

THE 7th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE HOLY TRANSFIGURATION
COMMEMORATION OF THE HOLY MARTYRED MONK DOMETIUS
AT VESPERS

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

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.

And 3 Stichera of the venerable martyr, in Tone VI:

Spec. Mel.: “Having set all aside ...”:

Having set aside all the enchantment of sorcery, * and the abomination of the Persians, * and their vile worship, * thou didst hasten to God * Who sustaineth mankind * by His wise providence; * and, like the apostles, by His name thou didst heal * both the afflictions of animals * and the ailments of all * who earnestly have recourse to thee, O favored one of Christ.. * Him do thou entreat with boldness, ** on behalf of our souls.

Thou didst offer thy whole life to the Lord, * and didst fervently apply thyself * to the course of fasting, O venerable one, * showing forth unfaltering prayer, * all-night vigilance, * unceasing hymnody, * and a life angelic and immaculate. * Hence thou hast been enriched * with the ability to work miracles; * for thou didst tell thy servants to glorify the Lord. * Him do thou entreat with boldness, ** on behalf of our souls.

Wholly arrayed in the armor of the Cross, * and equipped with the unbreakable shield of faith, * thou wast terrifying * to the adverse hordes of the demons, * and, anointed with the wounds of faith * and divine invocations, * didst drive them away; * and hast saved those who tread * the path of piety from being harmed, * O Dometius, thou favorite of Christ. * Him do thou entreat with boldness, ** on behalf of our souls.

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

The Great Prokeimenon, in Tone VIII: Our God is in heaven and on earth; * all things whatsoever He hath willed, He hath done.

Verse: When Israel went out of Egypt, and the house of Jacob among a barbarous people, Judea became His sanctuary, Israel His domain.

Verse: The sea beheld and fled, Jordan turned back.

Verse: What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back?

Then, the litanies. But if the feast of the Transfiguration itself fall on Saturday, we chant the Prokeimenon, “Our God is in heaven and on earth ...,” on Friday evening, at vespers, and chant the Saturday evening Prokeimenon, “The Lord hath reigned ...,” in its usual place. And if the feast of the Transfiguration fall on Sunday, we chant the Saturday evening Prokeimenon in its usual place, and the great Prokeimenon, “Our God is in heaven and on earth ...,” on Sunday evening, at Vespers.

On the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: “On the third day ...”:

Assuming the form of Adam, the first man, in Thy loving-kindness, O Christ, Thou didst reveal Thyself as a second Adam; and wast transfigured on Mount Tabor, O my Savior, disclosing Thy divinity.

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

Beholding Thy grace on the holy mountain of Thy Transfiguration, O Christ, the fathers of the law were amazed. With them we worship Thee with the Father and the divine Spirit.

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

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

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

Troparion of the venerable martyr, in Tone IV:

Having struggled in fasting upon the mountain, * thou didst destroy the noetic hordes of the enemy * with the weapon of the Cross, O all-blessed one. * And likewise didst thou manfully array thyself for battle, * slaying Copronymus with the sword of faith. * And for both thou hast been crowned by God, ** O ever-memorable venerable martyr Dometius.

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 be to Thee.

AT COMPLINE

We chant the Kontakion of the Transfiguration, until the leave-taking of the feast.

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 be to Thee. (Twice)

Glory ..., the Troparion of the venerable martyr, in Tone IV:

Having struggled in fasting upon the mountain, * thou didst destroy the noetic hordes of the enemy * with the weapon of the Cross, O all-blessed one. * And likewise didst thou manfully array thyself for battle, * slaying Copronymus with the sword of faith. * And for both thou hast been crowned by God, ** O ever-memorable venerable martyr Dometius.

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

After the 1st 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, and let us ascend Tabor, to behold Christ!

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.

Two canons: that of the feast, with 8 Troparia; and that of the saint, with 4 Troparia:

ODE I

Canon of the feast, with 8 Troparia, including its Irmos, the composition of Cosmas, 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 venerable martyr, with 4 Troparia, by Theophanes, in Tone VI:

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

O divinely blessed one, who departed unto God shining with the grace of martyrdom, entreating Christ, breathe light-bearing radiance upon those who hymn thee with faith.

Having rent asunder the nets of deception, thou didst truly run to Christ with a pure mind, forsaking the worship of the Persians and escaping the ungodliness of sorcery.

