

THE 8th DAY OF MONTH OF AUGUST
COMMEMORATION OF THE TRANSLATION OF THE PRECIOUS & HEALING
RELICS OF OUR VENERABLE FATHERS ZOSIMAS & SABBATIUS OF SOLOVKI
AT LITTLE VESPER

On “Lord, I have cried ...,” 4 Stichera of the venerable fathers, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

O holy fathers, borne up to heaven, * having received wings of evangelical boldness, * ye have reached places far above the earth, * and abiding there, O Zosimas and Sabbatius, ** ye enjoy ineffable good things.

Desiring the good things of heaven, * ye spurned the pleasures of the world * and, having laid waste to yourselves with hunger and thirst, * ye became lovers of everlasting sweetness, * which ye have now truly found, ** O venerable fathers Zosimas and Sabbatius.

Having consciously rejected * things below as fleeting, * and loved things above as ever-abiding, * O blessed fathers Zosimas and Sabbatius; * ye now dwell there, ** borne up by the virtues.

Ye trampled underfoot pleasures through abstinence, * and with fountains of tears, extinguished the flame of the passions; * wherefore, having now inherited the land of the meek, * ye dwell together with the venerable * and the righteous, ** O holy fathers Zosimas and Sabbatius.

Glory ..., in Tone II:

Come, ye assembly of fasters, and let us bless today the truly blessed fathers; for they have been shown to be the adornment of ascetics, having been excellently adorned with the virtues. Wherefore, assembling with love, let us keep spiritual festival and cry unto them: O venerable fathers Zosimas and Sabbatius, as ye have boldness before Christ God, ask peace and forgiveness for those who cherish your most honored memory with love.

Both now ..., in Tone VIII:

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

On the Aposticha, these Stichera of the venerable fathers, in Tone II:

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

Ye have shown yourselves to be * a habitation * of the virtues * and a receptacle of gifts, ** O venerable fathers Zosimas and Sabbatius.

Verse: Precious in the sight of the Lord * is the death of His saints.

O venerable Zosimas and Sabbatius, * ye were vanquishers * of the passions, oppressors of the flesh, * restrainers of your tongues, ** and mortifiers of the pleasures.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Having drawn nigh unto God * by your pure supplications, * ye are possessed of the grace * to dispel unclean spirits from all, ** O venerable fathers Zosimas and Sabbatius.

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

Rejoice, O joyous Virgin * who for the world hast given birth to Joy: * Christ the Bestower of life, * and hast taken away the grief ** of our first mother!

Troparion of the venerable fathers, in Tone IV:

Your angelic life of fasting * hath made you known throughout the whole world, * O venerable fathers Zosimas and Sabbatius. * With divers miracles, O God-bearers, * illumine those who with faith * call upon you ** and cherish your honored memory.

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 GREAT VESPERS

After the Introductory Psalm, “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 10 Stichera: 4 of the feast, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

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

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

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

And 3 of the venerable Zosimas, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O venerable father Zosimas, * furnishing thy mind with wings * to soar aloft to God with faith, * thou didst spurn the unstable environment of the world, * and, taking up thy cross, * thou didst follow after Him Who seeth all things, * by struggles of abstinence * enslaving thy rebellious body to thy mind ** through the power of the divine spirit.

O divinely wise father Zosimas, * from thy mother’s womb thou didst draw nigh unto Christ, * cleaving unto Him with thy whole mind; * and thou didst offer the worthy fruits of thy struggles * unto God Almighty, O venerable one, * adorned with the flowers of the virtues. * Wherefore, thou hast received * the enjoyment of good things, ** O right wondrous one.

O venerable father, most wise Zosimas, * thou hast been revealed * to be healing for the infirm * and the ability to walk for the lame; * and to all who with faith * have recourse to thy healing tomb * and ask thy help and aid * thou givest healing in abundance ** through thy supplications.

And 3 of the venerable Sabbatius, in Tone II:

Spec. Mel.: “When from the Tree ...”:

When thou wast wounded * with divine desire, * then, considering all the beautiful things in this world to be as naught, * thou didst follow after the Savior. * Thou didst valiantly disdain transitory riches, * and didst spurn fame and might * as devoid of any worth. * Pray thou, we beseech thee, ** that He save and enlighten our souls.

When thou didst enter upon the coenobitic life, * O Sabbatius, * then, utterly casting off thine own will, * thou didst abide in obedience without complaint, * and submitting thyself to all, * thou didst labor, accepting vexation * and abuse with joy. * Wherefore, beholding thy good humility, O father, ** the Lord glorifieth thee.

