

THE 8th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE TRANSFIGURATION
COMMEMORATION OF HOLY EMILIAN THE CONFESSOR, BISHOP OF CYZICUS
AT VESPERS

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

Spec. Mel.: "Thou hast given a sign ...":

Come, O ye divinely wise, and let us be transformed with a goodly transformation today, piously and joyously being transfigured with Christ. And, borne up to the summit of the virtues, let us rejoice with yet greater exaltation; for the Savior of our souls, in being transfigured, hath in His lovingkindness enlightened the ugliness of man.

O ye who love the sight of things which transcend comprehension, O ye who love obedience! Let us noetically look upon Christ, Who hath shone forth with divine radiance, and let us cry out with the voice of His Father, proclaiming Him the beloved Son Who strengthened human nature on Tabor and hath poured forth enlightenment for our souls.

Today, O Lord, Thou hast shone forth Thy divinity to Thine apostles, and to Moses and Elijah, in that Thou art the God of the law and of grace, delivering us now from the bonds of death. And with them we glorify Thy loving dispensation, O almighty Jesus, Thou Savior of our souls.

And 3 stichera for the saint, in the same tone:

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

Thou didst openly venerate the image of Christ, * O all-wise one, * when the cruelty of Leo burst into flame * and troubled the people, * reviving the ungodly heresy of Copronymus. * Then didst thou openly denounce him, * taking thy stand boldly, * when the hierarchs came together. * Wherefore, thou wast shown to be * a most valiant warrior of Christ, O most blessed one. * Him do thou entreat, * that He save and enlighten our souls.

O thou who hast made thine abode in the mansions of heaven: * when the ungodly and impious one * showed forth his adverse character, * he condemned thy steadfastness to imprisonment. * Then, O divinely eloquent one, * who didst manifestly know the one homeland of paradise, * thou didst in no wise fall away therefrom, * but, rejoicing with gladness, didst endure. * Wherefore, thou hast been rightly counted worthy * to behold Christ, the Life incorruptible. * Him do thou entreat, * that He save and enlighten our souls.

When the accursed Leo * imposed his vile alien law, * commanding that no one venerate * the precious image of Christ, * then thou, most wisely possessed of a tongue of fire, * didst set against it the law of God, * for the veneration accorded to the icons * passeth over to the Prototype, * as someone once said. * And the foul beast was affrighted by thy discourse, * as though by thunder, * O most honorable, divinely eloquent and sacred father.

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

He Who of old spake with Moses on Mount Sinai in images, saying: "I am He Who is", today, transfigured before His disciples on Mount Tabor, hath shown forth the pristine beauty of His countenance, having taken upon Himself human nature. And having set before them Moses and Elijah as witnesses to this grace, He made them partakers of gladness who, for the sake of the Cross, proclaim His glorious and saving resurrection.

On the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Tabor, the mountain of God, * rejoiceth in Thy name, O Savior, * as the Father proclaimeth Thee to be His beloved Son.

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

A wonder was it to behold * the material sun hide its rays * at the transfiguration of the Sun of glory.

Stichos: Tabor and Hermon shall rejoice in Thy name.

When Thou wast transfigured, * the disciples, from among those on earth, * Moses, from among the dead, * and Elijah, as one from above, * stood before thee as servants.

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

David, the ancestor of God, foreseeing in the Spirit the coming of Thine only-begotten Son in the flesh unto men, summoneth creation from afar to gladness, and crieth out prophetically: "Tabor and Hermon shall rejoice in Thy name!" For, having ascended that mountain with Thy disciples, O Savior, Thou wast transfigured, and didst cause the darkened nature of Adam to shine again, imparting to it the glory and splendor of Thy divinity. Wherefore, we cry unto Thee: O Lord, Creator of all things, glory be to Thee!

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 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. (Thrice)

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

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

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

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

After the second chanting of the Psalter, this Sedalion, in the same tone & melody

Transfigured in the unapproachable glory of Thy divine light, O Christ, Thou didst illumine Thy godly disciples, John, Peter and James, and didst move them to awe by Thy divine grace. And they heard the voice of the Father bearing witness unto Thee as His beloved Son, and beheld the glory of Thy countenance, O Savior. O Word, Thou Who desirest that all mankind should be saved, enlighten our souls!

