THE 6th DAY OF THE MONTH OF AUGUST.

THE HOLY TRANSFIGURATION OF OUR LORD, GOD & SAVIOR JESUS CHRIST

AT LITTLE VESPERS

On "Lord, I have cried ...," 4 Stichera of the feast, in Tone I:

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

He Who of old spake with Moses * on Mount Sinai in images, saying: * "I am God Who am!" * today, transfigured on Mount Tabor, * showeth forth the Prototype, shining with rays of splendor. ** Wherefore, O Christ, I magnify Thy power! (Twice)

Taking with Thee Thy favorite disciples, O Christ, * Peter, James and John, * Thou didst willingly lead them up to the mountain, * showing them an awesome wonder: * the everlasting and unbearable magnificence ** of Thy divine arrival from afar.

The apostles of old, trembling * at Thine unapproachable advent, O Christ, * falling prostrate on the ground, * marveled at the power of Thy divinity, * which shone forth more brightly than the sun, O good One, ** with Thine ineffable might.

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

The cloud of the law, in which Moses and Elijah stood, received the radiant darkness of the transfiguration; and, deemed worthy of the most radiant glory, they said unto God: "Thou art our God, the King of the ages!"

On the Aposticha, these Stichera, in Tone II:

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

Today, on Mount Tabor, * Christ, transforming * the darkened nature of Adam * and enlightening it, ** hath made it divine.

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

Illumined with the radiance of the virtues, * let us cry aloud, * beholding the divine transfiguration * of the Lord ** on Mount Tabor.

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

The sun, illumining the earth, * straightway setteth; * but Christ, having shone forth * with glory on the mountain, ** hath enlightened the world.

Glory ..., Both now ..., in the same melody:

On Mount Tabor * Moses and Elijah beheld God, * Who had become incarnate * of the Virgin maiden, ** for the deliverance of men.

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 GREAT VESPERS

We do not chant "Blessed is the man ...," except if the feast fall on Sunday, when we chant the entire first Kathisma, or on Monday, when we chant only the first antiphon.

On "Lord, I have cried ...," 8 Stichera of the Transfiguration:
The composition of Cosmas the Monk, in Tone IV:

Before Thy crucifixion, O Lord, the mountain emulated the heavens and the cloud spread itself out like a tabernacle when Thou wast transfigured and borne witness to by the Father. There were Peter, James and John, for they were to be with Thee also at the time of Thy betrayal, that, beholding Thy wonders, they might not be afraid of Thy sufferings, which do Thou grant that we may venerate in peace, for the sake of Thy great mercy. (Twice)

Taking the disciples up upon the lofty mountain before Thy crucifixion, O Lord, Thou wast transfigured before them, illumining them with the effulgence of power, desiring both in Thy love for mankind and in Thine authority to show them the splendor of the resurrection, which do thou grant unto us in peace, in that Thou art merciful and the Lover of mankind. (Twice)

The mountain which before was dark and gloomy is now honorable and holy, for thereon did Thy feet stand, O Lord; for in the latter days Thou didst make manifest the hidden, pre-eternal mystery, Thine awesome transfiguration, to Peter, John and James. But they, unable to endure the radiance of Thy countenance and the brightness of Thy raiment, fell prostrate on the ground and covered themselves. And, seized with terror, they marveled, beholding Moses and Elijah conversing with Thee as they stood with Thee; and the voice of the Father bore witness, saying: "This is My beloved Son in Whom I am well pleased: Him do ye obey! He Will grant the world great mercy!" (Twice)

Transfigured on the high mountain, the Savior, having with Him His pre-eminent disciples, shone forth most wondrously, showing them forth as illumined by the loftiness of the virtues and as ones deemed worthy of divine glory. Moses and Elijah, who spake with Christ, showed that He hath authority over the living and the dead, and that He is the God Who of old spake through the law and the prophets. Of Him was the voice of the Father heard saying from the cloud of light: "Him do ye obey, Who through the Cross made Hades captive and granteth life everlasting to the dead!" (Twice)

Glory ..., Both now ..., the composition of Anatolius, in Tone VI:

Foreshadowing Thy resurrection, O Christ our God, Thou didst take three of Thy disciples - Peter, James and John - and didst ascend Tabor. And as Thou wast transfigured, O Savior, Mount Tabor was clothed with light. Thy disciples cast themselves upon the ground, O Word, unable to endure the sight of Thine invisible countenance. angels ministered to thee in fear and trembling; the heavens were afraid and the earth quaked, beholding the glory of the Lord upon the earth.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM EXODUS

The Lord said to Moses: "Come up to Me into the mountain, and be there; and I will give thee the tablets of stone, the law and the commandments, which I have written to give them laws." And Moses rose up, and Joshua his attendant, and they went up into the mount of God. And to the elders they said: "Rest there until we return unto you; and behold, Aaron and Hur are with you. If any man have a cause to be tried, let him go unto them." And Moses and Joshua went up to the mountain, and the cloud covered the mountain. And the glory of God came down upon Mount Sinai, and the cloud covered it for six days; and the Lord called Moses on the seventh day out of the midst of the cloud. And the appearance of the glory of the Lord was as burning fire on the top of the mountain, before the children of Israel. And Moses went into the midst of the cloud, and went up to the mountain, and was there in the mountain forty days and forty nights.

A READING FROM EXODUS

In those days, the Lord spake to Moses face to face, as one would speak to his friend; and he retired into the camp: but his servant, Joshua son of Nun, a young man, departed not forth from the tabernacle. And Moses said to the Lord: "Lo! Thou sayest to me: Lead on this people; but Thou hast not shown me whom Thou wilt send with me, but hast said to me: I know thee above all, and thou hast favor with Me. If then I have found favor in Thy sight, reveal Thyself to me, that I may see Thee; that I may find favor in Thy sight, and that I may know that this great nation is Thy people." And the Lord said to him: "I Myself will go before thee, and give thee rest." And Moses said to Him: "If Thou go not up with us Thyself, bring me not up hence. And how shall it be surely known, that both I and this people have found favor with Thee, except only if Thou go with us. So both I and Thy people shall be glorified beyond all the nations, as many as are upon the earth." And the Lord said to Moses: "I will also do for thee this thing, which thou hast spoken; for thou hast found grace before Me, and I know thee above all." And Moses said: "Manifest Thyself unto me!" But the Lord said: "I will pass by before thee with My glory, and I will call by My name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity." And He said: "Thou shalt not be able to see My face; for no man shall see My face, and live." And the Lord said: "Behold, there is a place by Me: thou shalt stand upon the rock; and when My glory shall pass by, then I will put thee into a hole in the rock; and I will cover thee over with My hand, until I shall have passed by. And I will remove My hand, and then shalt thou see My backparts; but My face shall not appear to thee." And having risen early, Moses went up to Mount Sinai, as the Lord told him. And the Lord descended

in a cloud, and stood near him there, and called by the name of the Lord. And the Lord passed by before his face, and proclaimed: the Lord God, compassionate and merciful, long-suffering, greatly merciful and true. And Moses hastened, and bowed down to the earth, and worshipped the Lord.

A READING FROM THE THIRD BOOK OF KINGS

In those days, Elijah came to Beersheba, to the land of Judah, and left his servant there. And he himself went a day's journey into the wilderness, and came and sat under a juniper tree; and he asked concerning his life, that he might die, and said: "Let it be enough, now, O Lord. Take, I pray Thee, my life from me; for I am no better than my fathers." And he lay down, and slept there under the tree. And behold, someone touched him, and said to him: "Arise, and eat!" And Elijah looked, and, behold, at his head there was a cake of meal and a cruse of water; and he arose, and ate and drank, and returned and lay down. And the angel of the Lord returned again, and said to him: "Arise, and eat, for the journey is far from thee." And he arose, and ate and drank, and went in the strength of that food for forty days and forty nights to Mount Horeb. And he entered there into a cave, and rested there; and, behold, the word of the Lord came to him, and said: "Thou shalt go forth, and shalt stand before the Lord in the mountain. Behold, the Lord will pass by. And, behold, there was a great and strong wind rending the mountains, and crushing rocks before the Lord; but the Lord was not in the wind. And after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire. And after the fire, the voice of a gentle breeze and the Lord was there. And it came to pass that when Elijah heard, he wrapped his face in his mantle, and went forth and stood in the cave. And the Lord said unto him: "Go, and return, and thou shalt come into the way of the wilderness of Damascus: and thou shalt go and anoint Elisha, the son of Shaphat, to be prophet in thy place."

