

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

On "Lord, I have cried ...", 6 stichera: 3 for the feast, in Tone IV:

Spec. Mel.: "Called from on high ...":

Before Thine honored Cross and suffering, * taking with thee those of Thy sacred disciples * whom Thou didst ordain beforehand, * Thou didst ascend Mount Tabor, O Master, * desiring to show them Thy glory. * And seeing Thee transfigured * and shining more brightly than the sun, * they fell prostrate * and, amazed by Thy power, cried out: * "Thou art the timeless Light, O Christ, * and the Effulgence of the Father, * even though Thou hast been pleased to manifest Thyself in the flesh, O Immutable One!"

O Word, Thou Word of God from before time began, * Who dost clothe Thyself with light as with a garment: * Thou hast deigned to be transfigured before Thy disciples * in brilliance surpassing the sun's; * and Moses and Elijah have stood before Thee, * proclaiming unto the living and the dead that Thou art the Lord, * and glorifying * Thine ineffable dispensation and mercy, * and the exceeding great lovingkindness * whereby Thou hast saved the world, * which perisheth through sin.

When Thy disciples stood before Thee, O Lord, * the voice of the Father manifestly called Thee His beloved Son: * Thee Who wast born of the cloud which is the Virgin, * and becamest incarnate, * and art transfigured upon Mount Tabor, * surrounded by a cloud of light, * in that Thou art of one essence and equally enthroned with the Father. * Wherefore Peter, marveling, said: * "It is good to be here!", * not knowing what he said, * O greatly merciful Benefactor.

And 3 stichera of the saint, in Tone VI:

Spec. Mel.: "Having set all aside ...":

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

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

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

Glory ..., Now & ever ..., in Tone VI:

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

Entrance.

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

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

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

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

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

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

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

Stichos: Thine are the heavens, and Thine is the earth.

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

Stichos: Tabor and Hermon shall rejoice in Thy name.

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

Glory ..., Now & ever ..., in Tone V:

Come ye, let us go to the mountain of the Lord, to the habitation of our God; and let us gaze upon the glory of His Transfiguration, the glory of the Only-begotten of the Father; and let us receive light through the Light; and, exalted by the Spirit, let us hymn the consubstantial Trinity forever.

Troparion of the martyr, in Tone IV:

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

Glory ..., Now & ever ..., troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

AT COMPLINE

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

AT MATINS

At "God is the Lord ...", the troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee. (Twice)

Glory ..., the troparion of the saint in Tone IV:

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

Now & ever ..., the troparion of the feast, once.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

The most splendid feast of the Master hath arrived! Come ye all to the mountain, having first cleansed yourselves spiritually, and let us ascend Tabor, to behold Christ!

Glory ..., Now & ever ..., the foregoing is repeated.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Thou wast transfigured on Mount Tabor, O God, in the midst of the all-wise Elijah and Moses, with James, Simon and John. And Peter, who was there, said to Thee: "It is good for us to make here three tabernacles: one for Moses, one for Elijah, and one for Thee, Christ our Master!" O Thou Who then shone forth Thy light upon them, illumine our souls!

Glory ..., Now & ever ..., the foregoing is repeated.

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

ODE I

Canon of the feast, with 8 troparia, including its Irmos, the composition of Cosmas, in Tone IV:

Irmos: The choirs of Israel, having fled with dryshod feet across the Red Sea and its watery deep, seeing the mounted captains of the enemy drowned therein, chanted with gladness: Let us sing unto our God, for He hath been glorified!

Speaking words of life and giving instruction concerning that which is divine, Christ said to his friends: "Recognize the Father in Me, for I emit unapproachable light, unto the joy of those who chant: Let us sing unto our God, for He hath been glorified!"

"Ye will be invested with the power of tongues, O My friends and disciples, and will be marvelous in the richness thereof, for ye will be filled with glory. For I shall reveal Myself to be brighter than the sun, illumining those who chant in joy: Let us sing unto our God, for He hath been glorified!"

Shining forth today with divine radiance on Mount Tabor, as He promised, Christ hath laid bare His countenance to His disciples. And, full of light-bearing and divine splendor, they chanted in joy: Let us sing unto our God, for He hath been glorified!

Canon of the Saint, with 4 troparia, the composition of Theophanes, in Tone VI:

Irmos: Having traversed the deep on foot as though it were dry land, and beheld the tyrant Pharaoh drowned, Israel cried aloud: Let us sing to God a hymn of victory!

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

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

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

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

Katavasia: Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified.

