

THE 8th DAY OF THE MONTH OF AUGUST

AFTERFEAST OF THE TRANSFIGURATION

COMMEMORATION OF HOLY EMILIAN THE CONFESSOR, BISHOP OF CYZICUS

AT VESPERS

On “Lord, I have cried ...”, 6 Stichera: 3 for the feast, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Come, O ye divinely wise, * and let us be transformed with a goodly transformation today, * piously and joyously being transfigured with Christ. * And, borne up to the summit of the virtues, * let us rejoice with yet greater exaltation; * for the Savior of our souls, * in being transfigured, * hath in His tender compassion ** enlightened the ugliness of mankind.

O ye who love the sight of things * which transcend comprehension, * O ye who love obedience! * Let us noetically behold Christ, * Who hath shone forth with divine radiance, * and let us cry out with the voice of His Father, * proclaiming Him the beloved Son * Who strengthened human nature on Tabor ** and poured forth enlightenment for our souls.

Today, O Lord, * Thou hast shone forth Thy divinity * upon Thine apostles, and Moses and Elijah, * in that Thou art the God * of both the law and of grace, * delivering us now from the bonds of death. * And with them we glorify Thy loving dispensation, * O almighty Jesus, ** Thou Savior of our souls.

And 3 Stichera for the saint, in the same tone:

Spec. Mel.: “Called from on high ...”:

Thou didst openly venerate the image of Christ, * O most wise one, * when the cruelty of Leo burst into flame * and troubled the people, * reviving the ungodly heresy of Copronymus. * Then didst thou openly denounce him, * boldly taking thy stand, * when the hierarchs came together. * Wherefore, thou wast shown to be * a most valiant warrior of Christ, * O all-blessed one. * Him do thou entreat, ** that He save and enlighten our souls.

Thou didst make thine abode * in the mansions of heaven, * when the ungodly and impious one * showed forth his adverse character, * condemning thy steadfastness to imprisonment. * Then, O divinely eloquent one, * who manifestly knew the one homeland of paradise, * didst thou in no wise fall away therefrom, * but, rejoicing with gladness, endured. * Wherefore, thou hast been rightly deemed worthy * to behold Christ, the Life incorruptible. * Him do thou entreat, ** that He save and enlighten our souls.

When the accursed Leo * imposed his vile alien law, * commanding that no one venerate * the precious image of Christ, * then didst thou, most wisely possessed of a tongue of fire, * set against it the law of God, * for the veneration accorded to the icons * passeth through to the Prototype, * as the great Basil once said. * And the foul beast * was affrighted by thy discourse, * as though by thunder, ** O most honorable, divinely eloquent and sacred father.

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

He Who of old spake with Moses on Mount Sinai in images, saying: “I am He Who is”, is today transfigured before His disciples on Mount Tabor, and having shown forth the pristine beauty of His countenance, hath taken upon Himself human nature. And having set before them Moses and Elijah as witnesses to this grace, He made them partakers of gladness who, for the sake of the Cross, proclaim His glorious and saving resurrection.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Tabor, the mountain of God, * rejoiceth in Thy name, * O Savior, * as the Father proclaimeth Thee to be ** His beloved Son.

Verse: Thine are the heavens, * and Thine is the earth.

Awonder was it to behold * the material sun * hide its rays * at the transfiguration ** of the Sun of glory.

Verse: Tabor and Hermon * shall rejoice in Thy name.

When Thou wast transfigured, * the disciples, from among those on earth, * Moses, from among the dead, * and Elijah, as one from above, ** stood before thee as servants.

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

David, the ancestor of God, foreseeing in the Spirit the coming of Thine only-begotten Son in the flesh unto mankind, summoneth creation from afar to gladness, and crieth out prophetically: “Tabor and Hermon shall rejoice in Thy name!” For, having ascended that mountain with Thy disciples, O Savior, Thou wast transfigured, and didst cause the darkened nature of Adam to shine again, imparting to it the glory and splendor of Thy divinity. Wherefore, we cry unto Thee: O Lord, Creator of all things, glory be to Thee!

Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, * showing to Thy disciples Thy glory as each one could endure. * Shine forth Thou on us, who are sinners all, * Thy light ever-unending. * Through the prayers of the Theotokos, ** Light-Bestower, glory to Thee.

