

THE 5th DAY OF THE MONTH OF AUGUST
FOREFEAST OF THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
COMMEMORATION OF THE HOLY MARTYR EUSYGNIOUS
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 for the forefeast, in Tone IV:

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

Come, let us go up with Jesus * Who ascendeth the holy mountain, * and there let us listen * to the voice of the living God, * the beginningless Father, * which through the divine Spirit beareth witness by a cloud * to His true Sonship; * and, illumined in mind, ** let us gaze upon Light amid light.

Come, let us dance beforehand, * let us purify ourselves * and faithfully prepare for divine entry * into the dwelling-place * of the transcendent God; * and let us receive the glory * which the forechosen apostles * were deemed worthy ** to behold mystically on Mount Tabor.

Come, and, having transformed ourselves * with a more exalted transformation, * let us prepare ourselves well for the morrow, * to ascend the holy mountain of God, * beholding the glory of Christ * which shineth forth immutably, * more brightly than the sun; * and, illumined with the light of the Trinity, ** let us glorify His condescension therein.

And 3 Stichera of the holy martyr, in Tone IV:

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

Dyed in the blood of thy flesh, O glorious one, * thou didst clothe thyself * in the purple robe of divine grace, * and didst place upon thy head * the crown of life incorruptible. * And bearing the trophy of the Cross in the right hand * as a scepter, O all-wise martyr, * thou reignest with Christ, ** ever rejoicing.

Thou wast recognized, O Eusygnius, * as an invincible warrior; * for, wielding the sword of the Cross, * thou didst go forth to do battle with the adverse foe * and having cast him down, * contending splendidly * thou didst receive a crown of victory * from the one Master and Judge of the contest, ** Who reigneth forever.

By thine honored sufferings, * O glorious spiritual athlete Eusygnius, * thou didst portray the honored Passion: * the symbol of victory * and now thou dwellest in the city on high, * rejoicing with all the martyrs * being deified by communion with the Godhead. * Wherefore, we celebrate ** thine honored and holy festival.

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

Come, let us ascend the mountain of the Lord to the house of our God, and let us gaze upon the glory of His transfiguration, the glory of the Only-begotten of the Father. Through light let us receive light; and, exalted in the Spirit, let us hymn the consubstantial Trinity throughout the ages.

But if it be Saturday evening, we chant: Both now ..., the Dogmatic Theotokion.

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

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

Illumined * with the effulgence of the virtues, * let us proceed to the holy mountain, * that we may behold * the divine transfiguration of the Lord.

Verse: Mercy and truth are met together, * righteousness and peace have kissed each other.

Shining forth like the sun * on the mountain today, * before undergoing His sufferings, * Christ hath shown the initiates His mysteries, * by a wondrous sign of His divinity.

Verse: Blessed is the people * that knoweth jubilation.

Desiring to transform * Adam’s nature, * Christ now ascendeth Mount Tabor, * that He might disclose His divinity * to the initiates of His mysteries.

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

O Christ God Who wast transfigured in glory on Mount Tabor and showed the glory of Thy divinity to Thy disciples: illumine us also with the light of the knowledge of Thee, and guide us to the path of Thy commandments, for Thou alone art good and the Lover of mankind.

Troparion of the forefeast, in Tone IV:

Let us O ye faithful go forth * to meet the transfiguration of Christ, * splendidly celebrating the forefeast thereof, * and let us cry aloud: * The day of divine gladness hath arrived! * The Master ascendeth Mount Tabor ** to shine forth the beauty of His divinity! **(Once)**

AT MATINS

On “God is the Lord ...,” the Troparion of the forefeast, in Tone IV:

Let us O ye faithful go forth * to meet the transfiguration of Christ, * splendidly celebrating the forefeast thereof, * and let us cry aloud: * The day of divine gladness hath arrived! * The Master ascendeth Mount Tabor ** to shine forth the beauty of His divinity! (Thrice)

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

Spec. Mel.: “Thou hast appeared ...”:

The most resplendent festival of the Master hath arrived! Come ye all, and, having cleansed ourselves noetically beforehand, let us ascend Mount 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 ...”:

Splendidly celebrating today the day of the forefeast of the glorious and awesome transfiguration of Christ, O ye faithful let us cry aloud together: Transform our nature, O Savior, illumining it with Thy divine flesh, imparting to it its original dignity of incorruption, in that Thou art compassionate, that we may all glorify Thee, our one God.

