

ABBREVIATED RUBRICS FOR SUNDAY, AUGUST 13, 2017
LEAVE-TAKING OF THE TRANSFIGURATION OF JESUS CHRIST

RIGHTEOUS MAXIMOS THE CONFESSOR; EUDOKIA AND IRENE (XENIA) THE EMPRESSES; VENERABLE DOROTHEOS OF GAZA AND HIS DISCIPLE DOSITHEOS; REPOSE OF TIKHON, BISHOP OF VORONEZH AND WONDERWORKER OF ZADONSK; UNCOVERING OF THE RELICS OF MAXIMOS OF MOSCOW, FOOL-FOR-CHRIST

NOTE TO CLERGY: Remember to include this special petition in the Great Litany in all services before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

GREAT VESPERS ON SATURDAY, AUGUST 12; TONE 1

1.) *Great Vespers begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Come, let us worship and fall down before God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

2.) *The reader then says Psalm 103, and then the deacon offers the Great Litany.*

3.) *We chant [“O Lord, I Have Cried” in Tone 1](#) with ten troparia:*

(Nassar 137-138; Red Service Book 33-34; Kazan Vesp. 5-15)

Verse 10. Bring my soul out of prison, that I may praise Thy Name.

Accept our evening prayers, O Holy Lord. Grant us forgiveness of our sins; for Thou alone hast made manifest the Resurrection unto the world.

Verse 9. The righteous shall wait for me until Thou recompense me.

Encompass Zion, O ye people, and surround it; give ye glory therein to Him Who arose from the dead; for He is our God Who hath delivered us from our transgressions.

Verse 8. Out of the depths have I cried to Thee, O Lord, Lord hear my voice.

O come, ye people, let us praise Christ and bow down before Him, glorifying His Resurrection from the dead; for He is our God Who hath delivered the world from the wiles of the enemy.

Verse 7. Let Thine ears be attentive to the voice of my supplication.

Rejoice, O ye heavens; sound the trumpets, ye foundations of the earth; thunder forth gladness, O ye mountains; for behold, Emmanuel hath nailed to the Cross our sins; and the Giver of Life hath slain death, raising up Adam; for He is the Lover of mankind.

(Nassar 570-571)

[For the Transfiguration in Tone Four](#)

Verse 6. If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.

When Thou wast transfigured before Thy Crucifixion, O Lord, the mount resembled heaven, and a cloud spread out like a canopy, and the Father bore witness unto Thee. And there were present Peter with James and John, since they were to be with Thee at Thy Betrayal; so that seeing Thy wonders they might not be dismayed at Thy sufferings. Make us, therefore, to worship the same in peace for Thy Great Mercy.

Verse 5. Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.

When Thou wast transfigured before ... (repeat above)

Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. Before Thy Crucifixion, O Lord, Thou didst take Thy Disciples to a high mountain and wast transfigured before them, illuminating them with rays of might; being desirous to manifest to them the light of the Resurrection, on the one side through Thy love of mankind, and on the other through Thy might. Wherefore, make us worthy thereof, O God, in peace; for Thou art good and the Lover of mankind.

Verse 3. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.

Before Thy Crucifixion, O Lord ... (repeat above)

Verse 2. Praise the Lord, all ye nations; praise Him, all ye people.

When Thou wast transfigured, O Savior, on a high mountain, in the presence of Thy chief Disciples, Thou didst shine forth in glory, symbolizing that they who are recognized for the sublimity of virtue, shall also be made worthy of divine glory. As for Moses and Elijah, when they conversed with Christ they made manifest that He was the Lord of the living and the dead, and that He was the God Who spake of old in the law and the Prophets, the same to Whom the voice of the Father did bear witness from a radiant cloud, saying, Him do ye hear; for He it is Who by the Cross hath taken captive Hades and hath bestowed life eternal to the dead.

Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.