AT MATINS

On “God is the Lord ...”, the Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, * showing to Thy disciples Thy glory as each one could endure. * Shine forth Thou on us, who are sinners all, * Thy light ever-unending. * Through the prayers of the Theotokos, ** Light-Bestower, glory to Thee. (Thrice)

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Thou wast transfigured on Mount Tabor, O Jesus, and a radiant cloud, stretching forth like a shadow, covered the apostles with glory. Wherefore, they fell face down upon the ground, unable to bear the sight of the splendor of the unapproachable glory of Thy countenance, O beginningless Savior. O Christ our God, Who then shone forth Thy light upon them, illumine Thou our souls!

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

After the 2nd chanting of the Psalter, the Sessional Hymn, in the same tone & melody

Transfigured in the unapproachable glory of Thy divine light, O Christ, Thou didst illumine Thy godly disciples, John, Peter and James, moving them to awe by Thy divine grace. And they heard the voice of the Father bearing witness unto Thee as His beloved Son, and beheld the glory of Thy countenance, O Savior. O Word, Thou Who desirest that all mankind should be saved, enlighten our souls!

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

ODE I

Canon of the Transfiguration, the composition of John, with 8 Troparia, including its Irmos, in Tone VIII:

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Moses of old, prophetically beholding the glory of the Lord upon the sea in the cloud and the pillar of fire, cried out: Unto our God and Redeemer let us sing!

His body shielded as by a stone, Moses the beholder of God, seeing Him Who is invisible in His divinity, cried aloud: Unto our God and Redeemer let us sing!

Of old Thou wast seen by Moses in darkness on the mount of the law; but now Thou art seen in the unapproachable light of the Godhead on Tabor.

Canon of the saint, with 4 Troparia, in Tone I:

Irmos: Thy victorious right arm, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it shattered the enemy, * fashioning anew a path for the Israelites through the deep.

O divinely wise and blessed father, who dwellest with the heavenly ranks, looking down upon us, grant salvation unto those who with joy observe thy wondrous solemnity.

Joined wholly to the Master, and illumined by the fiery splendors therefrom, O divinely wise one, thou hast been received by God, rendering thy whole festival brilliant with thy pious doctrines, as one revealed to be sacred.

By suffering and virtue didst thou dispose thy mind toward the Master, O holy hierarch, as a righteous steward of soul and body, O father, imparting unto all those things which are needful.

Standing manifestly before the Church, thou hast been revealed to be an excellent initiate of mysteries which pass understanding and a mighty champion of the truth, O most glorious one, breaking the jaws of lions and stopping their mouths.

Theotokion: **O** most immaculate one, the one God in two natures, Who, in a manner transcending nature, is also a man, possessing the characteristics of each to perfection, do we piously acknowledge as having been born from thy womb.

ODE III

Canon of the Feast

Irmos: **O** Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

The overshadowing glory in the tabernacle of old, when Thou didst converse with Moses, Thy favored one, was a figure of Thy transfiguration which shone forth ineffably on Tabor, O Master.

Thou didst summon the foremost of the apostles to Thee on Mount Tabor, O only-begotten Word; and Moses and Elijah stood before Thee, as servants of God, O Thou Who alone art the Lover of mankind.

Through God the Word, Thou didst become wholly of earth, uniting humanity to Thy whole divinity in Thy hypostasis, which Moses and Elijah beheld on Mount Tabor in two natures.

Canon of the Saint

Irmos: **T**hou alone knowest the weakness of human nature * and in compassion hast assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the animate temple of Thine ineffable glory, O Lover of mankind!

We, the faithful, offer thee to Christ as a divinely wise intercessor who contended splendidly for His sake, venerated His image, observed the law of honorable preaching, and preserved the Faith from on high.

Thou wast shown to be the confirmation of martyrs, O right wondrous and divinely wise one, and didst set at naught the arrogance of the infamous, being manifest as the unshakable and immovable rampart of the Church and a divine mediator, steadfastly denouncing the mindless ones.

