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READER'S ORTHROS AND TYPIKA ON SUNDAY, SEPTEMBER 20, 2026
(16th Sunday after Pentecost & the Sunday after the Exaltation of the Holy Cross)

*Afterfeast of the Exaltation of the Cross;
The Great-Martyr Eustathios and His Family*

THE ORTHROS SERVICE

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.

Glory to Thee, our God. Glory to Thee!

O heavenly King, Comforter, the Spirit of truth, who art everywhere present and fillest all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

THE TRISAGION PRAYERS

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord, Jesus Christ, Son of God, have mercy on us.

All: Amen.

ORTHROS TROPARIA

Reader: O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

Glory to the Father, and to the Son, and to the Holy Spirit.

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

Both now and ever, and unto ages of ages. Amen.

O Champion dread, who cannot be put to confusion, despise not our petitions, O Good and All-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to

govern us, leading us to that victory which is from heaven, for thou art she who gavest birth to God, and alone art blessed.

EKTENIA REPLACEMENT

Choir: Lord, have mercy. (9 times)

Senior Reader: Glory to the Father, and to the Son, and to the Holy Spirit, Both now and ever and unto ages of ages.

Choir: Amen.

THE SIX MATINS PSALMS

Reader: Glory to God in the highest, and on earth peace, and good will toward men. (*thrice*)
O Lord, open Thou my lips, and my mouth shall show forth Thy praise. (*twice*)

PSALM 3

O Lord, why are they multiplied that afflict me? Many rise up against me. Many say unto my soul: There is no salvation for him in his God. But Thou, O Lord, art my helper, my glory, and the lifter up of my head. I cried unto the Lord with my voice, and He heard me out of His holy mountain. I laid me down and slept; I awoke, for the Lord will help me. I will not be afraid of ten thousands of people that set themselves against me round about. Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken. Salvation is of the Lord, and Thy blessing is upon Thy people.

And again: I laid me down and slept; I awoke, for the Lord will help me.

PSALM 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins. For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me. My bruises are become noisome and corrupt in the face of my folly. I have been wretched and utterly bowed down until the end; all the day long I went with downcast face. For my loins are filled with mocking, and there is no healing in my flesh. I am afflicted and humbled exceedingly, I have roared from the groaning of my heart. O Lord, before Thee is all my desire, and my groaning is not hid from Thee. My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me. My friends and my neighbors drew nigh over against me and stood, and my nearest of kin stood afar off. And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftiness all the day long did they meditate. But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth. And I became as a man that heareth not, and that hath in his mouth no reproofs. For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God. For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me. For I am ready for scourges, and my sorrow is continually before me. For I will declare mine iniquity, and I will take heed concerning my sin. But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied. They that render me evil for good slandered me, because I pursued goodness. Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

And again: Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

PSALM 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory. For Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy name will I lift up my hands. As with marrow and fatness let my soul be filled, and with lips rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

And again: At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me.

Glory to the Father, and to the Son, and to the Holy Spirit;
both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*Thrice*)
Lord, have mercy. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit.

PSALM 87

Both now and ever, and unto ages of ages. Amen.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication, for filled with evils is my soul, and my life unto Hades hath drawn nigh. I am counted with them that go down into the pit; I am become as a man without help, free among the dead, like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand. They laid me in the lowest pit, in darkness and in the shadow of death. Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me. Thou hast removed my friends afar from me; they have made me an abomination unto themselves. I have been delivered up, and have not come forth; mine eyes are grown weak from poverty. I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee. Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee? Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction? Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten? But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee. Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me? A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress. Thy furies have passed upon me, and Thy terrors have sorely troubled me. They came round about me like water, all the day long they compassed me about together. Thou hast removed afar from me friend and neighbor, and mine acquaintances because of my misery.

And again: O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

PSALM 102

Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered; neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again: In every place of His dominion, bless the Lord, O my soul.

PSALM 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again: O Lord, give ear unto my supplication and enter not into judgment with Thy servant. *(twice)*

Thy good Spirit shall lead me in the land of uprightness.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. *(Twice)*

Alleluia, Alleluia, Alleluia. Glory to Thee, O God our Hope, O Lord, glory be to Thee.

LITANY OF PEACE REPLACEMENT

Choir: Lord, have mercy. (12 times)

Senior Reader: Glory to the Father, and to the Son, and to the Holy Spirit, Both now and ever and unto ages of ages.

Choir: Amen.

“GOD IS THE LORD” IN TONE SEVEN

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1: O give thanks unto the Lord and call upon His Holy Name.

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 2: All nations compassed me about: but in the Name of the Lord will I destroy them.

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 3: This is the Lord's doing; it is marvelous in our eyes.

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy. (twice)

APOLYTIKION OF ST. EUSTATHIOS AND HIS FAMILY IN TONE FOUR

(**Be quick to anticipate**)

Glory to the Father, and to the Son, and to the Holy Spirit.

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

APOLYTIKION OF THE HOLY CROSS IN TONE ONE

Both now and ever, and unto ages of ages. Amen.

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserve Thy community.

LITTLE LITANY REPLACEMENT

Choir: Lord, have mercy. (3 times)

Senior Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever and unto ages of ages.

Choir: Amen.

SEVENTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Verily, Life was placed in a grave, and a seal was placed on the stone, and the soldiers guarded Christ as they would a slumbering king. The angels, therefore, did glorify Him; for He was a deathless God, and the women cried, saying: The Lord hath risen, Who giveth the world Great Mercy.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Lord Christ, Thou hast led Death captive by Thy three-day burial, and didst raise corrupt man by Thy life-bearing Resurrection. Wherefore, glory to Thee, O Thou alone the Lover of mankind.

For the Feast in Tone Eight (***Thou, as the Life of all* **)

Both now and ever, and unto ages of ages. Amen.

The tree set in the midst of fair Eden brought death in; * the tree set in the midst of the earth sprouted life forth. * We, tasting of the former, though incorruptible, were corrupted all; * having attained the second, * we now enjoy incorruption evermore; * for it is through the Cross that God Most High doth save the race of mankind.
mankind.

Second Kathisma

While the tomb was sealed, Thou didst shine forth from it, O Life; and while the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.

Glory to the Father, and to the Son, and to the Holy Spirit.

The women bearing ointment mixed with tears did hasten to Thy grave. And when they saw the soldiers guarding Thee, O King of all, they said to themselves: Who shall roll for us the stone? But the Messenger of the great counsel did rise, trampling down Death. Wherefore, O Almighty One, O Lord, glory to Thee.

For the Feast in Tone Eight (***When the bodiless one* **)

Both now and ever, and unto ages of ages. Amen.

Jesus the son of Navi stretched out beforetime * the type and pattern of Thy Cross in mystic figure, * when hands were extended like a cross, my Saviour. * The sun stood still in the heaven, till he destroyed * the enemies that withstood Thee, the Mighty God. * Now the sun in in darkness hid, * beholding Thee on the Cross, * where Thou dost end the reign of death * and dost strip Hades of his spoils.

THE ABRIDGED AMOMOS & EVLOGETARIA OF THE RESURRECTION IN TONE FIVE

PSALM 118:1-11

- Blessed are the blameless in the way, who walk in the law of the Lord.
- Blessed are they that search out His testimonies; with their whole heart shall they seek after Him.
- For they that work iniquity have not walked in His ways.
- Thou hast enjoined Thy commandments, that we should keep them most diligently.
- Would that my ways were directed to keep Thy statutes.
- Then shall I not be ashamed, when I look on all Thy commandments.
- I will confess Thee with uprightness of heart, when I have learned the judgements of Thy righteousness.
- I will keep thy statutes; do not utterly forsake me.
- Wherewithal shall a young man correct his way? By keeping Thy words.
- With my whole heart have I sought after Thee, cast me not away from Thy commandments.
- In my heart have I hid Thy sayings that I might not sin against Thee.