ODE III

Canon of the Feast

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my soul hath been 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 transformation of Thine appearance and didst render it divine, O Christ.

Christ, Who of old guided Israel in the wilderness by the pillar of fire and the cloud, hath ineffably shone forth in light today on Mount Tabor.

Canon of the Saint

Irmos: **T**here is none as holy as Thee, O Lord my God, Who hath exalted the horn of Thy faithful, O Good One, and established us upon the rock of Thy confession.

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

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

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

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

Katavasia: **T**he rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the tree of the Cross hath now budded forth, for her might and confirmation.

Kontakion of the saint, in Tone VI:

Having utterly spurned corruptible things and thoughts which draw one down to the depths, O venerable martyr Dometius, thou didst show thyself to be a great leader of monks, turning to fear the wrath of the king who did not wish to worship Christ as the true God. Wherefore, thou didst repose, chanting the hymn: God is with me, and no one is against me!

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

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

Glory ..., Now & ever ..., Sedalion of the feast, in the same tone:

Spec. Mel.: "That which was commanded ...":

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

ODE IV

Canon of the Feast

Irmos: I have heard of Thy glorious dispensation, O Christ God, how Thou wast born of the Virgin, that Thou mayest save from deception those who cry: **Glory to Thy power, O Lord!**

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

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

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

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

Canon of the Saint

Irmos: Christ is my power, my God and Lord, the honored Church chanteth in godly manner, crying with a pure mind, keeping festival in the Lord.

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

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

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

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

Katavasia: I have heard, O Lord, the mystery of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

ODE V

Canon of the Feast

Irmos: O Christ, Who separated the primal light from light, that Thy works may hymn Thee, the Creator, in light: direct Thou our paths in Thy light.

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

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

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

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

Canon of the Saint

Irmos: With Thy divine light, O Good One, illumine the souls of those who with love wake early unto Thee, that they may know Thee, O Word of God, to be the true God Who callest us forth from the darkness of sin.

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

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

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

Theotokion: Thou didst remain a Virgin intact, and art shown to be a mother, O most immaculate Mistress; for thou didst join virginity to birth-giving, and bearest both qualities.

Katavasia: O thrice-blessed Tree, whereon the King and Lord was crucified, and whereby he who beguiled mankind by the tree did fall! He was beguiled by thee, when God was nailed in the flesh, Who granteth peace unto our souls!

ODE VI

Canon of the Feast

Irmos: When I was troubled, I cried unto the Lord, and the God of my salvation hearkened unto me. Shining forth the light which is far brighter than the sun, the Savior illumined us on Tabor.

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

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

Canon of the Saint

Irmos: Beholding the sea of light surging with the storm of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

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

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

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

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

Katavasia: Stretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the transcendent resurrection of Christ God, Who was nailed in the flesh and enlightened the world by His rising on the third day.

Kontakion of the feast, in Tone VII:

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

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

ODE VII

Canon of the Feast

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying out in hymnody: O God of our fathers, blessed art Thou!

Illumined by the light of unapproachable glory on Mount Tabor, the apostles cried out to Christ: "O God of our fathers, blessed art Thou!"

Enraptured by the effulgence of the divine voice, the dew-bearing cloud and the radiance, O Christ, the apostles chanted: "O God of our fathers, blessed art Thou!"

When he beheld Thee in unapproachable light on Mount Tabor, O Christ, Peter cried out: "O God of our fathers, blessed art Thou!"

Present with thee, the Author of life, when Thou didst cause the light of Thy countenance to shine forth, the sons of Zebedee cried out: "O God of our fathers, blessed art Thou!"

Canon of the Saint

Irmos: The Angel caused the furnace to put forth dew for the venerable children, but the command of God which consumed the Chaldeans compelled the tyrant to cry out: O God of our fathers, blessed art Thou!

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

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

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

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

Katavasia: The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!

ODE VIII

Canon of the Feast

Irmos: The children in Babylon, aflame with zeal, manfully trampled upon the threat of the tyrant and the flame, and, cast into the midst of the fire, bedewed they sang: Bless the Lord, all ye works of the Lord!

Christ Who upholdeth all things by His hand, hath with His all-pure feet ascended Mount Tabor, whereon His face shone with radiance brighter than the beams of the sun, and showed forth those highest among the law and grace, who chanted: Bless the Lord, all ye works of the Lord!

He Who ineffably manifested Himself on Mount Tabor with unapproachable glory, the intangible and never-waning Light, the Effulgence of the Father, illumining creation hath deified men who sing: Bless the Lord, all ye works of the Lord!

