

THE 19th DAY OF THE MONTH OF SEPTEMBER
AFTERFEAST OF THE EXALTATION OF THE PRECIOUS CROSS
COMMEMORATION OF THE HOLY MARTYRS TROPHIMUS, SABBATIUS &
DORYMEDON
AT VESPERS

On “Lord, I have cried ...”, 6 Stichera: 3 for the feast, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

The all-holy Cross, * the invincible trophy, * cometh forth today, revealed from the earth * like a hidden treasure, * enriching the whole world * with the rays of its universal goodness. * Wherefore, we glorify the supremely good economy * of Christ our God ** Who deigned to be crucified thereon.

Of old, the Cross, depicted * by Moses, the faithful beholder and favorite of God, * the divine prophet, * routed the hordes of the aliens; * and now, depicted in the divine elevation * at the hands of the sacred ministers, * it dispelleth the hordes of the demons * and the assemblies of the Jews, ** and is the reproof of the audacity of the ungodly.

Thy Cross, O our Savior, * is the invincible might of Christians, * whereby multitudes of alien nations * are vanquished, * and the peace of Thy Church, O Christ * is bestowed upon those who render goodly glory. * Venerating it now, * we entreat Thee, O Lover of mankind: ** Deem us worthy of a portion with Thy saints.

And 3 Stichera of the martyrs, in Tone VIII:

Spec. Mel.: “Thy martyrs ...”:

Desiring to take pleasure in inexhaustible food, O martyr Trophimus, thou didst strive with the pangs of thy body and didst pass over from corruption to incorruption, rejoicing and adorned with thy martyric witness. Wherefore, by thy supplications entreat great mercy for all.

The glorious Sabbatius, having endured many torments, hath now been deemed worthy to celebrate with great joy in the courts of heaven. Receiving honors for his struggles, he is numbered among the assemblies of the angels. By his supplications, O Christ, grant Thy people great mercy.

Setting at naught the counsel of the ungodly, thou didst make thy mind steadfast with divine counsels, O Dorymedon, manfully entering the trials of tortures, and receiving trophies of honor. And thou reignest ever with Christ, praying for us all.

Glory ..., Now & ever ..., in Tone IV:

Let us clap our hands today for the victory which is praised with hymns, and with a radiant countenance and tongue let us openly cry: O Christ, Who for our sake didst deign to be tried, to be spat upon and scourged and arrayed in a purple robe, and Who ascended the Cross; Whom beholding, the sun and the moon hid their light, and the earth trembled with fear, and the veil of the temple was rent in twain: Do Thou now grant unto us Thine honored Cross as a preserver and protector, and a dispeller of demons; that, kissing it, we may all cry aloud to it: Save us by thy power, O Cross! Sanctify us by Thy radiance, O precious Cross! And fortify us by thine exaltation, for thou hast been given to us as the light and salvation of our souls.

On the Aposticha, these Stichera, in Tone I:

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

The Cross is raised up, and the demons are driven away; * the thief openeth the gates of Eden; * death is slain, and now is shown to be void; * and Christ is magnified. * Wherefore, all mortals are glad, ** for the curse hath been annulled.

Verse: Exalt ye the Lord our God, and worship the footstool of His feet, * for He is holy.

Come, all ye who love God, * and, beholding the precious Cross uplifted, * let us magnify together, and give glory * to the one Redeemer and God, crying aloud: * O Thou Who wast crucified on the tree of the Cross, ** disdain not those who entreat Thee.

Verse: God is our King before the ages; * He hath wrought salvation in the midst of the earth.

Moses, of old, sweetening bitterness, delivered Israel, * prefigured the Cross in image; * and all of us, the faithful, * depicting it ever in our hearts * in godly manner and mystically, ** are saved by its might.

Glory ..., Now & ever ..., in Tone V:

The words of Thy prophets, Isaiah and David, have been fulfilled, O God, which said: All nations will come, O Lord, and bow down before Thee. For, behold the people who have been filled with Thy grace in Thy courts in Jerusalem, O Good One. O Thou Who didst endure the Cross for us and hast imparted life through Thy resurrection, preserve and save us!

