

THE 9th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE TRANSFIGURATION OF OUR LORD
COMMEMORATION OF THE HOLY APOSTLE MATTHIAS
AT VESPERS

We chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera: 3 for the feast, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Come, and with faith * let us celebrate together * the most radiant and divine transfiguration of Christ, * and, transformed by a goodly transformation, * let us spiritually mount to the lofty summit of the virtues * with the disciples of Christ, * that, taught with them * the revelation of awesome mysteries, ** we may glorify the Savior and Lord.

Rejoice piously and be glad, * O honored Church of the faithful, * celebrating now this honored and most radiant feast; * for the Master of all, Who is now transfigured, * doth manifestly illumine * with the brilliance of ineffable splendor * the disfigurement of mankind, * radiantly emitting an effulgence ** which surpasseth the brightness of the sun.

The God and Creator of all, * assuming the guise of a servant * in the ineffable richness of His tender compassion, * now saveth mankind from the ancient darkness, * His face shining, * disclosing the effulgence of the Godhead in His flesh; * wherefore, filled with awe and fear, * the disciples worshiped the Master of all, ** falling prostrate.

And 5 Stichera of the holy apostle, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

○ Apostle Matthias, * thou didst complete the divine choir * from whence Judas had fallen, * and with the divine brilliance of thy wise discourses * thou hast driven away the gloom of the madness of idolatry * by the grace of God. * Make thou supplication now, that He grant unto our souls ** peace and great mercy. (Twice)

○ blessed Matthias, * thou didst traverse the noetic Eden * like a river flooded with divine waters; * and thou hast given * the earth mystic waters to drink * and hast shown it to be fertile; wherefore, pray thou, * that God grant unto our souls ** peace and great mercy. (Twice)

○ divinely inspired Matthias, * with the lightning-flashes of thy teachings * thou didst hallow all the world, * illumining all, guiding all to the knowledge of God, * making those who slept before * in the darkness of vanity * and the gloom of all ungodliness ** to be receptacles of the light.

Glory ..., in Tone VI:

Grace was poured forth in thy lips, O glorious Apostle Matthias, and thou wast a beacon of the Church of Christ, teaching the reason endowed sheep to believe in the consubstantial Trinity, in the one Godhead.

Both now ..., in Tone II:

Sanctifying the whole world with Thy light, Thou wast transfigured on a lofty mountain, O Good One, showing Thy power to Thy disciples, that Thou mightest deliver the world from transgression. Wherefore, we cry out to Thee: O compassionate Lord, save Thou our souls!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE ACTS OF THE APOSTLES (ACTS 1: 15-26)

And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Haceldama, that is to say the field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

A READING FROM THE GENERAL EPISTLE OF ST. JOHN (I JN 3: 21-4: 6)

Beloved: if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of

God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us.

A READING FROM THE GENERAL EPISTLE OF ST. JOHN (I JN 4: 11-16)

Beloved: if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

On the Aposticha, these Stichera of the feast, in Tone VI:

Spec. Mel.: “On the third day ...”:

Taking the form of the first man Adam, O Christ, in Thy tender compassion, Thou didst reveal Thyself as the second Adam, and wast transfigured on Mount Tabor, disclosing Thy divinity, O my Savior.

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

Beholding Thy transfiguration on the holy mountain, O Christ, the foremost representatives of grace and the law were amazed; and with them we worship Thee and the Father and the divine Spirit.

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

Creation is clearly enlightened by Thy transfiguration, O Christ, which, as God, Thou didst show on Tabor to the divine apostles, and to Moses and Elijah, ineffably shining more brightly than the sun.

Glory ..., in Tone II:

Full of divine zeal, O right wondrous Apostle Matthias, with zeal thou wast zealous for God Almighty, Who hath shown thee to be full of divine miracles; for, possessing unusual zeal, thou didst acquire integrity through thine actions. Wherefore, dwelling with the heavenly choirs in the highest, pray thou to the Word, Christ our God, O beholder of God, that He grant us great mercy.