At the Litiya, these Stichera, 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!

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.

Dwelling bodily on earth, Christ, the Light from before the sun, Who before His crucifixion fulfilled all things of His awesome dispensation in a divine manner, today hath mystically shown forth on Mount Tabor the Image of the Trinity; for taking His

three excellent disciples, Peter, James and John, He led them up to it together, and having hidden His guise of flesh for a little while, He was transfigured before them, revealing the majesty of His original beauty, though not completely. And while making it known to them, He also took pity upon them, lest they in anywise cease to live because of what they saw, even though they were able to grasp with their bodily eyes, and behold it. And Thou didst summon Moses and Elijah, the foremost of the prophets, who bore witness rationally concerning Thy divinity, that it is the true effulgence of the essence of the Father, O Thou Who hast dominion over the living and the dead. Wherefore, the cloud enfolded them like a tabernacle, and the voice of the Father testified, speaking forth from the cloud like thunder, saying: "This is My beloved Son, Whom I begat incorruptibly from within Me before the morning star, and Whom I have sent to save those who are baptized in the name of the Father, the Son and the Holy Spirit, and who confess with faith that the one dominion of the Godhead is indivisible! Hear ye Him!" And do Thou Thyself, O Christ God Who art the Lover of mankind, illumine us with the light of Thine unapproachable glory, and show us forth as worthy heirs of Thy kingdom Which is without end, in that Thou art supremely good.

Glory ..., in Tone V:

Come ye, let us go to the mountain of the Lord, to the habitation of our God; and let us gaze upon the glory of His Transfiguration, the glory of the Only-begotten of the Father; and let us receive light through the Light; and, exalted by the Spirit, let us hymn the consubstantial Trinity throughout the ages.

Both now ..., in Tone V:

Moses the God-beholder and Elijah of the fiery chariot, who traversed the heavens without being consumed, beholding Thee, O Christ, in the cloud at Thy transfiguration, bore witness to Thee as the Creator and Fulfiller of the law and the prophets. With them grant Thine enlightenment also unto us, O Master, that we may hymn Thee throughout the ages.

On the Aposticha, these Stichera, 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.

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

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!

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

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.

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

To Peter, James and John, Thy foremost disciples, O Lord, Thou hast shown the glory of Thy divine countenance today on Mount Tabor; for they beheld Thy garments illumined as with light, and Thy face shining more brightly than the sun. And unable to endure the unbearable sight of Thine effulgence, they fell face down upon the ground, in nowise able to look further. And they heard a voice from above bearing witness, saying: "This is my beloved Son, Who hath come into the world to save mankind!"

After the blessing of the loaves, 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)

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 ...":

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!

Glory ..., Both now ..., the foregoing is repeated.

After the 2nd 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 ..., Both now ..., the foregoing is repeated.

Polyeleos, and this magnification: We magnify Thee, O Christ Bestower of light, and we honor the most glorious transfiguration of Thy most pure flesh.

Selected Psalm verse:

A: Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.

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

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

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.

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

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!"

Song of Ascents, the first antiphon of Tone IV

Prokeimenon, in Tone IV: Tabor and Hermon * shall rejoice in Thy name.

Verse: Thine are the heavens, and Thine is the earth;

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. LUKE, § 45 (LK. 9: 28-36)

At that time, Jesus took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering. And, behold, there talked with Him two men, which were Moses and Elijah: Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. But Peter and they that were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him. And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elijah: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, this is my beloved Son: hear Him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

After Psalm 50:

Glory ..., **A**ll things have been filled with joy today! Christ hath been transfigured before His disciples.

Both now ..., **A**ll things have been filled with joy today! Christ hath been transfigured before His disciples.

