

THE 16th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY GREAT-MARTYR EUPHEMIA THE MOST
PRAISED

AFTERFEAST OF THE EXALTATION OF THE PRECIOUS CROSS
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the feast, 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 all-glorious place of the skull, * on Thine all-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 lovest mankind.

Today, O Unapproachable One, * the heavens have declared Thy glory unto men; * 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 the wiles and machinations of the enemy underfoot, * having Christ as our champion, * Who was lifted up upon it in the flesh, * slew the serpent * and saved man.

And 3 stichera of the Great-martyr, in the same tone:

Spec. Mel.: "As one valiant among the martyrs ..." :

Having adorned thy soul * with the beauties of virginity * and the blood of martyrdom, O glorious martyr, * thou wast betrothed to the Creator * Who hath truly preserved thee incorrupt for ages; * and for this thou joinest chorus * with choirs of the archangels and angels, * the apostles, prophets and martyrs, * O most praised one.

Bound to wheels of torture, * rent asunder by wild beasts, * and thy mind having been sharpened * with fire and water by the divine Spirit, * thou didst manfully choke the princes of darkness * with the torrents of thy blood, * and didst hasten to the noetic bridal-chambers, * offering thy suffering * to thy Bridegroom as a dowry, O virgin.

Though thou hast died, thou livest forever, O martyr, * and hast poured forth torrents of blood * unto the praise of the Lord, * watering the faithful * and illumining them with understanding, * but drowning the unbelieving enemy therein. * Wherefore, the divine scroll of the dogmas of the Church * was entrusted to thee, * which thou preservest and holdest for ever.

Glory ..., in Tone VI:

O most glorious Euphemia, who flourished in the virtues and wast illumined in mind, pouring myrrh into the hearts of the faithful, shining forth from the East like a radiant star, and, through the coming of the Holy Spirit, assembling the council of the divine fathers: Cease thou never to pray to the Lord for us, that our souls be saved.

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

The four corners of the world are sanctified today as the four parts of Thy Cross are elevated, O Christ our God; and the horn of all Orthodox hierarchs is exalted with it. Wherefore, we crush the horns of our enemies. Great art Thou, O Lord, and wondrous art Thou in Thy works! Glory be to Thee!

At 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 * whereon was shed the blood of the Master * Who hath poured forth resurrection upon the world.

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

Having mortified the passions of flesh and spirit, * O ye divinely wise, * let us make haste to elevate ourselves above earthly things * to the resting-place of heaven, * through the exaltation of the Cross, * having crucified ourselves with Christ the Master.

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

An ever-flowing well-spring hath manifestly issued forth * from the divine side of the Savior, * watering the souls of those who with faith * worship His divine sufferings, * His Cross and resurrection.

Glory ..., of the Great-martyr, the composition of Byzantium, in Tone VIII:

Let every tongue be moved to the goodly praise of Euphemia the most lauded, and let us all - every generation, every age, youths and virgins, crown the virgin martyr of Christ with praises; for, having lawfully shown manly courage and cast aside feminine weakness, she brought low the tyrannous foe with the pangs of her suffering, and having been adorned with a divine crown, she entreateth her Bridegroom and God, that He grant us great mercy.

Now & ever ..., of the Cross, the composition of John the Monk, in the same tone:

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, vouchsafe that with the thief we may receive Thy kingdom!

Troparion of the Great-martyr, in Tone IV:

Thy martyr Euphemia, O Jesus, crieth out with a loud voice: "I love Thee, O my Bridegroom, and, seeking Thee, I suffer; I am crucified and buried in Thy baptism; I suffer for Thy sake, that I may reign with Thee; and I die for Thee, that I may live with Thee. Accept me as an unblemished sacrifice, who offer myself to Thee with love!" Through her supplications save Thou our souls, in that Thou art merciful.

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 Great-martyr, in Tone IV:

Thy martyr Euphemia, O Jesus, crieth out with a loud voice: "I love Thee, O my Bridegroom, and, seeking Thee, I suffer; I am crucified and buried in Thy baptism; I suffer for Thy sake, that I may reign with Thee; and I die for Thee, that I may live with Thee. Accept me as an unblemished sacrifice, who offer myself to Thee with love!" Through her supplications save Thou our souls, in that Thou art merciful.