The most wicked one, having drunk the poison of heresy to satiety, was denounced by thine instructive discourse; for darkness is dispelled by light and the weaving of the evil one's counsel is laid bare by the radiance of divine wisdom.

Theotokion: **W**ith radiant voice do we now, from the depths of our soul, truly proclaim thee to be the Mother of God who hast given birth to the incorporeal God, Who was incarnate of Thee, dwelt among us, and did neither accept alteration nor was confused by commingling, O all-immaculate one.

Kontakion of the Saint, in Tone III:

The Church for which thou didst suffer, O Emilian, * chanting, doth glorify thee * who didst reveal thyself to be a mighty champion of the Trinity. * Wherefore, we honor thy memory. ** Deliver thy servants from the invasion of the heathen.

Sessional Hymn, in the same tone: Spec. Mel.: "Of the divine Faith ...":

Illumined by the divine Spirit, with boldness thou didst preach the Traditions of Orthodoxy, O all-blessed one, putting to shame the iniquitous emperor, and wast cast into prison, O venerable father; do thou entreat Christ God, that He grant us great mercy.

Glory ..., Now & ever ..., Sessional Hymn of the feast:

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

When Thou wast transfigured on Mount Tabor, Thou didst reveal the effulgence of Thy divine glory to Thy disciples, as far as each one could endure, O Word of God,. And with them we, who hymn Thee, have also been enlightened, O only immutable and immortal Lord; for with faith we cry out to Thee: Glory to Thy kingdom, O Christ!

ODE IV

Canon of the Feast

Irmos: **R**ays of divinity issued forth from Thy flesh * upon the prophets and the apostles. * Wherefore, chanting, the leaders cried aloud: * glory to Thy power, O Lord!

O Master, Who preserved intact the bush which had been touched by fire, Thou didst show Thy divinely radiant flesh unto Moses, who chanteth: Glory to Thy power, O Lord!

The material sun was eclipsed by the radiance of the Godhead, seeing Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord!

When Thou didst reveal Thyself to Moses, Elijah and the apostles, O Master, Thou wast seen to be an immaterial fire which consumeth not the matter of the body, being One in two essences, in two perfect natures.

Canon of the Saint

Irmos: Perceiving thee with prophetic eyes * as the mountain overshadowed by the grace of God, * Habbakuk proclaimed that the Holy One of Israel * would come forth from thee, * for our salvation and restoration.

Thou didst help to cast down the arrogance of the deceiver, having acquired virtue, O all-blessed Emilian; and now, O thou who art most noetically rich, thou dost cry aloud to Him Who is omnipotent and mighty and battle: Glory to Thy power, O Lord!

Sent into exile, thou didst accept bitter imprisonment, O divinely wise Emilian; but protected by the word of grace, O wondrous initiate of the sacred mysteries, thou wast seen to endure, crying out to God: Glory to Thy power, O Lord!

From infancy thou wast shown to be dedicated to the law, enlightened by early teachings of fasting, O all-blessed Emilian. And in later life thou wast shown to be a hierarch, O most excellent God-bearer and hieromartyr.

Theotokion: Working mysteries on earth, He Who comprehendeth all the creations of the life-originating divine knowledge which passeth understanding made His abode within thy womb, which was adorned with the splendors of virginity, O most pure one.

ODE V

Canon of the Feast

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

The tongue of the orator is unable to proclaim Thy greatness; for Thou, Who hast control over life and dominion over death, didst stand forth on Mount Tabor before Moses and Elijah, who bore witness to Thy divinity.

O Christ Who with invisible hands fashioned mankind according to Thine image, Thou hast shown forth Thy primal beauty in Thy creation; for Thou wast both God and man, not in image, but as Thou Thyself art in essence.

United without commingling, on Mount Tabor Thou didst show us the burning ember of divinity, which burneth up sins and enlighteneth souls; and Thou didst strike Moses, Elijah and the foremost apostles with awe.

Canon of the Saint

Irmos: As Thou art the God of peace and Father of compassions, * Thou hast sent unto us Thine Angel of great counsel, * granting us peace. * Wherefore guided towards the light of the knowledge of God, * and watching by night we glorify Thee, * O Lover of mankind.