Have mercy on me, O God ...,

Then this Sticheron, in Tone V:

Disclosing a little of the radiance of Thy divinity to those who ascended the mountain with Thee, O Savior, Thou didst make them lovers of Thy supra-natural glory; wherefore, they cried out in awe: "It is good for us to be here!" And with them we also hymn Thee forever: Christ the transfigured Savior.

Two canons, each with 6 Troparia:

ODE I

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!

The composition of John the Monk, 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.

Katavasia: Inscribing the invincible weapon of the Cross upon the waters, * Moses marked a straight line before him with his staff * and divided the Red Sea, * opening a path for Israel who went over dry-shod. * Then he marked a second line across the waters * and united them in one, * overwhelming the chariots of Pharaoh. * Therefore let us sing to Christ our God, * for He hath been glorified.

ODE III

Canon I

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.

Canon II

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 lovest 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.

Katavasia: The rod of Aaron is an image of this mystery, * for when it budded it showed who should be priest. * So in the Church, that once was barren, * the wood of the Cross hath now budded forth, * filling her with strength and steadfastness.

Sessional Hymn of the feast, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Thou wast transfigured on Mount Tabor, O God, in the midst of the most wise Elijah and Moses, with James, Simon and John. And Peter, who was there, said to Thee: "It is good for us to make here three booths: one for Moses, one for Elijah, and one for Thee, Christ our Master!" O Thou Who at that time shone forth Thy light upon them, illumine our souls!

Glory ..., Both now ..., the foregoing is repeated.

ODE IV

Canon I

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 II

Irmos: Rays 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.

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

ODE V

Canon I

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 II

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.

Katavasia: O thrice-blessed Tree, on which Christ the king and Lord was stretched! * Through thee the beguiler fell, * who tempted mankind with the tree. * He was caught in the trap set by God, * who was crucified upon thee in the flesh, * granting peace unto our souls.

ODE VI

Canon I

Irmos: In 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 II

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.

Katavasia: Jonah stretched out his hands in the form of a cross * within the belly of the sea monster, * plainly prefiguring the redeeming Passion. * Cast out from thence after three days, * he foreshadowed the marvelous Resurrection of Christ our God, * who was crucified in the flesh and enlightened the world * by His Rising on the third day.

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 I

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 II

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'.

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!

Katavasia: The senseless decree of the wicked tyrant, * breathing forth threats and blasphemy hateful to God, * confused the people. * Yet neither the fury of the wild beast nor the roaring of the fire * could frighten the three children: * but standing together in the flame, * fanned by the wind that brought refreshment as the dew, they sang: * 'Blessed and supremely praised art Thou, * O our God and the God of our fathers.'

ODE VIII

Canon I

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 II

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!

Katavasia: O children equal in number to the Trinity: * bless ye God, the Father and Creator; * hymn ye the Word Who came down * and transformed the fire into dew; * and supremely exalt ye Him Who giveth life unto all, * the most holy Spirit, * throughout the ages!

We do not chant the Magnificat before ODE IX, even if it be Sunday, but chant instead the following festal refrain:

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

And then the Irmos of ODE IX of the first canon. After this, the second choir chanteth the same refrain and Irmos. This identical refrain is used for Canon II.

ODE IX

Canon I

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.

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

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.

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

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!"

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

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!"

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

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 II.

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.

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

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.

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

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.

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

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.

Katavasia: O Theotokos, thou art a mystical Paradise, * who untilled brought forth Christ. * by Whom the life-giving Tree of the Cross hath been planted upon the earth: * Therefore celebrating its exaltation on this day, * Him do we worship * and thee do we magnify.

