

THE 18th DAY OF THE MONTH OF SEPTEMBER
AFTERFEAST OF THE EXALTATION OF THE CROSS
COMMEMORATION OF OUR VENERABLE FATHER EUMENIUS, BISHOP OF
GORTYNA, THE WONDERWORKER
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the after-feast, in Tone IV:

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

When Thou wast lifted up upon the Cross, O Master, * Thou didst raise up with Thyself the whole fallen nature of Adam; * wherefore, lifting up Thine all-pure Cross * with the strength of Thee, the Most High, * O Thou Who lovest mankind, * we make entreaty, crying out: * As Thou art our merciful God, * O Most High, * save those who venerate the honorable, luminous and divine * exaltation of Thy Cross.

Gazing now upon Thy footstool * where Thine all-pure feet stood, * and chanting psalms, O Master, * we honor with love today Thine all-precious Cross, * and elevating it with piety * we beseech Thee, crying aloud: * Having sanctified all by Thy divine Cross, O Most High, * show us forth as partakers * of Thine ineffable compassion and grace.

We bow down before Thine all-holy Cross, O Christ, * as before. an invincible trophy, * an impregnable shield, * and a divine scepter, * for thereby hath the world been saved, * and for it doth Adam dance. * Offering praise in hymns, we, the assemblies of the earthborn, honor it, * and, performing its divine elevation, * we ask purification.

And 3 stichera of the saint, in the same tone & melody:

Cleansing thy body and soul * of the passions, * thou didst become a dwelling-place of the Holy Spirit * and didst adorn thyself * with the anointing of priests. * Thou wast an excellent intercessor, O Eumenius, * a converser with the holy angels, * an heir to the glory of the Lord, * and prayest for those who praise thee.

Thine all-glorious life, * illuminated by the virtues * and shining forth with the splendors of miracles, * made thee right glorious to the ends of the earth, O most blessed one, * a steadfast beacon, * one who shareth the abode of the saints, * a hierarch who is a citizen of the holy city, * a fellow-citizen with the angels, * O right glorious wonderworker.

Assembling, let us honor aloud * the hierarch Eumenius, * the adornment of Crete, * bishop of Gortyna, * unshakable foundation of the Church, * who is magnificent in miracles, * all-glorious in many powers, * and hath enlightened hearts which are in darkness.

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

The divine treasure which is hidden in the ground, the Cross of the Bestower of life, was shown in the heavens to the pious emperor and noetically displayeth an inscription of victory over his enemies. And rejoicing therein with faith and love, in godly manner he hastened to ascend to a visible height and with zeal drew it forth from the bosom of the earth, for the deliverance of the world and the salvation of our souls.

On the Aposticha, these stichera, in Tone II:

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

Today, the Cross of Christ, * the life-bearing Tree * on which He was crucified in the flesh, * is borne aloft, * summoning all

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

Rejoice, O divine defense of the faithful, * unassailable rampart, * Thou Cross of the Lord, * whereby we have been lifted up * from the earth.

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

Come ye all, * and with gladness let us kiss * the life-bearing Tree * whereon Christ our deliverance * was stretched out.

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

Moses, prefiguring the activity of the precious Cross, O Christ, vanquished Amalek his adversary in the wilderness of Sinai; for when he stretched out his arms, forming the image of the Cross, he strengthened the people. And now these events have found their fulfillment in us: today the Cross is elevated and the demons flee; today all creation is freed from corruption, for gifts have shone forth upon us because of the Cross. Wherefore, rejoicing, we all fall down before it, saying: Glory to Thee, O Lord, for Thy works are magnified!

Troparion of St Eumenius, in Tone IV:

We have thee as a friend and helper, * O gracious advocate Eumenius: * for thou didst flow with compassion * and dost pour healing upon the Church. * Protect those who honor thee.

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, thrice.

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.

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 releaseth all from the bonds of Hades!"

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

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

Spec. Mel.: "O 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.

ODE I

Canon of the feast, with 8 troparia, including its Irmos, 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 Saint, the acrostic whereof is:

"By thy supplications, O blessed one, render Christ well-disposed to me":

The composition of Joseph, in Tone II:

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, in that He is glorious.

In that Christ hearkeneth to thy godly prayers, O divinely wise Eumenius, render Him kindly disposed toward those who praise thee with love, O blessed one.