Moses and Elijah, standing on Mount Tabor as befitteth priests, manifestly beholding the hypostasis of the divine character, Christ Who shone forth in the Father's glory, chanted: Bless the Lord, all ye works of the Lord!

The face of Moses once was filled with glory in its appearance because of the manifestation of God; and Christ is arrayed in light and glory as in a robe, for, being light itself, He illumineth those who chant: Bless the Lord, all ye works of the Lord!

The disciples, beholding Christ surrounded by the luminous cloud on Tabor, fell to the ground, their minds enlightened, and hymned Him with the Father and the Spirit, chanting: Bless the Lord, all ye works of the Lord!

Canon of the Saint

Irmos: From the flame Thou didst pour forth dew for the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou doest all things so ever Thou dost desire, O Christ. Thee do we exalt supremely for all ages.

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

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

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

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

Katavasia: **O** children equal in number to the Trinity: bless ye God, the Father and Creator; hymn ye the Word Who came down and transformed the fire into dew; and the all-holy Spirit, Who giveth life unto all, exalt ye supremely forever!

ODE IX

Canon of the Feast

Irmos: **T**hy 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.

Suddenly illumined with a new outpouring of light, the disciples, stricken with awe, looked one at another; and, astonished, they bowed down to the earth and worshiped Thee, the Master of all.

A voice of divine sound was sent forth from out of the cloud, announcing the wonder; for the Father of lights cried to the apostles: "This is My beloved Son! Heed ye Him!"

Having seen new and all-glorious things and heard the voice of the Father on Tabor, the servants of the Word cried out: "This is our Savior, the image of the Prototype!"

O immutable Image of Him Who Is, O Immovable One, unalterable Seal, Son, Word, Wisdom, Arm, Right Hand of the Most High, Power: Thee do we hymn with the Father and the Spirit.

Canon of the Saint

Irmos: **I**t is not possible for men to see God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, the incarnate Word appeared unto men. Magnifying Him with the armies of heaven, we call thee blessed.

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

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

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

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

Katavasia: O Theotokos, thou art a mystical paradise, which, untilled, did put forth Christ, by Whom the life-bearing tree of the Cross was planted. Wherefore, worshiping it as it is now raised aloft, we magnify thee.

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 manifest light the light of the Father and the light of the Spirit Who guideth all creation with light.

Glory ..., Now & ever ..., the foregoing is repeated.

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "The angelic hosts ...":

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

Stichos: Thine are the heavens, and Thine is the earth.

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

Stichos: Tabor and Hermon rejoice in His name.

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

Glory ..., Now & ever ..., 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 vouchsafe Thine enlightenment also unto us, O Master, that we may hymn Thee forever.

AT LITURGY

On the Beatitudes, 6 troparia from Ode I of both canons of the feast, including the Irmos of the first.

The choirs of Israel, having fled with dryshod feet across the Red Sea and its watery deep, seeing the mounted captains of the enemy drowned therein, chanted with gladness: Let us sing unto our God, for He hath been glorified!

Speaking words of life and giving instruction concerning that which is divine, Christ said to his friends: "Recognize the Father in Me, for I emit unapproachable light, unto the joy of those who chant: Let us sing unto our God, for He hath been glorified!"

Ye will be invested with the power of tongues, O My friends and disciples, and will be marvelous in the richness thereof, for ye will be filled with glory. For I shall reveal Myself to be brighter than the sun, illumining those who chant in joy: Let us sing unto our God, for He hath been glorified!

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

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

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

Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, showing to Thy disciples Thy glory as each one could endure. Shine forth Thou on us, who are sinners all, Thy light ever-unending. Through the prayers of the Theotokos, Light-Bestower, glory be to Thee.

Troparion of the martyr, in Tone IV:

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

Kontakion of the saint, in Tone VI:

Having utterly spurned corruptible things and thoughts which draw one down to the depths, O venerable martyr Dometius, thou didst show thyself to be a great leader of monks, turning to fear the wrath of the king who did not wish to worship Christ as the true God. Wherefore, thou didst repose, chanting the hymn: God is with me, and no one is against me!

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could endure, O Christ God; 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.

Prokimenon of the feast; in Tone IV: How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

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

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

EPISTLE TO THE EPHESIANS, § 233 [EPH. 6: 10-17]

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

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

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

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

GOSPEL ACCORDING TO JOHN, § 52 [JN. 15: 17-16: 2]

And the Lord said unto His disciples: These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

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

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

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

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

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