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

Canon of the forefeast, with 6 Troparia, including the Irmos; and the Triodion, with 4 Troparia; and the canon of the martyr, with 4 Troparia. (We chant Odes VIII and IX following the pattern of ODE I; but in Odes III through VII the canon of the forefeast is given 8 Troparia, while that of the martyr hath 4. But if the forefeast coincide with Sunday, we chant the Triodion at Compline.)

ODE I

Canon of the forefeast, in Tone IV:

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

Let heaven shine down light from above brighter than the sun, and let the earth hear the words of the living God testifying to the Sonship of Him Who is transfigured; for the Father beareth witness on Mount Tabor.

Christ, Who is visibly man but invisibly God, doth ascend the mount, disclosing the radiance of His divinity which shineth more brightly than the sun with the splendors of glory.

Christ now cometh forth rationally to appear to Moses, showing forth a vision of glory on Mount Tabor direct conversing with him face to face, wherefore rejoicing, let us celebrate the forefeast today.

Triodion, in Tone IV:

Irmos: I hymn Thee, O Lord my God, * for Thou hast led Thy people out of the bondage of Egypt, * and hast drowned in the waters * the chariots and the might of Pharaoh.

Celebrating O ye faithful on this day of the forefeast of the transfiguration of Christ our Redeemer, let us clap our hands in hymnody.

Having reached the threshold of the holy transfiguration of Christ, embracing it we are illumined with divine goodwill.

Taking the disciples on this very day, Christ ascendeth the mountain, and is transfigured there, illumined by His divinity.

Come ye all, and noetically reaching Mount Tabor, let us gaze upon Christ Who is awesomely transfigured before His disciples.

We cry to Thee like the Prophet David: Mount Tabor and Hermon rejoice in Thy name, O Christ, at Thy transfiguration!

Having our heart purified of the passions like a lofty mountain, let us gaze upon the transfiguration of Christ which doth illumine our mind.

Triadicon: In an Orthodox manner let us glorify the Trinity: the Father, the Son and the Holy Spirit, the one Godhead, the Unity in three Hypostases.

Theotokion: In an Orthodox manner, we, the faithful, confess thee to be both Mother and Virgin, who hast ineffably given birth to Christ our God, the only greatly Merciful One.

Canon of the holy martyr, in Tone VIII:

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

O thou who art most glorious, save those who with the most glorious ranks of the angels unceasingly glorify thy memory.

Thy sanctified mind hath been shown to be a temple of the Comforter, O spiritual athlete; wherefore, we honor thee with faith.

In thy flesh, O most blessed one, thou didst portray the death of Him Who suffered in the flesh to bring forth life; and thou hast been deemed worthy of true life.

Strengthened by the Spirit, thou didst cast down the might of the iniquitous holding fast to the laws of the Lord, O most glorious martyr.

Theotokion: The curse hath been abolished and grief caused to cease through thy birthgiving, O all-blessed and immaculate Maiden, thou gladness of the faithful.

ODE III

Canon of the forefeast

Irmos: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

He Who hath dominion over all creation hath become visible, assuming the guise of a servant; and thereby He hath shown to His disciples the unapproachable effulgence of His divinity, as far as they were able to perceive it.

Christ the Sun cometh to the mountain to shine forth glory, and to dim with His light the shining morning-star; and illumined by His rays, let us celebrate the forefeast today.

Fulfilling the words of eternal life, Christ stood forth as one who showeth things to others, that they may understand; and He was well pleased to show forth in Himself the radiant glory of the Father.

Canon of the holy martyr

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Thou didst stand before the tribunal, confessing God the King Who assumed flesh and edified mankind, O wise martyr.

Consumed by burning embers during thy martyrdom, thou didst offer thyself as an unblemished sacrifice to the Ember Who shone forth from the Virgin.

Filled to overflowing with the waters of the Spirit, O glorious one, thou hast dried up the pretentious streams of polytheism.

Theotokion: All my desire do I direct toward thee, O pure Lady! Do thou quickly cause carnal lusts to cease within me.

Sessional Hymn of the holy martyr, in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

Let us praise the martyr Eusygnius as one who hath abolished all falsehood with the power of Christ and hath made clear the Faith; for he truly endured tortures, denounced all the cruelty of the tyrants, and received a crown of victory from the right hand of God.

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

Spec. Mel.: “Joseph marveled ...”:

Prepare thyself now, O Tabor! For, lo! Christ cometh to show forth the radiance of His divinity to the glorious disciples upon thee, in a manner past understanding! Elijah and Moses stood forth in fear, a cloud of light covered them, and the voice of the Father of lights was heard from on high, saying: “This is my beloved Son! Hear ye Him!”