When thou didst make thy monastic vows unto the Lord, * then, vigilantly furnishing the eye of thy mind * with wings to soar aloft to heaven, * thou didst drown the noetic foe with thy tears; * and having faultlessly rendered thy soul steadfast, * that it might walk in the ways of the law of the Lord, * thou didst acquire boldness before God. * Wherefore, we entreat thee: ** Beseech Him to save and enlighten our souls.

Glory ..., in Tone I:

Today the most radiant memorial of our venerable fathers Zosimas and Sabbatius hath arrived for us, and, assembling, we honor it as is meet, crying out in psalms, hymns and spiritual songs; and standing before their wondrous shrines, we say: Rejoice, repositories of inexhaustible treasures! Rejoice, ye who have an ever-flowing fountain within you! Rejoice, O shrines which we desire, which hold the healing relics of the most beloved fathers! Rejoice, ye who have revealed your flesh to be wondrous! Rejoice, sacred phials which fill us with sweet fragrance! O miraculous shrines, we who venerate you receive grace and glorify God, the Bestower of good things, Who glorifieth with rich gifts His servants who cry out to Him: O good Lord of all, glory be to Thee!

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

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

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and

from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Litiya, the Sticheron of the temple, and these Stichera:

In Tone I: O venerable father Sabbatius, assembling with love for thy memorial, and standing before thy most precious and wonder-working shrine, splendidly celebrating and chanting with voices of hymnody, we cry aloud: Pray thou to the Lord, that our souls find mercy.

Thy splendid memorial, O venerable father Zosimas, doth illumine our hearts; for

gazing upon thy precious shrine, which is a source of healing for those suffering with incurable ills, we glorify the Lord Who hath glorified thee and crowned thy labors and struggles with grace. And we who have earnestly taken up struggles and labors, have by thine example come to know how to follow Christ God, Whom do thou beseech, that He save and enlighten our souls.

In Tone II: Standing before the miraculous tomb of our venerable father, O ye who love the feasts of the Church, let us cry out with voices of praise, saying: How shall we bless thee, O Sabbatius, who when thou didst dwell on the earth didst surpass others and in the highest art blessed, together with all who have pleased the Lord? Standing with them in the divine light, pray thou, we beseech thee, that we be delivered from the temptation of the evil one, and that our souls be saved.

After thy repose, O blessed Zosimas, thy shrine hath become our teacher; for in the miracles it poureth forth, it ever crieth: “Love ye the Lord, that ye may find eternal grace, and worship nothing save Him, that when He shall come, ye will find rest with His elect!” May we receive it through thy supplications.

In Tone IV: Assembling today, O brethren, let us spiritually honor the venerable fathers Zosimas and Sabbatius, who laid waste to their bodies through fasting, vanquished the passions by abstinence, purified their minds by the keeping of vigils, illumined their souls with prayers, received the riches of grace through poverty, inclined God to hearken to their entreaties through obedience, and became habitations of the most holy Spirit through purity. And Christ, casting down the arrogance of the enemies for their sake, granteth us great mercy.

Glory ..., in Tone VIII:

We, the multitudes of monks, honor you as our instructors, O holy fathers; for through you have we truly come to know how to tread the straight path. Blessed are ye, for ye labored for Christ and denounced the power of the enemy. O conversers with the angels, who share the lot of the holy and the righteous, with them entreat the Lord, that our souls find mercy.

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

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

On the Aposticha, these Stichera of the venerable fathers, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

Come, ye brethren, * and let us receive the grace pouring forth * from the tomb of the venerable father Sabbatius, * for he struggled untiringly * throughout this transitory life, * and lived in the flesh like an incorporeal being; * wherefore, he hath received gifts from Christ God, * and asketh for us ** purification and great mercy.

Verse: Precious in the sight of the Lord * is the death of His saints.

No-one who approacheth * thy healing tomb with faith * is put to shame, O Zosimas our father; * for he receiveth that which is needful, * the Lord glorifying thee, * for thou wast a servant right pleasing to thy Master * and didst keep His commandments. * Wherefore, we honor thee ** and call thee blessed.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Thy tomb is an ever-flowing fountain * of freely granted healing, * O wonder-working father Sabbatius. * O the great grace, * O the power of a life-bearing mortal! * Through his supplications, O Jesus our King, * save Thou our souls, * in that Thou alone ** art full of loving-kindness!