Troparion of the martyrs, in Tone VIII:

God Who is praised in the Trinity hath glorified a trinity of martyrs: * Trophimus, Sabbatius and Dorymedon. * For, believing in Him, they cast down the enemy. ** By their supplications, O Christ our God, have mercy upon us.

Glory ..., Now & ever ..., Troparion of the feast, in Tone I:

Save O Lord Thy people, * and bless Thine inheritance. * Grant now unto the faithful * victory over adversaries, * and by the power of Thy Cross ** do Thou preserve Thy commonwealth.

AT MATINS

On “God is the Lord ...”, the Troparion of the feast, in Tone I:

Save O Lord Thy people, * and bless Thine inheritance. * Grant now unto the faithful * victory over adversaries, * and by the power of Thy Cross ** do Thou preserve Thy commonwealth. (Twice)

Glory , the Troparion of the martyrs, in Tone VIII:

God Who is praised in the Trinity hath glorified a trinity of martyrs: * Trophimus, Sabbatius and Dorymedon. * For, believing in Him, they cast down the enemy. ** By their supplications, O Christ our God, have mercy upon us.

Now & ever, the Troparion of the feast, again.

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

Bowing down before Thee, O Christ God, in the pine, cedar and cypress, the Church crieth out to Thee: Granting victory over heresies to our hierarchs through the Theotokos, have mercy upon us.

Glory ..., Now & ever ..., the foregoing is repeated.

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

Shining forth like a light, Thy Cross, O Lord, driveth away legions of the demons, illumining the faithful who chant: The Cross is the boast of the world!

Glory ..., Now & ever ..., the foregoing is repeated.

Canon of the feast, 8 Troparia, including its Irmos; and that of the martyrs, with 4 Troparia.

ODE I

Canon of the feast, in Tone VIII:

Irmos: Inscribing the invincible weapon of the Cross upon the waters, * Moses marked a straight line before him with his staff * and divided the Red Sea, * opening a path for Israel who went over dry-shod. * Then he marked a second line across the waters * and united them in one, * overwhelming the chariots of Pharaoh. * Therefore let us sing to Christ our God, * for He hath been glorified.

Of old, Moses, standing between the priests, prefigured in himself the image of Christ's most pure sufferings; for, forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the tyrant Amalek. Wherefore, let us hymn Christ our God, for He hath been glorified.

Upon a pole Moses set the cure of the deadly and venomous sting of the serpents, and the deliverance therefrom; for to the tree, in the image of the Cross, he bound a serpent which crawleth upon the ground, triumphing over the sinister bane therein. Wherefore, let us hymn Christ God, for He hath been glorified.

The sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine Faith spread to the ends of the earth. Wherefore let us hymn Christ our God, for He hath been glorified.

Canon of the Martyrs, the acrostic whereof is:

“I hymn the thrice-radiant splendor of the martyrs”:

The composition of Joseph, 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.

O martyrs of Christ, of great renown, illumined with the most radiant lightning-flashes of the Spirit, dispel the clouds from my soul, and enlighten my mind, and open my lips, that I may hymn and praise you.

With steadfastness of mind ye opposed the vain-minded one who sought to compell you to render alien worship to his gods, O martyrs, and ye brought yourselves to the King of all as perfect sacrifices through divers torments.

Strength was given you by almighty God to cast down all the strength of the serpent, O honored great-martyrs, warriors of the Trinity, right wondrous Sabbatius and godly Dorymedon and Trophimus.

Theotokion: Splendidly illumined with thy radiant and flowing grace, O only divinely joyous portal of the Light, the valiant martyrs passed through the uttermost darkness of unbearable sufferings, chanting hymns unto thee.

ODE III

Canon of the Feast

Irmos: The rod of Aaron is an image of this mystery, * for when it budded it showed who should be priest. * So in the Church, that once was barren, * the wood of the Cross hath now budded forth, * filling her with strength and steadfastness.

The rough stone, struck, put forth water for a disobedient and hard-hearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation.

When Christ's most pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

Canon of the Martyrs

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.

With most beautiful resolve and a firm conscience, ye proceeded to the trial of martyrdom; and, lacerated exceedingly and afflicted with wounds, ye remained immovable in your unshakable resolve.