THE EVLOGETARIA

Blessed art Thou, O Lord: teach me Thy statutes.

The company of the Angels was amazed, when they beheld Thee numbered among the dead, yet Thyself, O Savior, destroyed the power of Death, and with Thee raising up Adam and releasing all men from Hell.

Blessed art Thou, O Lord: teach me Thy statutes.

Wherefore, O Women Disciples, do ye mingle sweet-smelling spices with your tears of pity? The radiant Angel within the sepulcher cried unto the Myrrh-bearing Women: Behold the grave, and understand; for the Savior is risen from the tomb.

Blessed art Thou, O Lord: teach me Thy statutes.

Very early in the morning did the Myrrh-bearing Women run lamenting unto Thy tomb; but an Angel came toward them saying: The time for lamentation is passed; weep not; but announce unto the Apostles the Resurrection.

Blessed art Thou, O Lord: teach me Thy statutes.

The Myrrh-bearing Women mourned as bearing spices they drew near Thy tomb, O Savior. But the Angel spake unto them saying: Why number ye the Living among the dead? In that He is God, He is risen from the grave.

Glory to the Father, and to the Son, and to the Holy Spirit.

We adore the Father, as also His Son, and the Holy Spirit, the Holy Trinity in One Essence; crying with the Seraphim: Holy, Holy, Holy art Thou, O Lord.

Both now and ever, and unto ages of ages. Amen.

In that thou didst bear the Giver of Life, O Virgin, thou didst redeem Adam from sin, and didst give to Eve joy in place of sadness; and He Who was incarnate of thee, both God and man, hath restored to life those who had fallen therefrom.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. *(Twice)*

Alleluia, Alleluia, Alleluia. Glory to Thee, O God our Hope, O Lord, glory be to Thee.

LITTLE LITANY REPLACEMENT

Choir: Lord, have mercy. (3 times)

Senior Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever and unto ages of ages.

Choir: Amen.

SEVENTH TONE RESURRECTIONAL HYPAKOE (Plain Reading)

O Thou Who hast taken our image and our likeness, and endured crucifixion in the flesh, save me by Thy Resurrection, O Christ God, for Thou art the Lover of Mankind.

SEVENTH TONE RESURRECTIONAL ANABATHMOI (Plain Reading)

FIRST ANTIPHON

- O Savior, Who didst restore Zion from the captivity of error, deliver me from the bondage of sufferings and restore my life.
- He that soweth sorrow in the south, fasting with tears, the same shall reap sheaves of reviving and ever-nourishing joys.

Glory to the Father, and to the Son, and to the Holy Spirit;

both now and ever, and unto ages of ages. Amen.

- In the Holy Spirit is the fountain of divine treasures; for from Him cometh wisdom, awe, and understanding. To Him, therefore, be praise, glory, might, and honor.

SECOND ANTIPHON

- If the Lord buildeth not the house of the soul, then vainly do we labor; for without Him, no deed nor word is perfected.
- Verily, the saints who are the hire of the fruit of Thy womb, by the moving of the spirit flourish the beliefs of fatherly adoption.

*Glory to the Father, and to the Son, and to the Holy Spirit;
both now and ever, and unto ages of ages. Amen.*

- By the Spirit was existence bestowed on all creation; for He is of the Godhead before existence, and He is the unapproachable Light, the God of all, and their life.

THIRD ANTIPHON

- Verily, they who fear the Lord are now forever blessed; for they have found the way of life in the never-decaying glory.
- O high Priest, as thou seest thy children's children like plants around thy table, rejoice and be happy, and offer them to Christ.

*Glory to the Father, and to the Son, and to the Holy Spirit;
both now and ever, and unto ages of ages. Amen.*

- By the Holy Spirit is the abundance of gifts, the richness of glory, and depth of the great ordinances; for He is worshipful and coeternal in glory with the Father and the Son.

THE MATINS GOSPEL

PROKEIMENON, IN TONE SEVEN

Arise, O Lord my God, and let Thy hand be exalted. Forget not Thy wretched ones to the end of time. *(twice)*

Verse: To Thee do I confess, O my Lord, from my whole heart.

Arise, O Lord my God, and let Thy hand be exalted. Forget not Thy wretched ones to the end of time.

THE FIFTH EOTHINON ORTHROS GOSPEL

Choir: Let everything that hath breath praise the Lord. *(twice)*

Praise ye God in His saints; praise Him in the firm foundation of His power.

Let everything that hath breath praise the Lord.

Reader: The reading is from the holy Gospel according St. Luke §113 (24:12-35).

Choir: Glory to Thee, O Lord, glory to Thee.

Reader: At that time, Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he departed, wondering at what had happened. That very day, two of them were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing together, Jesus Himself drew near and went with them. But their eyes were kept from recognizing Him. And He said to them, "What is this conversation which you are holding with each other as you walk and are sad?" Then one of them, named Cleopas, answered Him, "Are you only a stranger in Jerusalem and do not know the things that have happened there in these days?" And He said to them, "What things?" And they said to Him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered Him up to be condemned to death, and crucified Him. But we had hoped that He was the one to redeem Israel; and besides all this, it is now the third day since this happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning

and did not find His body; and they came back saying that they had even seen a vision of angels, who said that He was alive. Some of those who were with us went to the tomb, and found it just as the women had said, but Him they did not see.” And Jesus said to them, “O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into His glory?” And beginning with Moses and all the prophets, He interpreted to them in all the Scriptures the things concerning Himself. So they drew near to the village to which they were going. Jesus appeared to be going further but they constrained Him, saying, “Stay with us, for it is toward evening and the day is now far spent.” So He went in to stay with them. When He was at table with them, He took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized Him; and He vanished out of their sight. They said to each other, “Did not our hearts burn within us while He talked to us on the road, while He opened to us the Scriptures?” And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, saying, “The Lord is risen indeed, and has appeared to Simon!” Then they told what had happened on the road, and how He was known to them in the breaking of the bread.

Choir: Glory to Thee, O Lord, glory to Thee.

Following the Gospel, the Reader says

Reader: In that we have beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and Thy Holy Resurrection we praise and glorify: for Thou art our God, and we know none other beside Thee; we call upon Thy Name. O come, all ye faithful, let us adore Christ’s Holy Resurrection. For lo, through the Cross is joy come into all the world. Ever blessing the Lord, let us sing His Resurrection: for in that He endured the Cross for us, He hath destroyed Death by death.

PSALM 50

Reader: Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

Have mercy on me, O God, according to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure

unto Zion, and let the walls of Jerusalem be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

TROPARIA AFTER PSALM 50 IN TONE TWO

Glory to the Father, and to the Son, and to the Holy Spirit.

Through the intercessions of the Apostles, O Thou Who art merciful, blot out all the multitudes of our transgressions.

Both now and ever, and unto ages of ages. Amen.

Through the intercessions of the Theotokos, O Thou Who art merciful, blot out all the multitudes of our transgressions.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgressions.

Jesus, having risen from the grave as He foretold, hath given unto us life eternal and Great Mercy.

GREAT INTERCESSION REPLACEMENT

Choir: Lord, have mercy. (12 times)

Leader: Through the prayer of Thy Saints, O Christ our God, have mercy on us.

Choir: Amen.