Glory ..., in Tone IV:

Rejoice openly, O honored Church of Christ, and hold splendid festival, for today the most radiant and most festive commemoration of the translation of the precious relics of the venerable and divinely blessed fathers Zosimas and Sabbatius hath shone forth! For within thee thou hast brought an inexhaustible treasure, the most honorable and noetically rich shrines of the relics of the venerable Zosimas and Sabbatius, which fill the faithful with sweet fragrance, gladdening the senses of their souls and bodies, imparting healings, and entreating from God great mercy, that He may be merciful unto us on the day of judgment.

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

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

At the blessing of the Loaves, the Troparion of the venerable fathers, in Tone IV:

Your angelic life of fasting * hath made you known throughout the whole world, * O venerable fathers Zosimas and Sabbatius. * With divers miracles, O God-bearers, * illumine those who with faith * call upon you ** and cherish your honored memory.
(Twice)

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)

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 venerable fathers, in Tone IV:

Your angelic life of fasting * hath made you known throughout the whole world, * O venerable fathers Zosimas and Sabbatius. * With divers miracles, O God-bearers, * illumine those who with faith * call upon you ** and cherish your honored memory.

Both now ..., that of the feast.

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

Ye finished your life on earth in piety and were revealed to be pure dwelling-places for the Holy Spirit, enlightening those who with faith approach your precious relics, O blessed ones. Entreat the Master, Christ our God, that He illumine the souls of those who celebrate your most honored memory, O divinely wise Zosimas and Sabbatius.

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

Spec. Mel.: “Joseph marveled ...”:

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

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

With hymns let us honor the fasters of the Lord, who mortified all the assaults of the passions by abstinence and steadfast endurance, truly putting the adversary and all his pride utterly to shame.

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

Spec. Mel.: “Joseph marveled ...”:

Thou wast transfigured on Mount Tabor, O Jesus, and a radiant cloud, stretching forth like a shadow, covered the apostles with glory. Wherefore, they fell face down upon the ground, unable to bear the sight of the splendor of the unapproachable glory of Thy countenance, O beginningless Savior. O Christ our God, Who then shone forth Thy light upon them, illumine Thou our souls!

Polyeleos, and magnification: We bless you, O venerable fathers Zosimas and Sabbatius, and we honor your holy memory, O instructors of monks and conversers with the angels.

Selected Psalm verse:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

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

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

Spec. Mel.: “Of the Wisdom ...”:

When ye furnished your minds with wings to soar aloft to divine desire, O blessed ones, then did ye turn away from knowledge which draweth us down, and made your abode in the wilderness, on an island in the sea, where ye flourished like a most comely cedar of virtue, uprooting the thorns of the passions; and therein planted the fruits of your labors. Wherefore, ye have reaped a rich harvest, riches in heaven which cannot be taken away. O venerable Zosimas and Sabbatius, entreat Christ God, that He grant remission of sins unto those who honor your holy memory with love. (Twice)

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

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

Song of Ascents, the first antiphon:

Prokeimenon, in Tone IV: 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?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 43 (MT.11: 27-30)

The Lord said to His disciples: “All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.”

After Psalm 50, this Sticheron, in Tone VI:

O venerable fathers, having inclined your ear humbly to hear the Gospel of Christ, ye received the Master’s summons to the mansions of heaven; and having followed Him faithfully, and accounted the beautiful things of this world as but dung, ye desired the beauties of Christ alone. Him do ye earnestly entreat, that He send down upon the world and the Churches oneness of mind, upon our land victory over its enemies, and upon our souls great mercy.

Canon of the feast, with 6 Troparia, including the Irmos; and that of the venerable fathers, with 8 Troparia.

Canon of the Feast, in Tone VIII:

ODE I

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

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

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

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

Canon of the venerable fathers, in Tone II:

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Illumined by the light of the three-Sunned Godhead, O most wise ones, ye were shown to be beacons shining everywhere; wherefore, pray ye that we also, who are darkened by the darkness of the passions, may be enlightened by the radiance of grace and receive salvation for our souls.

Illumined by the light of divine grace, O most blessed Zosimas and Sabbatius, illumine those who celebrate your radiant memory with faith, and deliver them from the darkness of sin by your supplications, O venerable ones.

Ye became temples of the Holy Spirit, O most wise ones; turning all the desire of your spirit toward Him, and have therefore inherited the land of the meek. Still ye the tempest of our passion-plagued souls, O venerable ones, that in divine tranquility we may hymn your struggles.