Both now ..., in Tone II:

O Christ God Who wast transfigured on Mount Tabor, showing the glory of Thy divinity to Thy disciples, illumine us all with the light of the knowledge of Thee, and guide us on the path of Thy commandments, as Thou alone art good and the Lover of mankind.

Troparion of the holy apostle, in Tone III:

O holy Apostle Matthias, * entreat the Merciful God * that He grant remission of sins * unto our souls

Glory ..., Both now ..., 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. (Twice)

Glory ..., that of the apostle;

O holy Apostle Matthias, * entreat the Merciful God * that He grant remission of sins * unto our souls

Both now ..., that of the feast (Once).

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

He who is glorious among the apostles pursued the nations and taught the ends of the earth to worship Thee, O Christ God, with the Father and the Spirit. For his sake establish Thy Church and send Thy blessing upon the faithful, O only Merciful One and Lover of mankind. (Twice)

Glory ..., Both now ..., that of the feast, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Revealing the human form of Thy second and awesome coming with Thy glory, O Savior, Thou wast transfigured on Mount Tabor. Elijah and Moses conversed with Thee, and Thy three disciples were summoned to behold Thy glory, O Master, and marveled at Thy radiance. O Thou Who then shone forth Thy light upon them, illumine our souls!

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone IV:

As the Sun of righteousness, Christ emitted thee like a ray of light, to illumine the whole world, O glorious Apostle Matthias; and in thy supplications thou art luminous and dost enlighten with the never-waning light of God all who celebrate thy holy memory with faith. (Twice)

Glory ..., Both now ..., Sessional Hymn of the feast, in the same tone:

Spec. Mel.: “Having been lifted up ...”:

Moses and Elijah stood before Thee when Thou didst ascend the mountain with the disciples and shone forth in the glory of the Father; for the law and the prophets serve God; and the Father, declaring Christ’s essential Sonship, called Him His Son. Him do we hymn with Thee and the Spirit.

After the Polyeleos, this magnification: We magnify thee, O Matthias, apostle of Christ, and we honor thy pangs and labors, wherewith thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm verse:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Glory ..., Both now ..., Alleluia..., Glory to Thee, O God! (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Casting down the pride of idolatry and desiring the sufferings of the Savior, O most blessed Apostle Matthias, thou wast revealed to the world by heaven, pouring forth miracles upon all, and didst become a teacher for the nations. Wherefore, we honor thy memory as is meet, glorifying thee in hymns and faithfully magnifying thee, O most noetically rich and divinely eloquent apostle. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Both now ..., Sessional Hymn of the feast, 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!

Hymn of ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Let every breath ...,

GOSPEL ACCORDING TO ST. JOHN, § 67 (JN 21:15-25)

At that time, Jesus showed Himself to His disciples, after He had risen from the dead, and saith to Simon Peter, Simon, son of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither

thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

After Psalm 50, this Sticheron, in Tone VI:

Grace hath been poured forth in thy lips, O glorious Apostle Matthias, and thou wast a luminary of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity, in the one Godhead.

ODE I

Canon of the feast, with 6 Troparia, including the Irmos, the composition of Cosmas of Maiuma, in Tone IV:

Irmos: **The people of Israel passed dry-shod across the watery deep of the Red Sea * and beholding the riders and captains of the enemy * swallowed by the waters, they cried out for joy: * ‘Let us chant unto our God, for He hath been glorified.’**

Speaking words of life and giving instruction concerning that which is divine, Christ said to his friends: “Recognize the Father in Me, for I emit unapproachable light, unto the joy of those who chant: Let us sing unto our God, for He hath been glorified!”

Ye will be invested with the power of tongues, O My friends and disciples, and will be marvelous in the richness thereof, for ye will be filled with glory. For I shall reveal Myself to be brighter than the sun, illumining those who chant in joy: Let us sing unto our God, for He hath been glorified!”

