

THE 20th DAY OF THE MONTH OF SEPTEMBER
AFTERFEAST OF THE EXALTATION OF THE CROSS,
COMMEMORATION OF THE HOLY GREATMARTYR EUSTATHIUS & THOSE WITH
HIM
AT VESPERS

On "Lord, I have cried ...", 6 Stichera: 3 of the Cross, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Today Thy precious Cross * hath shone forth radiantly like the sun, O Savior Christ, * set up and elevated * on the most glorious place of the skull, * on Thy most holy mountain, * showing forth most manifestly * that it is thereby, O Omnipotent One, * that Thou hast raised our nature up to the heavens, ** in that Thou art the Lover of mankind.

Today, O Unapproachable One, * the heavens have declared Thy glory unto mankind; * for the image of the Cross, * shining forth in radiance * with unapproachable light, * hath denounced the savage and cruel nature * of those who slew God. * Wherefore, we glorify Thy loving dispensation, ** O almighty Jesus, Savior of our souls.

By stretching forth his arms * Moses vanquished Amalek, * prefiguring the image of the Cross; * and we now, bowing down before the tree of the Cross, * trample underfoot the wiles and machinations of the enemy, * having Christ as our champion, * Who was lifted up upon it in the flesh, * slaying the serpent ** and saving mankind.

And 3 Stichera of the Great-martyr, in the same tone & melody:

Thy calling was from on high, * and not from men, O Eustathius; * for Christ, the Lover of mankind, * Himself appeared to thee and ensnared thee, O blessed one, * in the nets of faith, * washing away thy sins * with thy baptism and the trials of life, * and, as Master, He extended patience to thee ** and showed thee to be a renowned victor.

Rejoicing, O Eustathius, * in thy youth thou didst receive instruction in the virtues, * and, bereft of thy children and thy spouse, * thou didst valiantly endure captivity, * suffering ignominious slavery. * But thy courage in battle * made thee loving * and rendered thee radiant, ** O ever-memorable one.

Thou didst offer thyself to God as divine incense * rendered most fragrant in the fire, * as a beautiful holocaust, * a right acceptable sacrifice, * and a living and most perfect offering, * with all thy household, most fruitful. * Wherefore, the mansions of heaven and the armies of the saints * have now received thee and thy family, ** O right wondrous Eustathius.

Glory ..., of the martyrs, the composition of Ephraim of Karyes, in Tone II:

Eustathius hath placed himself before us as a second Job in life, in his sufferings and struggles, being a model of the virtues and a tower of patience, truly surpassing Job in that virtue, with his spouse and children, faithful in life and unshaken amid trials, a victor amid sufferings. Him do we set forth as a supplicant before Christ, that He grant unto our souls enlightenment and the cleansing of transgressions.

Now & ever ..., of the feast, the composition of Cyprian, in the same tone:

When the hands of the Patriarch Jacob were crossed at the blessing of Joseph's children, the sign of Thy Cross was prefigured, and holding it as our steadfast protector, we mightily drive away the hordes of the demons and cast down the pride of Belial, in that which vanquished the pernicious power of the most malicious Amalek. With a right honorable mind, O ye pious faithful, let us reverently bear it forth, and uplift it now for the cleansing of our sins, and let us cry aloud with raised voices: Have mercy, O Lord! O Good One Who wast incarnate of the Virgin, have pity on the wise creation of Thy hands!

At the Aposticha, these Stichera of the feast, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

With Thy divinely created water * and Thy blood, O Word * is the Church * splendidly adorned like a bride, ** and it hymneth the glory of the Cross.

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

Lifting high the spear and the Cross, * the nails and the other sacred things * wherewith the life-bearing body * of Christ was pierced, ** let us bow down before them.

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

When Moses * lifted up his arms * in the form of the Cross, * and vanquished Amalek, * he portrayed the most pure suffering of Christ.

Glory ..., of the martyr, the composition of Ephraim of Karyes, in Tone VI:

O thou who art adamantly firm in soul, how can we praise thee as is meet? For, deprived of thy spouse, thou didst transcend nature, possessions and children, and didst utter the blessed and ever-memorable cry of Job: "The Lord hath given, and the Lord hath taken away! As the Lord hath willed, so hath it been!" But God whom thou didst love and Whom thou didst fervently desire again gave thee most cherished things, O thou who took thought beforehand concerning those who suffered with thee. And having reached the end of divers torments with them, and receiving them as thy fellow supplicants, O blessed Eustathius, patient of soul, pray thou, that we be delivered from our iniquities.

