

THE 12th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
COMMEMORATION OF THE HOLY MARTYRS PHOTIUS & ANICETAS
AND OUR VENERABLE FATHER MAXIMUS THE CONFESSOR
(which is transferred to this date because of the leave-taking of the Transfiguration.)

AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the holy martyrs, in Tone IV:

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

Ye were not daunted * by the fire or the instruments of laceration, * by the savage rage of him who threatened mindlessly, * by the assault of lions, the trampling of horses, * the severing of your limbs, * or being sentenced to a bitter death * which sent you gloriously * to the immortal God Who made you immortal, ** O valiant spiritual athletes.

As is meet, ye received the everlasting hope * and the blessed and most honorable end * which ye desired, * O valiant ones, * and pouring forth streams of miracles upon us, * ye remove the burning of the passions * of the souls and bodies * of those who piously celebrate ** your solemn feast, O all-praised ones.

The glorious Photius * and the divinely wise Anicetas, * the most comely twain, * are adorned with the radiance of the Trinity * and embellished with the beauty of their wounds, * they ever rejoice with the angels, * and impart enlightenment and mercy * unto those who celebrate ** their glorious and sacred martyrdom with faith.

And 3 Stichera of the venerable one, in Tone IV:

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

O venerable Maximus, * thou didst preach Him Who, in His tender compassion, became a man, * as was His good pleasure, * and Who is known as having two wills and activities; * and thou hast stopped the gaping mouths * of the abominable ones who, * through the temptation of the devil, * the author of evil, ** worship Him as having but a single will and activity.

With the cords of thy doctrines, O father Maximus, * Thou didst strangle Pyres, the evil-minded trifler, * and endured persecution and tribulations, * O ever-memorable one, * cruelly wounded, thy tongue cut off, * as well as thy divine hand, * which is ever stretched forth unto God, * writing wherewith ** thou hast wrought exalted discourses.

O blessed one, thy tongue was holy, * sharpened by the Spirit * like the pen of a scribe, * inscribing the law of the divine virtues * with comely letters of grace * upon the tablets of our hearts * and imparting by thy doctrine * the incarnation of Him Who desired to appear to us ** in two natures, but a single Hypostasis.

Glory ..., in Tone VIII:

We honor thee as the instructor of a multitude of monks, * O Maximus our father; * for by thy steps have we truly learned to walk aright. * Blessed art thou who, serving Christ, * didst denounce the power of the enemy, * O converser with the angels, * companion of the venerable and the righteous. ** With them beseech the Lord, that our souls find mercy.

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

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

Let us zealously approach * Mount Tabor, * to behold the glory of Christ, * the King of all, ** our Redeemer.

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

Thou didst appear to Moses and Elijah, * O my Savior, * on Mount Tabor, * enlightening the foremost among the disciples ** more brilliantly than the sun.

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

The foremost among the disciples * heard the voice of the Father * proclaiming Thy glory, * O my Savior, ** and they fell prostrate on the ground.

Glory ..., of the venerable one, in Tone VI:

O venerable father, word of thy corrections hath gone forth into all the earth. Wherefore, thou hast found the reward of thy labors in the heavens, destroyed hordes of the demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ, ask peace for our souls.

Both now ..., of the feast, 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.

Troparion of the holy martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Glory ..., Troparion of the venerable one, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, * luminary of all the world, divinely inspired adornment of monastics: * O most wise Maximus, by thy doctrines thou hast enlightened all ** O harp of the Spirit, entreat Christ God, that our souls be saved.

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. (Once)

Then: the Troparion of the holy martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Glory ..., that of the venerable one, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, * luminary of all the world, divinely inspired adornment of monastics: * O most wise Maximus, by thy doctrines thou hast enlightened all ** O harp of the Spirit, entreat Christ God, that our souls be saved.

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

After the 1st chanting of the Psalter, 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 ..., 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.