Shining forth today with divine radiance on Mount Tabor, as He promised, Christ hath laid bare His countenance to His disciples. And, full of light-bearing and divine splendor, they chanted in joy: Let us sing unto our God, for He hath been glorified!

Canon of the apostle, with 8 Troparia, the acrostic whereof is: “With hymns do I hymn thee, O Matthias, friend of Christ”;

The composition of Theophanes, in Tone VIII:

Irmos: **Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.**

O Matthias, bestow thou a beam of salvation from heaven upon me who now hymn thy radiant festival with hymns, I pray.

Thou hast been revealed to be a great sun of the great Light, O right wondrous one; for thou hast conversed directly with God Who is with us, O apostle.

Submitting to the laws of the Master, O blessed one, with the net of thy tongue thou didst draw forth the ends of the earth from the abyss of ignorance.

Theotokion: **I**n His goodness, the supremely divine Word saveth all of me, for He desired to become incarnate of thy womb, O pure Mother of God.

Katavasia: **T**he people of Israel passed dry-shod across the watery deep of the Red Sea * and beholding the riders and captains of the enemy * swallowed by the waters, they cried out for joy: * ‘Let us chant unto our God, for He hath been glorified.’

ODE III

Canon of the feast

Irmos: **T**he 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.

Canon of the holy apostle

Irmos: **O** Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Strengthened by the hand of the Author of life, O wise one, thou wast able to snatch away the spoils of the mighty one and enslave him by grace.

Loving the Teacher and serving Him industriously, O right wondrous one, thou dost save us from deception.

The all-accomplishing Spirit chose thee, O divinely eloquent one, to fill the twelfth place in the holy choir of the disciples.

Theotokion: **P**ossessing thine aid, O pure one, I fear not the assaults of wicked enemies; for having thee as an intercessor, I vanquish the hordes thereof.

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

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: Arise, 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.

Sessional Hymn of the holy apostle, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

With the lightning-flashes of thy divine words thou didst consume the deception of the wicked one and enlighten the faithful to hymn the coming in the flesh of Him Who hath dominion over all things; and thou didst emulate His divine sufferings. Wherefore, assembling, we celebrate in gladness thy holy memory and cry out to thee in unison: O Apostle Matthias, entreat Christ God, that He grant forgiveness of sins unto those who with love honor thy holy memory. **(Twice)**

Glory ..., Both now ..., in Tone VIII:

Spec. Mel.: “That which was commanded ...”:

The lightning hidden under the flesh of Thy nature and divine majesty, O Christ our Benefactor, didst thou show forth upon the holy mountain, shining upon the disciples who were with Thee. And when they perceived Thine unbearable glory, they cried aloud: “Holy art Thou, for, though Thou art unapproachable, Thou art visible to the world in the flesh, O Thou only Lover of mankind!”

ODE IV

Canon of the feast

Irmos: I have heard of Thy glorious Dispensation, * O Christ our God: * how Thou wast born of the Virgin, * that Thou mightest deliver from error * those who cry aloud to Thee: * Glory to Thy power, O Lord.

Forming the law in writing on Sinai, O Christ God, Thou wast manifest, borne in the cloud, the fire, the darkness and the whirlwind. Glory to Thy power, O Lord!

That Thou mayest confirm Thy glorious dispensation, O Christ God, in that Thou hast existed from before the beginning of time, Thou didst shine forth ineffably on Tabor, likewise setting Thine ascent in a cloud.

Those who conversed with Thee as servants stood before Thee, O Master Christ; and Thou didst converse with them in the fire and darkness, and the moist whistling wind. Glory to Thy power, O Lord!

Moses, Who of old foresaw Thee in the fire and the bush, and Elijah, who was taken up in the chariot of fire, arriving on Tabor proclaimed Thy glory, for the sake of Thy Cross, O Christ.