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

ODE I

Canon of the Transfiguration, the composition of John, with 8 troparia, including its Irmos, in Tone VIII:

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant to our Deliverer and God!

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.

Canon of the saint, with 4 troparia, in Tone I:

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it shattered the adversary, fashioning anew the path of the deep for the Israelites.

O divinely wise and blessed father, who dwellest with the heavenly ranks, looking down, vouchsafe salvation unto those who with joy observe thy lovely solemnity.

Joined wholly to the Master, and illumined by the fiery splendors therefrom, O divinely wise one who hast been received by God, thou hast made thy whole festival brilliant with thy pious doctrines, as one shown to be sacred.

By suffering and virtue didst thou dispose thy mind toward the Master, O holy hierarch, as a righteous steward of soul and body, O father, imparting unto all those things which are needful.

Standing manifestly before the Church, thou hast been shown to be an excellent initiate of mysteries which pass understanding and a mighty champion of the truth, O all-glorious one, breaking the jaws of lions and stopping their mouths.

Theotokion: O all-immaculate one, the one God in two natures, Who, in manner transcending nature, is also man, possessing the characteristics of each to perfection, do we piously acknowledge as having been born of thy womb.

ODE III

Canon of the Feast

Irmos: O Lord, Creator of the vault of heaven and Fashioner of the Church: establish me in Thy love, O Summit of desires, Confirmation of the faithful, Who alone lovest mankind.

The overshadowing glory in the tabernacle of old, when Thou didst converse with Moses, Thy favored one, was a figure of Thy transfiguration which shone forth ineffably on Tabor, O Master.

Thou didst summon the foremost of the apostles to Thee on Mount Tabor, O only-begotten Word; and Moses and Elijah stood before Thee, as servants of God, O Thou Who alone lovest mankind.

Though God the Word, Thou becamest wholly of earth, uniting humanity to Thy whole divinity in Thy hypostasis, which Moses and Elijah beheld on Mount Tabor in two natures.

Canon of the Saint

Irmos: O Thou Who alone hast known the weakness of human nature, having mercifully formed Thyself therein, Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

We, the faithful, offer thee to Christ as a divinely wise intercessor who contended splendidly for His sake, venerated His image, observed the law of honorable preaching, and preserved the Faith from on high.

Thou wast shown to be the confirmation of martyrs, O right wondrous and divinely wise one, and didst set at nought the arrogance of the infamous, being manifest as the unshakable and immovable rampart of the Church and a divine mediator, steadfastly denouncing the mindless ones.

The most wicked one, having drunk the poison of heresy to satiety, was denounced by thine instructive discourse; for darkness is dispelled by light and the weaving of the evil one's counsel is laid bare by the radiance of divine wisdom.

Theotokion: With radiant voice do we now, from the depths of our soul, truly proclaim thee to be the Mother of God who gavest birth to the incorporeal God, Who was incarnate of Thee, dwelt among us, and did neither accept alteration nor was confused by mingling, O most immaculate one.

Kontakion of the Saint, in Tone III:

Chanting, the Church, for which thou didst suffer, O Emilian, doth glorify thee who didst show thyself to be a mighty champion of the Trinity. Wherefore, we honor thy memory. Deliver thy servants from the invasion of the heathen.

Sedalion, in the same tone: Spec. Mel.: "Of the divine Faith ...":

Illumined by the divine Spirit, with boldness thou didst preach the Traditions of Orthodoxy, O most blessed one, and didst put to shame the iniquitous emperor. As thou wast sent to prison, O venerable father, entreat Christ God, that He grant us great mercy.

Glory ..., Now & ever ..., Sedalion of the feast:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

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

ODE IV

Canon of the Feast

Irmos: Rays of divinity issued forth from Thy flesh upon the prophets and the apostles. Wherefore, chanting, the leaders cried out: glory to Thy power, O Lord!

O Master Who preserved intact the bush which had been touched by fire, Thou didst show Thy divinely radiant flesh unto Moses, who chanteth: Glory to Thy power, O Lord!