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

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

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Thou didst will to suffer death and the Cross, fixing it in the midst of creation; when it was Thy good pleasure that Thy body be nailed, the sun hid its rays. Beholding these things, the thief on the cross hymned thee, crying out: Remember me, O Lord! And, believing, he received paradise.

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

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

Spec. Mel.: "The hope of the world ...":

Lifted up on the tree of the Cross in thy great mercy, and pierced in the side by a spear, O Savior, Thou didst rend asunder the grievous document of men's sins, in that Thou art God Almighty. Wherefore, we piously hymn Thine ineffable dispensation, O Word.

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

Canon of the feast, with 6 troparia, including the Irmos; and that of the great-martyr, with 6 troparia.

ODE I

Canon of the feast, the acrostic whereof is, "Setting my hope on the Cross, I give utterance to hymnody", the composition of Cosmas of Maiuma, in Tone VIII:

Irmos: Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn 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 did 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 great-martyr, the acrostic whereof is, "I praise the most praised maiden", the composition of John the Monk, in Tone VIII:

Irmos: Let us chant unto the Lord Who led His people across the Red Sea, for He alone hath gloriously been glorified.

By her miracles the most praised maiden draweth the armies of heavenly beings and the choirs of mortals to her hymnody.

Having spurned heritage and the splendor which cometh from wealth, the honored Euphemia acquired Christ in their stead.

The Master of all, desiring the beauty of thy most comely heart, O most praised one, hath vouchsafed thee the mansions of heaven.

Theotokion: O all-pure Theotokos, we hymn thee who supernaturally gavest birth to the incarnate, eternal and all-divine Word.

ODE III

Canon of the Feast

Irmos: The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the tree of the Cross hath now budded forth, for her might and confirmation.

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 all-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 Great-martyr

Irmos: **Thou art the confirmation of those who have recourse to Thee, O Lord, Thou art the light of the benighted; and my spirit doth hymn Thee.**

Thou didst appear before the tribunal, bearing thy soul manfully, and didst vanquish the cowardly enemy, O most praised one.

There was neither blemish in thy beauty nor wrinkle in thy soul; and Christ received thee as His bride in the bridal-chambers of incorruption.

Heal thou the wounds of my soul, O most praised martyr of Christ, and by thy supplications still thou the tempest of my life.

Theotokion: **Thee have all of us Christians acquired as our refuge and bulwark, and thee do we glorify without ceasing, O unwedded one.**

Kontakion of the feast, in Tone IV:

O Thou Who wast lifted up willingly upon the Cross, bestow Thy compassions upon the new community called after Thee, O Christ God; gladden by Thy power Orthodox Christians, granting them victory over all adversaries. May they have as an ally 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 ...":

With the streams of thy blood thou dost ever make a deluge for the ungodly, O most praised martyr of Christ; and ever watering the noetic meadows with showers of grace, thou dost produce the grain of faith therein. Wherefore, even after thy repose thou hast most gloriously been shown to be a cloud pouring forth a witness to Life. O all-praised passion-bearer, entreat Christ God, that He grant remission of transgressions unto those who honor thy holy memory with love. *(Twice)*

Glory ..., Now & ever ..., Sedalion of the feast, in the same tone-

In the midst of Eden a tree budded forth death, and in the midst of all the world a tree budded forth life; for they who were incorrupt became corrupt on tasting the former, but they who have received the latter have inherited incorruption. For, as God, Thou savest the human race through Thy Cross.

ODE IV

Canon of the Feast

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

Of old, Moses transformed with a tree the bitter springs in the desert, 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 did the people encamp 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 Great-martyr

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

Having made thyself an undistorted reflection of divine understandings, O martyr, thou didst shine forth as an exceedingly magnificent beacon among athletes.

Thou didst not offer sacrifices to the dark demon, O invincible martyr, for thou didst long to receive life-bearing death for thy piety.

Bearing a body without pain with the passion-bearers, O immaculate one, thou didst remain insensible to thy wounds through love of divine love.

As thy countenance suffered patiently, O martyr, it was splendidly adorned with wounds and darkened the thoughts of the enemy with the lightning of the divine Spirit.

Theotokion: As Thou art sinless, O God, grant us purification from our ignorance, and grant peace to the world through the supplications of her who gave Thee birth.