SEVENTH TONE RESURRECTIONAL KONTAKION (Plain Reading)

No longer will the dominion of death be able to keep men captive; for Christ hath descended, destroying and dispelling the powers thereof. Hades is bound; the Prophets rejoice with one accord, saying: The Savior hath come for them that have faith. Come forth, ye faithful, for the Resurrection.

SEVENTH TONE RESURRECTIONAL OIKOS (Plain Reading)

The nethermost regions, Hades and death, trembled below today beholding One of the Trinity. The earth was shaken, and the gatekeepers of Hades, on seeing Thee, were terrified. But the whole creation rejoiceth with the prophets and chanteth a song of victory unto Thee, our Redeemer and God, Who hast now destroyed the power of death. Let us shout with jubilation, and let us cry unto Adam and unto Adam's children: The Tree hath given him entry. Come forth, ye faithful, for the Resurrection.

THE SYNAXARION (Plain Reading)

On September 20 in the Holy Orthodox Church, we continue to celebrate the Feast of the Elevation of the Holy Cross, and commemorate holy Great-martyr Eustathios, Theopiste his wife, and their two sons Agapios and Theopistos.

Verses

A bronze bull burned up Eustathios' whole household;
And the whole household Thou, O Word of God, savest.
On the twentieth Eustathios with family was burned in a bull.

Eustathios, before his baptism, was an illustrious Roman general named Placidus in the second century. While hunting in the country one day, he was converted to the Faith of Christ through the apparition of an uncommonly majestic stag, between whose antlers he saw the Cross of Christ, and through which the Lord spoke to him with a human voice. Upon returning home, he learned that his wife Tatiana had also had a similar vision. They sought out the Christian Bishop and were baptized, Placidus receiving the name Eustathios, and Tatiana the name Theopiste; their two sons were baptized Agapios and Theopistos. The family was then subjected to such

trials as Job endured. When the family refused to sacrifice to the idols—a public sacrifice from which no Roman general could be absent—the Emperor Hadrian had them put into a large bronze device in the shape of a bull, which was heated with fire until they died. When their holy bodies were removed, they were found to be without harm. The martyrs suffered in the year 126.

On this day, we also commemorate the Venerable-martyr Hilarion of St. Anne Skete on Athos; Venerable John of Crete; Martyrs Michael, prince of Chernigov, and his councilor Theodore.

By the intercessions of Thy Saints, O God, have mercy on us. Amen.

THE KATAVASIAE OF THE HOLY CROSS CANON IN TONE EIGHT

Ode 1

A cross did Moses inscribe, when with an upright stroke of his rod he divided the Red Sea for Israel, who went on foot; then he turned and smote the sea, once again uniting it o'er Pharaoh's chariots, with transverse stroke portraying the invincible weapon. Wherefore, let us praise in song Christ our God; for He truly is glorified.

Ode 3

The rod is perceived as a figure of the Mystery, for by its blossoming it showed who was chosen to be priest. And for the Church that formerly was barren hath the Wood of the Cross now blossomed forth unto strength and steadfastness.

Ode 4

I have hearkened and heard, O Lord, of Thy dispensation's most awesome mystery; and I came to knowledge of Thy works, and I sang the praise of Thy Divinity.

Ode 5

O Tree divine and thrice-blessed, whereon Christ God was outstretched, though He is King and Lord of all: He who once had through the tree wrought wicked beguilement, fell himself because of thee, ensnared when God was nailed unto thee in our mortal flesh, He Who granteth peace unto our souls.

Ode 6

When Jonah, who was in the belly of the sea monster, stretched forth his hands in the form of a cross, he prefigured the saving Passion manifestly. Hence also, when he came forth on the third day, he indicated the supernal Resurrection of Christ God, Who was crucified in the flesh and enlightened the world by His Arising on the third day.

Ode 7

The ungodly tyrant's most insensate decree affrighted common folk, breathing forth with threats and wicked mouthings of blasphemy. But the Three Children were not struck with fear by rage wild and bestial, nor by roaring fire; but in an echoing and dew-besprinkling breeze, they stood amidst the fire and sang: O Thou supremely praised God of our Fathers and our God, forever art Thou blessed.

Ode 8

Verse: We praise, we bless, and worship the Lord.

O ye Children, equal in number to the Trinity, bless ye God the Father and Creator; praise ye the Word, Who descended and changed the fire into dew; and supremely exalt the All-holy Spirit, Who granteth life unto all forever.

MAGNIFICATIONS IN SAME TONE

Verse: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.

Verse: For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.

Verse: For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.

Verse: He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.

Verse: He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.

Verse: He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever.

Choir: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee.

Katavasia of the 9th Ode of the Canon of the Cross

O Theotokos, thou art a mystical paradise, which being untilld hath blossomed forth Christ, by Whom the life-bringing Tree of the Cross was planted in the earth. In worshipping Him now through its elevation, thee do we magnify.

LITTLE LITANY REPLACEMENT

Choir: Lord, have mercy. (3 times)

Senior Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever and unto ages of ages.

Choir: Amen.

Holy is the Lord our God. (thrice)

Exalt ye the Lord our God, and worship at His footstool, for He is holy.

THE FIFTH EOTHINON EXAPOSTEILARION IN TONE TWO

(**Upon that mount in Galilee**)

When Christ, Who is the Life and Way, * rose from the dead, He traveled * with Cleopas and Luke, to whom * He was made known for certain, * when He broke bread at Emmaus; * yet they, even before this, * had found their hearts and souls ablaze * when He spake with them, walking

* along the way, * and from Holy Writ explained what He suffered. * Let us with them cry: He arose * and He appeared to Peter.

EXAPOSTELARIA FOR ST. EUSTATHIOS & THE HOLY CROSS

IN TONE THREE

*(**While standing in the Temple's courts**)*

Forsaking this world's vain delights, * thou hast found praise immortal * and life that never hath an end * with thy Godly-wise children * and thy most chaste and blessed spouse, * O divine Eustathios. * Wherefore with fervor and longing, * we now celebrate gladly * the divine and all-sacred * festival in thy remembrance.

Same tone and melody

In thee we take heart manfully, * O most pure Theotokos, * and mightily we put to flight * all our foes, seen and unseen; * for we possess the holy Cross * of thy Son, O spotless Maid, * as our strong weapon and trophy, * as our shield, sword and breastplate, * and our spear and our arrow * against foul Belial's plottings.

AINOI (PRAISES) IN TONE SEVEN

Choir: Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise Him in the heights. To Thee, O God, is due our song.

Praise ye Him, all His angels: praise ye Him, all His hosts. To Thee, O God, is due our song.

For the Resurrection in Tone Seven

Verse 1. This glory shall be to all His saints.

Christ hath risen from the dead, loosening the bonds of Death. Be of good cheer, and of great joy, and, O Heavens, praise the glory of God.

Verse 2. Praise God in His sanctuary: praise Him in the firmament of His power.

Seeing the Resurrection of Christ, let us worship the holy Lord Jesus, Who alone is blameless of all error.

Verse 3. Praise Him for His mighty acts: praise Him according to His excellent greatness.

Verily, we cease not worshipping the Resurrection of Christ; for we are saved from our sins. Holy, therefore, is the Lord Jesus Who didst manifest the Resurrection.

For the Holy Cross in Tone Eight (***O strange wonder***)

Verse 4. Praise Him with the sound of the trumpet; praise Him with the psaltery and harp.

O strange wonder, great and marvelous! * Today the life-bearing Tree, * the all-holy and precious Cross, * being lifted up on high, * is made manifest openly. * All of the ends of the earth give glory now, * and all the demons are sorely terrified. * O what a gift is this, * kindly granted to us mortal men, O Christ! * Whereby save our souls, since Thou alone art merciful.