ODE I

Canon of the feast, with 6 Troparia, including the Irmos, in Tone VIII:

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

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

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

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

Canon of the holy martyrs, with 4 Troparia, the acrostic whereof is:

“I praise the two beautiful martyrs”, the composition of Joseph, in Tone IV:

Irmos: **T**hrough the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Having endured the pangs of the body with the firm resolve of faith, O all-praised ones, ye have passed over, rejoicing, to a life devoid of pain, ever praying on our behalf.

Protected by the divine armor of the faith, O Anicetas, thou didst bravely volunteer to do battle against the incorporeal foe, and destroyed their armies with the power of God.

Enlightened by divine understanding, O glorious Anicetas, thou didst put to shame the myths of the rhetors and the unskilled minds of the pagans, giving thyself over to suffering.

Theotokion: **T**hou hast truly been shown to be a Virgin after giving birth; as thou wast before birthgiving; for, in a manner past understanding, thou hast given birth to God the Word, Who crowneth the holy martyrs who suffered for His sake.

Canon of the venerable one, with 4 Troparia, in Tone VIII:

Irmos: **W**ith Thy mighty right hand * didst thou deliver Israel * from bondage, O Lord; and as Thou didst save them, * so now save us.

Having laid up a treasury of the wisdom of the Most High in thy heart, O venerable one, for its sake thou hast enriched the world with sacred teachings.

Living on earth, thou didst show forth an angelic life, and wast a temple of God, O venerable preacher of Christ; wherefore, thou hast found rest with Him.

Being of singular mind in Thy one Faith, O Christ, the venerable one preached Thee with his tongueless mouth, like a divinely sounding trumpet.

Theotokion: **R**ejoice, O pure Theotokos who in the latter days hast given birth in the flesh to the Word of God Who existed before time began, O rampart and protection for all of us who honor thee.

ODE III

Canon of the feast

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

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

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

Canon of the holy martyrs

Irmos: **Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.**

Vanquishing the hordes of the enemy with Christ, O martyred spiritual athlete Anicetas, thou didst receive the crown of victory.

Ye spurned the flesh as corruptible, O martyrs of Christ, and endured cruel torments with a steadfast mind.

Full of life-creating waters, O wise martyrs, with the streams of your blood ye stopped the turgid streams of delusion.

Theotokion: **The Lord Who dwelleth in the heavens made His abode within thy womb, O Theotokos, and hath driven all delusion away from us.**

Canon of the venerable one

Irmos: **There is none as holy as the Lord, * and none as righteous as our God, * Whom the whole of creation doth hymn: * There is none more righteous than Thee, O Lord.**

The blood of thy precious hand doth drip, and the teachings of thy chaste tongue flow forth, which manifestly proclaimed Christ in two natures even after it had been cut out.

Thy hand did not cease to write, and thy tongue doth trumpet forth thy faith with doctrines, O divinely eloquent and thrice-blessed one; for God moved them both, prompting them to communicate.

Three of body, but one in soul, O wondrous fathers, with oneness of mind ye opposed those who wickedly dismissed the sufferings of Christ and His twofold activity.

Theotokion: **W**omen give birth, O pure Virgin Mother, yet they never remain virgin afterwards as thou didst; for not one of them hath given birth to God, but only thou, O pure Theotokos.

Kontakion of the venerable one, in Tone VI:

Spec. Mel.: “Fulfilling the dispensation ...”:

The thrice-radiant Light * which abode in thy soul * showed thee to be a chosen vessel revealing divine things * to the ends of the earth, * O blessed Maximus, who givest utterance * to concepts hard to grasp ** clearly proclaiming the transcendent and beginningless Trinity unto all.

Ikos: **S**howing thyself to be an emulator of the sufferings of the Savior, and having Him in thy soul, O all-blessed and noetically rich one, thou didst appoint ascents in thy heart. And He hath given thee grace from heaven; for thou didst manfully oppose the tyrants, O wise one; and, preaching the beginningless, divine and consubstantial Trinity, and denouncing the heretics who fought against God, thou didst endure boundless trials, O venerable and most praised one: the severing of thy theologizing tongue together with thy hand. Yet didst thou not cease to speak with boldness, confirming the faithful with thy divine teachings, manifestly preaching the transcendent and beginningless Trinity unto all the people.