Having dyed your most sacred purple robes in the outpourings of your blood, O valiant warriors, ye now stand before the immortal King and Lord, unceasingly making supplication for us.

Subjected to tortures, lacerated bodily in divers ways, cruelly bound, and cast to the wild beasts, ye did not deny Christ, O all-glorious warriors, holy great-martyrs.

Theotokion: Submitting to the laws of the Master Who became incarnate of thee, O all-immaculate Maiden, the valiant spiritual athletes conquered the iniquitous ones, having as their helper thee who dost save our souls.

Kontakion of the martyrs, in Tone VIII:

Spec. Mel.: “As the first-fruits ...”:

As the foundation of spiritual athletes and confirmation of piety * the Church doth honor and glorify thy luminous suffering, * O right wise and glorious Trophimus, ever-hymned and blessed spiritual athlete. * With those who suffered with thee ask cleansing for those who hymn thee, ** in that thou art invincible.

Sessional Hymn, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Having manfully endured the pain of martyrdom, ye have now passed over together to a life without pain, O glorious Dorymedon, Trophimus and Sabbatius. Wherefore, the Church of Christ, celebrating your sacred memory, rejoiceth today in a godly manner.

Glory ..., Now & ever ..., Sessional Hymn of the Cross, in the same tone:

Having heaven as Thy throne on high, in that Thou art God, and bearing the earth as Thy footstool, O Christ our Savior, Thou hast shown us the Cross as the footstool of Thy feet. Before it do we all bow down like David, and, having it as a protector and helper, we faithfully glorify Thee.

ODE IV

Canon of the Feast

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

Of old, Moses transformed the bitter springs in the desert with a tree, showing forth the conversion of the gentiles to piety through the Cross.

Jordan, having hidden in its depths an axe-head, gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

In a sacred manner the people encamped in four divisions; and preceding in this fashion the tabernacle of the witness, they were glorified in the cross-like formation of their ranks.

Wondrously stretched forth, the Cross emitted rays like the sun's, and the heavens declared the glory of our God.

Canon of the Martyrs

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!'**

Illumined by the endurance of tortures, ye were suspended upon a tree, O martyrs; and, your sides raked with iron claws, O glorious ones, in the nakedness of your bodies ye were invested with divine incorruption, and stand ever before the throne of the Trinity.

Wounded for Christ, O martyr Trophimus, looking to the divine rewards of heaven and inexhaustible sweetness, thou didst take delight in intense pain. And now, having completed thy race, thou hast been deemed worthy thereof, as spiritual nourishment for the Master.

Enduring torments in thy youth, O Sabbatius, rejoicing, thou didst surrender thy soul into the hands of God, and hast come to rest in the mansions of heaven, having vanquished the accursed one who was expelled therefrom; and thou hast received the honors of victory.

Theotokion: The company of the three martyrs, calling upon thee as the pure palace of the King, O most pure Virgin, destroyed the temples of the demons and have passed over to the temple of glory on high, ever honoring thee in praises.

ODE V

Canon of the Feast

Irmos: **O thrice-blessed Tree, on which Christ the king and Lord was stretched! * Through thee the beguiler fell, * who tempted mankind with the tree. * He was caught in the trap set by God, * who was crucified upon thee in the flesh, * granting peace unto our souls.**

O ever-hymned Tree, whereon Christ was stretched: the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread cherubim withdrew, when Christ was nailed to thee, Who granteth peace unto our souls.

The adverse powers of the nether world are stricken with fear when the sign of the Cross is traced in the air in which they live, as are the generations of the earthborn and the heavenly, who bend the knee to Christ, Who granteth peace unto our souls.

Having shone forth a divine light and revealed itself in rays of incorruption unto the darkened gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

Canon of the Martyrs

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath 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.

Having withdrawn from carnal love, O all-praised ones, through all manner of pangs and wounds ye achieved union with the most compassionate God, Who loved you with mercy and hath slain the passions by your sufferings.

Thy steps were directed to the paths of martyrdom, O all-wise martyr Trophimus; and made beautiful therein, shod with sandals pierced with nails, thou didst crush the head and sting of Belial.