Verse 5. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.

O strange wonder, great and marvelous! * The Cross, which held the Most High * like a grape-cluster full of life, * clearly doth appear this day * lifted high up above the earth. * Through it, we all have been drawn nigh unto God, * and death is utterly swallowed up at last. * O thou unsullied Tree! * through which, as we send up glory unto Christ, * we partake of Eden's comely and immortal fruit.

For St. Eustathios and his family

(Tone Four)

Verse 6. Praise Him upon the loud cymbals; praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

Who would not bless thy thrice-blessed manner of life, O Eustathios? For thou didst valiantly endure the assaults of the enemy, the author of evil, and thou barest not ill the deprivation of thy yokemate and children, but didst cry out with a voice of thanksgiving like Job: Naked I came out of my mother's womb; naked shall I depart unto the only Creator and Savior of our souls.

(Tone Six)

Verse 7. Wondrous is God in saints.

Since thou, O Martyr Eustathios, art a dwelling of the incorrupt Child of Mary, and since thou art unceasingly found in immaterial light, make the uncreated Trinity gracious unto us also.

(Tone Eight)

Verse 8. In the saints that are in His earth hath the Lord been wondrous.

When thou hadst entered the innermost darkness, and wast made one with the Sun of Righteousness, divinely drawing nigh unto the image that noetically appeared from on high by a living creature, thou thyself becamest a living image, O all blessed Eustathios. Wherefore, receiving the power which cometh from the Spirit and water, and being washed in the blood of martyrdom, thou wast deemed worthy to dance for joy with the hosts of the Angels; wherein do thou unite us also unto Christ, our Savior and God.

THE FIFTH EOTHINON DOXASTICON IN TONE FIVE

Glory to the Father, and to the Son, and to the Holy Spirit.

How wise are Thy judgments, O Christ, in that Thou didst grant Peter to understand Thy Resurrection by the coffin wrappings alone; whereas Luke and Cleopas Thou didst accompany conversing; and as Thou didst so Thou didst not reveal Thyself to them, and Thou wast taunted by them as though Thou alone wert a stranger in Jerusalem, not knowing what had happened therein of late. But since Thou ordainest all things in conformity with Thy creation, Thou didst explain to them what the Prophets had uttered concerning Thee, and in the breaking of the bread they knew Thee after their hearts were aflame for Thy knowledge; and when they came together with the Disciples they proclaimed openly the Resurrection, by which have mercy upon us.

THEOTOKION IN SAME TONE¹

Both now and ever, and unto ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.

THE GREAT DOXOLOGY TONE FIVE

Choir: Glory to thee, who hast shown us the Light. Glory be to God on high, and on earth peace, good will among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us, thou that takest away the sins of the world.

Receive our prayer, thou that sittest at the right hand of the Father, and have mercy on us.

¹ Same text on all Sundays, except that it is sung in the tone of the Doxasticon.

For thou only art holy thou only art the Lord, O Jesus Christ, to the glory of God the Father.
Amen.

Every day will I bless thee, and I will praise thy Name forever; yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art thou, O Lord, the God of our Fathers, and praised and glorified be thy name forever.
Amen.

Let thy mercy be upon us, O Lord, as we have set our hope in thee.

Blessed art thou, O Lord, teach me thy statutes. (*thrice*)

Lord, thou hast been our refuge in all generations. I said: Lord, be merciful unto me, heal my soul, for I have sinned against thee.

Lord, I have fled unto thee, teach me to do thy will, for thou art my God.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.

Holy God, Holy Mighty Holy Immortal: have mercy on us. (*thrice*)

Glory to the Father and to the Son and to the Holy Spirit.

Both now and ever, and unto ages of ages. Amen.

Holy Immortal: have mercy on us.

THE END-OF-MATINS TROPARION IN **TONE EIGHT**

Having risen from the tomb, and having burst the bonds of Hades, Thou didst loose the condemnation of Death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee; and through them Thou hast granted Thy peace unto the civilized world, O Thou Who alone art plenteous in mercy.

THE TYPIKA SERVICE

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.

THE TRISAGION PRAYERS

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord, Jesus Christ, Son of God, have mercy on us.

All: Amen.

Reader: Lord, have mercy. (*12 times*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

THE FIRST ANTIPHON: PSALM 102

Reader: Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of

His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion.

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

And again: Bless the Lord, O my soul, and all that is within me bless His holy Name; blessed art Thou, O Lord.

THE SECOND ANTIPHON: PSALM 145

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Both now and ever, and unto ages of ages. Amen.

THE HYMN OF JUSTINIAN

Choir: Only-begotten Son and Word of God, who art im-mortal, who for our salvation willed to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change became man; and wast crucified, O Christ our God, and trampled down death by death; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

THE BEATITUDES IN TONE SEVEN

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

For the Resurrection in Tone Seven

Verse 12: Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Comely to behold and good for eating was the fruit that slew me. Christ is the Tree of Life, and eating thereof, I shall not die; but I cry out with the thief: Remember me, O Lord, in Thy Kingdom.

Verse 11: Blessed are they that mourn, for they shall be comforted.

When Thou wast raised up on the Cross, O Compassionate One, Thou didst blot out the handwriting that was against Adam for the sin of old, and Thou didst save the whole race of mortals from error. Wherefore, we praise Thee, O Benefactor and Lord.

Verse 10: Blessed are the meek, for they shall inherit the earth.

Thou didst nail our sins to the Cross, O Compassionate One, and by Thy death, O Christ, Thou didst put death to death; and Thou didst raise from the dead them that had died. Wherefore, we worship Thine august Resurrection.

Verse 9: Blessed are they that hunger and thirst after righteousness, for they shall be filled.

The serpent once poured forth venom into the ears of Eve. But Christ, while upon the Tree of the Cross, poured forth the sweetness of life for the world. Remember me, O Lord, in Thy Kingdom.

For the Exaltation of the Cross² in Tone Eight

Verse 8: Blessed are the merciful, for they shall obtain mercy.

As that Wood is exalted which was sprinkled with the Blood of the incarnate Word of God, sing praises, ye powers of the Heavens, celebrating the restoration of mortals. Ye people, worship the Cross of Christ, whereby resurrection hath been granted to the world unto all the ages.

Verse 7: Blessed are the pure in heart, for they shall see God.

As that Wood is exalted which was sprinkled with the Blood of the incarnate Word of God, sing praises, ye powers of the Heavens, celebrating the restoration of mortals. Ye people, worship the Cross of Christ, whereby resurrection hath been granted to the world unto all the ages.

Verse 6: Blessed are the peacemakers, for they shall be called the sons of God.

Ye earthborn stewards of grace, with due reverence exalt with your hands the Cross whereon Christ our God stood, and the spear that pierced the Body of God the Word. Let all the nations behold the salvation of God, glorifying Him unto the ages.

Verse 5: Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Be glad, ye faithful Christian kings, who have been chosen by divine decree. Receiving from God the precious Cross, glory in this triumphal weapon, for thereby the tribes of the enemy that audaciously seek war are scattered unto the ages.

For St. Eustathios and his family³ in Tone Four

Verse 4: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

O glorious Eustathius, thou didst long after Christ when He appeared to thee, and wast entirely filled with longing to appear as a fair Martyr adorned in the purple of thy blood.

Verse 3: Rejoice, and be exceedingly glad, for great is your reward in the heavens.

O glorious Eustathius, thou didst long after Christ when He appeared to thee, and wast entirely filled with longing to appear as a fair Martyr adorned in the purple of thy blood.

Verse 2: Glory to the Father, and to the Son, and to the Holy Spirit.