Sessional Hymn of the holy martyrs, in Tone IV:

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

Having brought down the uprisings of the enemy by your endurance of cruel torments, O spiritual athletes, ye dwell now in the heavens, rejoicing, O glorious Photius and blessed Anicetas. Wherefore, ye are called blessed for ages of ages, entreating Christ on behalf of us who celebrate your memory.

Glory ..., Sessional Hymn of the venerable one, in Tone III:

Spec. Mel.: “Of the divine Faith ...”:

Holding fast to divine doctrine, thou wast a pillar of Orthodoxy and the might of the Faith, O divinely wise father Maximus; and thou didst preach Christ our God as having two natures and two volitions. Him do thou earnestly beseech, that He grant us great mercy.

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

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

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

ODE IV

Canon of the feast

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.

Canon of the holy martyrs

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the Cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

Set afire by the love of God, ye diligently passed through the flame of the fire, kept unharmed by the dew of the Spirit, O invincible martyrs, divine intercessors on behalf of our souls.

Spurning the body and lacerated in divers ways, with all their mind the spiritual athletes directed their gaze toward God, Who gave them patience for the sake of their faith.

As mighty towers of piety, ye cast down the ramparts of the enemy and became citizens of the city of God, O martyrs, crying aloud: Glory to Thy power, O Lord!

Ye did not fall into the slumber of impiety, O martyrs, but with divine vigilance ye guided those who ever sleep in death toward the Light by the grace of divine knowledge.

Theotokion: In that thou art beautiful, O pure Virgin Mother, thou hast given birth to the Comely One, Who hath shown forth as beautiful the martyrs who suffered steadfastly and destroyed ungodliness.

Canon of the venerable one

Irmos: From the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

Emulating Moses, O divinely wise one, with understanding thou didst receive tablets of doctrines; for thou didst enter into the darkness of visions, enriched with the light of understanding.

Emulating Abraham, O divinely wise one, thou didst bring another Isaac to the Lord, sacrificing thy heart in the fire of the conscience, O father.

Preaching the one Christ, the fathers confessed the one Son in two natures, possessing a will according to each nature and acting according to both.

Theotokion: **T**hou didst incorruptibly give birth within time to the timeless Son and remained pure, having borne in thy womb Him Who became incarnate for our sake, O Ever-virgin Birthgiver of God.

ODE V

Canon of the feast

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

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

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

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

Canon of the holy martyrs

Irmos: **T**hou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

Thy body, O most blessed Anicetas, slain by manifold wounds, hath in holiness mediated for thee the life which ageth not.

Thou wast the destruction of the raging fire, O Photius, who dost share in the divine radiance, thou true child of the never-waning day.

Desiring in oneness of mind beautiful things which last, O glorious martyrs, ye utterly rejected the corruption of transitory things.

Theotokion: **W**ho can tell of thy mystery, O Lady Theotokos? For, in a manner past understanding and all telling, thou didst ineffably give birth to God.

Canon of the venerable one

Irmos: **R**ising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

The sword did not cut off thy boldness, O venerable father, neither did imprisonment quench thy faith.

Rome proclaimeth thy zeal, O venerable God-bearer, and the Church doth trumpet forth thy discourses.

Preaching the Savior before princes, O ye divinely wise ones, ye willingly became martyrs.

Theotokion: **W**e hymn thee, O Theotokos, as the well-spring of immortality; for thou hast given birth to the source of ever-flowing Life for the world.

ODE VI

Canon of the feast

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.

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

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

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

Canon of the holy martyrs

Irmos: **T**he church crieth out unto Thee O Lord, * ‘I will sacrifice unto Thee with a voice of praise’ * having been cleansed of the blood of the demons’ * by the blood that for mercy’s sake flowed from Thy side.

Thou wast lifted up upon a tree, unmercifully lacerated, casting off the coarseness of mortality, and invested by heaven with divine raiment, O martyr Anicetas.

Breaking asunder the bonds of deception with your patience and endurance when ye were tightly bound, O saints, ye choked the prince of darkness with divine cords.