Perceiving the disposition of thy great soul with divine foreknowledge, Christ clearly adorned it with great honors, arraying thee in the vestments of the priesthood and the sufferings of martyrdom, O most honored initiate of the sacred mysteries.

Having drawn to thyself the grace of the Spirit, thou didst water the flock of Christ with rivers of doctrine, O all-blessed and sacred one; wherefore, taught by thee to venerate His image, and those of all the saints, we put to shame those opposed to God.

Having mortified the wisdom of thy flesh amid the pangs of fasting, O thou who art most noetically rich, thou didst enliven thy mind with the radiance of the Spirit. Wherefore, having pleased God, thou didst shine forth in both, O right wondrous hierarch and hieromartyr.

Theotokion: O pure Virgin, thou holy of holies, thou didst give birth unto Christ the Redeemer, the Holy of holies, Who sanctifieth all. Wherefore, we proclaim thee the Queen and Lady of all, as Mother of the Author of creation.

ODE VI

Canon of the Feast

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

How great and awesome was the vision beheld this day! From the sky the material sun shone forth, while from the earth the noetic Sun of righteousness, which is beyond compare, shone forth on Mount Tabor.

Beholding Thy divinity on Tabor, Moses cried: “The shadow of the law, grown weak, hath passed away, and Christ the Truth is manifestly come!”

The pillar of fire and the cloud most manifestly prefigured the transfigured Christ and the grace of the Spirit which overshadowed Him on Tabor.

Canon of the Saint

Irmos: The sea monster spat forth Jonah as it had received him, * like a babe from the womb: * while the Word, having dwelt in the Virgin and taken flesh, * came forth from her yet kept her incorrupt. * For being Himself not subject to decay. * He preserved His Mother free from all harm.

Desiring to avoid the pasture of heresy, thou didst zealously submit thyself to tribulations and with boldness denounced the character of him who adhered to ungodliness, O all-blessed one; and thou wast the first to speak for the divinely wise council.

Fervently loving Christ alone and desiring to receive His divine radiance, O God-pleasing hierarch of the Lord, thou didst exhibit a martyr's steadfastness, having first shone forth in fasting, thou didst manifestly receive a twofold crown, O father.

O blessed and venerable one, thou didst possess a mind close to God on high, shining with divine radiance; thou didst sail across the sea of life easily and hasten to the heavenly harbors, propelled by the winds of the Holy Spirit, O divinely inspired one.

Theotokion: **H**e Who is supremely divine, in that He is full of loving-kindness, being well-pleased to save human nature which had become grievously corrupt through the jealousy of the serpent, made His abode in thy womb and assumed immutable flesh, having found thee alone to be pure, O most pure Virgin Theotokos.

Kontakion of the feast, in Tone VII:

Thou wast transfigured on the mountain O Christ God, * and Thy disciples beheld Thy glory as far as they could endure; * that when they would see Thee crucified, * they would comprehend that Thy suffering was voluntary, * and proclaim to the world that Thou art of a truth ** the Effulgence of the Father.

Ikos: **A**rise, ye slothful thoughts of my soul, which are ever dragged down unto the earth! Be ye borne up and rise aloft to the summit of divine ascent! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that we may see the glory of our God with them, and may hear the voice which they heard from on high; and they preached the Effulgence of the Father.

ODE VII

Canon of the Feast

Irmos: **T**he Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * 'Blessed art Thou, O Lord our God, throughout the ages'.

Now have invisible things become visible to the apostles: the Divinity which shone forth in the flesh on Mount Tabor shineth upon those who cry out: Blessed art Thou, O Lord our God, throughout the ages!

The apostles were moved to awe by fear on Mount Tabor, marveling at the majesty of the kingdom of God, and crying out: Blessed art Thou, O Lord our God, throughout the ages!

Now have things never before heard become audible; for the Son, Who was born of the Virgin without father, is borne witness gloriously by the voice of the Father, in that He is God and man, the same throughout the ages.

Being from the beginning the beloved Son by nature, Thou wast not such by the adoption of the Most High, and Thou hast approached us without changing. Blessed art Thou, O Lord our God, throughout the ages!

Canon of the Saint

Irmos: We the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O Thou praised and supremely glorified God of our fathers.