Thou didst run to follow in the divine footsteps of Christ, O Martyr, and becoming a partaker of His sufferings and His Kingdom, thou wast crowned with all thy household.

Verse 1: Both now and ever, and unto ages of ages. Amen.

Employing now the words of Gabriel, O all-blameless Virgin, we cry to thee: Rejoice, only blessed Mother; rejoice, thou gate bearing the Sun or Righteousness.

THE SUNDAY EISODIKON

Verse: O come, let us worship and fall down before Christ.

Choir: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia, Alleluia, Alleluia.

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

² From 8th Ode of the Canon of the Feast.

³ From 6th Ode of Matins canon of the Saint.

APOLYTKION OF ST. EUSTATHIOS AND HIS FAMILY IN TONE FOUR

*(**Be quick to anticipate**)*

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

APOLYTIKION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserve Thy community.

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

*(**The soldiers standing guard**)*

When Christ God had been born for our sakes from the Virgin, thou faith-fully didst follow Him, keeping His statutes and heeding His sacred laws, O august Mary Magdalene. Hence, as we today observe thy holy remembrance, we receive the loosing of our sins and transgressions through thy holy prayer(s) for us.

THE TRISAGION HYMN

Holy God, Holy mighty, Holy Immortal have mercy on us. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal have mercy on us.

Holy God, Holy mighty, Holy Immortal have mercy on us.

THE APOSTOLOS & THE GOSPEL

PROKEIMENON, IN TONE 7

The Lord will give strength unto His people; the Lord will bless His people with peace. *(Ps.28:11)*
{twice}

Verse: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams; bring unto the Lord glory and honour. *(Ps.28:1)*

The Lord will give strength unto His people; the Lord will bless His people with peace.

APOSTOLOS FOR THE SUNDAY AFTER THE CROSS:

Reader: The reading is from the Epistle of St. Paul's to the Galatians §203 (2:16-20)

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

ALLELUIA, IN TONE 7

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: It is good to give praise unto the Lord, and chant unto Thy name, O Most High. (*Ps.91:1*)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: To proclaim in the morning Thy mercy, and Thy truth by night. (*Ps.91:2a*)

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR THE SUNDAY AFTER THE CROSS:

Reader: The reading is from the Holy Gospel according to St. Mark §37 (8:34-9:1)

Choir: Glory the Thee O Lord, Glory to Thee.

Reader: The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

Choir: Glory the Thee O Lord, Glory to Thee.

Then we sing the following, in tone 6

Choir: Remember us, O Lord, when Thou comest in Thy kingdom.

- Remember us, O Master, when Thou comest in Thy kingdom.
- Remember us, O Holy One, when Thou comest in Thy kingdom.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Verse: Come unto Him, and be enlightened and your faces shall not be ashamed.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Glory to the Father, and to the Son, and to the Holy Spirit.

The choir of Holy angels and archangels, with all the heavenly hosts praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Both now and ever, and unto the ages of ages. Amen.

THE SYMBOL OF FAITH

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, And the Life of the world to come. Amen.

Leader: Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

All: Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord Jesus Christ, Son of God, have mercy on us.

All: Amen.

Kontakia:

KONTAKION OF THE RESURRECTION IN TONE SEVEN

No longer will the dominion of death be able to keep men captive; for Christ hath descended, destroying and dispelling the powers' thereof. Hades is bound; the Prophets rejoice with one accord, saying: A Savior hath come for them that have faith. Come forth, ye faithful, for the Resurrection.

KONTAKION OF ST. EUSTATHIOS AND HIS FAMILY IN TONE TWO

*(**Thou soughtest the heights**)*

The Passion of Christ * thou verily didst emulate* and drankest His cup * with faith; and thou didst then become * a partaker and joint-heir of His glory, O wise Eustathius; * and since He is God of all things, * He sent thee divine forgiveness from on high.

KONTAKION OF THE HOLY CROSS IN TONE FOUR

*(**Thou Who wast raised up**)*

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

Leader: Lord, have mercy. *(12 times)*

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say:

Choir: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

PSALM 33

Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will

encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

THE HYMN TO THE THEOTOKOS

It is truly meet and right to bless thee, O Theotokos, who art ever blessed and all-blameless, and the Mother of our God. More honourable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

READING(S)

THE AFTERFEAST OF THE UNIVERSAL EXALTATION OF THE HOLY CROSS

Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the cross, about the year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered. The venerable Helen had the statue of Aphrodite destroyed, and the earth removed, revealing the Tomb of our Lord, and three crosses. Of these, it was believed that one must be that of our Lord, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, "Lord have mercy." It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place. [From tyoos.org]

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THE HOLY GREAT MARTYR EUSTATHIUS AND THEOPISTE, HIS SPOUSE, AND THEIR TWO SONS AGAPIUS AND THEOPISTUS

The Holy Great Martyr Eustathius (Eustace) was named Placidus before his Baptism. He was a military commander under the emperors Titus (79-81) and Trajan (98-117). Even before he came

to know Christ, Placidus performed acts of charity, helping the poor and destitute. Therefore, the Lord did not leave the virtuous pagan remain in the darkness of idolatry.

Once while hunting in a forest, he saw a stag which would stop now and then to look him right in the eye. Placidus pursued it on horseback, but could not catch up. The stag leaped over a chasm and stood on the other side facing him. Placidus suddenly saw a radiant Cross between its antlers. In surprise the military commander heard a voice coming from the Cross saying, “Why do you pursue Me, Placidus?”

“Who are You, Master?” asked Placidus. The Voice replied, “I am Jesus Christ, Whom you do not know, yet you honor Me by your good deeds. I have appeared here on this creature for your sake, to capture you in the net of My love for mankind. It is not fitting that one as righteous as you should worship idols and not know the truth. It was to save mankind that I came into the world.”

Placidus cried out, “Lord, I believe that You are the God of Heaven and earth, the Creator of all things. Master, teach me what I should do.” Again the Lord replied, “Go to the bishop of your country and receive Baptism from him, and he will instruct you.”

Placidus returned home and joyfully recounted everything to his wife Tatiana. She in turn told him how the evening before, in a mysterious dream, she had been told, “Tomorrow you, your husband and your sons shall come to Me and know that I am the true God.” The spouses then proceeded to do as they had been bidden.

They hastened to the Christian bishop, who baptized all their family, and communed them with the Holy Mysteries. Placidus was renamed Eustathius, his wife was called Theopiste, and their children, Agapius and Theopistus.

On the following day, Saint Eustathius set out to the place of his miraculous conversion and in fervent prayer he offered up thanks to the Lord for having called him onto the path of salvation.

Again Saint Eustathius received a miraculous revelation. The Lord Himself foretold his impending tribulations: “Eustathius, you shall suffer many misfortunes, as did Job, but in the end you will conquer the devil.”

Soon Saint Eustathius was plunged into misfortune: all his servants died of the plague and his cattle perished. Brought to ruin, but not despairing in spirit, Saint Eustathius and his family secretly abandoned their home, to live unknown, humble and in poverty.

They went to Egypt to board a ship sailing for Jerusalem. During the voyage a new woe beset the saint. The ship owner, enchanted by Theopiste’s beauty, cruelly set Eustathius and his children ashore, keeping the wife for himself.

In great sorrow the saint continued on his way, and new woe beset him. Coming to a tempestuous river, he went to carry his two sons across in turn. When he had brought one across, the other was seized by a lion and carried off into the wilderness. As he turned back towards the other, a wolf dragged that child into the forest.