ODE IV

Canon of the forefeast

Irmos: **He** who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * **Glory to Thy power, O Christ.**

The choir of heaven rejoiceth with those on earth, celebrating beforehand the effulgence of the Bestower of light, Who hath ineffably shone forth, transforming His human guise on Tabor, as was His good pleasure.

Drawing nigh to mortals in Thy coming as God and man, Thou hast mystically enlightened the world with the splendor of miracles; and shining with the glory of the divinity, Thou didst shine forth on Tabor with the unapproachable light.

Of old, Jesus, son of Nun, caused the sun to halt, prefiguring the day of Thy divine suffering; and before suffering on Thy precious Cross, O Savior, Thou Thyself didst dim the shining of the sun with the divine rays of thy countenance.

Canon of the holy martyr

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

Casting off the slumber of despondency, O martyr Eusygnius, thou didst proceed boldly to thy contest with wakefulness and unwavering faith.

Rejoicing in God thy Savior, O right wondrous martyr, thou didst consider the torture of thy body to be like sweet sustenance.

Humbling thyself with divine integrity, O spiritual athlete, thou didst cast down the prideful arrogance of him who fell headlong in his malice.

Thou wast shown to be an invincible warrior, struggling in battle; and, completing thy martyrdom, thou didst destroy the incorporeal foe.

Theotokion: **O** most holy and ever-virgin Maiden, thou hast given birth to the Word Who is equally powerful and co-enthroned with the Father and the Spirit.

ODE V

Canon of the forefeast

Irmos: **All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.**

Rejoicing, let us faithfully follow Christ, for, lo! he goeth to the mountain, taking with Him His foremost disciples; and, shining forth before them with unapproachable beauty outshining the sun, He hath shone forth His glory.

By Christ's ascent to the mountain, let heaven be enlightened yet more splendidly today, for He shineth forth with the unapproachable light, dimming the rays of the sun by the glory of His divinity, in that He is the Bestower of light.

Christ hath shown the disciples a mystery on Tabor, His countenance shining forth more brilliantly than beams of light; He Who clothes Himself with light, as saith the psalmist, hath made the vesture of His robes as white as snow.

Canon of the holy martyr

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

Cleaving earnestly to the Master, O most wise Eusygnius, thou didst withdraw from wickedness.

Thou didst not offer worship in dead temples, O God-bearer, knowing that the Lord, the living God, is in the heavens.

Uplifted upon a tree, O martyr of valiant mind, with faith thou didst portray the sufferings of the Dispassionate One.

Theotokion: The Word became incarnate within thy womb, O pure one, delivering the world from the irrationally carnal passions.

ODE VI

Canon of the forefeast

Irmos: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Making ready for His friends a bridal-chamber of the glory of that joy which is to come, Christ ascendeth the mountain, leading them up from life below to the life of heaven.

Astonishing the understanding of the disciples, Christ shone forth the effulgence of heaven on earth, while the leaders of the law and the prophets stood before Him as servants; bearing witness to God as representatives of both the living and the dead.

Christ cometh now to manifest Himself as a luminary by the radiance of divine effulgence in a place of darkness; and we walk toward His radiance, rejoicing in the sight of His countenance.

Canon of the holy martyr

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

Having laid up the understanding of truth in thy heart in a noble manner, O blessed one, not ignorant of the ways of the enemy, thou didst hasten to the tribunal and didst destroy his army with the weapon of the Cross.

The servants of the demons, understanding thee to be a servant of the Trinity, O martyr Eusygnius, gave thee over to tortures, imprisonment and an undeserved death; yet they were vanquished by thine invincible opposition, O most noetically rich martyr.

The torrents of thy blood have dried up the turgid torrents of iniquity, the false rivers of ungodliness and the streams of wickedness, O martyr, and have been revealed to be an unfathomable abyss of healings for the faithful.

Theotokion: **O** pure Virgin Mother, who hast caused the gardens of evil to wither up through the Word Who sprung forth within thee, sever the wicked thoughts of my soul at the root and sow therein the beautiful flora of the virtues.

Kontakion of the forefeast, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

Human nature is made divinely luminous today * by the transfiguration of God, * and crieth out in gladness: Christ is transfigured, ** saving us all!

Ikos: **B**y the divine transfiguration of our image, which of old was ruined by corruption, the Creator hath led our forefather Adam up from the chambers of Hades, deifying our understanding. For He remaineth both God and man, bearing the nature of each in a unity, without commingling or separation. Wherefore, He shineth forth now ineffably on Tabor, and from His flesh emitteth the rays of His divinity, illumining those who cry aloud: Christ is transfigured, saving us all!