The material sun was eclipsed by the radiance of the Godhead, seeing Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord!

When Thou didst reveal Thyself to Moses, Elijah and the apostles, O Master, Thou wast seen to be an immaterial fire which consumeth not the matter of the body, being One in two essences, in two perfect natures.

Canon of the Saint

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee unto our salvation and restoration.

Thou didst help to cast down the arrogance of the deceiver, having assimilated virtue, O most blessed Emilian; and now, O thou who art most rich, thou criest out to Him Who is omnipotent and mighty and battle: Glory to Thy power, O Lord!

Sent into exile, thou didst accept bitter imprisonment, O divinely wise Emilian; but protected by the word of grace, O wondrous initiate of the sacred mysteries, thou wast seen to endure, crying out to God: Glory to Thy power, O Lord!

From infancy thou wast shown to be dedicated to the law, enlightened by early teachings of fasting, O most blessed Emilian. And in later life thou wast shown to be a hierarch, O most excellent God-bearer and hieromartyr.

Theotokion: Working mysteries on earth, He Who comprehendeth all the creations of the life-originating divine knowledge which passeth understanding made His abode in thy womb, which was adorned with the splendors of virginity, O all-pure one.

ODE V

Canon of the Feast

Irmos: Wherefore hast Thou turned Thy countenance from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But convert me, and guide me to the light of Thy commandments, I pray.

The tongue of the orator is unable to proclaim Thy greatness; for Thou, Who hast control over life and dominion over death, didst stand forth on Mount Tabor before Moses and Elijah, who bore witness to Thy divinity.

O Christ Who with invisible hands fashioned man according to Thine image, Thou hast shown forth Thy primal beauty in Thy creation; for Thou wast both God and man, not in image, but as Thou Thyself art in essence.

United without confusion, on Mount Tabor Thou didst show us the burning ember of divinity, which burneth up sins and enlighteneth souls; and Thou didst strike Moses, Elijah and the foremost apostles with awe.

Canon of the Saint

Irmos: As God of peace and Father of compassions, Thou didst send Thine Angel of Great Counsel, Who granteth us peace. Therefore, guided to the light of knowledge divine, and waking at dawn out of the night, we glorify Thee, O Thou Who lovest mankind.

Perceiving the disposition of thy great soul with divine foreknowledge, Christ manifestly adorned it with great honors, arraying thee in the vestments of the priesthood and the sufferings of martyrdom, O most honored initiate of the sacred mysteries.

Having drawn to thyself the grace of the Spirit, with rivers of doctrine thou didst water the flock of Christ, O most blessed and sacred one; wherefore, taught by thee to venerate His image and those of all the saints, we put to shame those opposed to God.

Having mortified the wisdom of thy flesh amid the pangs of fasting, O thou who art most rich, thou didst enliven thy mind with the radiance of the Spirit. Wherefore, having pleased God, thou didst shine forth in both, O right wondrous hierarch and hieromartyr.

Theotokion: O pure Virgin, thou holy of holies, thou didst give birth unto Christ the Deliverer, the Holy of holies, Who sanctifieth all. Wherefore, we proclaim thee the Queen and Mistress of all, as Mother of the Author of creation.

ODE VI

Canon of the Feast

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray; for unto Thee have I cried, and Thou dost hearken unto me, O God of my salvation.

How great and awesome was the vision beheld this day! From the sky the material sun shone forth, while from the earth the noetic Sun of righteousness, which is beyond compare, shone forth on Mount Tabor.

"The shadow of the law, grown weak, hath passed away, and Christ the Truth is manifestly come!" cried Moses on Tabor, beholding Thy divinity.

The pillar of fire and the cloud most manifestly prefigured the transfigured Christ and the grace of the Spirit which overshadowed Him on Tabor.

Canon of the Saint

Irmos: The sea monster spewed forth, like a babe from the womb, Jonah whom it had swallowed; and the Word, Who dwelt within the Virgin and took flesh of her, came forth, preserving her incorrupt. He kept her who gave Him birth unharmed, for He Himself was not subject to corruption.

Desiring to avoid the pasture of heresy, thou didst zealously submit thyself to tribulations and with boldness didst denounce the character of him who adhered to ungodliness, O most blessed one; and thou wast first to speak for the divinely wise council.