Theotokion: I am assailed by the attacks of cruel passions, O Maiden, and am drowning under the assaults of my sins. To thy calm and untroubled haven alone do I flee, O all-hymned one. Take pity and save me, O Ever-virgin!

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 venerable fathers

Irmos: **T**hou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

Adorned with the height of humility, O venerable Zosimas and Sabbatius, ye therefore directed all your desire toward your Master and armed yourselves against the raging advances of the enemy with your excellent works, fasts and prayers.

Mortifying the uprisings of your flesh with mighty asceticism, O venerable ones, ye became the habitation of the Master. Him do ye beseech, O most blessed ones, that those who have recourse to you with faith may be delivered from tribulations and the tyranny of the passions.

Empowered by God, your relics pour forth countless healings, O venerable Zosimas and Sabbatius: they dispel from all, bodily sicknesses and heal the passions of their souls, through your struggles, O most honored ones.

Theotokion: **T**he tempest of sin and the assault of unseemly thoughts vex me; but have pity, O all-immaculate one, and as thou art merciful extend unto me a helping hand, that saved, I may magnify thee.

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.

Sessional hymn of the venerable fathers, in Tone IV:

By abstinence ye traversed the sea of life safely, and, rejoicing, reached the noetic harbor of dispassion, O venerable fathers Zosimas and Sabbatius, divinely wise and most blessed. Entreat Christ God, that our souls be saved.

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

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

The effulgence of Thy divine glory didst Thou show to Thy disciples, as far as they could bear it, O Word of God, when Thou wast transfigured on Mount Tabor. And with them we, who hymn Thee, have also been enlightened, O only immutable and immortal Lord; for with faith we cry out unto 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 venerable fathers

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

Purifying yourselves in mind and soul, O venerable ones, ye utterly cast away from yourselves soul-destroying deception; and, directing your senses unto untroubled serenity, O most wise ones, ye made your abode on an island in the sea, chanting: Glory to Thy power, O Lord!

Acquiring the mind of the saints by studying the laws of the New and Old Testaments, O venerable Zosimas and Sabbatius, like wise bees ye gathered in all the virtues and became excellent receptacles for the Holy Spirit, O most wise ones, chanting: Glory to Thy power, O Lord!

Resplendent with all manner of miracles and illumined by divine grace, O venerable ones, ye have been recognized by all as inexhaustible treasuries of healings, dispelling the darkness of the passions, and casting down the hordes of the enemy, as ye chant: Glory to Thy power, O Lord!

Theotokion: Shining forth from thy pure womb, O Maiden, the divine Sun hath illumined those who are in the darkness of polytheism, and He hath cast His radiance upon those who sit in the shadow of death, O Lady. Hymning Him, we cry: Glory to Thy power, O Lord!

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 venerable fathers

Irmos: **O** Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee **O King of Peace,** * enlighten me with Thy radiance, * for I know no other God than Thee.

Preferring the narrow path to that which is broad, O venerable ones, rejoicing, ye endured all manner of privations on your island in the sea, purifying your souls according to divine precepts, and ever gazing upon the ineffable beauty of God, O most blessed ones.

O venerable ones, ye were guileless, meek and merciful; wherefore, having received grace and mercy from God on high, ye mercifully illumine us who honor your holy memory with love.

Like the great sun ye shine upon us in the magnitude of your struggles, O venerable Zosimas and Sabbatius, illumining the ends of the earth and enlightening all with the light of divine knowledge; wherefore, we beseech you: Illumine our understanding, O most blessed fathers.

Theotokion: **O**ur life hath vanished in pain because of the multitude of those who rise up against us, and we have become bemired in the pit of our countless offenses. Save us, O Lady, and, as thou art merciful, lead us up, O all-immaculate one, for thee do we, thy servants, have as our only invincible intercessor.

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 venerable fathers

Irmos: **W**hirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Loving Christ as the Gospels direct, O venerable ones, ye forsook the world, and, passing over to trackless and barren islands, ye cleaved unto your Master alone. Having received rewards from Him for your labors, and manifestly sharing in life everlasting, pray ye for those who hymn you.

Having adorned yourselves with divinely wise thoughts, O venerable ones, and accounted all the deceptive things on earth as but dung, ye passed over into blessedness which ageeth not, ever rejoicing before God in His light with the choirs of the incorporeal hosts, O most blessed ones.