Giving voice to divine speech, O much-suffering Trophimus, thou didst put the tyrant to shame; and with the blood flowing from thy feet, thou didst sanctify the earth. And thou hast joyfully passed over to paradise, asking salvation for us.

Theotokion: The mighty warriors, calling upon the divinely joyous and all-immaculate holy Virgin for help, with steadfast wisdom passed through the oppression of tortures and the violence of wounding.

ODE VI

Canon of the Feast

Irmos: Jonah stretched out his hands in the form of a cross * within the belly of the sea monster, * plainly prefiguring the redeeming Passion. * Cast out from thence after three days, * he foreshadowed the marvelous Resurrection of Christ our God, * who was crucified in the flesh and enlightened the world * by His Rising on the third day.

Bent with age and weighed down with infirmity, Jacob drew himself up when he crossed his arms, showing forth the power of the life-bearing Cross; for God Who was nailed in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and dispelled the soul-destroying disease of deception.

Divine Israel, in laying his hands cross-wise upon the heads of the youths, revealed that those serving under the law give precedence to the firstborn. Wherefore, when he suspected he had erred in laying his hands cross-wise, he did not alter the life-bearing image, but he cried out, protected by the Cross, the newly established people of Christ God shall have precedence over those under the law.

Canon of the Martyrs

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.

Sailing peacefully over the abyss of torments with the guidance of the Spirit, O right glorious spiritual athlete, in a sacred manner ye reached the tranquil harbor of salvation.

Seeing thy members falling to the ground, O Trophimus, and having vinegar poured into thy nostrils, thou didst greatly receive the sweet fragrance of the love of Christ.

As a counselor of the justifications of Christ, thou didst utterly reject the counsels of the ungodly foe, O martyr Dorymedon, and, wounded, didst give thyself over to tortures.

Theotokion: Enlivened by the power which doth emanate from Thee, O Christ, Thy spiritual athletes suffered lawfully, hymning Thy pure Mother who ineffably gave birth to Thee.

Kontakion of the feast, in Tone IV:

O Thou Who wast lifted up willingly upon the Cross, * bestow Thy mercies upon the new community named after Thee, * O Christ God; gladden with Thy power Orthodox Christians, * granting them victory over enemies; ** may they have as Thy help the invincible trophy, the weapon of peace.

Ikos: He that was caught up to the third heaven of paradise and heard unspeakable and divine words which the human tongue cannot utter, what writeth he to the Galatians, which, as lovers of the Scriptures, ye have both read and come to understand? God forbid, saith he, that I should glory, save only in the Cross of the Lord, whereon having suffered He slew the passions. Let us all then firmly hold this boast, the Cross of the Lord; for this Wood is our salvation, the invincible trophy, the weapon of peace.

ODE VII

Canon of the Feast

Irmos: The senseless decree of the wicked tyrant, * breathing forth threats and blasphemy hateful to God, * confused the people. * Yet neither the fury of the wild beast nor the roaring of the fire * could frighten the three Children: * but standing together in the flame, * fanned by the wind that brought refreshment as the dew, they sang: * 'Blessed and supremely praised art Thou, * O our God and the God of our fathers.'

The first man, tasting of the tree, went to dwell in corruption; for, having condemned himself to a shameful banishment from life, he imparted corruption to the whole race of mankind. But we mortals, finding restoration through the tree of the Cross, cry aloud: O supremely hymned God of our fathers, blessed art Thou!

Breaking the commandment of God came about through disobedience, and the untimely partaking of the fruit of the tree brought death to mankind, but to preserve that which is most precious, access to the tree of life was forbidden, until God opened it to the suffering thief who with a proper understanding cried aloud: O supremely hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry aloud with faith: O supremely hymned God of our fathers, blessed art Thou!

Canon of the Martyrs

Irmos: **O**nce 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!

Rendered comely in every way by thy disposition towards God, O blessed Dorymedon, thou didst endure mightily, seared with heated goads, and thy sides unjustly lacerated.

Desiring to behold the ineffable glory of God, O Trophimus, thou wast blinded in thine eyes by heated irons, and cried aloud to the Lord in thanksgiving: O God of our fathers, Blessed art Thou!