Canon of the holy apostle

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

Proclaiming the one Essence of the Godhead, the one Monarchy and Dominion, O most blessed one, thou didst pursue the flock of the nations.

The Lord brought thee to the sea of life, O most wise one, like a horse roiling the bitter waters of polytheism.

With divine discourse thou didst renew stony hearts, O glorious one, sowing piety and the knowledge of the Truth.

Theotokion: O vessel of virginity and habitation of the infinite Being, illumine my soul, which hath been darkened by many passions.

Katavasia: I have heard of Thy glorious Dispensation, * O Christ our God: * how Thou wast born of the Virgin, * that Thou mightest deliver from error * those who cry aloud to Thee: * Glory to Thy power, O Lord.

ODE V

Canon of the feast

Irmos: Thou hast parted light from the primal chaos, * that Thy works might hymn Thee in light, O Christ, * as their Creator: * do Thou direct our paths in Thy light.

The mountains bowed themselves before Thy face; for Thou wast well pleased to accept, in Thine earthly form, the light and heavenly rays which the sun came and laid at Thy feet.

Moses and Elijah cried to the disciples who were being instructed on holy Mount Tabor: “Behold, Christ the Savior is the God Whom we proclaimed of old!”

The immutable nature, having mingled itself with human nature, shone forth ineffably, abundantly disclosing to the apostles the light of the immaterial Godhead.

When the disciples beheld Thee, the ever-existent Effulgence, shining in the glory of the Father, O Christ, they cried out to Thee: “Direct Thou our paths in Thy light!”

Canon of the holy apostle

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 true Vine put thee forth as a most fertile branch producing the grapes which exude the wine of salvation; and drinking thereof, O blessed one, we who are held fast by ignorance have cast off the drunkenness of deception.

Thou wast shown to fulfill the choir of the twelve disciples from which the betrayer had cast himself, finding bitter strangulation, having lifted his heel against Christ, O wondrous Matthias, proclaimer of the mysteries.

Thou wast cast into the world as divine salt, O blessed and most praised Apostle Matthias, cleansing away the corruption of falsehood with sweet doctrines, driving away sickness and healing wounds of body and soul.

Theotokion: **B**y thy most pure birthgiving, O Virgin Bride of God, Adam shed the ugly garments of ancient mortality and clothed himself in a holy robe of truth which was in nowise polluted by the passions.

Katavasia: **T**hou hast parted light from the primal chaos, * that Thy works might hymn Thee in light, O Christ, * as their Creator: * do Thou direct our paths in Thy light.

ODE VI

Canon of the feast

Irmos: **I**n mine affliction I cried unto the Lord, * the God of my salvation, * and He hearkened unto me.

Shining forth the light which is far brighter than the sun, the Savior illumined us on Tabor.

Having ascended Mount Tabor, O Christ, Thou wast transfigured; and having cast falsehood utterly into darkness, Thou hast illumined us.

Recognizing Thee as God on Tabor, O Christ, the glorious apostles, marveling, bowed down their knees.

Canon of the holy apostle

Irmos: **C**leanse 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.

Thou didst become a god by adoption, deified by divine union, receiving pristine rays of light from God, and thou hast illumined the faith and cleansed the earth of the darkness of idolatry. (Twice)

Lo! every prophecy of the sacred prophets is contained in thee, the disciple; for thou wast an eye-witness, emulator and apostle of Him Whom thou didst proclaim of old, O Matthias, servant of God.

Theotokion: **O** Virgin, we, the faithful, call thee the noetic sanctuary, the untouchable mercy-seat, the golden lamp-stand, the spiritual table bearing the Bread of life.

Katavasia: **I**n mine affliction I cried unto the Lord, * the God of my salvation, * and He hearkened unto me.

Kontakion of the holy apostle, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

Thy luminous sound which hath gone forth like the sun into all the earth * doth enlighten the Church of the nations with grace, ** O wondrous Apostle Matthias.