Having lost everything, Saint Eustathius wept bitterly, but he realized that Divine Providence had sent him these misfortunes to test his endurance and devotion to God. In his inconsolable grief, Saint Eustathius went on farther, prepared for new tribulations.

In the village of Badessos he found work and spent five years in unrelenting toil. Saint Eustathius did not know then that through the mercy of God, shepherds and farmers had saved his sons, and they lived right near him. He also did not know that the impudent shipowner had been struck down with a terrible disease and died, leaving Saint Theopiste untouched. She lived in peace and freedom at the place where the ship landed.

During this time it had become difficult for the emperor Trajan to raise an army for Rome to deal with a rebellion, for the soldiers would not go into battle without their commander Placidas. They advised Trajan to send men out to all the cities to look for him.

Antiochus and Acacius, friends of Placidas, sought him in various places. Finally, they arrived in the village where Saint Eustathius lived. The soldiers found Eustathius, but they did not recognize him and they began to tell him of the one whom they sought, asking his help and promising a large reward. Saint Eustathius, immediately recognized his friends, but did not reveal his identity to them.

He borrowed money from one of his friends and fed the visitors. As they looked at him, the travellers noted that he resembled their former commander. When they saw a scar on his shoulder from a deep sword-wound, they realized that it was their friend there before them. They embraced him with tears and told him why they were seeking him.

Saint Eustathius returned to Rome with them and again became a general. Many new recruits were drafted into the army from all over the empire. He did not know that two young soldiers who served him, and whom he loved for their skill and daring, were actually his own sons. They did not know that they were serving under the command of their own father, nor that they were brothers by birth.

While on campaign, the army led by Eustathius halted at a certain settlement. The soldier-brothers were talking in their tent. The elder one spoke about his life, how he had lost his mother and brother, and how in a terrifying way he had been parted from his father. The younger brother then realized that before him was his very own brother, and told him how he had been rescued from the wolf.

A woman overheard the soldiers' conversation, since their tent was pitched right next to her house, and this woman realized that these were her sons. Still not identifying herself to them, but not wanting to be separated from them, she went to their commander, Saint Eustathius, to ask him to take her to Rome with him. She said she had been a prisoner, and wanted to go home. Then she came to recognize the commander as her husband, and with tears she told him about herself and about the two soldiers who were actually their sons. Thus, through the great mercy of the Lord, the whole family was happily reunited.

Soon thereafter the rebellion was crushed, and Saint Eustathius returned to Rome with honor and glory. The emperor Trajan had since died, and his successor Hadrian (117-138) wanted to celebrate the event of victory with a solemn offering of sacrifice to the gods. To the astonishment of everyone, Saint Eustathius did not show up at the pagan temple. By order of the emperor they searched frantically for him.

"Why don't you want to worship the gods?" the emperor inquired. "You, above all others, ought to offer thanks to them. They not only preserved you in war and granted you victory, but also they helped you find your wife and children." Saint Eustathius replied: "I am a Christian and I glorify and give thanks to Him, and I offer sacrifice to Him. I owe my life to Him. I do not know or believe in any other god than Him."

In a rage, the emperor ordered him to take off his military belt and brought him and his family before him. They did not succeed in persuading the steadfast confessors of Christ to offer sacrifice to idols. The whole family of Saint Eustathius was sentenced to be torn apart by wild beasts, but the beasts would not touch the holy martyrs.

Then the cruel emperor gave orders to throw them all alive into a red-hot brass bull, and Saint Eustathius, his wife Theopiste, and their sons Agapius and Theopistus endured a martyr's death.

Before being placed in the bull, Saint Eustathius prayed, “Grant, O Lord, Thy grace to our relics, and grant to those who call upon us a place in Thy Kingdom. Though they call upon us when they are in danger on a river or on the sea, we entreat Thee to come to their aid.”

Three days later, they opened the brass bull, and the bodies of the holy martyrs were found unscathed. Not one hair on their heads was singed, and their faces shone with an unearthly beauty. Many seeing this miracle came to believe in Christ. Christians then buried the bodies of the saints. [From oca.org]

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THE HOLY NEW RIGHTEOUS MARTYR HILARION OF ST. ANNE SKETE ON ATHOS

Saint Hilarion was from Heraklion in Crete and his secular name was John. He had four other siblings, John, Polyzoos, George, and two sisters, whose names are unknown. His parents, Francis and Katherine, had raised him with diligence, and he had learned to read and write. When he was a young man, his uncle took him to Constantinople, promising to train him for some occupation.

Although John stayed with him for ten years, his uncle neglected to train him and did little else for him. That is why John was forced to leave his uncle’s house and get a job as the clerk of a merchant from the island of Chios, who came to trust John. One day, the merchant was obliged to leave his shop and travel back to Chios, placing John and another Orthodox Christian employee in charge of the business.

When he returned, the two employees gave their boss an accounting for the time that he was away. The merchant said that he had been cheated, because the money they collected did not correspond to the value of the goods that were sold. Although the merchant did not make an inventory before going to Chios, he estimated that the two clerks were short by thirty grosia. The other employee had been with the merchant for many years, and so all suspicion fell on John. He was told that there would be severe consequences if he did not return the money at once.

Knowing that he was innocent, John asked his uncle to help him, but his uncle refused to see him. In his despair he went to the palace, hoping to see the valide sultana, the Sultan’s mother. First, however, he met the Ethiopian eunuch, Mertzan Aga, It appears that John knew him and told him what had happened. The evil Aga seized this opportunity and told him that if he converted to Islam, he would not be liable to any punishment; moreover, he would receive many riches and honors.

In his fear and anxiety, John accepted. Then he was presented to the Sultan’s mother, who introduced him to the Sultan. Right away, John was circumcised, and was given Muslim clothing and other gifts. In addition, a certain hodja was appointed to instruct him in Islamic teachings.

Three days later, the young man came to himself and repented from his heart when he realized the gravity of his sin. He waited for an opportunity to escape, and after twelve days he managed to board a ship for the Crimea, where he remained for ten months. He knew no peace there because his conscience tormented him for his betrayal of Christ. Therefore, he decided that the only way he could atone for his sin was by the path of martyrdom. Returning to Constantinople, he consulted the renowned Spiritual Fathers, Elder Symeon and Elder Jeremiah. He told them of his intention to confess Christ in the place where he had denied Him. Instead, the Elders advised him to go to Mount Athos for a time.

John did exactly as he was told, and entered Iveron Monastery. The Fathers there sent him to the Skete of St. Anna to place himself under the guidance of Hieromonk Bessarion, who had prepared the New Martyr Luke (March 23) for his martyrdom the previous year. The Elder

accepted him and gave him a Rule of strict asceticism and fasting. Soon he received the monastic tonsure with the name Hilarion.

One morning, Father Hilarion told his Elder that he was ready to confess Christ, Whom he had denied. The Elder blessed his good intention, and the Saint received the Holy Mysteries. They left for Constantinople together, and then Father Hilarion presented himself to the Aga at the palace.

“Three days after becoming a Muslim,” he said, “I repented of what I had done, and I abandoned the darkness of error and returned to the light of truth, so I curse your religion. I was a Christian, and now I am once more.”

Throwing his turban on the ground, he put on the black monastic skoufia he had concealed under his coat. Seeing the Saint’s resolve, the Aga ordered that he be tortured without mercy. His torments were so severe that all his bones were broken.

Saint Hilarion was beheaded on September 20, 1804, and received two incorruptible crowns from Christ: that of asceticism, and that of martyrdom.