Now & ever ..., of the feast, in the same tone:

O Cross of Christ, hope of Christians, guide of the lost, haven of the tempest-tossed, victory amid battles, confirmation of the whole world, physician of the ill, resurrection of the dead: Have mercy upon us!

Troparion of the martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

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

At "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 ..., that of the martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Now & ever ..., that of the feast, once.

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

Spec. Mel.: "Joseph marveled ...":

Stretching forth his hands toward the heights of heaven, Moses prefigured the Cross, the divine weapon of the faithful, to which Christ nailed our sins. Wherefore, the enemy wept, suffering pain in his senses, and he said: "A wooden shaft hath pierced me through my heart: Christ hath released all from the bonds of Hades!"

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

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

Spec. Mel.: "He arose from the dead ...":

In the midst of Eden a tree put forth death, but in the midst of all the earth a tree hath caused life to bud forth; for those who tasted of the former had been incorrupt but became corrupt, but those who received the latter have inherited incorruption. For as God Thou savest the human race by the Cross.

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

Canon of the feast, with 6 Troparia, including the Irmos;

And that of the martyrs, with 6 Troparia.

ODE I

Canon of the Feast

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:

"Praise be to the namesake of goodly estate";

The composition of Theophanes, in Tone IV:

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Subduing the uprising of my passions by thine entreaties, O martyr of Christ, by thy discourse may I be disposed to praise well the sacred celebration of thy struggles, O all-blessed one.

Thy name was not given thee by men, O most excellent one, but from the heavens, for Christ called thee as before He had called Paul, appearing like a hart and freeing thee from venomous serpents.

Full of heavenly wisdom, O martyr, crowned with all thy household thou didst most piously prefer the delight of heaven to corruptible riches and pleasures.

Theotokion: God, the Creator of all, found thee to be more pure than all creation, O all-pure one, and, intending to take the form of man in the flesh through thee, He was well-pleased to become incarnate.

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: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

Deprived of, thy children and wife, thou didst mightily endure the threefold billows of perils, O glorious Eustathius, martyr of Christ.

Thy children, saved by God from the attacks of wild beasts, O Eustathius martyr of Christ, they vanquished also the noetic beasts.

Passing over life as though it were a river, O glorious one, by thy trials thou didst preserve unshaken the divine aspect of thy soul.

Theotokion: Come, ye faithful, and with songs of joy let us hymn the pure and honored habitation of purity and virginity.

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 who 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.

Sedalion of the Great-martyr, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Above the hart thou didst see the image of the Cross, and thereon the image of Jesus; and falling prostrate thou didst marvel at this vision and with all thy household, came to divine baptism; and becoming poor, thou wast shown to be like a second Job. Wherefore, deprived of spouse and sons, thou didst cry aloud: "The Lord hath given, and the Lord hath taken away!" O Eustathius, commander of warriors, entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Sedalion of the Cross, in the same tone & melody:

The honored one removed the Cross of the Savior, which had been hidden in the earth, and thereby filled the world with joy, and in the divine temple proclaimed that it is to be elevated in the Spirit, and bore it as a scepter into the royal chambers.

Wherefore, Helena cried out to her son: "Reach out, O wise master, and take in thy hands dominion and victory, and teach the nations to reverently worship the Cross and the sufferings of Christ!"

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: Beholding Thee, the Sun of righteousness * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord!

Thou wast protected against the tyranny of the enemy by the hand of God, and thy spouse, preserving her chastity, cried out: glory to Thy power, O Lord!

Placed in peril and subjected to divers trials, O Eustathius, martyr of Christ, thou didst hasten to the arena to bear witness, crying out to thy Master: Glory to Thy power, O Lord!

Guided by the precepts of the Master, O ever-memorable and glorious Eustathius, thou and thy wife and children were shown to be adorned with the blood of martyrdom.

Theotokion: Without knowing wedlock, O Virgin, thou hast given birth, and even after birthgiving thou wast revealed to remain a virgin. Wherefore, with steadfast faith and unceasing voices we cry "Rejoice!" to thee, O Lady.

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: **Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.**

Thou didst show thyself to be like Job; for, blameless and pious, thou wast found to sail through life with long-suffering. *(Twice)*

Who can hymn the pangs which thou didst endure, O blessed martyr, deprived of spouse and children?