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. (Thrice)

On the Praises, 4 Stichera of the feast, in Tone IV:

Spec. Mel.: "Called from on high ...":

Before Thine honored Cross and suffering, taking with thee those of Thy sacred disciples whom Thou didst ordain beforehand, Thou didst ascend Mount Tabor, O Master, desiring to show them Thy glory. And seeing Thee transfigured and shining more brightly than the sun, they fell prostrate and, amazed by Thy power, cried aloud: "Thou art the timeless Light, O Christ, and the Effulgence of the Father, even though Thou hast been pleased to manifest Thyself in the flesh, O Immutable One!" (Twice)

O Word, Thou Word of God from before time began, Who dost clothe Thyself with light as with a garment: Thou hast deigned to be transfigured before Thy disciples in brilliance surpassing the sun's; and Moses and Elijah have stood before Thee, proclaiming unto the living and the dead that Thou art the Lord, and glorifying Thine ineffable dispensation and mercy, and the exceeding great tender compassion whereby Thou hast saved the world, which perisheth through sin.

When Thy disciples stood before Thee, O Lord, the voice of the Father manifestly called Thee His beloved Son: Thee Who wast born of the cloud which is the Virgin, and didst become incarnate, and art transfigured upon Mount Tabor, surrounded by a cloud of light, in that Thou art of one essence and co-enthroned with the Father. Wherefore Peter, marveling, said: "It is good to be here!", not knowing what he said, O greatly merciful Benefactor.

Glory ..., Both now ..., the composition of Byzantius, in Tone VIII:

Having taken Peter, James and John alone up upon the lofty mountain, Christ was transfigured before them. His face shone like the sun, and His garments were as white as light. And Moses and Elijah appeared, speaking with Him, and a cloud of light overshadowed them. And, lo! a voice spake from the cloud, saying: "This is my beloved Son, in Whom I am well pleased! Hear ye Him!"

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

Troparion, 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 LITURGY

ANTIPHON I

A: **S**hout with jubilation unto the Lord all the earth; chant ye unto His name, give glory in praise of Him.

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us!

B: **T**he voice of Thy thunder is in their rolling, and Thy lightnings have lighted the world; the earth was shaken and it trembled.

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us!

A: **C**onfession and majesty hast Thou put on, Who coverest Thyself with light as with a garment.

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us!

Glory ..., Both now ...,

Refrain: **T**hrough the prayers of the Theotokos, O Savior, save us!

ANTIPHON II

A: **T**he mountains of Sion on the sides of the north, the city of the great King.

Refrain: **O** Son of God Who wast transfigured upon the mountain, save us who chant unto Thee: Alleluia!

B: **A**nd He brought them unto the mountain of His sanctuary, this mountain which His right hand had gained.

Refrain: **O** Son of God Who wast transfigured upon the mountain, save us who chant unto Thee: Alleluia!

A: **M**ount Sion He loved. He built His sanctuary as that of a unicorn.

Refrain: **O** Son of God Who wast transfigured upon the mountain, save us who chant unto Thee: Alleluia!

Glory ..., Both now ..., **O** only-begotten Son and Word of God ...

ANTIPHON III

Verse: **T**hey that trust in the Lord shall be as Mount Sion. Nevermore shall he be shaken.

Troparion, 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.

Verse: **M**ountains are round about her, and the Lord is round about His people from henceforth and for evermore.

The Troparion is repeated.

Verse: **O** Lord, who shall abide in Thy tabernacle? and who shall dwell in Thy holy mountain?

The Troparion is repeated.

Verse: Who shall ascend into the mountain of the Lord? Or who shall stand in His holy place?

The Troparion is repeated.

Entry Hymn (Introit):

O Lord, send out Thy light and Thy truth; they have guided me along the way, and have brought me unto Thy holy mountain.

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.

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

Trisagion; and Prokeimenon, in Tone IV: How magnified are Thy works, O Lord! * In wisdom hast Thou made them all.

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

THE GENERAL EPISTLE OF PETER, § 65 (II PET. 1: 10-19)

Brethren: give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we

made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory: This is my beloved Son, in Whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

Alleluia, in tone VIII: Thine are the heavens, and Thine is the earth.

Verse: Blessed is the people that know jubilation.

GOSPEL ACCORDING TO MATTHEW, § 70 (MT. 17: 1-9)

At that time, Jesus took Peter, James, and John his brother, and brought them up into a high mountain apart, And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elijah talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elijah. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

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

Refrain: **M**agnify, 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.

This is done through to the leave-taking of the feast.

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