Elder Bessarion was once invited to a Christian home and the children were brought to receive his blessing. One child, a little girl about eight years old, had been possessed by a demon. She turned black, made some erratic movements, and eventually she fell down as if she were dead. The Elder had some of the Saint’s blood with him, but before he could even anoint the girl with it, the demon came out of her, and the child stood up. [From oca.org]

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THE VENERABLE JOHN “THE STRANGER,” ENLIGHTENER OF CRETE (+ 1031)

The Cretan Saint John the Stranger (or the Xenos), as we learn from his will, was born in the village of Makra Siva of the Pyriotissa Province in Messara, in 970, ten years after the liberation of Crete from the Saracens.

Crete has been under the occupation of many conquerors throughout history. For 133 years, from 828 until 961, the Arab Saracens had transformed the island into a center of pirate raids in the Aegean. Many towns and villages were virtually destroyed and the Christians who had escaped the massacres and Islamization had a problem of survival. So when Crete was liberated in 961 by Nikephoros Phokas, there was an urgent need to re-evangelize the inhabitants.

Although his parents were wealthy and pious, Saint John loved Christ from a young age and dedicated his life to monasticism and asceticism. For a while he lived in a cave on Mount Raxos, where he built a church after a divine revelation dedicated to Saints Eutychios and Eutychianos, and was tonsured a monk there by a certain elder.

Saint John the Stranger is the successor of the missionary action of Saint Athanasios the Athonite and Saint Nikon "Metanoieite", after preaching for fifty years and building temples and monasteries, going from place to place throughout the island. The two former Missionaries had taken on the mission of regenerating the Orthodox faith and life on the island. But neither of these men remained in Crete. Saint Athanasios stayed for a while in Crete and fled to Mount Athos where he founded the Monastery of Great Lavra, while Saint Nikon "Metanoieite" remained in Crete for seven years, where he was active mainly on the central-eastern part of the island and then went to Laconia, where, today, he is honored as patron saint of Sparta (he is called "Metanoieite", because in his sermons he repeatedly told people to repent). Only Saint John the Stranger remained on the island until his death.

Our Venerable Father, apart from his great missionary activity, also had great and deep knowledge of Christian philosophy. Not only was he methodical and practical, but also a scholar, as he wrote discourses on Matthew's Gospel. He was also probably a hymnographer and translator of works of Aristotle. This is why he is praised by hymnographers as "wise, all-wise, great luminary, God-bearer, judicious, experienced, desert-loving, boast of the ascetics, boast of the venerables, the boast of Crete."

The center of the missionary action of Saint John was the Holy Monastery of the Panagia in Myriokephala which the Saint founded in a miraculous way (like most of his shrines) after being commanded to do so by Panagia herself. Nine buildings of the Saint can be found in his will and his biography:

- 1) The Church of Saints Eutychios and Eutychianos
- 2) The Holy Monastery of Panagia Myriophthalma
- 3) The Church of Saint George Douvrikas in Melikas
- 4) The Church of Saint George the Fisherman (Psaropiasti)
- 5) The Holy Monastery of Saint Patapios
- 6) The Church of the Life Giving Spring of Koufos (known as Saint John Koufos)
- 7) The Church of Saint Paul in Sfakia
- 8) The Church of Saint George in Azogyres
- 9) The Church of Saint Eustathios on the Coast of Kissamos

This is the chronological order in which the buildings as well as the building action of the Saint is placed. According to his will, all his foundations in Crete were dedicated to the Holy Monastery of the Panagia of Myriokephala and may, therefore, be classified as parts or chapels of the Monastery of Myriokephala.

It is worth mentioning some information about the establishment of the Monastery in Myriokephala. Tradition and also the life of the Saint tell us that the Monastery was founded by order of the Panagia herself. The ascetic John, going from place to place, arrived in Tourma in Kalamona, on Mount Myriokephalon. The winter was harsh and John lived in a cave in Koumaro praying and eating weeds. Once he entered the cave he became blind for seven days, yet he ceased not to pray. On the seventh day he heard a voice saying to him: "John, go out and look east." Obeying that voice, he went out and having turned to the east, his eyesight returned and then he saw a great light. The voice continued: "John, in this place, build a church in the name of Panagia the Antiphonetria." He arrived a little distance from the place where he had seen the light and there, tired and thirsty, he surrendered to a deep sleep.

In his dream he saw an angel who told him: "John, do not come back. Make the sign of the cross to the east and place your hand in the earth and water will spring right there for you to drink and continue your work." Immediately he made the sign of the cross and put his hand in the earth using all five fingers. Immediately, water started to spring out of five sources (preserved until today). He washed and rested. Then, he began looking through the brambles for the icon, but it was to no avail. Then the workers set fire and, while the forest was burning, a voice was heard: "Here I am." John immediately ran and found the icon of the Panagia in flames, burned a little on the edge (this survives today). He bought the place and with the help of the Christians, he built the Monastery in the name of Panagia the Antiphonetria (named so because the voice commanded him).

John then left the monk Luke to continue building and he went to various places to preach the word of God. When he returned, the church was not finished and he began fundraising in

monasteries for its completion. In 1025 he went to Constantinople to Emperor Romanos and the Patriarch Alexios to ensure stavropegic value (ie. that the Monastery would be subject to the jurisdiction of the Patriarch), bringing icons of sacred vessels, etc. Another version of how the icon came to the Monastery is that it is the work of the Evangelist Luke, and was brought by Saint John from Constantinople when it been given to him by Patriarch Alexios, along with the document, "sigillum", which secured the independence of the monastery.

The reputation of the shrine of the Panagia is maintained until today and particularly on 8 September, which is the feast day of the Nativity of the Theotokos. The Monastery continued to operate until the second Byzantine period, while there is no information about the period of the Venetian rule. It was renovated in 1755 and later suffered damage from the Turks, only to be restored again in 1840 by Abbot Matthew. In 1852 it was recognized as being subject to Patriarchal jurisdiction and thus custody of the Monastery by the Monastery of Roustikon was terminated. In 1900 the Monastery was dissolved and since 1961 it has been a parish church - a holy shrine of the Holy Metropolis of Rethymno and Avlopotamos.

There are many legends, traditions and detailed descriptions of the temples, monasteries, foundations and every shrine founded by Saint John the Stranger. From his life it is obvious that he is a great figure of our Church. Mission was the basic and main purpose of his life. He dedicated his life to spreading the gospel, to the consolidation of national and religious consciousness, the organization of ecclesiastical life as well as monastic life and the construction of dozens of temples and monasteries. He reposed in peace in 1031.

The holy skull of the Saint was moved and is now kept in the Church of Saint John, which is located in a village of the same name, in the province of Kisamos. Since then, his skull has been gushing forth remedies as gifts to believers who ask for his help. The official recognition of John the Stranger as a Saint, was made by Patriarch Cyril Loukaris on 29 April 1632. He is celebrated on September 20. [From Mystagogy]

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THE HOLY MARTYRS MICHAEL, PRINCE OF CHERNIGOV, AND HIS COUNCILOR, THEODORE, WONDERWORKERS OF CHERNIGOV

The Holy Prince Michael of Chernigov, son of Vsevolod Ol'govich the Dark-Red (+ 1212), was noted from childhood for his piety and mildness. His health was very poor, but in 1186, trusting in the mercy of God, the young prince asked for the holy prayers of Saint Nikita the Stylite of Pereyasavl (May 24), who during these years received renown by his prayerful intercession before the Lord.

After he received a wooden staff from the holy ascetic, the prince was healed at once. In 1223 Prince Michael took part in a council of Russian princes at Kiev, debating whether to aid the Polovetsians against the approaching Mongol-Tatar hordes. With the death of his uncle, Mstislav of Chernigov in the Battle at the Kalka River in 1223, Saint Michael became Prince of Chernigov.