Thou art truly the goodly adornment of holy hierarchs, O father; for, having become king over the passions, thou wast shown to be an unbreakable pillar, a rampart for the Church, magnifying God Who is praised and exceedingly glorious.

Thou hast been shown to us as a new David, O most glorious one, having brought down the aliens with the sling of the teaching and darts of doctrine, calling God praised and exceedingly glorious.

Thou didst stand radiantly at the tribunal of the tyrant, for Christ's sake, O father, and didst pour forth discourse as from a divine wellspring; for thou didst preach the veneration of icons, manifestly knowing that it passeth through to the Prototype.

Theotokion: In giving birth to the Creator of all, the praised and supremely glorious God of our fathers, Who resteth on the throne of the cherubim, thou dost strangely remain Virgin, O most blessed Virgin Mother who alone art all-hymned.

ODE VIII

Canon of the Feast

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

Thy disciples, O Master, having heard Thee borne witness to by the Father, and unable to bear the sight of the splendor of Thy countenance, though it was a most firm human visage, fell face down upon the ground, crying out in fear: Ye priests bless; ye people supremely exalt Him throughout all ages!

Thou art the most comely King of kings, the mighty Lord of all who rulest in every place, the Blessed One Who dwellest in light unapproachable. And marveling at Thee, the disciples, Moses and Elijah cried out: Ye children, bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

The apostles, from among those on earth, and Elijah the Tishbite and Moses, from among the dead, stood before Thee, O Christ, as before the Master of heaven, the Lord of earth, the One Who hath dominion over the nethermost depths; and they chanted together: Ye people supremely exalt Him throughout all ages!

When they followed Thee to the exalting of the divine life from the earth, Thy chosen apostles left behind on earth the grief which giveth rise to despondency, O Lover of mankind. Wherefore, having received Thy divine manifestation according as they were worthy, they chanted: Ye people supremely exalt Him throughout all ages!

Canon of the Saint

Irmos: The furnace moist with dew * was an image and prefiguring of a wonder past nature, * burning not the Children whom it had received, * so the fire of the Godhead consumed not the Virgin's womb * into which it had descended. * Therefore in song let us sing: * Let the whole creation bless the Lord * and supremely exalt Him throughout all ages.

When thou didst call upon God, thou didst reduce to ashes with noetic fire the whole furnace of the tinder of heresy; and like Elijah slaughtered the abominable priests with the sword of the Spirit. And now thou dost chant in gladness: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Thou wast shown to be full of divine grace and power, O thrice blessed one and, adorned with the comeliness of chastity, thou didst command an immutable piety. And standing therewith now before the Master, thou criest: Let creation bless the Lord and supremely exalt Him throughout all ages!

Thou lookest down from on high upon those who hymn thee, O sacred and divinely wise father, showing us the straight path by thy supplications, and shattering the arrogance of heresies, that, venerating the icon of Christ, the Theotokos and all the saints, we may chant and worship with boldness.

Theotokion: There is no blemish in thy beauty, O Virgin; for thou alone, O all-pure one, hast from of old been revealed to be most pure, illumining the world with rays of virginity and the light of purity. Wherefore, chanting, we sing: Let all creation bless the Lord and supremely exalt Him throughout all ages!

ODE IX

Canon of the Feast

Irmos: Every ear is awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

That Thou mayest clearly show forth Thine ineffable second coming, that Thou mayest reveal Thyself as the Most High God, standing in the midst of gods, on Tabor Thou didst ineffably illumine the apostles, Moses and Elijah. Wherefore, all glorify Thee, O Christ.

Come and submit yourselves to Me, O ye peoples! And ascending the holy and supra-celestial mountain, let us stand immaterially in the city of the living God, and noetically behold the immaterial Godhead of the Father and the Spirit which shineth forth in the only-begotten Son.

Thou hast drawn me to Thyself with love, O Savior, and hast transformed me by Thy divine desire; but burn up my sins with immaterial fire, and deem me worthy to partake of Thy food, that, rejoicing in both, I may magnify Thy mighty works, O Good One.

Canon of the Saint

Irmos: The Bush, which burnt without being consumed, * prefigured thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.