Yea, the mountain which was thick with smoke of old hath become now honorable and holy; for that Thy feet did rest on it, O Lord, for the mystery hidden before the ages, Thy Transfiguration before Peter, James and John hath made manifest. And they, not being able to bear the radiance of Thy face and the splendor of Thy raiment, did fall down on their faces kneeling, and being overcome with astonishment, wondered at the sight of Moses and Elijah conferring with Thee on things that were to befall Thee, while a voice from the Father bore witness, saying, This is My beloved Son in Whom I am well pleased, hear Him Who giveth to the world the Great Mercy.

(Nassar 571)

DOXASTICON FOR THE TRANSFIGURATION IN TONE SIX

Glory to the Father, and to the Son, and to the Holy Spirit.

When Thou didst prefigure Thy Resurrection, O Christ God, Thou didst take Thy three Disciples, Peter, James and John, and with them didst ascend Mount Tabor. And at Thy Transfiguration, O Savior, Mount Tabor was covered with light. As for Thy Disciples, they threw themselves on the ground, unable to bear the sight of Thy figure that may not be looked upon, O Word. And the

angels did minister in fear and awe, while the heavens were affrighted and the earth trembled when they beheld on earth the Lord of Glory.

(Nassar 138; Red Service Book 35; Kazan Vesp. 15-17)

THEOTOKION FOR THE RESURRECTION IN TONE ONE

Both now and ever, and unto ages of ages. Amen.

Let us sing the praises of Mary the Virgin, Door of Heaven, glory of all the world, sprung forth from man, who also didst bear the Lord; the song of the bodiless powers, and the enriching of the faithful; for she revealed herself as Heaven and the Temple of the Godhead. She destroyed the bulwarks of enmity and ushered in peace and did throw open the Kingdom. Wherefore, in that we possess this confirmation of our Faith, we have a defender, even the Lord Who was born of her. Be bold, therefore, be bold, ye people of God, for He, the All-powerful, will vanquish all your enemies.

- 4.) *The Entrance is made with the censer, and we chant “O Gladsome Light ...” (Chant) (Choral) followed by the Prokeimenon “The Lord is King ...” in Tone 6 with its stichoi.*

SATURDAY PROKEIMENON IN TONE SIX

Deacon: The Evening Prokeimenon!

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

Verse 1. *The Lord is robed; He is girded with strength. (Refrain)*

Verse 2. *For He has established the world so that it shall never be moved. (Refrain)*

- 5.) *The deacon offers the Litany of Fervent Supplication, and the people then say the Evening Prayer “Vouchsafe, O Lord.” The deacon offers the Litany of Supplication, and the priest offers “The Peace” and the Prayer of the Bowing of Heads.*

- 6.) *At the Aposticha, we chant the following:*

(Nassar 138-139; Red Service Book 40-41; Kazan Vesp. 118-121)

APOSTICHA FOR THE RESURRECTION IN TONE ONE

By Thy passion, O Christ, we have been set free from sufferings; and by Thy Resurrection we have been delivered from corruption. O Lord, glory to Thee.

Verse 1. *The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength.*

Let creation rejoice; let the heavens cheer; let the nations clap their hands for joy; for Christ our Savior to the Cross hath nailed our sins; and having slain death and raised up Adam, the progenitor of mankind, hath granted us life, for He loveth mankind.

Verse 2. *For He has established the world so that it shall never be moved.*

King of heaven and earth, O inscrutable Creator, Thou Who, for love of mankind, wast of Thy free-will crucified. Having met Thee below, Hades was vexed while the souls of the righteous on receiving Thee were gladdened; and Adam seeing Thee, the Creator, in the nethermost parts rose again. O wonder! How the Life of all hath tasted death by His own will, to enlighten the world that crieth, saying: O Thou Who didst rise from the dead, O Lord, glory to Thee.

Verse 3. Holiness befits Thy house, O Lord, forevermore.

Thy myrrh-bearing women, carrying spices, with haste and moaning reached Thy sepulcher; but not finding Thine all-pure body, and from the angel, having heard of the new and most glorious miracle, said to the Apostles: Risen is the Lord Who granteth unto the world the Great Mercy.

