

THE 11th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE TRANSFIGURATION OF THE LORD
COMMEMORATION OF THE HOLY MARTYR & ARCHDEACON EUPLUS
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 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!

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.

And 3 Stichera of the holy martyr, in Tone I:
Spec. Mel.: “Thou hast given a sign ...”:

Thou didst traverse well the abyss of suffering, * thy sail filled with the breath of the Spirit; * and thou didst make thy way * to the calm haven * of the kingdom of God, * wherein thou hast received rich reward for thy pangs, * standing with the angels * before the Master of creation, ** O blessed and most noetically rich martyr.

Clad in a purple robe dyed in thy blood, O glorious one, * and crowned with the wreath of victory * by the hand of the Creator of life, * thou dwellest in the heavens, * reigning with the most Compassionate One. * Wherefore, we call thee blessed, * as a true martyr * and a servant of the Word, ** the confirmation of the Faith.

As a minister of the mysteries of the Master, * the wondrous Euplus brought himself forth like an innocent lamb; * and, beheaded with the sword, * he became a divine lamb, * a sacrifice of sweet savor. * We therefore call him blessed, * celebrating today, in sacred manner, * his hallowed suffering, ** O ye who love the martyrs.

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

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!”

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

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

Desiring to transform * the nature of Adam, * Christ doth now ascend Mount Tabor, * revealing His divinity ** to the disciples.

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

The thrice-radiant light * of Thy divine glory * shone forth ineffably * on Mount Tabor, O Savior, ** illumining all things.

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

The disciples, beholding * the transformation * of Thy garments * and of Thy whole body, O Word, ** fell prostrate, chanting.

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

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!”

Troparion of the holy martyr, in Tone IV:

In his sufferings, Thy martyr Euplus O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou 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 holy martyr, in Tone IV:

In his sufferings, Thy martyr Euplus O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Both now ..., that of the feast, once.

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

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

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

The most splendid feast of the Master hath arrived! Come ye all to the mountain, having first cleansed yourselves spiritually, let us ascend Tabor, to behold Christ!

ODE I

Canon of the feast, with 8 Troparia, including the Irmos

The composition of Cosmas of Maiuma, in Tone IV:

Irmos: **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.’

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 holy martyr, with 4 Troparia, the acrostic whereof is:

“I piously praise the glorious Euplus”, the composition of Joseph, in Tone IV:

Irmos: O Thou who wast born of the Virgin, * drown I implore Thee, in the depth of dispassion * the triune nature of my soul, * as Thou didst the mighty strongholds of the warriors, * that in the mortality of my flesh * as on a timbrel * I may chant a hymn of victory.

Sailing well with the weapon of the Cross, thou didst enter the harbor of life; and, joyously making thine abode therein, O glorious one, still thou the tumultuous turmoil of my heart, that I may calmly glorify thy memory.

As a most radiant star illumining the faithful with the teachings of virtue, O wise one, thou didst shine forth in the honored firmament of the Church driving away the darkness of the demons by the power of the Spirit.

Enlivened by divine power, O wise one, with boldness of mind thou didst proclaim God Who was begotten of God, and Who endured crucifixion of His own will, destroying death by death.

Let every mouth be moved to praise thee, O God-bearer, for by divine teachings thou didst rescue from the mouth of the enemy all who right dutifully accepted thy words, O valiant spiritual athlete of Christ.

Theotokion: Illumining thy radiant womb like the sun by His awesome descent, O pure one, Christ shone forth upon those in the world, dispelling the dark gloom of polytheism and enlightening the ends of the world.

ODE III

Canon of the feast

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 of the holy martyr

Irmos: Likened to a barren woman * the Church from among the nations hath given birth, * and the assembly abundant in children, hath grown weak. * Let us cry out to our wondrous God: * Holy art Thou, O Lord!

Thou didst offer thyself as a lamb, willingly desiring to be slain for Christ, Who willingly beggared Himself and was slaughtered for thy sake, O all-blessed Euplus.

Thou didst joyously offer thyself to God, O blessed one, as an unblemished victim, a sacrifice of sweet savor, a perfect offering, crying aloud: Holy art Thou, O Lord!