Thou didst find the reward for thy pangs, O God-bearing Emilian, being deemed worthy now to dwell in the mansions of heaven with the divine armies of the martyrs, in that thou art a godly hierarch, O most wondrous hieromartyr.

Thou wast shown to be adorned with discourse, wisdom and precepts, O excellent Emilian. Wherefore, Christ hath crowned thine honored head, O thou who art most noetically rich. Him do thou now ever entreat on our behalf, we pray.

Throwing wide the portals of heaven, the Master received thy soul, O venerable Emilian, granting it rest in places of coolness, as one of the righteous. And now thou dost walk about the throne of the King of all.

Theotokion: O thy miracles which pass understanding, O Birthgiver of God, O only all-pure Lady! For thou dost move to awe the armies of the angels and divers assemblies of mortals. Wherefore, we unceasingly magnify thee, O Theotokos.

Exapostilation of the feast:

O Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy light the manifest light of the Father and the light of the Spirit Who guideth all creation with light.

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

On the Aposticha, these Stichera, in Tone II:

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

Blessed is the joy * which passeth understanding * of which the godly * foremost of Thy disciples ** were deemed worthy on Mount Tabor, O Lord.

Verse: Thine are the heavens, * and Thine is the earth.

Shining like the sun * on the mountain today, * before the Cross, * Christ showeth His disciples ** a new sign of His divinity.

Verse: Tabor and Hermon * shall rejoice in Thy name.

Come, O ye mortals, * and let us diligently ascend * Mount Tabor, * to behold Christ ** transfigured in glory.

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

The foremost of the apostles, beholding Thine unbearable splendor and Thine unapproachable divinity, O beginningless Christ, were stricken with godly awe; and, covered with a radiant cloud, they heard the voice of the Father proclaiming the mystery of Thy becoming a man; for Thou alone, even after Thine incarnation, art the only-begotten Son and Savior of the world.

AT LITURGY

On the Beatitudes, 6 Troparia from ODE III of both canons, including the Irmos.

The bow of the mighty hath waxed feeble and the weak have girded themselves with strength: therefore is my heart established in the Lord.

Having put on all of Adam and transformed the nature which of old had become dark, Thou didst illumine it with the transfiguration of Thine appearance, rendering it divine, O Christ.

Christ, Who of old guided Israel in the wilderness by the pillar of fire and the cloud, hath ineffably shone forth in light today upon Mount Tabor.

The overshadowing glory in the tabernacle of old, when Thou didst converse with Moses, Thy favored one, was a figure of Thy transfiguration which shone forth ineffably on Tabor, O Master.

Thou didst summon the foremost of the apostles to Thee on Mount Tabor, O only-begotten Word; and Moses and Elijah stood before Thee, as servants of God, O Thou Who alone art the Lover of mankind.

Through God the Word, Thou didst become wholly of earth, uniting humanity to Thy whole divinity in Thy hypostasis, which Moses and Elijah beheld on Mount Tabor in two natures.

Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, * showing to Thy disciples Thy glory as each one could endure. * Shine forth Thou on us, who are sinners all, * Thy light ever-unending. * Through the prayers of the Theotokos, ** Light-Bestower, glory to Thee.

Kontakion of the Saint, in Tone III:

The Church for which thou didst suffer, O Emilian, * chanting, doth glorify thee * who didst reveal thyself to be a mighty champion of the Trinity. * Wherefore, we honor thy memory. ** Deliver thy servants from the invasion of the heathen.

Kontakion of the feast, in Tone VII:

Thou wast transfigured on the mountain O Christ God, * and Thy disciples beheld Thy glory as far as they could endure; * that when they would see Thee crucified, * they would comprehend that Thy suffering was voluntary, * and proclaim to the world that Thou art of a truth ** the Effulgence of the Father.

Instead of “It is truly meet...”, we chant the Irmos of ODE IX of Canon I:

Refrain: **Magnify**, O my soul, the Lord Who was transfigured on Tabor!

Irmos: Thy birthgiving was revealed to be incorrupt, * God came forth from thy womb, * and He appeared upon earth in mortal flesh * and dwelt among mankind; * Wherefore we all magnify thee, O Theotokos.

Communion Verse of the feast: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice all the day long.