Ye showed yourselves to be great luminaries, enlightening all creation with rays of healings and the brilliance of your divine struggles, O all-valiant spiritual athletes of Christ.

Theotokion: **I**n a manner transcending the laws of nature thou hast given birth to the true Law-giver, O all-immaculate one. Him do thou beseech, that He have pity on my soul, which hath been vanquished by the law of sin, and save me.

Canon of the venerable one

Irmos: **T**hou didst hearken unto the voice * of my cry from the womb of Hades, * and hast delivered my life from corruption; * O Thou greatly Merciful One.

Speaking within thee, Jesus made wondrous thy confession and that of those who suffered with thee, O thrice blessed one.

Undaunted by the arrogance of the princes, or the sword, or the fire which threatened thee, O venerable one, thou wast mighty in faith.

The most wicked enemy did not shake the pillar of thine Orthodoxy, but was vanquished and perished.

With thy sling plaited of three thongs, the threatening of Arius hath noetically been brought down, by the bolts of the mysteries of Christ.

Theotokion: **N**ourishing the Nurturer of all with thy breasts, O Virgin, in a manner past understanding and all telling, thou didst not experience the pangs of birthgiving.

Kontakion of the feast, in Tone VII:

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

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

ODE VII

Canon of the feast

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

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

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

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

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

Canon of the holy martyrs

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

Having passed through a strange struggle, O ye glorious martyrs of great renown, ye were truly shown to be strangers to carnal thoughts, fellow citizens with the angels and co-heirs of Christ.

By your patience and endurance O most glorious ones, ye vanquished all the ungodly assaults of your enemies, and, becoming radiant through your pangs, ye passed over to the unwaning radiance.

As temples of the supremely divine Trinity, ye manfully brought down the pillars and temples of the ungodly, O all-praised ones, and, rejoicing, have been translated to the temple of heaven.

Theotokion: In that thou art more spacious than the heavens, O pure and most immaculate one, thou didst receive the Word Who, in a manner past understanding, can in nowise contained, and Who leadest to the broad expanse of divine life those who walk the narrow path.

Canon of the venerable one

Irmos: O Thou who in the beginning founded the earth * and by Thy word made the heavens firm, * blessed art Thou throughout the ages, * O Lord God of our Fathers.

With thy blood thou didst adorn the raiment of man's natural dignity, O father, and with thy tongue stilled, yet making declarations, thou hast thereby imparted the revelation of thy words.

The grave did not still your tongues, nor did a far country hide your discourses, as David hath written in his hymns; rather, they have been truly proclaimed to all the earth.

Tried like gold in the fire of temptations, O honored fathers, ye caused your faith to become yet more pure for Christ.

Theotokion: On Sinai Thou didst prefigure the image of the mystery of the Virgin in the bush which burned without being consumed. Blessed art Thou, O Lord God of our fathers!

ODE VIII

Canon of the feast

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

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

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

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

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

Canon of the holy martyrs

Irmos: Having spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Showing forth firmness of mind, O wise ones, ye were not afraid of the onslaught of wild beasts, nor were ye daunted by the trampling of horses, nor of the severing of your members, nor the threats of the tyrants; but ye cried aloud: Bless the Lord, all ye works of the Lord!

Ye heal the sufferings of the faithful, having emulated the blessed suffering of Christ by your own sufferings, O saints; and dispelling infirmities ye drive away evil spirits, crying aloud: Bless the Lord, all ye works of the Lord!

The two most comely spiritual athletes confessed the uncreated Trinity and truly destroyed hordes of myriads of adversaries, and they have united themselves to ten thousands of noetic beings, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: O holy Virgin who hast given birth to the most holy God Who hath crowned His holy martyrs with grace, save thou and sanctify us who fervently chant: Bless the Lord, all ye works of the Lord!

Canon of the venerable one

Irmos: Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.

Receiving the radiance of divine doctrine in thy heart, O divinely wise father, thou wast enriched with the enlightenment of understanding, laying up a treasury of wisdom in thy soul.