ODE VII

Canon of the forefeast

Irmos: **R**eфusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * **O** supremely hymned Lord and God of our Fathers, **Blessed art Thou.**

Let us follow the choice of the disciples to the translation from the earth which leadeth up to the heights, gazing upon the awesome sight of Christ; and, marveling, let us cry out with them: **Blessed art Thou, O God!**

With water and fire Thou didst purify human nature which had become defiled; and through Thy flesh Thou hast revealed its radiance, O Savior, Thy countenance shining forth more brightly than the sun is an image of the glory which is to come.

Let us go forth to the holy mountain with Christ, Who leadeth up the sons of Zebedee and the eminent Peter, whom He chose to be witnesses of His glory and who cry: **Blessed art Thou, O God!**

Canon of the holy martyr

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’.**

Having illumined thy soul with the blood which thou didst shed out of love for the incarnate Christ, O martyr, thou didst pass over to Him, crying out, rejoicing: Blessed art Thou, O God!

Burning with love for the Savior, thou didst avoid the defilement of impiety, O Eusygnius, and enduring the winter of cruel torments, thou didst cry aloud: Blessed art Thou, O God!

With the drops of thy divine blood still flowing, O most glorious one, thou didst stand before Christ the Master, chanting: Blessed art Thou, O Lord God, forever!

That thou mightest inherit the everlasting life of the divine kingdom, O Eusygnius, thou didst spurn the glory of this transitory life, crying: Blessed art Thou, O God!

Theotokion: **T**hou hast given birth to a new Child, Whom the Father begat before time began, O pure Theotokos. To Him do we all chant: Blessed art Thou, O God!

ODE VIII

Canon of the forefeast

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

Who will not marvel at the magnificence of Thy glory, O King of glory, which, transfigured therein, Thou didst show to Thy friends, illumining them with divine splendor? With them illumine us all with Thy light, for with faith we chant the hymns of the forefeast.

The heights of heavenly life and the divine radiance of everlasting glory do Thou grant to Thy servants who now celebrate the forefeast of the splendid solemnity of Thy transfiguration, whereon, shining forth light, Thou illumineest those who hymn Thee, O Christ, Bestower of life.

As Light unapproachable and the Bestower of light, O Ever-existent and Beginningless One, Who doth clothe Thyself in light as in a garment, coming in the flesh Thou hast shone forth light in the world; and causing light to shine round about the mountain, Thou didst show forth an image of the Father's glory.

Triodion

Irmos: **Those who confessed Christ the King, * the Children prisoners, in the furnace * cried with a loud voice, saying: * O all ye works of the Lord, praise ye the Lord.**

Shining forth, this present day of the radiant transfiguration of the Lord commandeth the world to cry aloud: Hymn and supremely exalt Him, all ye works, throughout the ages!

Come, ye faithful, and let us noetically ascend the holy mountain, to behold the most radiant transfiguration of Christ; for it illumineth all who glorify it throughout the ages.

With a pure heart let us go forth today to meet beforehand the transfiguration of Christ, and let us cry out radiantly: Hymn the Lord, all ye works, and supremely exalt Him throughout the ages!

Triadicon: **L**et us theologize concerning the one Godhead in three Hypostases - the Father, the Son and the most holy Spirit, chanting together: Hymn and supremely exalt Him throughout the ages!

Theotokion: **C**hrist the King, to Whom the Virgin Mary gave birth for us, while remaining a pure virgin even after giving birth, do ye hymn, all ye works, and supremely exalt Him throughout the ages!

Canon of the holy martyr

Irmos: **B**y Thy grace the children became vanquishers * of both the tyrant and the flames, * carefully observing Thy commandments, * wherefore they cried aloud: * Bless the Lord, all ye works of the Lord!

Wholly protected by the shield of piety, O all-blessed one, by grace thou didst vanquish the iniquitous, chanting unceasingly: Bless the Lord, all ye works of the Lord!

When thou wast troubled, thou didst cry out to God thy Benefactor, and He hearkened unto thee and delivered thee from wickedness, who cried aloud: Bless the Lord, all ye works of the Lord!

Thou didst not offer irrational worship to inanimate gods, O martyr, but offered thyself as a pure sacrifice to God, chanting unceasingly: Bless the Lord, all ye works of the Lord!

That thou mightest receive life and glory, O most wise Eusygnius, thou didst die to the world, and slain, thou didst cry aloud: Bless the Lord, all ye works of the Lord!

Theotokion: **O** merciful Virgin who hast given birth to the supremely merciful God, grant divine mercy unto all who chant: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the forefeast

Irmos: **L**et every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Rejoice, O heaven, knowing now the never-waning Sun Who shineth forth from the earth and desireth to cover the radiance of the sun with divine glory! And let the earth join chorus radiantly, shining with heavenly splendor and brilliance, becoming light!