Working strange and most glorious miracles for God, O venerable ones, ye quickly respond when called upon, delivering from misfortunes all who sail the seas and those who suffer greatly. And responding mercifully, save us also, who are cruelly beset and surrounded by perils, O most blessed ones.

Theotokion: **T**he heavy burden of sin which doth weigh me down do thou lighten, O most pure one; for thou art a most glorious intercessor for sinners, having given birth to the Redeemer and Savior of those born on earth.

Kontakion of the venerable fathers, in Tone II:

Wounded by the love of Christ, O venerable ones, * taking up His Cross ye bore it. * And arming yourselves divinely against the invisible foe, * bearing unceasing prayer in your hands as a spear, * ye mightily vanquished the hordes of the demons. * And having received the grace of the Lord to heal the infirmities * of the souls and bodies of those who have recourse * unto the shrines of your precious relics, * ye emit rays of miracles everywhere. * Wherefore, we cry out to you: ** Rejoice, O venerable fathers Zosimas and Sabbatius, adornment of monks!

Ikos: **W**ho is able to recount your miracles, O venerable fathers Zosimas and Sabbatius? Wherefore, honoring your most praiseworthy and most honored memory with joy and divine love, we offer you this meager hymnody: Rejoice, ye who were full of the comeliness of Christ and received from Him most splendid and abundant reward! The island in the sea received your bodies, but heaven itself hath received

your souls, where Christ, the King and God of all, hath awarded you honors for your labors, O all-praised ones. Wherefore, we beseech you: Mercifully visit and unceasingly pray for us all, O venerable fathers Zosimas and Sabbatius, adornment of monks!

ODE VII

Canon of the feast

Irmos: The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * ‘Blessed art Thou, O Lord our God, throughout the ages’.

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

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

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

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

Canon of the venerable fathers

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

With purity of mind ye showed vigilance in prayer, might in asceticism, and unflagging endurance amid temptations, O venerable ones; and having turned away from earthly things as is meet, ye have found heavenly delight, chanting: O God of our fathers, Blessed art Thou!

O venerable ones, ye offered your life unto the Master as spiritual fruit and an unblemished sacrifice; for ye lived wholly in abstinence. And receiving from Him the rewards for your labors, in that He is the Judge of the contest, ye work most glorious miracles, chanting: O God of our fathers, Blessed art Thou!

In that ye have great boldness before God, O venerable ones, guide those who are shaken by the passions and drowning in the tempest of sin; and ever preserve those who piously honor you, O most wise ones, that we may chant: O God of our fathers, Blessed art Thou!

Theotokion: Deliver us from perils and tribulations, from divers griefs, from foreign invasion and civil strife, O most hymned Lady, that we may glorify thee and cry aloud to thy Son: O God of our fathers, Blessed art Thou!

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 venerable fathers

Irmos: In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!

Ye have made your abode in the mansions of life, O venerable ones, delighting in good things not subject to corruption and being filled with the radiance of the threefold Sun. By your fervent intercession save from all evils us who call upon you, and who chant: Bless the Lord, all ye works of the Lord!

Ask remission of sins, deliverance from the passions and the radiance of the divine light for us who with love honor you and celebrate your honored festival, O Zosimas and Sabbatius who were pleasing unto Christ, that we may chant: Bless the Lord, all ye works of the Lord!

Triadicon: O beginningless Essence and threefold Unity - Father, Son and most holy Spirit - accept thy venerable favorites as advocates for us, and grant us forgiveness of transgressions, amendment of life and deliverance from evils; and free us, that in peace we may hymn Thy might, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: As she who alone gave birth to Christ God in a seedless birthgiving, O pure and unwedded Mother and Lady, render Him merciful, that He save from the violence and tyranny of the enemy His servants, who cry out to Christ thy Son: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the feast

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming a man through 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 super-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 count me worthy to partake of Thy food, that, rejoicing in both, I may magnify Thy mighty works, O Good One.

Canon of the venerable fathers

Irmos: The Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

O venerable Zosimas and Sabbatius, directing your thoughts aloft to God, ye abandoned the earthly and received that which is heavenly as the reward for your labors and untiring asceticism, God the Savior greatly glorifying you. Wherefore, we honor you, O most blessed ones.

O venerable ones, ye have received the good things and heavenly glory which God hath vouchsafed you. As ye stand continually in His presence, pray ye, we beseech you, and be not separated from us who with love honor your struggles, O most honored ones.