ODE V

Canon of the Feast

Irmos: O thrice-blessed Tree, whereon the King and Lord was crucified, and whereby he who beguiled mankind by the tree did fall beguiled by thee, when God was nailed in the flesh, Who granteth 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 netherworld 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 benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

Canon of the Great-martyr

Irmos: Rising at dawn, we cry to Thee: O Lord, save us! For Thou art our God, and we know none other than Thee.

Recognizing that which is opposed to the day and to peace, thou didst not wish to love the warlike demon.

Thinking to weaken thy divine strength, O martyr, the most evil one showed daring in his wiles.

Grant me enlightenment and peace, O most praised one, quelling my greatly vexing turmoil by thy prayers.

Theotokion: O Theotokos, we hymn thee who art a Virgin even after giving birth; for the world thou gavest birth to God the Word.

ODE VI

Canon of the Feast

Irmos: Stretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the transcendent resurrection of Christ God, Who was nailed in the flesh and enlightened the world by His rising on the third day.

Bent with age and weighted 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 hath dispelled the soul-destroying disease of deception.

Divine Israel, laying his hands cross-wise upon the heads of the young, revealed that the people who hath the honor of being the elder is a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, protected by the Cross, the newly established people of Christ God surpass them.

Canon of the Great-martyr

Irmos: Grant me a robe of light, O greatly merciful Christ our God, Who clothest Thyself in light as in a garment.

Bearing manly wisdom of soul in thy womanly flesh, O glorious one, thou didst pay no heed to the beasts in the waters.

Without sustaining harm, thou didst vanquish the pride of the tyrants in the waters, O invincible martyr, abiding with the beasts like Jonah.

Harkening to thy supplications, the Lord delivered thee from the corruption of the beasts, as He did Daniel from the pit, O most praised one.

Theotokion: O thou who at the word of the archangel gavest birth to the Word in the flesh, deliver our souls from the snares of the enemy, we pray.

Kontakion of the Great-martyr, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Thou didst struggle well in thy contest, and after death dost sanctify us with streams of miracles, O most praised one. Wherefore, we hymn thy holy repose, having recourse to thy divine temple with faith, that we may be delivered from spiritual afflictions, and may draw forth the grace of miracles.

Ikos: The temple of the most praised one hath been shown to be paradise, having in its midst a garden of immortality, her precious body; and those who gather the right flourishing fruits thereof are quickly sanctified. For, beholding, they marvel how a dead body sheddeth blood like one that is alive, perfuming all. Wherefore, come ye with haste, with me the lowly one, and let us be purified of all defilement; and, venerating it, let us draw forth the grace of miracles.

ODE VII

Canon of the Feast

Irmos: The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou!

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-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 out with faith: O all-hymned God of our fathers, blessed art Thou!

Canon of the Great-martyr

Irmos: Once, in Babylon the children who went down from Judea trampled the flame of the furnace underfoot by their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Past understanding was the goodly courage of the divine martyr shown to be; for the Creator of all causeth creation to submit to those who cry out amid sufferings: O God of our fathers, blessed art Thou!

The frivolous and prating mouths of the tyrants did the maiden close, and the pride of the all-iniquitous ones did she put down through the divine Spirit, chanting in godly fashion: O God of our fathers, blessed art Thou!

Of old the three venerable youths, setting the furnace afire, consumed it, and now the divinely wise one, hymning the Trinity, hath pursued servants who hymn the God of our fathers, chanting: Blessed art Thou, O God!

The Bridegroom, mystically coming to His most pure bride in the furnace, with the dew of the Spirit and at the will of the Father preserved her as she sang: O God of our fathers, blessed art Thou!

Theotokion: As Thou didst desire to arrange our salvation, O Savior, thou madest Thine abode within the Virgin's womb, and hast shown her to be the intercessor for the world. O God of our fathers, blessed art Thou!

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 the all-holy Spirit, Who giveth life unto all, exalt ye supremely forever!

O hosts of heaven, chant ye to the exalted Tree which was drenched in the blood of God the Word incarnate, celebrating the restoration of those on earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever!

O ye mortal stewards of grace, in sacred manner raise on high with your hands 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 forever!

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 warriors seeking courage are scattered abroad forever.