In 1225 he was invited to be prince of the Novgorod people. Through his sense of justice, compassion and firmness he gained the love and respect of Old Novgorod. This was particularly important for the Novgorodians, since the accession of Michael as prince signified a reconciliation of Novgorod with the city of Vladimir's holy Great Prince George Vsevolodovich (March 4), whose wife was the holy princess Agatha, sister of Prince Michael.

But Saint Michael did not long remain prince at Novgorod. He soon returned to his native Chernigov. To the stipulations and requests of the Novgorodians to remain prince he answered that

Chernigov and Novgorod ought to become kindred lands, and their inhabitants like brothers, and he would forge the bonds of friendship of these cities.

The noble prince assiduously concerned himself with the building up of his appenage realm. But it was difficult for him in these troubled times. His activity provoked unease in the Kursk Prince Oleg, and in 1227 internecine strife nearly erupted, but Metropolitan Cyril of Kiev reconciled them. And in this same year Prince Michael peacefully resolved a dispute between the Kiev Great Prince Vladimir Rurikovich and the Galich prince. In 1235 Prince Michael occupied the throne of Kiev.

Troublesome times ensued. In 1238 the Tatars (Mongols) laid waste to Ryazan, Suzdal, and Vladimir. In 1239 they moved against South Russia, and ravaged the left bank of the Dniepr River, and the lands of Chernigov and Pereyasavl. By the autumn of 1240 the Mongols were coming close to Kiev. The khan's emissaries proposed that Kiev surrender voluntarily, but the prince would not negotiate with them.

Prince Michael rode urgently to Hungary, to persuade the Hungarian king Bela to organize allied forces to resist the common enemy. Saint Michael tried to recruit both Poland, and the German emperor into the struggle against the Mongols, but the moment for a combined resistance was lost. Rus was devastated, and later Hungary and Poland. With no foreign support, Prince Michael returned to the ruins of Kiev and for a certain time he lived near the city on an island, and then he resettled in Chernigov.

The prince did not abandon hope in the possibility of an united Christian Europe against the Asiatic nomads. In 1245, at the Council of Lyons in France, his co-worker Metropolitan Peter (Akerovich) was sent as emissary by Saint Michael, calling for a crusade to march against the pagan Horde. Catholic Europe in the persons of its chief spiritual leaders, the Roman Pope and the German emperor, betrayed the interests of Christianity. The Pope was involved in a war with the German emperor, and the Germans took advantage of the Mongol invasion to attack Rus themselves.

In these circumstances affecting Christianity in general, there is a universal significance to the confessor's deed of the martyred Orthodox Prince Saint Michael of Chernigov in the midst of the pagan Horde. In Rus emissaries of the khan soon appeared, in order to conduct a census of the Russian population and to impose taxes upon it.

The prince was ordered to make full submission to the Tatar khan, and for his princely realm, the khan would grant a special charter. The emissaries informed Prince Michael that it was necessary for him to journey to the Horde for an affirmation of rights to rule the principedom under the khan's charter. Seeing the woeful plight of Rus, Prince Michael recognized the need to obey the khan, but as a fervent Christian he knew that he would not deny his faith before the pagans. From his spiritual Father, Bishop John, he received a blessing to journey to the Horde and be a true confessor of the Name of Christ.

With the holy Prince Michael on the journey to the Horde went his faithful friend and companion, the noble Theodore. At the Horde they knew about Prince Michael's attempts to organize an uprising against the Tatars in concert with Hungary and the other European powers. His enemies had long sought the opportunity to destroy him.

In 1246 when Prince Michael and the boyar Theodore arrived at the Horde, they were instructed on how to go to the khan, to proceed through a fire to cleanse them of their evil intents, and to worship the primal elements considered gods by the Mongols: the sun and fire. In answer to the

pagan priests commanding them to perform the pagan rituals, the holy Prince replied, “A Christian worships only God, the Creator of the world, and not creatures.”

They reported to the khan about the firmness of the Russian Prince. Batu’s attendant El’deg delivered the conditions: either fulfill the demands of the pagan priests, or die in torments. But this also was followed by the resolute answer of holy Prince Michael, “I am prepared to submit to the emperor, since that God has entrusted him with the destiny of the earthly kingdoms, but as a Christian, I cannot worship idols.” The fate of the brave Christians was sealed.

Taking courage in the words of the Lord: “Whoever would save his life, shall lose it, and whoever will lose his life for My sake shall save it” (Mt.16:25), the holy prince and his devoted boyar prepared for a martyr’s death and received the Holy Mysteries, which their spiritual Father gave them, foreseeing this possibility. The Tatar executioners seized the prince and for a long time they beat him fiercely, until the ground ran crimson with blood. Finally, Domanus, an apostate from the faith in Christ, cut off the head of the holy martyr.

The Tatars deceitfully promised Saint Theodore great honor and his lord’s princely rank if he would fulfill the pagan ritual. But Saint Theodore was not swayed by this, and he followed in the path of his prince. After quite vicious torments they beheaded him. The bodies of the holy passion-bearers were thrown to be eaten by dogs, but the Lord miraculously guarded them for several days, until faithful Christians could secretly bury them with reverence. Later on, the relics of the holy martyrs were transferred to Chernigov.

The confessor’s act of Saint Theodore amazed even his executioners. Persuaded of the Russian people’s steadfast fidelity to the Orthodox Faith, and their readiness to die for Christ with joy, the Tatar khans decided not to try the patience of God as before, and ceased demanding that Russians at the Horde perform any pagan rituals. But the struggle of the Russian nation and the Russian Church against the Mongol Yoke continued for yet a long time. The Orthodox Church was adorned in this struggle by new martyrs and confessors. Great Prince Theodore was poisoned by the Mongols. Also martyred were Saint Roman of Ryazan (+ 1270), Saint Michael of Tver (+ 1318), his sons Demetrius (+ 1325) and Alexander (+ 1339). All of these took courage from the example and holy prayers of the Russian Protomartyr of the Horde, Saint Michael of Chernigov.

On February 14, 1572, at the wish of Tsar Ivan Vasilievich the Terrible, and with the blessing of Metropolitan Anthony, the relics of the holy martyrs were transferred to Moscow, to the temple dedicated to them. From there in 1770 they were transferred to the Visitation cathedral, and on November 21, 1774 to the Archangel cathedral of the Moscow Kremlin.

The Lives and service to Saints Michael and Theodore were compiled in the mid-sixteenth century by the renowned church writer, Saint Zenobios of Otonsk.

“The generation of the upright shall be blessed,” says the holy Psalmist David (Ps. 111/112:2). This occurred in full measure for Saint Michael. He is at the head of many famous families in Russian history. His children and grandchildren continued the holy Christian service of Saint Michael. The Church also numbers his daughter Saint Euphrosyne of Suzdal (September 25), and his grandson Saint Oleg of Briansk (September 20) among the saints. [From oca.org]

THE DISMISSAL

The Leader bows toward the icon of Christ on the iconostasis, saying:

Leader: Glory to thee, O Christ our God and our Hope, glory to thee.

All: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. O Lord, bless.

Leader: O Thou Who rose again from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross—the Exaltation of which we now celebrate; of our venerable and God-bearing fathers; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; of the Great-martyr Eustathios and his family; Venerable-martyr Hilarion of St. Anne Skete on Athos; Venerable John of Crete; Martyrs Michael, prince of Chernigov, and his councilor Theodore, whose memory we celebrate today, and of all the saints: *have* mercy on us, and save us, for Thou art good and lovest mankind.

Then, facing the icon of Christ, on the iconostasis, the Leader says:

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

All: Amen.