Orthodox Tome of Faith at the Holy Fourth Ecumenical Council .

Verses

Though dead, judge the definitions of the Faith, O Martyr,
And confirm that Faith for which thou with love hast contended.

On the eleventh Euphemia setteth the wondrous definition of the Faith.

✠ On this day we commemorate the 630 holy and God-bearing Fathers of the Holy Fourth Ecumenical Council, which was convened in the year 451 to condemn the error of Eutyches.

Verses

Shunning the opposite errors like Scylla and Charybdis,
The Fathers steer the Church on a straight course to safety.

✠ On this day we commemorate Saint Olga, Great Princess of Kiev, the Equal to the Apostles, who in holy Baptism was named Helen.

Verses

In Kiev is Olga a spiritual coal burning
With the life-giving flame soon to burst hereafter.

✠ On this day our righteous Father Nicodemus, who struggled in asceticism in the environs of the sacred Monastery of Vatopedi, and became the teacher of the divine Gregory Palamas in the philosophy according to Christ, reposed in peace.

Verses

Shall I deem unworthy of the meed of praises
Nicodemus, whose meed was a mind most sober?

By their holy intercessions, O God, have mercy on us. Amen.

EXAPOSTILARION

Third Tone. From the heights our Saviour, Christ

THOU wast dead, yet didst gush forth * the quick'ning myrrh of thine own blood, *
as living in the living God; * and thou didst hold in thine embrace * the tablets
teaching Christ aright, * for which cause we extol thee, O Martyr Euphemia.

Theotokion

SINCE our God hath given thee * to us as a refuge and defence, * as succor, help, and mighty strength * in our afflictions, O pure Maid, * and in this life's adversities, * deliver us all quickly * from every necessity.



OUR MOST HOLY † THEOTOKOS PRAYING.