Canon of the Great-martyr

Irmos: The King of heaven Whom the angelic armies hymn, praise ye and supremely exalt for all ages!

The most blessed among women, having won the grace of the Most High as her reward, hymned Christ, praising Him for all ages.

Fortified by thought of her Bridegroom and by immaterial love, thou gavest thy body over to death, and livest for all ages.

Having armed herself with the Holy Spirit against falsehood as against a wild beast, the martyr hath received her reward for all ages.

Thou didst not receive the death which corrupteth the soul, O pure and immaculate one, but by the bite of the wild beast didst right boldly exchange it for life which never groweth old.

Theotokion: Thou dost fend off the assaults of temptations and the attacks of the passions, O Virgin; wherefore, we hymn thee for all ages.

ODE IX

Canon of the Feast

Irmos: O Theotokos, thou art a mystical paradise, which, untilled, did put forth Christ, by Whom the life-bearing tree of the Cross was planted. Wherefore, worshiping it as it is now raised aloft, we magnify thee.

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 to the world, O worshipful Lord and King, in the sight of all Thou didst form its all-glorious image in the skies, radiant with boundless light, an invincible weapon. Wherefore, all the powers of heaven magnify Thee.

Canon of the Great-martyr

Irmos: Thee, the Mother of God Most High, who knewest not wedlock, thee who in manner past understanding didst truly give birth to God at the word of the archangel, who art more exalted than the all-pure hosts, do we magnify with unceasing glorifications.

The flow of thy life's blood, O most praised martyr, is a token of the incorrupt life given thee; for thou hast been revealed as a treasury continually full of healings for those who draw forth from it with faith.

Death touched thee through the law of nature, O divinely wise one, for thou didst dispassionately array thyself in life-bearing mortality, and as thou didst lay down thy most honored and animate body, thou livest incorruptibly, and the streams of thy blood bear witness thereto.

Crowned with the laws of suffering, O martyr Euphemia who preached Christ, the scroll of the pious and precious dogmas entrusted to thee by the council thou showest forth, holding it in thy hands like a living pillar of Orthodoxy.

Theotokion: O Virgin Mother, thou Bride who knewest not wedlock, vessel of sweet fragrance, we magnify thee as the true and immaculate cloud of divine light who received the Rain of heaven in thy womb.

Exapostilarion:

Having endured death for the living God, thou remainest alive, O most praised Euphemia; and holding in thy grasp His scroll, thou wast a rampart of defense for the Orthodox who celebrate thine honored, divine and most sacred memory with faith. (Twice)

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

With splendors of bright radiance and divine desire the Cross of the Lord, which lieth before us, doth summon all to its elevation. Come ye all, and with joy, love and fear let us kiss it with faith and glorify the one Creator and Master!

On the Praises, 4 stichera, in Tone III:

Beholding the athlete's victory accomplished with divine wisdom for our God, Who is wondrous in His counsels, O ye faithful, let us chant hymnody of thanksgiving; for in her womanly nature the goodly martyr vanquished the invisible might of the power of the adversary, perfecting her godly power in weakness. Through her supplications, save Thou our souls. (Twice)

Mingling the cup of truth with the blood of her martyrdom, and offering it ever to the Church, with the voice of wisdom the most praised martyr of Christ summoneth the fosterlings of the Church therein, saying: "Draw forth the drink which beareth witness to the resurrection, which driveth away unbelievers, washeth away the passions and preserveth the souls of the pious who cry out to the Savior: O Thou Who hast given us to drink of the torrent of the Spirit's sweetness, save Thou our souls!"

O ye whose souls have been sealed with the blood of Christ for the day of deliverance, with gladness of spirit let us draw forth, as the prophet saith, the holy blood which floweth forth for us from the well-spring of the martyr, betokening the life-bearing sufferings of the Savior and everlasting glory. And let us cry out to Him: O Lord Who art glorious in Thy saints, through the supplications of Thy most praised passion-bearer, save Thou our souls!

Glory ..., in Tone VI:

At the right hand of the Savior stood the virgin, passion-bearer and martyr Euphemia, arrayed in the virtues, invincible, adorned with the oil of purity and the blood of martyrdom; and she crieth out to Him, joyfully holding a lamp in her hand: "I have hastened to the sweet fragrance of Thy myrrh, O Christ God, for I have been wounded with love of Thee! Depart not from me, O my heavenly Bridegroom!" Through her supplications send down Thy mercies upon us, O almighty Savior.