(Nassar 575)

DOXASTICON FOR THE TRANSFIGURATION IN TONE SIX

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Today hast Thou manifested on Mount Tabor, O Lord, the glory of Thy divine image to the chosen of Thy Disciples, Peter, James and John; for when they saw Thy garments glistening as light, and Thy face surpassing the sun in splendor, and they could no more bear to behold Thine unbearable radiance, they fell to the ground, utterly unable to gaze upon it; and they heard a voice from on high testifying and saying: This is My beloved Son, Who cometh into the world to save man.

7.) *We then say the Prayer of St. Simeon (Chant) (Choral) and the Trisagion Prayers. Then, we chant the apolytikia of the day.*

(Nassar 139; Red Service Book 42; Kazan Vesp. 161)

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

(Nassar 575-576)

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN (CHANT) (CHORAL)

Glory to the Father, and to the Son, and to the Holy Spirit.

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN (CHANT) (CHORAL)

Both now and ever, and unto ages of ages. Amen.

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

8.) *The Priest then offers the Dismissal.*

THE DISMISSAL

Priest: May He Who was transfigured in glory before His holy disciples and apostles on Mount Tabor for our salvation, and rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing

Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Righteous Maximos the Confessor; Eudokia and Irene (Xenia) the empresses; Venerable Dorotheos of Gaza and his disciple Dositheos; Tikhon, bishop of Voronezh and wonderworker of Zadonsk; and Maximos of Moscow, fool-for-Christ, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

Pronunciation Guide

Eudokia: ev-doh-KEE-ah

Dorotheos: doh-roh-THEY-ohs

Dositheos: doh-SEE-they-ohs

Voronezh: voh-roh-NYESH

ORTHROS ON SUNDAY, AUGUST 13, 2017
TONE 1 / EOTHINON 10

1.) *Orthros begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

2.) *The people then say the Trisagion Prayers.*

3.) *The three troparia starting with “O Lord, save Thy people” are always read plainly or simply intoned but NEVER chanted in an assigned tone.*

4.) *All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:*

***In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.*

5.) *After the Great Litany and the priest’s exclamation “For unto Thee are due...” we chant “God is the Lord” with its stichoi and the apolytikia of the day.*

“GOD IS THE LORD” IN TONE ONE

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1. O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

Verse 2. All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord’s doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 139-140; Red Service Book 59-60; Kazan Orth. 9-10)

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

(Nassar 575-576)

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN (CHANT) (CHORAL)

Glory to the Father, and to the Son, and to the Holy Spirit.

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN (CHANT) (CHORAL)

Both now and ever, and unto ages of ages. Amen.

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

- 6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*
- 7.) *The Poetic Kathismata are from the Octoechos for Tone 1 (Nassar 140-141; Kazan Orth. 33). The theotokia are from the Menaion (Nassar 576) for the Leave-taking of the feast.*

FIRST TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

The soldiers who kept watch over Thy grave, O Savior, became as dead from the shining of the appearing angel who told the good tidings of the Resurrection to the women. Thee, therefore, do we glorify, O Remover of corruption, and to Thee do we bow, O Thou Who didst rise from the grave, O Thou, our only Lord.

Glory to the Father, and to the Son, and to the Holy Spirit.

Thou was nailed upon the cross willingly, O merciful One; and Thou wast placed in a grave like one who is dead, O Giver of Life, trampling the pride of death, O mighty One; for because of Thee the gatekeepers of Hades did tremble; and Thou didst raise the dead with Thee from eternity; for Thou alone art the Lover of mankind.

(For the Transfiguration) *Both now and ever, and unto ages of ages. Amen.*

Thou hast been transfigured, O Savior, on Mount Tabor, indicating the transformation of mankind which shall take place at Thy dreadful Second Coming. Moses and Elijah did converse with Thee. But Thy Disciples, whom Thou didst call, when they beheld Thy glory, O Master, were dazzled by Thy brightness. Wherefore, O Thou Who didst at that time cause Thy light to shine on them, lighten our souls.