Theotokion: **O** Mother of God, who hast given birth to the supremely good Word Who is the Benefactor of all: heal thou the affliction of my soul.

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: **The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.**

Thou didst desire Christ Who had appeared to Thee, O glorious one, and didst unite thyself to Him with love; for thou wast shown to be adorned, clad in the purple robe of thy blood. (Twice)

Thou didst make haste to follow the divine steps of Christ, and, crowned with all thy household, O martyr, wast most perfectly shown to share in His sufferings and kingdom.

Theotokion: Using now the words of Gabriel, O all-immaculate Virgin, we cry out: Rejoice, O only blessed Mother! Rejoice, O thou who didst have within thee the Sun of righteousness!

Kontakion of the martyr, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Manifestly emulating the sufferings of Christ, * and having drained His cup with fervor, * O Eustathius, thou wast a partaker and fellow heir of glory, * receiving divine remission of sins from on high ** from the God of all Himself.

Ikos: Grant me the gift of hymnody, O Lord my God, that I may now hymn and speak of the struggles of Thy spiritual athlete, that in good order I may praise Eustathius, who was valiant in sufferings, who was ever the victor in battle against the enemy, who was great in piety, and who hath shone forth among the choir of the martyrs. For together with them and the angels, he chanteth unceasingly to thee, O all-wise One, receiving divine remission from on high.

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: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by the flame of a fire, * cried out aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

Imprisoned within a brass bull glowing red hot with heat, as in a furnace, O martyrs of Christ, ye cried out in thanksgiving: Blessed art Thou in the temple of Thy glory, O Lord! (Twice)

United by the law of love and nature, O right glorious martyrs, suffering ye showed forth a single endurance, chanting: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: Thou alone art truly more exalted than the heavens of God from all ages; for thou hast given birth ineffably to their Creator, O all-pure Lady Birthgiver of God.

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: Having spread his hands, Daniel closed the lions jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

The choir of true witnesses, united in splendor by the laws of nature and the word of the Faith, let us all now piously praise as zealots of piety; and with faith let us sing: Bless the Lord, all ye works of the Lord!

Ye were beautifully united, O honored ones, having been separated before by supreme providence; and having dyed the purple robe of betrothal in your blood, ye hastened ardently to the heavenly bridal chamber, crying: Bless the Lord, all ye works of the Lord!

O blessed Eustathius, thou didst offer to God the fruit of thy loins and thy spouse who rejoiced; for thou didst receive them as partakers of suffering by nature, chanting to Christ: Bless the Lord, all ye works of the Lord!

Theotokion: Thou wast a rod of the root of Jesse, O Virgin, who didst cause the almighty Lord to blossom forth. He Who perfumeth us and imparteth His sweet fragrance unto all who cry aloud: Bless the Lord, all ye works of the Lord!

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: A cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

With gladness thou didst wholly pass over to the light of the Trinity and now rejoicest with the angelic army, O martyr Eustathius. With them pray thou unceasingly, that all who hymn thee be saved.

Thy struggles and divers tribulations on earth have now won for thee gladness in the heavens with the righteous. And enjoying it, O glorious one, grant it also unto those who hymn thee.

I offer myself wholly unto thee with fervor, O martyr Eustathius, that I may be enriched by thee, mine intercessor before the Master and mediator of divine salvation, who art able to help me out of every evil circumstance.

Theotokion: Confessing thee to be the Theotokos, O Virgin Mother, we all earnestly entreat thee, who without knowing a man hast given birth to the Savior, the Bestower of life, that through thy supplications we may be delivered from all sorrow.

Exapostilarion of the martyr:

Spec. Mel.: "By the Spirit in the sanctuary ...":

With thy divinely wise children and Thine all-blessed wife thou hast received the glory of immortality and never-ending life, O blessed Eustathius, having abandoned the pleasures of the world. Wherefore, with love we celebrate thy most sacred and divine memory. (Twice)

Glory ..., Now & ever ..., Exapostilarion of the feast:

Placing our hope on thee, O Theotokos, we win a most perfect victory over twofold foes, having the Cross of thy Son as our weapon and trophy, our shield, sword, spear and arrow against Belial.