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

Today the Cross of the Lord cometh forth; and the faithful receive it with desire, and they derive healings of soul and body, and every pang. Let us venerate it with joy and fear: with fear, for we are unworthy because of our sins; and with joy, because of the salvation which is granted to the world by Christ God, Who hath great mercy, and Who was nailed to it.

At the Aposticha, these stichera, in Tone II:

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

With mystic hymnody * together let us hymn * the Cross of the Lord, whereon the Savior was crucified, * the Resurrection of all.

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

Come, ye multitudes of monastics, * and, having assembled, * in godly manner let us hymn * the life-bearing Tree * whereon Christ was stretched out.

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

O ye faithful, let us glorify * the Cross of the Lord, * whereon the blood of the Master * was poured forth * for the deliverance of all.

Glory ..., the composition of Byzantium, in Tone I:

Today, O most praised one, the choirs of the fathers, assembling for the sake of Christ, offer thee the scroll of the Orthodox Faith, and receiving it into thine honored hands, thou preservest it forever. Wherefore, we, the choirs of men, assembling, honor thy suffering, crying out in piety: Rejoice, O most praised one who transformed thy womanly nature into manly prowess! Rejoice, O most praised one who hast preserved inviolate the Orthodox Faith handed down by the fathers! Rejoice, O thou who prayest for our souls!

Now & ever ..., the composition of Andrew of Jerusalem, in the same tone:

Today the holy words of David have received their fulfillment; for, lo! we manifestly worship the footstool of Thine all-pure feet, O most Compassionate One, and cry out to Thee, placing our trust in the shelter of Thy wings: Let the light of Thy countenance be shined upon us! Exalt Thou the horn of Thine Orthodox people through the elevation of Thy Cross, O greatly merciful Christ!

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the canon of the feast, and 4 from Ode VI of the canon of the martyr.

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. (Twice)

When Christ's all-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. (Twice)

Bearing manly wisdom of soul in thy womanly flesh, O glorious one, thou didst pay no heed to the beasts in the waters.

Without sustaining harm, thou didst vanquish the pride of the tyrants in the waters, O invincible martyr, abiding with the beasts like Jonah.

Harkening to thy supplications, the Lord delivered thee from the corruption of the beasts, as He did Daniel from the pit, O most praised one.

Theotokion: O thou who at the word of the archangel gavest birth to the Word in the flesh, deliver our souls from the snares of the enemy, we pray.

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 Great-martyr, in Tone IV:

Thy martyr Euphemia, O Jesus, crieth out with a loud voice: "I love Thee, O my Bridegroom, and, seeking Thee, I suffer; I am crucified and buried in Thy baptism; I suffer for Thy sake, that I may reign with Thee; and I die for Thee, that I may live with Thee. Accept me as an unblemished sacrifice, who offer myself to Thee with love!" Through her supplications save Thou our souls, in that Thou art merciful.

Kontakion of the feast, in Tone IV:

O Thou Who wast lifted up willingly upon the Cross, bestow Thy compassions upon the new community called after Thee, O Christ God; gladden by Thy power Orthodox Christians, granting them victory over all adversaries. May they have as an ally the invincible trophy, the weapon of peace.

Kontakion of the Great-martyr, in Tone IV:

Thou didst struggle well in thy contest, and after death dost sanctify us with streams of miracles, O most praised one. Wherefore, we hymn thy holy repose, having recourse to thy divine temple with faith, that we may be delivered from spiritual afflictions, and may draw forth the grace of miracles.

Prokimenon of the feast, in Tone VI: Save O Lord, Thy people, and bless Thine inheritance.

Prokimenon of the saint, in Tone IV: Wondrous is God in His saints, the God of Israel.

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

EPISTLE TO THE CORINTHIANS, §181 [II COR. 6:1-10]

Brethren: We, as workers together with Christ, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: Behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

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

Alleluia of the saint, in Tone VI: With patience I waited patiently for the Lord, and He was attentive unto me

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

GOSPEL ACCORDING TO LUKE, §33 [LK 7:36-50]

At that time, one of the Pharisees desired Jesus that he would eat with him. And he went down into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain

creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hair of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

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

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