Wisely didst thou perceive that the sun is a creation and not divine; and held fast by this wise thought, thou wast instructed to not put anything visible higher than the invisible God.

Theotokion: Thee, O all-holy Virgin, who hast given birth to the Son of God Who became like us for our sake, do we, the faithful, proclaim to be the pure Mother of God; and we call thee blessed.

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 venerable martyr

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Made steadfast by certain faith like an immovable pillar, thou wast neither moved by the words of sorcery nor deceived by the reasoning of Persian enchantment.

Thou didst flee the soul-destroying poison of worshiping creation and bowing down to the sun; and with the love of piety sought the true God, the Creator of all.

Partaking of the divine waters of regeneration, thou didst illumine thy soul and truly became a child of the grace of God, an heir to divine delights.

Theotokion: **W**isdom hath built for Himself a divine temple surpassing understanding and all telling, having made His abode in thy pure womb, which He cleansed by the Spirit, O all-immaculate one.

Kontakion of the venerable martyr, in Tone VI:

Having utterly spurned corruptible things * and thoughts which draw one down to the abyss, * O venerable martyr Dometius, * thou didst show thyself to be a great leader of monks, * turning to fear the wrath of the king * who refused to worship Christ as the true God. * Wherefore, thou didst repose, * chanting the hymn: ** God is with me, and no one is against me!

Sessional Hymn of the venerable martyr, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Forsaking the worship of the Persians, thou didst come to the Master through the laver of baptism, O glorious one, illumined in thought; and having lived venerably as a monk, by fasting thou didst mortify the carnal passions, O divinely wise Dometius. Wherefore, having suffered and vanquished deception, thou didst receive a twofold crown of victory. For this cause we cry out to thee: Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

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

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

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

ODE IV

Canon of the feast

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

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

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

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

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

Canon of the venerable martyr

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Thou didst recognize Him Who is unknowable by His nature, O glorious one, and didst seek Him noetically; and, desiring Him, Thou didst find him and, rejoicing, worshiped His majesty.

Ardently didst thou make haste to the chaste choir, aflame with zeal for the holy monastic virtues; and lived purely in fasting and prayer.

Thy divinely wise desire easily loosed the bonds of nature and extinguished the furnace of the passions by the dew-bearing enlightenment of the Spirit, O father.

Theotokion: **M**y Lord and God is my strength, O Virgin Theotokos, the Word Who most divinely becometh incarnate from thine incorrupt womb hath granted us life.

ODE V

Canon of the feast

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

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

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

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

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

Canon of the venerable martyr

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

Shining with divine understanding and illumined with the radiance of purity, O blessed one, thou didst cause all who watched to discern the eternal existence of things invisible.

Having tasted of divine virtue, silence and solitude, O father Dometius, thou didst make thy mind steadfast, preserving thy stillness.

Truly great and wondrous was thy turning toward higher things and thine all-wise understanding; for thou didst turn the hand of the Most High, and a work of divine grace was accomplished.

Theotokion: **T**hou didst remain a Virgin intact, and yet was shown to be a mother, O all-immaculate Lady; for thou didst join virginity to birth-giving, bearing both aspects.

ODE VI

Canon of the feast

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

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

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

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

Canon of the venerable martyr

Irmos: **B**ehold the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Thou didst steadfastly endure the torment inflicted upon thee by the enemy and adversary, O right glorious one, and, tortured by divers means as the object of his hatred, thou wast shown to be the victor.

Thy life was divine, godly and luminous; for, having forsaken the beautiful things of this world, thou didst bring forth divine fruit and beauty, O divinely wise one.

Armed with divine power, thou wast deemed worthy to perform signs and wonders beyond nature, O glorious one, having grace from on high helping thee, O right glorious one.

Theotokion: **O** Virgin, thou wast shown to be the habitation of the divine Light, and a chamber of divine splendor past understanding. For within thee the Creator of all became incarnate, showing thee alone to be His right blessed dwelling-place.

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 venerable martyr

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

The most radiant grace of the Spirit hath rested upon thee, O father, showing thy works as most glorious to those who cry out to thee and chant with faith: O God of our fathers, Blessed art Thou!

With steadfast mind thou didst tread the path of fasting, and at the end of thy struggles wast revealed to be a true martyr, crying to Christ: O God of our fathers, blessed art Thou!