Enflamed with love for the adored Trinity, the three martyrs completed the greatest of struggles and now rejoice with the myriads of heaven. With them be thou mindful of us, ever asking that we be released from our transgressions.

Theotokion: **A**s the Sovereign Lady who is more pure than all creation thou didst receive the Word Who was ineffably born from thee. And, having loving Him, the valiant martyrs endured a multitude of torments.

ODE VIII

Canon of the Feast

Irmos: **O** children equal in number to the Trinity: * bless ye God, the Father and Creator; * hymn ye the Word Who came down * and transformed the fire into dew; * and supremely exalt ye Him Who giveth life unto all, * the most holy Spirit, * throughout the ages!

O hosts of heaven, chant ye to the exalted Tree which was drenched in the blood of the incarnate Word of God, and celebrate the restoration of those born on earth. O Ye people, worship the Cross of Christ, by which the world hath been granted the resurrection throughout all ages!

O ye mortal stewards of grace, with your hands reverently raise on high the Cross whereon Christ God stood and the spear which pierced the body of God the Word, that all the nations may see the salvation which is of God, glorifying Him throughout all ages!

O faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, rejoice in it, the weapon of victory, for thereby tribes of enemy warriors seeking to make battle have been scattered throughout all ages.

Canon of the Martyrs

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 struggled against wounds with your naked bodies, ye received the adornment of incorruption, having clad the eternal enemy in shame, O crowned ones; and having passed over to the places of God's rest, ye cry aloud: Ye priests hymn; ye people supremely exalt Him throughout all ages!

Driven along on foot, the witnesses to Christ's sufferings were bound to trees and endured laceration with a valiant resolve; and with the streams of their blood they drowned legions' of the evil demons, chanting in godly manner: Ye priests hymn; ye people supremely exalt Him throughout all ages!

Let Trophimus be praised, let Sabbatius be glorified, and let Dorymedon be magnified today: the unshakeable pillars, the ramparts of the faithful, and the splendid beacons of the Church, which is honorably illumined by the rays of their magnificent struggles, throughout all ages.

Theotokion: O most pure Virgin, thou hast given birth unto Christ our God as a little babe, Who is understood to be one in essence with the Father and the Spirit. And the valiant martyrs, confessing Him, suffered in a sacred manner. With them the people, tribes and nations bless thee with faith throughout all ages, O all-holy one.

ODE IX

Canon of the Feast

Irmos: O Theotokos, thou art a mystical Paradise, * who untilled hast brought forth Christ. * He hath planted upon the earth the life-giving Tree of the Cross: * therefore at its exaltation on this day, * we worship Him and thee do we magnify.

Let all the trees of the forests rejoice, for their nature hath been sanctified by Him Who planted them in the beginning - Christ Who was stretched out upon the Tree. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

A sacred horn hath been lifted up, the chief horn for all the divinely wise: the Cross, whereby all the horns of the sinful are noetically broken asunder. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

That Thou mayest show the Cross, the invincible weapon, to the world, O adored Lord and King, in the sight of all Thou didst form its most glorious image in the skies, radiant with boundless light. Wherefore, all the powers of heaven magnify Thee.

Canon of the Martyrs

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.

With the might of the Creator of all ye restrained the raging of the wild beasts and remained unharmed by them, O martyrs, despite their constant assaults. Wherefore, ye have been enrolled in the flock of the martyrs, ever praying on our behalf.

Most gloriously beheaded with the sword ye offered yourselves as sacrifices for the mystical altar; and ye now dwell most joyously in the habitations of the firstborn, beholding the glory of God and receiving the fruits of your pangs and honors for your suffering.

Assembling together, come, ye faithful, and let us praise Dorymedon, Sabbatius and the glorious Trophimus, the mighty witnesses to the truth, the grapes of the noetic Vine, from whence the wine of gladness poureth forth upon us by the grace of God.

The most festive memorial of the wise spiritual athletes, shining forth today, doth truly illumine all more brightly than the rays of the sun, dispelling the darkness of the passions and the clouds of despondency. Through their supplications, O Christ, grant Thy mercies unto us all.