Made steadfast by the laws of the Gospel, O divinely wise one, thou didst stand in the midst of iniquitous men, manifestly crying aloud: “I have revealed myself to those who seek me not, that I may denounce their wickedness!”

Theotokion: Making His abode within thee, O pure one, God in nowise disturbed the purity of thy virginity. Him do thou earnestly beseech, that He make steadfast all who hymn thee.

Kontakion of the holy martyr, in Tone I:

Spec. Mel.: “The choir of the angels ...”:

Holding the laws of Christ in thy hand, * thou didst stand before the enemy in the arena, crying aloud: * “I have called myself to suffer steadfastly!” * Wherefore, joyfully bowing thy neck, * thou didst undergo beheading by the sword, ** finishing thy course.

Sessional Hymn of the holy martyr, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Having sailed well with the weapon of the Cross, thou didst enter the calm haven of the mansions of heaven. Making thine abode therein, pray thou to the Creator, that those who today celebrate the solemn memorial of thy struggles, may be delivered from all want and sorrow.

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

Spec. Mel.: “Joseph marveled ...”:

Transfigured by the unapproachable glory of Thy divine light, O Christ, Thou didst illumine Thy godly disciples, John, Peter and James, and didst enlighten them with divine grace. And they heard the voice of the Father bearing witness to His beloved Son, and beheld the glory of Thy countenance, O Savior. O Word Who desirest to save all mankind, illumine Thou our souls!

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 martyr

Irmos: **F**or the sake of love for Thine image, * **O** compassionate One, * **T**hou didst ascend the cross * and the nations melted away. * **F**or **T**hou, **O** Lover of mankind, * **a**rt my strength and my praise.

Thou wast truly shown to be an animate temple of the most holy Trinity, O Euplus, and didst bring down the temples of the idols with the weapon of faith.

Delighting in divine beauty, O blessed Euplus, thou didst overcome wounds, pangs and all manner of tortures, suffering joyfully.

Humbling the haughty heart of the tyrant, O divinely wise martyr, thou didst bring him low, and hast ascended to Him Who hath exalted mortals.

Aflame with zeal for the Master, O martyr, thou didst truly consume all falsehood, diligently setting thyself apart for martyrdom.

Theotokion: **T**he rich among thy people entreat thee, the Maiden who hast given birth to Christ our God, Who hath enriched all with divine understandings.

ODE V

Canon of the feast

Irmos: **T**hou hast parted light from the primal chaos, * that Thy works might hymn Thee in light, **O** Christ, * as their **C**reator: * do **T**hou 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 martyr

Irmos: The wicked will not behold Thy glory, O Christ, * but we who rise early to hymn Thee shall behold Thee, * the Only-Begotten effulgence of Thy Father's divinity, * O Lover of mankind.

Wholly illumined by divine desires and strengthened with courage, with hope thou didst run like a magnificent lion to the tribunal, vanquishing impiety.

Life without grief hath been bestowed upon thee by the Redeemer for Whom thou didst endure a bitter death, O glorious spiritual athlete, and He hath numbered thee, the valiant one, among the choir of the martyrs.

Thou didst bow thy neck with zealous intent and, beheaded, didst draw nigh to Christ in purity and light, O venerable one, delighting in deification.

Theotokion: Thou wast truly shown to be more exalted than the angels, having given birth, in a manner past understanding, to the Creator of the angels, Who hath glorified the holy martyrs, O most holy Virgin Mother.

ODE VI

Canon of the feast

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 of the holy martyr

Irmos: I have reached the depths of the sea * and the tempest of my many sins hath engulfed me; * but do Thou raise up my life from the abyss * O Greatly-merciful One.

Shedding thy blood, thou didst stand before the Judge of thy contest, O valiant and divinely wise Euplus, and, rejoicing, hast received crowns of victory from Him.

Thou didst manfully stand before the tribunal, holding the laws of the Master in thy hands, O venerable Euplus, and manifestly and zealously denouncing the iniquitous.

Undaunted by the multitude of tortures and unafraid of the sword, thou didst piously proclaim the Truth at the tribunal of the tyrants and didst slay delusion.

Theotokion: O most glorious wonder! How is it that thou hast given birth, without having known a man? How is it, O Virgin Mother, that thou hast truly fed the Bestower of milk, the Sustainer of all creation?