Thy children in the faith, begotten, as it were, through thy prayers, struggled with thee, their father, bearing torments with thee in the cave, crying out with thee to Christ: O God of our fathers, blessed art Thou!

Theotokion: **H**aving acquired thee as a haven of salvation, we find safety from the tempest, and holding hope in thee as the foundation of our souls, we cry out to Christ: O God of our fathers, blessed art Thou!

ODE VIII

Canon of the feast

Irmos: **I**n 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 venerable martyr

Irmos: **T**hou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Consumed by the love of the Creator, O father, thou didst spurn all passionate attachment to created things, manifestly guided by the Spirit of God. Him do we supremely exalt throughout all ages.

Having shaken off earthly cares, O father, thou wast made rich in celestial hope and the blessedness which is in Christ, which thou dost now enjoy throughout all ages.

Receiving the luminous rays of the holy and divine Spirit, O most wise father, thou didst manifestly behold Him with thine eyes, awesomely instructing thee in the divine mysteries.

Theotokion: **T**he divinely sounding harp of thine ancestor called up the image of thee as the holy ark bearing God clad in the flesh, Whom we supremely exalt throughout all ages.

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 venerable martyr

Irmos: **I**t is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Illumined with immaterial light, O God-bearer, thou wast luminous as is meet, having acquired a blameless and most holy life; and now thou standest as a suppliant for thy flock before God the Master.

Thy feats of abstinence were crowned by the struggles of martyrdom, as is meet; and with goodly courage thou didst show forth twofold suffering. Thou didst acquire and receive the delight of everlasting good things.

Strengthened by divine power and grace, thou wast revealed to all as a teacher of piety, adorned with miracles, making all steadfast and healing all who come to thee with faith, O divinely blessed one.

Theotokion: Within thee, O Virgin Theotokos, a mystery higher than that of all mankind wast accomplished; for thou didst become the Mother of God, bearing and nurturing in thine embrace Him Who is hymned by the armies of heaven.

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.

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

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

Spec. Mel.: “The angelic hosts ...”:

Having shone forth from the most holy Virgin in a manner transcending understanding, O Word of God, and having arrayed Thyself wholly in Adam, by the divine transformation of Thine appearance Thou didst illumine his whole nature which before had become darkened, being transfigured on Mount Tabor before suffering on Thy precious Cross, O Master Christ our God.

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

Beholding Christ illumined by the light-engendering cloud on Tabor, the divine disciples, falling to the ground in fear, yet enlightened in mind and heart, manifestly gazed upon Him with Moses and Elijah and hymned Him as God with the Father and the Spirit.

Verse: Tabor and Hermon * rejoice in His name.

Lo! the mountain which once was shrouded in darkness and smoke is now honorable and holy! Christ Who, as it is written, once guided Israel by a pillar of fire and cloud hath shone forth today ineffably more brightly than the sun, illumining all things, in that He is God.

Glory ..., 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.

AT LITURGY

On the Beatitudes, 6 Troparia from ODE I of both canons of the feast, including the Irmos of the first.

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!

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

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

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.

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 be to Thee.

Troparion of the venerable martyr, in Tone IV:

Having struggled in fasting upon the mountain, * thou didst destroy the noetic hordes of the enemy * with the weapon of the Cross, O all-blessed one. * And likewise didst thou manfully array thyself for battle, * slaying Copronymus with the sword of faith. * And for both thou hast been crowned by God, ** O ever-memorable venerable martyr Dometius.

Kontakion of the venerable martyr, in Tone VI:

Having utterly spurned corruptible things * and thoughts which draw one down to the abyss, * O venerable martyr Dometius, * thou didst show thyself to be a great leader of monks, * turning to fear the wrath of the king * who refused to worship Christ as the true God. * Wherefore, thou didst repose, * chanting the hymn: ** God is with me, and no one is against me!

Kontakion of the feast, in Tone VII:

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

Prokeimenon of the feast; in Tone IV: How magnified are Thy works, O Lord!

*** In wisdom hast Thou made them all.**

Prokeimenon of the saint, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE EPHESIANS, § 233 (EPH. 6: 10-17)

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

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

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Verse: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO JOHN, § 52 (JN. 15: 17-16: 2)

The Lord said unto His disciples: These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have

persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

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

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.