Theotokion: He Who kept thee a virgin, truly shining forth from thy womb as the never-waning Sun, O Virgin, hath most manifestly illumined the spiritual athletes who struggled with endurance; and with them do thou entreat Him, that He have pity upon us who piously magnify thee.

Exapostilarion of the feast:

The Cross is the preservation of the whole world; the Cross is the adornment of the Church; the Cross is the might of kings; the Cross is the confirmation of the faithful; the Cross is the glory of angels and the wounding of demons.

Glory ..., Now & ever ..., the foregoing is repeated.

On the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: “On the third day ...”:

We bow down before the place * where the feet of Christ stood, * exalting the thrice-blessed Cross * upon which was shed the blood of the Master ** Who hath poured forth resurrection upon the world.

Verse: Exalt ye the Lord our God, and worship the footstool of His feet, * for He is holy.

Having mortified the passions of the flesh and spirit, * having crucified yourselves with Christ the Master, * O ye divinely wise, let us strive to elevate ourselves, * through the elevation of the Cross, ** to the rest of heaven.

Verse: God is our King before the ages; * He hath wrought salvation in the midst of the earth.

A life-bearing well-spring hath manifestly welled forth * from the divine side of the Savior, * giving drink to the souls * of those who with faith worship ** His divine Passion, Cross and Resurrection.

Glory ..., Now & ever ..., in Tone V:

The words of Thy prophets, Isaiah and David, have been fulfilled, O God, which said: All nations will come, O Lord, and bow down before Thee. For, behold the people who have been filled with Thy grace in Thy courts in Jerusalem, O Good One. O Thou Who didst endure the Cross for us and hast imparted life through Thy resurrection, preserve and save us!

AT LITURGY

On the Beatitudes, 6 Troparia from ODE VII of the canon of the feast.

The first man, tasting of the tree, went to dwell in corruption; for, having condemned himself to a shameful banishment from life, he imparted corruption to the whole race of mankind. But we mortals, finding restoration through the tree of the Cross, cry aloud: O supremely hymned God of our fathers, blessed art Thou! (Twice)

Breaking the commandment of God came about through disobedience, and the untimely partaking of the fruit of the tree brought death to mankind, but to preserve that which is most precious, access to the tree of life was forbidden, until God opened it to the suffering thief who with a proper understanding cried aloud: O supremely hymned God of our fathers, blessed art Thou! (Twice)

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry aloud with faith: O supremely hymned God of our fathers, blessed art Thou! (Twice)

Troparion of the feast, in Tone I:

Save O Lord Thy people, * and bless Thine inheritance. * Grant now unto the faithful * victory over adversaries, * and by the power of Thy Cross ** do Thou preserve Thy commonwealth. (Twice)

Troparion of the martyrs, in Tone VIII:

God Who is praised in the Trinity hath glorified a trinity of martyrs: * Trophimus, Sabbatius and Dorymedon. * For, believing in Him, they cast down the enemy. ** By their supplications, O Christ our God, have mercy upon us.

Kontakion of the martyrs, in Tone VIII:

As the foundation of spiritual athletes and confirmation of piety * the Church doth honor and glorify thy luminous suffering, * O right wise and glorious Trophimus, ever-hymned and blessed spiritual athlete. * With those who suffered with thee ask cleansing for those who hymn thee, ** in that thou art invincible.

Kontakion of the feast, in Tone IV:

O Thou Who wast lifted up willingly upon the Cross, * bestow Thy mercies upon the new community named after Thee, * O Christ God; gladden with Thy power Orthodox Christians, * granting them victory over enemies; ** may they have as Thy help the invincible trophy, the weapon of peace.

Instead of “It is truly meet ...”, we chant the Irmos of ODE IX of Canon I:

Refrain: Magnify, O my soul, the all-honored Cross of the Lord!

Irmos: O Theotokos, thou art a mystical Paradise, * who untilled hast brought forth Christ. * He hath planted upon the earth the life-giving Tree of the Cross: * therefore at its exaltation on this day, * we worship Him and thee do we magnify.

Communion Verse: The light of Thy countenance, O Lord, hath been signed upon us.