Enamored from thy youth of humility, which accomplisheth lofty things, O venerable one, thou didst lay low the serpent and wast manifestly enriched with the gift of healing.

Thou wast the particular instrument of the Spirit, through much fasting causing the wisdom of the flesh to become subject to thy soul, enslaving that which is worse to that which is higher.

Theotokion: The prophecies concerning thee have now been fulfilled, O Mistress Theotokos; for they spake with clarion voice of Him Whom thou didst contain within thy womb, Who cloth exist in two perfect natures.

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 Saint

Irmos: Establish us within Thee, O Lord Who slew sin by the Tree, and plant the fear of Thee in the hearts of us who hymn Thee.

Like a bee thou didst diligently make the rounds of the noetic flowers, O hierarch, gathering sweet honey and laying it upon the honeycombs of thy heart.

Having made thy life and discourse pure by the salt of God, O glorious Eumenius, thou showest forth thy perfect grace and splendor.

Adorned with the virtues, thou didst ascend on high and didst mount to the throne of the Most High, anointed with the myrrh of the divine Spirit; and thou art known to be the sweet fragrance of Christ.

Theotokion: O Mary, thou golden censer, drive away the fetid stench of my passions, and render me unshaken by the assaults of the deceitful adversary.

Kontakion of the saint, in Tone II:

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

Illumined with divine light, thou dost enlighten us who hymn thine honored, glorious and holy repose with love, O most blessed and holy hierarch, father Eumenius, unceasingly praying for us all.

Sedalion of the saint, in Tone V: Spec. Mel.:

"The Word Who with the Father is unoriginate ...":

Resplendent with Orthodox doctrines, O father Eumenius, thou didst set at nought all dark heresies; and having been shown to be a performer of miracles, thou didst become famous everywhere through the providence of God. Wherefore, with faith we honor thee as a hierarch and peer of the angels.

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

Enduring the Cross on the counsel of Thy will, thou hast freed men from corruption, O Savior. And we, the faithful, hymn and worship Thee, in that Thou hast enlightened us with the power of the Cross; and we all bless Thee as the Lord and Bestower of life, O Compassionate One Who lovest mankind.

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 Saint

Irmos: I have heard, O Lord, report of Thy dispensation, and have glorified Thee Who alone lovest mankind.

Thou wast a dwelling-place of the Spirit, O hierarch, sojourning in the temples of God and adorning thyself with precious doctrines.

As a hierarch pleasing to God and prelate of Gortyna, O wise father, thou didst emit beams of miracles.

The great gaping maw of the serpent who assailed thee didst thou set afire with the rays of thy prayers, O most sacred one.

Theotokion: Of old, sacred voices proclaimed the profundity of thy birthgiving, O pure one, and we have now beheld the fulfillment thereof.

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 Saint

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

Thou didst possess understanding, having calmed thy mind and soul which were beset by the passions; wherefore, thou dost pacify the disputes of those who reigned piously and submitted well to thee.

Having gained the ear of kings, O faithful one, thou didst end their long-standing enmity, which engendereth destruction, and they came to love fraternal oneness of mind, O divinely wise Eumenius.

Arriving like a luminary, thou didst illumine Rome, working miracles and manifestly summoning those who were sunk in the abyss of the passions to the calm haven of healing, O blessed one.

Theotokion: **T**hou gavest birth to the pre-eternal Son as a little Babe, Who existeth in two activities of will, both man and God, O most immaculate one.

ODE VI

Canon of the Feast

Irmos: **S**tretching 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 Saint

Irmos: **W**hirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: **L**ead me up from corruption, **O** God!

Having Christ in thy heart as an active and inexhaustible treasure, O Eumenius, thou didst transform into gold the clay which the king gave to thee.

Thou hast sat upon a lofty seat, O father, sending down upon the Church words of peace from on high; and it now boasteth in thy summons.

Un-sodden by sin, thou didst sail through the greatly painful storm of life and didst attain unto the havens where the assembly of the venerable rejoiceth.

Theotokion: **T**he heavenly Rain descended upon thee, O Ever-virgin, and, watering the stony soil with the waters of the knowledge of God, He hath shown it to be greatly fertile.

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: **H**e 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!