On the Praises, 4 Stichera of the martyrs, the composition of Andrew Pyrrhus:

In Tone IV: Who will not bless thy most blessed character, O Eustathius? For thou didst valiantly undergo assault by the enemy, the author of evil, yet didst not despair at the loss of thy spouse and children, but didst cried aloud the cry of Job's thanksgiving: "Naked came I forth from my mother's womb; and naked shall I depart to the only Creator, the Savior of our souls!" (Twice)

In Tone VI: As a habitation of the incorrupt Offspring of Mary, O martyr, abiding unceasingly in immaterial light, thou dost render the uncreated Trinity right merciful unto us.

In Tone VIII: Entering into the impenetrable cloud and uniting thyself to the Sun of righteousness Who appeared to thee noetically from on high, and having come in contact with the image of God through the imagery of a living creature, thou didst become an inspired image, O all-blessed Eustathius. Wherefore, having been enlightened by water and the Spirit and having been washed by thine activity and the blood of martyrdom, thou hast been deemed worthy to join chorus with the assemblies of the angels in heaven, wherein do thou also unite us to Christ our God and Savior.

Glory ..., the composition of Germanus, in the same tone:

Having resigned thy military commission in a kingdom here below when our Savior appeared to thee in an image above a wild creature, thou, together with thy wife and children, dost now join chorus with the inhabitants of heaven, O all-blessed Eustathius. Wherefore, we entreat thee: Beseech the Lord on behalf of our souls!

Now & ever ..., of the feast, in the same tone:

Today is the Cross raised on high, and the world is sanctified; for He that sitteth with the Father and the Holy Spirit stretched out his arms thereon. It hath brought the whole world to the knowledge of Thee, O Christ. Therefore, to those who hope in Thee do Thou grant divine glory.

At the Aposticha, these Stichera of the feast, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Today is exalted * the Cross of Christ, * the life-bearing Tree, * whereon He was nailed ** in the flesh.

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

Rejoice, divine preservation * of the faithful, * unassailable rampart, * thou Cross of the Lord, ** whereby we are exalted above the earth.

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

Come ye, in gladness * let us all venerate * the life-bearing Tree * whereon was stretched ** Christ our deliverance.

Glory ..., of the martyr, in Tone VIII:

Having like Paul received thy calling not from men, O martyr Eustathius, and growing in God through thy trust in the Cross, thou didst manfully put to shame the ungodliness of the tyrants and the cruelty of tortures. Wherefore, even before shedding thy blood thou didst oppose sin, fighting against the invisible foe, and now praying unceasingly to God the King, ask that He grant peace unto all the world and great mercy to our souls.

Now & ever ..., of the feast, in Tone VIII:

That which Moses prefigured with his body of old cast down and vanquished Amalek; and David the psalmist, crying out, hath commanded us to bow down before Thy footstool, Thy precious Cross, O Christ God. Today we sinners also do homage with our unworthy lips to Thee Whose will it was to be nailed thereto; and, chanting, we pray: O Lord, grant that with the thief we may receive Thy kingdom!

AT LITURGY

On the Beatitudes, 8 Troparia; 4 from Ode VIII of the canon of the feast, and 4 from Ode VI of the canon of the martyrs.

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! (Twice)

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.

Thou didst desire Christ Who had appeared to Thee, O glorious one, and didst unite thyself to Him with love; for thou wast shown to be adorned, clad in the purple robe of thy blood. (Twice)

Thou didst make haste to follow the divine steps of Christ, and, crowned with all thy household, O martyr, wast most perfectly shown to share in His sufferings and kingdom.

Theotokion: Using now the words of Gabriel, O all-immaculate Virgin, we cry out: Rejoice, O only blessed Mother! Rejoice, O thou who didst have within thee the Sun of righteousness!

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.

Troparion of the martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Kontakion of the martyr, in Tone II:

Manifestly emulating the sufferings of Christ, * and having drained His cup with fervor, * O Eustathius, thou wast a partaker and fellow heir of glory, * receiving divine remission of sins from on high ** from the God of all Himself.

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.

Prokeimenon of the feast in Tone VII (also until the Leave-taking): Exalt ye the Lord our God, and worship the footstool of His feet; * for He is holy.

Prokeimenon of the saint, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; * He hath wrought all His desires in them.

Verse: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE EPHESIANS, §233 [6: 10-17]

Brethren: Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia of the feast, in Tone IV: Remember Thy congregation which Thou hast purchased from the beginning.

Alleluia of the saint, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO LUKE, §106 [LK.21:12-19]

The Lord said to His disciples: Beware of men. They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not

be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

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.

Communion Verse of the saints: Rejoice in the Lord, O ye righteous; praise is meet for the upright.