Second Kathisma

Verily the women did proceed to the grave early, where they beheld an angelic scene, and did tremble. And when the grave shone forth with life they were struck with astonishment. Wherefore, they returned to the disciples and did preach the Resurrection, saying, Verily, Christ hath invaded Hades; for He alone is the powerful and mighty One; and He raised with Him all those who were corrupt, and with the power of His Cross He removed the fear of condemnation.

Glory to the Father, and to the Son, and to the Holy Spirit.

Thou wast verily nailed upon the Cross, O Life of all; and wast numbered among the dead, O deathless Lord. Thou didst rise after three days, O Savior, and didst raise Adam from corruption. Wherefore, the heavenly powers shouted to Thee, O giver of life; Glory to Thy passion, O Christ, Glory to Thy resurrection, Glory to Thy condescension, O Thou alone the Lover of mankind.

(For the Transfiguration) *Both now and ever, and unto ages of ages. Amen.*

Thou hast been transfigured, O Jesus, on Mount Tabor, and a brilliant cloud spread out itself like a tabernacle, covering the Apostles of Thy glory. They looked to the ground, unable to behold the

unapproachable splendor of the glory of Thy countenance, O Christ, Savior and God without beginning. Therefore, O Thou Who didst cause Thy light to shine on them, lighten our souls.

- 8.) [Benedictions \(Evlogetaria\) in Tone 5](#). (*Red Service Book 62-63; Kazan Orthros 41-44*)
- 9.) *The Little Litany and the priest's exclamation "For blessed is Thy Name..."*
- 10.) *The Hypakoë, Anabathmoi and the [Prokeimenon](#) with its accompanying stichos are all from the Octoechos for Tone 1. (Nassar 141-142; Kazan Orthros 46-47)*
- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2:*

LET EVERYTHING THAT HATH BREATH

Let everything that hath breath praise the Lord. (TWICE)

Stichos: Praise ye God in His saints; praise Him in the firm foundation of His power.

Let everything that hath breath praise the Lord.

- 12.) *The tenth Eothinon Gospel (John 21:1-14) is chanted from the Holy Table.*
- 13.) *We read "In that we have beheld the Resurrection of Christ ..." (Kazan Orthros 66)
**In the last line of this prayer in several Archdiocesan publications, there is an erroneous omission. It should read: "for in that He endured the Cross for us, He hath destroyed death by death." Please make this correction in your books.*
- 14.) *We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan Sun. Mat., 66)*
- 15.) [Troparia following Psalm 50](#) as usual. (*Serv. Bk., 67; Kazan Sun. Mat., 67-68*)
- 16.) *Next follows the Intercession for Orthros.*

THE INTERCESSION¹

Deacon: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the

¹ Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor.

God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Righteous Maximos the Confessor; Eudokia and Irene (Xenia) the empresses; Venerable Dorotheos of Gaza and his disciple Dositheos; Tikhon, bishop of Voronezh and wonderworker of Zadonsk; and Maximos of Moscow, fool-for-Christ, whose memory we celebrate today, and of all the saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

The choir sings “Lord, have mercy” twelve times, and the priest exclaims “Through the mercies and compassions...”

17.) *Next follows the Kontakion, Oikos and Synaxarion.*

FIRST TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

As God, Thou didst rise in glory from the grave, raising the world with Thee. All nature doth praise Thee as God. Death is destroyed and Adam doth rejoice, O Master, whilst Eve, now freed from bondage, doth rejoice, saying: Thou it is, O Christ, Who granteth Resurrection to all.

Let us praise Him Who arose on the third day as the all-powerful God. He hath shattered the gates of Hades and hath raised from the tomb those who were there from eternity. He didst willingly appear to the myrrh-bearers and say to them first: Rejoice; and to the Apostles He didst reveal joy as the only Life-giver. The women announce with joy the signs of victory to the Disciples, Hades groans and death laments; but the world is glad and all rejoice. For Thou it is, O Christ, Who granteth Resurrection to all.

THE SYNAXARION (Plain Reading)

On August 13 in the Holy Orthodox Church, we take leave of the divine Transfiguration of our Lord, God and Savior Jesus Christ. We commemorate the translation of the relics of our Righteous Father Maximos the Confessor.