Fervently loving Christ alone and desiring to receive His divine radiance, O God-pleasing hierarch of the Lord, thou didst exhibit a martyr's steadfastness, having first shone forth in fasting; and thou didst manifestly receive a twofold crown, O father.

O blessed and venerable one, thou didst possess a mind close to God on high, shining with divine radiance; thou didst sail across the sea of life easily and make haste to the heavenly harbors, propelled by the winds of the Holy Spirit, O divinely inspired one.

Theotokion: He Who is all-divine, in that He is full of loving-kindness, being well-pleased to save human nature which had become grievously corrupt through the jealousy of the serpent, made His abode in thy womb and took flesh immutable, having found thee alone to be pure, O all-pure Virgin Theotokos.

Kontakion of the feast, in Tone VII:

On the mountain wast Thou transfigured, and Thy disciples beheld Thy glory as far as they could bear it, 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! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that with them we may behold the glory of our God, 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: Boldly did the Hebrew children trample upon the flame in the furnace and transform the fire into dew, crying out: Blessed art Thou forever, O Lord God!

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

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

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

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

Canon of the Saint

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for as the supremely Exalted One saved the three children, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

Thou art truly the goodly adornment of holy hierarchs, O father; for, having become king over the passions, thou wast shown to be an unbreakable pillar, a rampart for the Church, magnifying God Who is praised and exceedingly glorious.

Thou hast been shown to us as a new David, O all-glorious one, having brought down the aliens with the sling of the teaching and darts of doctrine, calling God praised and exceedingly glorious.

Thou didst stand radiantly at the tribunal of the tyrant, for Christ's sake, O father, and didst pour forth discourse as from a divine wellspring; for thou didst preach the veneration of icons, manifestly knowing that it passeth over to the Prototype.

Theotokion: In giving birth to the Creator of all, the praised and all-glorious God of our fathers, Who resteth on the throne of the cherubim, thou dost strangely remain Virgin, O all-hymned Virgin Mother who alone art all-hymned.

ODE VIII

Canon of the Feast

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but beholding them saved by a higher power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Thy disciples, O Master, having heard Thee borne witness by the Father, and unable to bear the sight of the splendor of Thy countenance, though it was a most firm human visage, fell face down upon the ground, crying out in fear: Ye priests, bless; ye people, exalt Him supremely for all ages!

Thou art the all-comely King of kings, the mighty Lord of all who rule in every place, the Blessed One Who dwellest in light unapproachable. And marveling at Thee, the disciples, Moses and Elijah cried out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The apostles, from among those on earth, and Elijah the Tishbite and Moses, from among the dead, stood before Thee, O Christ, as before the Master of heaven, the Lord of earth, the One Who hath dominion over the nethermost depths; and they chanted together: Ye people, exalt Him supremely for all ages!

When they followed Thee to the exalting of the divine life from the earth, Thy chosen apostles left behind on earth the griefs which give rise to despondency, O Thou Who lovest mankind. Wherefore, having received Thy divine manifestation according as they were worthy, they chanted: Ye people, exalt Him supremely for all ages!

Canon of the Saint

Irmos: The dew-bearing furnace presented an image of a supernatural wonder; for it did not consume the young men whom it had received, as the fire of the Godhead consumed not the Virgin's womb wherein it had entered. Wherefore, chanting, let us sing: Let all creation bless the Lord and exalt Him supremely for all ages!

With noetic fire thou didst reduce to ashes the whole furnace of the tinder of heresy when thou didst call upon God; and like Elijah thou didst slaughter abominable priests with the sword of the Spirit. And now thou chantest in gladness: Let all creation bless the Lord and exalt Him supremely for all ages!

Thou wast shown to be full of divine grace and power, O thrice blessed one and, adorned with the comeliness of chastity, thou didst command an immutable piety. And standing therewith now before the Master, thou criest: Let creation bless the Lord and exalt Him supremely for all ages!

Thou lookest down from on high upon those who hymn thee, O sacred and divinely wise father, showing us the straight path by thy supplications, and shattering the arrogance of heresies, that, venerating the icon of Christ, the Theotokos and all the saints, we may chant and worship with boldness.