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.

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 martyr

Irmos: The three youths in Babylon, * regarded the tyrant’s command as foolishness, * and cried aloud in the midst of the flame: * Blessed art Thou, O Lord God of our fathers!

Sprinkling drops of thy blood upon the earth, thou didst extinguish the fire of delusion, O all-blessed one; and they have richly watered the Church of Christ, which piously hymns thee.

Possessed of mighty wisdom and an unshakable mind, thou didst cause falsehood to tremble, O all-wise Euplus, and with true teachings denounced the falsehoods which lay before thee.

The portal of paradise opened to thee, O blessed Euplus, martyr of Christ, seeing thee adorned with divine suffering and a crown of victory.

Having purified thy soul with the divine Ember, O martyr, thou didst burn up the coals of polytheism, crying out: Blessed art Thou, O Lord God of our fathers!

Theotokion: **T**he Persian furnace was an image of thy divine womb, O most immaculate one, for it preserved the youths unconsumed, crying: O Lord 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 martyr

Irmos: **O almighty Redeemer of all, * having descended and bedewed the children * in the midst of the flame, * Thou didst teach them to sing: * All ye works bless and hymn the Lord.**

Thy relics are purification from all manner of sickness and the expulsion of evil spirits; and, approaching them, we cry aloud: Bless the Lord, all ye works of the Lord!

The assemblies of the faithful have rejoiced in thee, having acquired thee as a mediator before Christ and a fervent intercessor and advocate, O all-blessed deacon Euplus, converser with the holy angels.

Assembling, O ye people, let us draw forth from the martyr's shrine the healing of divers ailments; and let us cry out with faith: Bless the Lord, all ye works of the Lord!

Theotokion: **O** pure and all-immaculate one who hast given birth to the Creator of angels and mortals, thine adornment hath surpassed all the magnificence of the angels; and we chant unto Him: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the feast

Irmos: **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.

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 martyr

Irmos: **E**ve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

Having been truly deemed worthy to behold things afar off, O most noetically rich one, thou didst manifestly pass over to the desire for which thou didst wish, which is the perfection of those things desired by the righteous, O right wondrous deacon Euplus.

Holding the Cross in thy hand as a scepter, O blessed and right wondrous deacon Euplus, thou didst drench thy purple robe in thy sacred blood, and dost now stand, splendidly adorned, before Christ the King.

Today, having acquired thee as an excellent guardian, the honorable metropolis of Catania holdeth festival, celebrating thy divine suffering with all dioceses and cities, and thou dost enlighten them by thine entreaties.

Thou wast manifestly a most radiant sun, O blessed martyr, and hast passed over to the radiance of God, deified by divine communion; and now thou dost illumine all those who hymn thy radiant suffering.

Theotokion: **W**ith beams of light from within thee, O Bride of God, illumine my soul, and raise it up, for it lieth in the pit of destruction. Do thou scatter the enemies who ever vex my heart and drive me toward the passions.

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 manifest light the light of the Father and the light of the Spirit Who guideth all creation with light.

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

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

The three divine apostles rejoice, * beholding Him * Who in His essence * is One of the Trinity, ** on Mount Tabor.

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

Well is it with thee, O Tabor, * who before wast gloomy; * for thou hast been deemed worthy of the light, * not of the material sun, ** but of the effulgence of the Most High.

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

Illumined with the light * of Thy countenance, O Savior, * Thy disciples, * unable to endure the brilliance, ** fell prostrate upon the ground.

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

The voice of the Father * was heard from heaven * crying out: * “This is My beloved Son! ** Hear Him, all of you!”

AT LITURGY

On the Beatitudes, 6 Troparia from ODE VI of the canon of the feast, including the 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.

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.

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 martyr, in Tone IV:

In his sufferings, Thy martyr Euplus O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Kontakion of the holy martyr, in Tone I:

Holding the laws of Christ in thy hand, * thou didst stand before the enemy in the arena, crying aloud: * “I have called myself to suffer steadfastly!” * Wherefore, joyfully bowing thy neck, * thou didst undergo beheading by the sword, ** finishing thy course.

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!

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.