Verses

O Maximos, thy dust is moved by the faithful,
Showing, by exchanging places, that thou livest.
On the thirteenth, they translated Maximos' dead body.

At first, Maximos was a high-ranking courtier at the court of Emperor Heraclius and, after that, a monk and abbot of a monastery not too far from the capitol. He was the greatest defender of Orthodoxy against the so-called Monothelite heresy which proceeded from the heresy of Eutyches. He and his followers claimed that there is only one nature and one will in Christ. Maximos opposed that claim and found himself as an opponent of the emperor and the patriarch. Maximos did not frighten easily but endured to the end in proving that there were two wills as well as two natures in Christ. Because of his efforts, a council was held in Carthage and another in Rome. Both councils rejected the teachings of the Monothelites. The suffering of Maximos for Orthodoxy cannot be described: he was tortured by princes, deceived by prelates, spat upon by the masses of the people, beaten by soldiers, exiled, imprisoned, until finally, with a severed tongue and hand, he was condemned to exile for life in the land of Schemaris, near Batum on the Black Sea, where

he spent three years in prison and gave up his soul to God. In 680, twelve years after his repose, the Church translated the relics of Maximos from Lazia to Constantinople.

On this day, we also commemorate Eudokia and Irene (Xenia) the empresses; Venerable Dorotheos of Gaza and his disciple Dositheos; the repose of Tikhon, bishop of Voronezh and wonderworker of Zadonsk; and the recovery of the relics of Maximos of Moscow, fool-for-Christ. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

18.) *We chant the katavasia of the Holy Cross Canon (Nassar 300-302), and instead of the magnificat “more honorable” we chant the ninth odes of both Transfiguration Canons (Nassar 579).*

THE KATAVASIAS OF THE HOLY CROSS CANON IN TONE EIGHT

Ode 1. Verily, Moses having struck horizontally with his rod, cleaving the Red Sea and causing Israel to cross on foot, then having struck it transversely bringing it together over Pharaoh and his chariots, did trace the Cross, thus symbolizing that invincible weapon. Wherefore, do we praise Christ our God, for that He hath been glorified.

Ode 3. The rod is taken as a symbol of the mystery; for by its budding, it designateth the Priest. But now the tree of the Cross hath blossomed forth with might and steadfastness to the hitherto barren Church.

Ode 4. I have heard, O Lord, of the mystery of Thy dispensation, and have contemplated Thy works. Wherefore, have I glorified Thy Godhead.

Ode 5. O thou thrice-blessed Tree, on which the Lord Christ the King was stretched, and through which he who beguiled by the tree fell, having been beguiled by God Who was nailed upon thee in the flesh, Who granteth peace unto our souls.

Ode 6. When Jonah in the belly of the whale did stretch forth his hands in the form of a cross, he did foreshadow clearly the Passion of salvation; and when he came out on the third day, he did symbolize the world-transcending Resurrection of Christ, Who was crucified in the flesh, and illuminating the world by His third-day Resurrection.

Ode 7. The mad command of the infidel tyrant hath shaken the nations, breathing forth threats and blasphemies loathed of God. But the three youths were not terrified by the bestial terror, nor the consuming fire; for being together amidst the fire blown forth by a dewy breeze, they were singing: O Thou exceedingly praised, blessed art Thou, God of our Fathers.

We praise, we bless, and we worship the Lord.

Ode 8. O ye youths, equal in number to the Trinity, bless ye God the Father and Creator; praise the Word which did condescend and turn the fire to a dewy breeze; and exalt more and more the all-holy Spirit, Who giveth life to all forevermore.

Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

NINTH ODE OF THE FIRST TRANSEFIGURATION CANON IN TONE FOUR

Magnify, O my soul, the Lord Who wast transfigured on Mount Tabor.

Thy birth-giving, O Theotokos, has been shown free of corruption; for God did come forth from thy womb putting on flesh; and on earth did He appear, and walked among men. Wherefore, thee do we all magnify.