Theotokion: There is no blemish in thy beauty, O Virgin; for thou alone, O all-pure one, hast from of old been shown to be all-pure, illumining the world with rays of virginity and the light of purity. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

ODE IX

Canon of the Feast

Irmos: Every ear is stricken with awe on hearing of the ineffable condescension of God: how the Most High, of His own will, came down and took flesh upon Himself, becoming man through the Virgin's womb. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.

That Thou mayest clearly show forth Thine ineffable second coming, that Thou mayest reveal Thyself as the Most High God, standing in the midst of gods, on Tabor Thou didst ineffably illumine the apostles, Moses and Elijah. Wherefore, all glorify Thee, O Christ.

Come and submit yourselves to Me, O ye peoples! And ascending the holy and super-celestial mountain, let us stand immaterially in the city of the living God, and noetically behold the immaterial Godhead of the Father and the Spirit which shineth forth in the only-begotten Son.

Thou hast drawn me to Thyself with love, O Savior, and hast transformed me by Thy divine desire; but burn up my sins with immaterial fire, and count me worthy to partake of Thy food, that, rejoicing in both, I may magnify Thy mighty works, O Good One.

Canon of the Saint

Irmos: Unburnt, the fiery bush showed forth an image of thy pure birthgiving; and now we beseech thee to quench the raging furnace of temptation that hath come upon us, that we may unceasingly hymn thee, O Theotokos.

Thou didst find the reward for thy pangs, O God-bearing Emilian, being vouchsafed now to dwell in the mansions of heaven with the divine armies of the martyrs, in that thou art a godly hierarch, O all-glorious hieromartyr.

Thou wast shown to be adorned with discourse, wisdom and precepts, O excellent Emilian. Wherefore, Christ hath crowned thine honored head, O thou who art most rich. Him do thou now ever entreat in our behalf, we pray.

Throwing wide the portals of heaven, the Master received thy soul, O venerable Emilian, granting it rest in places of coolness, as one of the righteous. And now thou dost walk round about the throne of the King of all.

Theotokion: O thy miracles which pass understanding, O Theotokos, O only all-pure Mistress! For thou dost move to awe the armies of the angels and divers assemblies of men. Wherefore, we unceasingly magnify thee, O Theotokos.

Exapostilation 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.

On the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Blessed is the joy which passeth understanding * of which the godly foremost of Thy disciples * were counted worthy * on Mount Tabor, O Lord.

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

Shining like the sun * on the mountain today, * before the Cross, * Christ showeth His disciples * a new sign of His divinity.

Stichos: Tabor and Hermon shall rejoice in Thy name.

Come, O ye mortals, * and let us diligently ascend * Mount Tabor, * to behold Christ * transfigured in glory.

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

The foremost of the apostles, beholding Thine unbearable splendor and Thine unapproachable divinity, O unoriginate Christ, were stricken with godly awe; and, covered with a radiant cloud, they heard the voice of the Father proclaiming the mystery of Thy becoming man; for Thou alone, even after Thine incarnation, art the only-begotten Son and Savior of the world.

AT LITURGY

On the Beatitudes, 6 troparia from Ode III of both canons, including the 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.

We, the faithful, offer thee to Christ as a divinely wise intercessor who contended splendidly for His sake, venerated His image, observed the law of honorable preaching, and preserved the Faith from on high.

Thou wast shown to be the confirmation of martyrs, O right wondrous and divinely wise one, and didst set at nought the arrogance of the infamous, being manifest as the unshakable and immovable rampart of the Church and a divine mediator, steadfastly denouncing the mindless ones.

The most wicked one, having drained the poison of heresy to satiety, was denounced by thine instructive discourse; for darkness is dispelled by light and the weaving of the evil one's counsel is laid bare by the radiance of divine wisdom.

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.

Kontakion of the Saint, in Tone III:

Chanting, the Church, for which thou didst suffer, O Emilian, doth glorify thee who didst show thyself to be a mighty champion of the Trinity. Wherefore, we honor thy memory. Deliver thy servants from the invasion of the heathen.

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.

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.