

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

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

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

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

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

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

And 3 stichera of the martyrs, in Tone VIII:

Spec. Mel.: "Thy martyrs ...":

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

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

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

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

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

At the Aposticha, these stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

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

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

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

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

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

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

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

Troparion of the martyrs, in Tone VIII:

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

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

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

AT MATINS

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 , the troparion of the martyrs, in Tone VIII:

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

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

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

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

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

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

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

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

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

ODE I

Canon of the feast, in Tone VIII:

Irmos: 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 prefigured in himself the image of Christ's most pure sufferings, standing between the priests; 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 Martyrs, the acrostic whereof is:

"I hymn the thrice-radiant splendor of the martyrs":

The composition of Joseph, in Tone VIII:

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of a cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot chanting a hymn unto God.

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

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

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

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

ODE III

Canon of the Feast

Irmos: The rod of Aaron is 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 Martyrs

Irmos: O Christ, Who in the beginning established the heavens with knowledge and founded the earth upon the waters: establish me upon the rock of Thy commandments, for none is holy save Thee, Who alone lovest mankind.

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

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

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

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

Kontakion of the martyrs, in Tone VIII:

Spec. Mel.: "As the first-fruits ...":

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

Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

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

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

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

ODE IV

Canon of the Feast

Irmos: 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 Martyrs

Irmos: **Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!**

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

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

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

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

ODE V

Canon of the Feast

Irmos: **O thrice-blessed Tree, 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, He 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 Martyrs

Irmos: Wherefore hast Thou turned Thy face from me, O Light unwaning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

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

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

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

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

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 with 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 elders 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 Martyrs

Irmos: Cleanse me, O Savior, for many are mine iniquities, and lead me up from the depths of evils, I pray; for unto Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Sailing peacefully over the abyss of torments with the piloting of the Spirit, O right glorious athletes, in sacred manner ye reached the tranquil harbor of salvation.

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

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

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

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.

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 Martyrs

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Made beautiful in every way by thy gestures to God, O blessed Dorymedon, thou didst endure mightily, seared with heated goads, thy sides unjustly lacerated.

Desiring to behold the ineffable glory of God, O Trophimus, thou wast blinded in thine eyes by heated irons, and didst cry out to the Lord in thanksgiving: Blessed is the God of our fathers!

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

Theotokion: As the Mistress who is more pure than all creation thou didst receive the Word Who was ineffably born of thee. And, loving Him, the valiant martyrs endured multitudes of torments.

ODE VIII

Canon of the Feast

Irmos: O children equal in number to the Trinity, bless ye God, the Father and Creator; hymn ye the Word Who came down and transformed the fire into dew; and 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 with 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 therein, the weapon of victory, for thereby tribes of warriors seeking courage are scattered abroad forever.

Canon of the Martyrs

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a greater power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

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

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

Let Trophimus be praised, let Sabbatius be glorified, and let Dorymedon be magnified today: the unshakeable pillars, the ramparts of the faithful, and the splendid beacons of the Church, which they honorably illumine with the rays of their magnificent struggles, for all ages.

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

ODE IX

Canon of the Feast

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

Canon of the Martyrs

Irmos: Heaven is stricken with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

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

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

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

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

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

Exapostilarion of the feast:

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

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

On the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

We bow down before the place * where the feet of Christ stood, * exalting the thrice-blessed Cross * 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 the flesh and spirit, * having crucified yourselves with Christ the Master, * O ye divinely wise, let us strive to elevate ourselves, * through the elevation of the Cross, * to the rest of heaven.

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

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

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

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

AT LITURGY

On the Beatitudes, 6 troparia from Ode VII of the canon of the feast.

The first man, tasting of the tree, 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! (Twice)

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! (Twice)

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

Troparion of the feast, in Tone:

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 VIII:

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

Kontakion of the 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 martyrs, in Tone VIII:

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