Magnify, O my soul, the Lord Who wast transfigured on Mount Tabor.

Verily, the Disciples, when they were instantly illuminated by the sudden effulgence of light, looked at one another with fright, falling on their faces to the ground, and worshipped Thee, O Master of all.

Magnify, O my soul, the Lord Who wast transfigured on Mount Tabor.

And the cloud, for the confirmation of the miracle, gave forth a voice from a God-moved reverberation; for the Father of light did shout to the Disciples, saying: This is My beloved Son; hear ye Him.

Magnify, O my soul, the Lord Who wast transfigured on Mount Tabor.

The servants of the Word, beholding new and wondrous things, and hearing the fatherly voice on Tabor, cried out rejoicing: This is our Savior, the Element of the ancient covenant.

Magnify, O my soul, the Lord Who wast transfigured on Mount Tabor.

O Word, untransformed Son, O true image of the Being on high, and His unshaken Seal, His Wisdom, Arm, Right Hand and Power: Thee do we praise with the Father and the Holy Spirit.

NINTH ODE OF THE SECOND TRANSGURATION CANON IN TONE EIGHT

Magnify, O my soul, the Lord Who wast transfigured on Mount Tabor.

All ears were alarmed at the ineffable condescension of God; how the high One condescended willingly even unto the flesh and became man from the virginal womb. Therefore, we believers do magnify the undefiled Theotokos.

Magnify, O my soul, the Lord Who wast transfigured on Mount Tabor.

That Thou mightest, O Christ, make clear Thine ineffable second descent, how the high God appeareth standing among the gods, Thou didst shine forth upon the Apostles and Moses and Elijah on Tabor, in an ineffable manner. Wherefore, we all magnify Thee.

Glory to the Father, and to the Son, and to the Holy Spirit.

Come, all ye nations and hearken to me, as we ascend the heavenly holy mountain. Let us stand in an immaterial manner in the living city of God, beholding with spiritual eye the immaterial Godhead, the Godhead of the Father and the Holy Spirit, shining forth in the unique Son.

Both now and ever, and unto ages of ages. Amen.

Thou hast infatuated me by Thy longing, O Christ, and hast transformed me by Thy divine Passion. Burn Thou, therefore, my sins by an immaterial fire, and make me worthy to be filled with Thy bliss, so that, rejoicing in both, I may magnify Thy presence, O good One.

KATAVASIAS OF NINTH ODES OF BOTH HOLY CROSS CANONS IN TONE EIGHT

Thou art the mystical paradise, O Theotokos; for that thou, being untilled, didst bud forth Christ, by Whom was planted on earth the life-giving tree of the Cross. Wherefore, as we adore it being elevated, we magnify thee.

Verily, death which befell the human race by eating from the tree, hath been abolished today by Cross; for the curse of the first mother and all her descendants hath been undone by Him Who was born of the undefiled Theotokos, whom all the powers of heaven do magnify.

- 19.) *The Little Litany and the priest's exclamation "For all the powers of Heaven..."*
- 20.) *Exaposteilaria: we chant "Holy is the Lord our God" (thrice) and "Exalt ye the Lord..." (Kazan Orthros 81). Then we chant the following:*

(Nassar 215; Kazan Orthros 100)

THE TENTH EOTHINON EXAPOSTEILARION IN TONE TWO

Verily, the two sons of Zebedee with Peter and Nathaniel and two others and Thomas were fishing in the Lake of Tiberias, who by the command of Christ cast the net on the right side and drew out much fish. And when Peter knew Him he came to Him swimming. This, then, was the third appearance of the Lord, when He showed them bread and fish on the live coals.

(HTM August Menaion 48)

THE EXAPOSTEILARION OF THE TRANSFIGURATION IN TONE THREE

*(**The original melody**)*

O changeless Light of the Light of * Thine unbegotten Begetter, * today, O Word, have we now seen * in Thy Light's manifestation * the Father and Holy Spirit * as Light on Tabor, * guiding with light all creation. (TWICE)

- 21.) *We chant "The Praises" in Tone 1 with eight troparia:*

(Nassar 142-143; Red Service Book 72-74; Kazan Orth. 104-110)

For the Resurrection from the Octoechos in Tone One

Verse 1. This glory shall be to all His saints.