Ikos: Grant me a stream of discourse, O Lord Who created the nature of water; strengthen my heart, O Compassionate One Who established the earth by Thy word; and enlighten my thoughts, O Thou Who clothest Thyself in light as with a garment, that I may say and chant fitting things worthily to honor Thine Apostle Matthias, O greatly Merciful One.

ODE VII

Canon of the feast

Irmos: Of old the Children of Abraham in Babylon * trampled down the flame of the furnace, * crying aloud with hymns: * O God of our Fathers, blessed art Thou.

Illumined by the light of unapproachable glory on Mount Tabor, the apostles cried out to Christ: “O God of our fathers, blessed art Thou!”

Enraptured by the effulgence of the divine voice, the dew-bearing cloud and the radiance, O Christ, the apostles chanted: “O God of our fathers, blessed art Thou!”

When he beheld Thee in unapproachable light on Mount Tabor, O Christ, Peter cried aloud: “O God of our fathers, blessed art Thou!”

Present with thee, the Author of life, when Thou didst cause the light of Thy countenance to shine forth, the sons of Zebedee cried aloud: “O God of our fathers, blessed art Thou!”

Canon of the holy apostle

Irmos: The 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’.

With the flood of thy divine wisdom thou didst dry up the torrent of falsehood, O glorious one, and with a torrent of sustenance thou hast given drink to those who cry with faith: Blessed art Thou, O God!

By the power of God Almighty thou didst set at naught the wiles of the enemy before the face of thine advance, O apostle, and the mountains and hills of ungodliness were torn down.

Theotokion: Behold the Virgin of whom the great Isaiah said in the Spirit, that she would conceive in her womb and give birth unto the God to Whom we chant: O Lord God, blessed art Thou!

Katavasia: Of old the Children of Abraham in Babylon * trampled down the flame of the furnace, * crying aloud with hymns: * O God of our Fathers, blessed art Thou.

ODE VIII

Canon of the feast

Irmos: In Babylon the godly Children, * burning with a fiery zeal for God * bravely trampled upon the threat of the tyrant and the fire; * and thrown into the midst of the flames * they were refreshed with dew and sang: * Bless the Lord, all ye works of the Lord!

Christ Who upholdeth all things by His hand, hath with His most pure feet ascended Mount Tabor, whereon His face shone with radiance brighter than the beams of the sun, and showed forth those highest among the law and grace, who chanted: O all ye works of the Lord, bless ye the Lord!

He Who ineffably manifested Himself on Mount Tabor with unapproachable glory, the intangible and never-waning Light, the Effulgence of the Father, illumining creation hath deified mortals who sing: O all ye works of the Lord, bless ye the Lord!

Moses and Elijah, standing on Mount Tabor as befitteth priests, manifestly beholding the Hypostasis of the Divinity, Christ Who shone forth in the Father's glory, chanted: O all ye works of the Lord, bless ye the Lord!

The face of Moses once was filled with glory in its appearance because of the manifestation of God; and Christ is arrayed in light and glory as in a robe, for, being light itself, He illumineth those who chant: O all ye works of the Lord, bless ye the Lord!

The disciples, beholding Christ surrounded by the luminous cloud on Tabor, fell to the ground, their minds enlightened, and hymned Him with the Father and the Spirit, chanting: O all ye works of the Lord, bless ye the Lord!

Canon of the holy apostle

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'.

As the mouth of God thou didst snatch from the throat of the slayer of mankind those whom he had cruelly slaughtered and made food for his malice, O wise one, and with the laver of regeneration thou didst bring them to the Lord, chanting unceasingly: Ye people, supremely exalt Him throughout all ages!

As the weapon of the word of God, O glorious one, thou didst utterly grind down the sword of falsehood and the weapon of evil, and by the power of God thou didst cast down the sacrifices, pillars and temples of the idolaters, but hast made into temples of the Trinity those who cry: Ye people, supremely exalt Him throughout all ages!