Chanting, David foretold Thy transfiguration, saying: Who is like unto Thee among the sons of God, O Lord? For, glorified in the councils of the saints, Thou hast shown Thyself as great to those around Thee and awesome in the glory of Thy divine countenance.

O Word of God, Wisdom, Power and Image of the Father! O God Who art understood by the faithful and art recognized as a man! Grant unto us Thy transfiguration, that we may celebrate the radiant festival in the light of shining good deeds.

Triodion

Irmos: **W**ith hymns we magnify thee, the Theotokos * who knewest not wedlock, * the heavenly bridal-chamber, * who hast given birth to the Author * of our salvation.

Celebrating this the first day of Thy most glorious and most radiant transfiguration, O Christ, we magnify Thee with hymns.

Earnest in our knowledge of the glorious transfiguration of the Lord, let us spiritually illumine our thoughts, magnifying Him.

Transformed with the goodly transformation of the transfiguration of Christ, we find ourselves rendered radiant by our good works, magnifying Him.

Triadicon: **W**ith hymns we magnify Thee, the Trinity in three Hypostases, the indivisible Essence, the Father, Son and Holy Spirit.

Theotokion: **W**ith hymns we magnify thee, the bush which Moses beheld, burning yet not consumed, O Thou who received the fire of the Godhead.

Canon of the holy martyr

Irmos: **E**very 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.

With the might of Christ thou didst slay the feeble enemy who had exalted himself and now truly rageth in vain, O martyr, and bowing thy head to be severed by the sword thou didst hallow all the earth with the flow of thy blood.

O Eusygnius, thou art blessed as the adornment of all spiritual athletes, the beauty of martyrs, the unshakable pillar of the Church, the manifest bulwark of the pious, the divine splendor of those who have recourse to thee, and a most radiant star.

The vapor of thy sweat dropeth a sweet smelling myrrh, O Eusygnius: perfuming the hearts of us who hymn thee, dispelling the stench of passions, tribulations and sorrows, O valiant spiritual athlete of Christ.

O Jesus, Sun of glory, Who hast illumined the memory of Thy spiritual athlete today: by his supplications illumine, I pray, my soul which hath been darkened by the deceit of the serpent, that I may glorify Thee as the true God, and Lover of mankind.

Theotokion: **O** portal of the Light, illumine the eyes of my heart, I pray, which have been blinded by the darkness of sin, and show them to be receptive to the divine radiance, that we may honor and magnify thee with godly voices.

Exapostilarion of the forefeast:

Spec. Mel.: “The heaven with stars ...”:

He Who created the sky and gave light to the stars, ascending Mount Tabor today, illumine the disciples with the radiance of His divinity.

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

Today Christ hath shone forth light on Tabor! Today the voice of the Faith is audible as thunder from on high, crying: “This is My beloved Son!”

On the Aposticha, these Stichera, in Tone I:

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

Celebrating this day * the forefeast of the most holy and glorious transfiguration, * let us glorify Christ * Who hath transfigured our nature * with the fire of the Godhead, ** and illumined it with incorruption, as it was before.

Verse: Mercy and truth are met together, * righteousness and peace have kissed each other.

Come, let us ascend the holy mountain, * and gaze with faith * upon the most radiant transfiguration of the Lord, * worshiping Him with faith; * and let us say: ** Thou alone art God incarnate, Who hast deified mankind.

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

This is the day of the forefeast, * whereon Christ is transfigured. * Moses and Elijah were with Him, * and His disciples, on Mount Tabor; * and a voice was heard, saying: ** “This is truly My beloved Son!”

Glory ..., Both now ...,

Moses who beheld God, and Elijah of the fiery chariot, who traversed the heavens unconsumed, bore witness at Thy transfiguration to Thee, O Christ, as the Fulfiller of the law and the prophets. Grant Thine enlightenment, O Master, to us also, that with them we may hymn Thee throughout the ages.

AT LITURGY

Troparion of the forefeast, in Tone IV:

Let us O ye faithful go forth * to meet the transfiguration of Christ, * splendidly celebrating the forefeast thereof, * and let us cry aloud: * The day of divine gladness hath arrived! * The Master ascendeth Mount Tabor ** to shine forth the beauty of His divinity!

Kontakion of the forefeast, in Tone IV:

Human nature is made divinely luminous today * by the transfiguration of God, * and crieth out in gladness: Christ is transfigured, ** saving us all!