We praise, O Christ, Thy saving Passion and glorify Thy Resurrection.

Verse 2. Praise God in His sanctuary; praise Him in the firmament of His power.

O Thou Who didst endure the Cross and abolish Death and didst rise again from the dead: give peace to our life, O Lord, for Thou only art almighty.

Verse 3. Praise Him for His mighty acts; praise Him according to His excellent greatness.

O Thou Who didst despoil Hell and raise man again from the dead by Thy Resurrection, O Christ, make us worthy with pure hearts to praise and glorify Thee.

Verse 4. Praise Him with the sound of the trumpet; praise Him with the psaltery and harp.

Glorifying Thy divine condescension, we praise Thee, O Christ, for Thou wast born of a Virgin yet wast not separated from the Father. Thou didst suffer as man and of Thine own free will endured the Cross, and Thou didst rise again from the tomb going forth as from a bridal chamber that Thou mightest save the world. O Lord, glory to Thee.

(HTM August Menaion 48-49)

For the Transfiguration in Tone Four (Thou who wast called from on high**)**

Verse 5. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.

Before Thy ven'erable Cross and willing Passion, * taking the divine disciples whom Thou hadst preferred, * O Master, Thou wentest up with them * into Mount Tabor, * wishing to show them Thy glory openly. * And as they all looked on Thee transfigured wondrously * and shining forth brighter than the sun, * they cast themselves down, * being amazed at Thy might and sovereignty; * and they

cried out: Thou art the Timeless Light * and the Father's Effulgence, though Thou, O Christ, * of Thine own will, without change, * art made manifest now in the flesh.

Verse 6. Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

Before Thy ven'erable Cross and willing Passion ... (*repeat above*)

Verse 7. Thine are the heavens, and Thine is the earth.

O Thou Who art God the Word before the ages, * Who, as with a garment, coverest Thyself with light, * Thou wast transfigured before Thy three * elect disciples, * as Thou, O Word, shonest brighter than the sun. * Moses and Elias stood on either side of Thee, * making it plain that Thou art the Lord * both of the living * and of the dead; and they greatly glorified * Thy tender mercy, Thine ineffable * dispensation for us, and Thy very great * condescension, whereby Thou * hast saved all the world once lost in sins.

Verse 8. Tabor and Hermon shall rejoice in Thy Name.

Thou Who wast born of a virgin cloud aforetime * and becamest flesh and didst ascend Mount Tabor's height, * Thou wast transfigured thereon, O Lord, * and didst encompass * Thyself about with a brilliant cloud of light. * Then as Thy disciples stood with Thee, there came the voice * of Thy Begetter, proclaiming Thee * His own beloved Son, * truly of one essence and one throne with Him. * And Peter, awestruck, cried aloud to Thee: * It is good to be here, O most merciful * Benefactor and Savior, * and in wonder knew not what he said.

(Nassar 581)

THE DOXASTICON OF THE TRANSFIGURATION IN TONE EIGHT

Glory to the Father, and to the Son, and to the Holy Spirit.

Verily, Christ took Peter, James and John to a high mountain apart. And He was transfigured before them, His countenance shining as the sun, and His clothes became white as light. Moses and Elijah appeared and conversed with Him, and a bright cloud covered them. Then behold, a voice from the cloud said, This is My beloved Son in Whom I am well-pleased; hear Him.

Both now and ever, and unto ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.

22.) *We chant the Great Doxology in Tone 8 (Red Service Book 75-76, Kazan 235-238), followed by:*

(Red Service Book 76; Kazan Orthros 219)

TROPARION IN TONE FOUR

Today is Salvation come into the world. Let us sing praises to Him Who arose from the grave, the Author of our life; for having by Death destroyed death, He hath given us victory and Great Mercy.

- *For the Divine Liturgy Variables, click the link at the Online Liturgical Guide.*

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