Thou didst show thyself to be the heaven of the Word, declaring the ineffably divine glory of the Only-begotten, O all-wise Matthias, thou lightning-flash of grace, seeker of the lost, lamp-stand of the divine Light, initiate of ineffable mysteries, whom we hymn together with gladness.

Theotokion: In a manner transcending nature didst thou conceive; in a manner past all telling thou hast given birth to the Creator of human nature, and Who, though inseparable from the Father, became a man, O pure Lady. Him doth all creation hymn, chanting: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

Katavasia: In Babylon the godly Children, * burning with a fiery zeal for God * bravely trampled upon the threat of the tyrant and the fire; * and thrown into the midst of the flames * they were refreshed with dew and sang: * Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the feast

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.

Suddenly illumined with a new outpouring of light, the disciples, stricken with awe, looked one at another; and, astonished, bowed down to the earth and worshipped Thee, the Master of all.

A divinely sounding voice issued forth from the midst of the cloud, announcing the wonder; for the Father of lights cried to the apostles: “This is My beloved Son! Heed ye Him!”

Having seen new and most glorious things and heard the voice of the Father on Tabor, the servants of the Word cried out: “This is our Savior, the image of the Prototype!”

O immutable Image of Him Who Is, O Immovable One, unalterable Seal, Son, Word, Wisdom, Arm, Right Hand of the Most High, Power: Thee do we hymn with the Father and the Spirit.

Canon of the holy apostle

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.

The Savior called thee His friend who obeyed His commandments, O blessed apostle, the heir to His kingdom, who will be enthroned with Him on that awesome day which is to come, O most wise Matthias, thou fulfillment of the twelve disciples.

Having traversed the sea of life with the sail of the Cross, O blessed one, thou didst reach the harbor of peace and thine ultimate desire; and, rejoicing now, thou standest with the choir of the apostles, entreating Him Who is the Lover of mankind on our behalf.

Thy tongue hath been shown to be a truly radiant lamp, a shining beacon of the Spirit, which consumeth foreign doctrines, burneth up alien fire, O wise one, and shineth forth light upon those who sleep in the darkness of Ignorance.

Theotokion: **T**hou, alone among women, hast brought an end to the curse of the first-formed man, O Bride of God, having given birth in the flesh to the Infinite One Who became finite; and thou hast restored the bounds of nature, O undefiled one, and by thy most glorious mediation hast united those things which of old were set apart.

Katavasia: **T**hy 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.

Exapostilarion of the holy apostle:

Spec. Mel.: “By the Spirit in the sanctuary ...”:

Directing the course of thy beautiful feet on high, O Apostle Matthias, thou didst mount the path to heaven rejoicing; and, standing before the Trinity, thou beholdest the Son in the Father and the divine Spirit. Wherefore, with faith we celebrate thy most sacred and divine memory. *(Twice)*

Glory ..., Both now ..., Exapostilarion 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.

On the Praises, 6 Stichera: 3 of the feast, in Tone II:

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

On Mount Tabor * the glory of the Trinity * was manifestly revealed * when Thou wast transfigured, ** O my supremely good Savior.

At the transfiguration * a cloud of light * was manifestly stretched forth, * filling with amazement ** the foremost of the divine disciples.

Elijah and Moses * stood before Thee, O Word, * at Thy transfiguration, * and the Father bore witness, ** speaking from heaven.

And 3 Stichera of the holy apostle, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

With the rod of grace * thou didst draw forth all * from the abyss of vainglory, O right wondrous Matthias, * obedient to the behest of the Teacher * Who illumined thine understanding in all things * and showed thee to be * an apostle and an honored divine herald * of His unapproachable divinity, ** O all-blessed one.