O godly, divinely wise and sacred Zosimas and Sabbatius! Ask ye that God send down peace upon the world, unity upon the Churches, and consolation and salvation upon all the sorrowful, O most blessed ones.

Theotokion: **H**ave pity on me, O Christ my Savior! Have pity, through the supplications of her who gave birth to Thee, and of all Thy saints. And when Thou shalt sit to judge my works, overlook mine iniquities and my sins, for Thou alone art sinless.

Exapostilarion of the venerable fathers:

Having turned away from passionate attachment to the world as from defilement, and mortified your flesh with hunger, O blessed ones, with the angels ye have been enriched with heavenly glory; wherefore, pray ye unceasingly for us to Christ God, O venerable Zosimas and Sabbatius.

Glory ..., Both now ..., Exapostilarion of the feast:

O Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy light the manifest light of the Father and the light of the Spirit Who guideth all creation with light.

On the Praises, 4 Stichera of the venerable fathers, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

With divine grace as thy teacher, * guiding thee chastely to divine desire, * thou didst turn away * from the tumult of the world; * and making thyself wise through painful labors, * thou didst make that which is lower * subject to that which is higher. * O venerable Zosimas, ** pray that we be saved.

O venerable father Sabbatius, * for the love of Christ * thou didst spurn all that is on earth; * and making thine abode in the wilderness, * thou didst mortify thy thoughts of carnal lust * and illumine thy life with ascetic labors. * Wherefore, Christ hath enriched thee with the gift of miracles. * Be thou mindful of us who honor thy memory, ** O right wondrous one.

Thou didst acquire the virtues, * O venerable Zosimas, * and thinking to draw thereby * nigh unto God, * thou didst hasten to Him; * and thou dost ever mediate for us, * that we may pass through this life in peace * and come to share ** in the joy of the saints.

Come, all ye who desire healing, * and, in nowise doubting, * draw forth the wine which maketh glad * the souls of all; * for the most precious cup * of our most blessed father Sabbatius is full, * and poureth forth * health of soul and body ** upon all who approach with faith.

Glory ..., in Tone VII:

We honor you as the instructors of a multitude of monks, O most honored fathers; for through you have we truly learned how to tread the straight path. Blessed are ye who have been strengthened by Christ, for ye have cast down the power of the enemy, and have been shown to be conversers with the angels and companions of the saints. With them, O venerable ones, entreat the Lord, that our souls find mercy.

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

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

Great Doxology. Troparia. Litanies. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the appointed ODE of the canon of the feast, and 4 from ODE VI of the canon of the saints.

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.

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.

Loving Christ as the Gospels direct, O venerable ones, ye forsook the world, and, passing over to trackless and barren islands, ye cleaved unto your Master alone. Having received rewards from Him for your labors, and manifestly sharing in life everlasting, pray ye for those who hymn you.

Having adorned yourselves with divinely wise thoughts, O venerable ones, and accounted all the deceptive things on earth as but dung, ye passed over into blessedness which ageeth not, ever rejoicing before God in His light with the choirs of the incorporeal hosts, O most blessed ones.

Working strange and most glorious miracles for God, O venerable ones, ye quickly respond when called upon, delivering from misfortunes all who sail the seas and those who suffer greatly. And responding mercifully, save us also, who are cruelly beset and surrounded by perils, O most blessed ones.

Theotokion: **T**he heavy burden of sin which doth weigh me down do thou lighten, O most pure one; for thou art a most glorious intercessor for sinners, having given birth to the Redeemer and Savior of those born on earth.

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 venerable fathers, in Tone IV:

Your angelic life of fasting * hath made you known throughout the whole world, * O venerable fathers Zosimas and Sabbatius. * With divers miracles, O God-bearers, * illumine those who with faith * call upon you ** and cherish your honored memory.

Kontakion of the venerable fathers, in Tone II:

Wounded by the love of Christ, O venerable ones, * taking up His Cross ye bore it. * And arming yourselves divinely against the invisible foe, * bearing unceasing prayer in your hands as a spear, * ye mightily vanquished the hordes of the demons. * And having received the grace of the Lord to heal the infirmities * of the souls and bodies of those who have recourse * unto the shrines of your precious relics, * ye emit rays of miracles everywhere. * Wherefore, we cry out to you: ** Rejoice, O venerable fathers Zosimas and Sabbatius, adornment of monks!

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 saints, 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 GALATIANS, § 213 (5:22-6:2)

Brethren, the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

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

Alleluia of the saints, In Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 (6:17-23)

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were

vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: “Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

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

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

Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

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

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