ODE VII

Canon of the Feast

Irmos: **T**he 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 Saint

Irmos: **W**hen the golden image was worshiped on the plain of Dura, Thy three youths spurned the ungodly command; and, cast into the midst of the fire, bedewed they sang: **Blessed art Thou, O God of our fathers!**

Besting deadly thoughts by zeal of soul, O venerable Eumenius, in profound old age thou didst make a journey to benefit those who with faith accepted thee as a sower of sacred and precious doctrines.

Having enjoyed thy goodly deeds, O father Eumenius, Rome sent thee to the Thebaid as a lovely gift which it did not want. There thou didst restrain the affliction of drought by the rain of thy precious prayers, O venerable one.

Feeding at the breasts of abstinence, thou didst suck forth the milk of purity and didst reach the measure of maturity, attaining the heights of the virtues and shining forth more brightly than the sun with divine signs, upon those held fast by the night of the passions.

Theotokion: Thy womb was the habitation of the immaterial Light Who set ungodliness at nought with the splendors of divine knowledge, O all-pure Maiden Bride of God. To thee do we cry out, chanting: Blessed is the Fruit of thy womb!

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 Saint

Irmos: God Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages.

Having vanquished the enemy and finished the good race, in the most profound old age thou didst pass on to thy fathers, like a ripe grain of wheat, receiving thine end in a strange land.

The children of the Thebaid, in nowise mindful of thy good works, generously dispatched thy sacred relics, which they held, to thy homeland and flock; and at their return they poured forth the grace of miracles.

Before, Raxus once held the precious and much-suffering body of Cyril, O wise one, and now it likewise hideth thine, thou having joined those who lived in the same wisdom, whom the heavenly homeland holdeth forever.

Theotokion: **T**he most sacred and honorable choir of the prophets wrote of thee beforehand as the ark, the unquarried mountain, the staff, and the portal through which the Most High passed, as is known, leaving thee shut again, O Virgin.

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 Saint

Irmos: **G**od the Word Who in His ineffable wisdom came from God, and was ineffably incarnate of the holy Virgin for our sake, that He might renew Adam, who had grievously fallen into corruption through eating, in oneness of mind let us magnify with hymns, O ye faithful.

As a hierarch of Christ thou didst pass wondrously from power to power, O father, where the most sacred choirs, with all the heavenly hosts, minister unto the worshipful Trinity in fear, O most blessed Eumenius.

Quell thou the present tempest which assaileth thy homeland, moving the Godhead to mercy by thy supplications, O blessed one; stem the invasion of barbarians which oppresseth us, a trial brought by the devil, which impelleth us toward the abyss of destruction, O ever-memorable Eumenius.

Thy most sacred memory summoneth venerable pastors and pious people, bearing sanctification for all; and with the splendors of the grace with abideth in thee doth it richly illumine us who celebrate it, O most lauded Eumenius.

Theotokion: **T**hou dost bear Him Who beareth all things in His divine power, and dost feed at thy breast Him Who nourisheth every creature, O most pure one. The wonder of thee, which passeth understanding, amazeth angels and men, who ever hymn and bless thee with love.

Exapostilarion:

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!

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

At the Aposticha, these stichera, in Tone II:

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

With mystic hymns * let us hymn together * the Cross of the Lord, * on which the Savior, the Resurrection of all, * was crucified.

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

Come, ye multitudes of monastics, * and, assembling, let us hymn * in manner divine * 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 * unto the deliverance of all.

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

O Cross, thou didst show forth thine image beforehand, radiant with the light of the stars, to the great and pious emperor as a token of victory. And his mother Helena, finding thee, revealed thee to the world. Today we, the choirs of the faithful, elevating thee, cry out: Illumine us with thy splendor, O life-bearing Cross! Sanctify us with thy might, O most precious Cross! And establish us in thine elevation, O thou who art lifted up against the array of the enemy!

AT LITURGY

On the Beatitudes, 6 troparia: from Odes V and VI of the canon of the feast.

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.

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. *(Twice)*

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.

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Kontakion of the saint, in Tone II:

Illumined with divine light, thou dost enlighten us who hymn thine honored, glorious and holy repose with love, O most blessed and holy hierarch, father Eumenius, unceasingly praying for us all.

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.