The effulgence of the Spirit descended upon thee * in a fiery vision, O blessed one, * and made thee a divine vessel * which quickly driveth away the gloom of ungodliness; * and thou dost illumine the world * with the radiance of thine all-wise words, * O initiate of the mysteries, * adornment of the apostles, ** blessed witness of Christ.

Illumining those who sit in darkness * with the lightning-flashes of thy preaching, * O glorious one, * thou didst show them forth * to be children, through faith, of God the Master, * Whose sufferings and death thou didst emulate, * and of Whose glory thou art an heir, * in that thou art wise and divinely eloquent, ** and a disciple of the Truth.

Glory ..., in Tone II:

Forsaking earthly things, thou didst follow after Christ, marked by the inspiration of the Holy Spirit; and thou wast sent by Him unto the nations who were perishing, to convert men to the light of divine knowledge, O Apostle Matthias, and, having finished the struggles of thy divine sufferings and divers torments, thou didst commit thy soul to Christ. Him do thou entreat, O all-blessed one, that He grant us great mercy.

Both now ..., of the feast, in Tone II:

On Mount Tabor Moses and Elijah beheld God, Who had become incarnate of the Virgin Maiden, for the deliverance of mankind.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE IV of the canon of the feast, and 4 from ODE VI of the canon of the holy apostle.

I have heard of Thy glorious Dispensation, O Christ our God: how Thou wast born of the Virgin, that so Thou mightest deliver from error those who cry aloud to Thee: Glory to Thy power, O Lord.

Forming the law in writing on Sinai, O Christ God, Thou wast manifest, borne in the cloud, the fire, the darkness and the whirlwind. 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!

Thou didst become a god by adoption, deified by divine union, receiving pristine rays of light from God, and thou hast illumined the faith and cleansed the earth of the darkness of idolatry. (Twice)

Lo! every prophecy of the sacred prophets is contained in thee, the disciple; for thou wast an eye-witness, emulator and apostle of Him Whom thou didst proclaim of old, O Matthias, servant of God.

Theotokion: **O** Virgin, we, the faithful, call thee the noetic sanctuary, the untouchable mercy-seat, the golden lamp-stand, the spiritual table bearing the Bread of life.

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.

Troparion of the holy apostle, in Tone III:

O holy Apostle Matthias, * entreat the Merciful God * that He grant remission of sins * unto our souls

Kontakion of the holy apostle, in Tone IV:

Thy luminous sound which hath gone forth like the sun into all the earth * doth enlighten the Church of the nations with grace, ** O wondrous Apostle Matthias.

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.

Prokeimenon of the feast: How magnified are Thy works, O Lord! * In wisdom hast Thou made them all.

Prokeimenon of the apostle, in Tone VIII: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THE ACTS OF THE APOSTLES, § 2 (ACTS 1: 12-17, 21-26)

In those days, the apostles returned unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey, and when they were come in, they went up into an upper room, where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholemew, and Matthew, James, the son of Alpheus, and Simon the Zealot, and Jude, son of James. These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with His brethren. And in those days Peter stood up in the midst of the disciples, and said (the number of names together was about an hundred and twenty), Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit, by the mouth of David, spoke before concerning Judas, who was guide to those who took Jesus. For he was numbered with us, and had obtained part in this ministry. Wherefore, of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection. And they appointed two, Joseph, called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said: "Thou, Lord, Who knowest the hearts of all men, show which of these two Thou hast chosen, that he may take part in this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." And they gave forth lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

Alleluia, in Tone I: The heavens confess Thy wonders, a Lord, and Thy truth in the congregation of saints.

Verse: God Who is glorified in the council of the saints.

GOSPEL ACCORDING TO LUKE, § 40 (LK. 9: 1-6)

At that time, Jesus called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And He said unto them: "Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two

coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the Gospel and healing everywhere.

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!

Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. 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.

Communion Verse of the saint: Their sound hath gone forth into all the earth, and their words unto the ends of the world.