Setting forth doctrines, O divinely blessed one, thou didst stand in the midst of the Church, and, emulating the sufferings of Christ, of thine own will thou didst become a pure sacrifice pleasing to God.

Having preserved thy life in purity and adorned thy works with faith, O honored fathers, ye were deemed worthy of heavenly glory; wherefore, ye hymn Christ throughout the ages.

Theotokion: Rejoice, O portal and animate cloud! Rejoice, O mountain, bush and lamp-stand! Rejoice, O temple, throne and garden of paradise! Rejoice, O blessed one who hast given birth to the Creator of all!

ODE IX

Canon of the feast

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

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

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

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

Canon of the holy martyrs

Irmos: A cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Behold! the radiant and luminous day of the godly Photius and Anicetas hath shone forth full of grace, enlightening all who celebrate their radiant sufferings thereon.

Ye were shown to be like embers burning up all the kindling of evil, and like honorable lambs, willingly slain and brought to the Lamb Who taketh away sins.

Most gloriously glorifying your wounds, sufferings and pangs, your endurance which passeth understanding, your struggles and death; O spiritual athletes, we all rejoice today.

Like roses the most comely spiritual athletes flowered forth in holiness in the vales of the martyrs, perfuming the hearts of the pious with the Spirit, and dispelling the stench of falsehood.

Theotokion: **E**nlighten us, O Virgin who hast given birth to the unapproachable Light, and fill with gladness, joy and divine understanding us who with a pure heart magnify thee with godly wisdom.

Canon of the venerable one

Irmos: **T**he prophetic vision of the lawgiver on the mountain, * in the fire of the burning bush, * prefigured thy birthgiving O Ever-Virgin, * the salvation of us the faithful, * wherefore with never silent hymns we magnify thee.

With dispassion and divine vision thou didst teach us the words of everlasting life, O thrice-blessed one, leaving thy confession as a living pillar of Orthodoxy for the world.

Emulating Phineas, O God-bearer, using the sword of thy discourse like a spear, thou didst slay the newly-fabricated religion, wounding those who blaspheme Christ.

Truly have the divinely wise fathers been glorified by their wounds and blows, their persecutions and tribulations, having suffered in bonds, in prisons, in fetters and dungeons.

Theotokion: **O**f old, O Virgin Mother of God, Moses beheld the bush which burned with fire yet remained unconsumed, prefiguring thy God-receiving womb, which contained the incorrupt Fire.

Exapostilarion of the venerable one:

Spec. Mel.: “O Light immutable ...”

Thou wast revealed to be a trumpet of wisdom, striking terror into the hordes of the adversary with thy divinely eloquent tongue, O Maximus, thou light of monastics; wherefore, nurtured by thy discourses, we have come to know that which existeth.

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

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

Thou didst shine forth, * O Christ, * whiter than snow, * disclosing to the disciples ** the nature of Thine unapproachable glory.

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

Thou didst desire * to show Thy glory to the disciples, * and to Moses and Elijah on Mount Tabor; * and they beheld Thee, O Savior, ** and were filled with awe.

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

Today, on Mount Tabor, * restoring the darkened * nature of Adam, * Christ hath made it divine, ** illumining it.

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

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

AT LITURGY

On the Beatitudes, 6 Troparia, from Odes VII and VIII of both canons of the feast, including the 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!”

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!

In Babylon the godly Children, burning with zeal for God bravely trampled upon the threat of the tyrant and the fire; thrown into the midst of the flames but refreshed with dew they sang: ‘O all ye works of the Lord, bless ye 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!

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!

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.

Troparion of the holy martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Troparion of the venerable one, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, * luminary of all the world, divinely inspired adornment of monastics: * O most wise Maximus, by thy doctrines thou hast enlightened all ** O harp of the Spirit, entreat Christ God, that our souls be saved.

Kontakion of the venerable one, in Tone VI:

The thrice-radiant Light * which abode in thy soul * showed thee to be a chosen vessel revealing divine things * to the ends of the earth, * O blessed Maximus, who givest utterance * to concepts hard to grasp ** clearly proclaiming the transcendent and beginningless Trinity unto all.

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.