

THE 8th DAY OF MONTH OF AUGUST

COMMEMORATION OF THE TRANSLATION OF THE PRECIOUS & HEALING RELICS OF OUR VENERABLE FATHERS ZOSIMAS & SABBATIUS OF SOLOVKI AT LITTLE VESPER

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

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

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

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

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

Glory ..., in Tone II:

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

Now & ever ..., in Tone VIII:

The cloud of the law, in which Moses and Elijah stood, received the radiant darkness of the transfiguration; and, vouchsafed all-radiant glory, they said unto God: "Thou art our God, the King of the ages!"

At the Aposticha, these stichera, in Tone II:

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

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

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

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

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

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

Glory ..., Now & ever ..., Theotokion, in the same tone and melody:

Rejoice, O Virgin who art full of grace, who hast given birth unto Christ, the Bestower of life, the Joy of the world, and hast removed the grief of our first mother!

Troparion of the saints, in Tone IV:

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

Glory ..., 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 GREAT VESPERS

After the Introductory Psalm, "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 10 stichera: 4 of the feast, in Tone 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 loving-kindness made splendid the ugliness of man. (**Twice**)

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, Savior of our souls.

And 3 of the venerable Zosimas, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

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

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

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

And 3 of the venerable Sabbatius, in Tone II:

Spec. Mel.: "When from the Tree ...":

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

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

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

Glory ..., in Tone I:

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

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

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest

that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Litia, these stichera:

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

Thy splendid memorial, O venerable father Zosimas, doth illumine our hearts; for gazing upon thy precious shrine, which is the healing of sufferings for those not easily cured, we glorify the Lord Who hath glorified thee and crowned thy labors and struggles with grace. And we who have earnestly taken up struggles and labors have by thy path come to know how to follow Christ God, Whom do thou beseech, that He save and enlighten our souls.

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

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

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

Glory ..., in Tone VIII:

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

Now & ever ..., of the feast, in Tone V:

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

At the Aposticha, these stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

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

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

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

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

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

Glory ..., in Tone IV:

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

Now & ever ..., of the feast, in Tone I:

David, the ancestor of God, foreseeing in the Spirit the coming unto men of Thine only-begotten Son in the flesh, 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 venerable ones, in Tone IV:

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

And that 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. (Twice)

Glory ..., that of the saints, in Tone IV:

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

Now & ever ..., that of the feast.

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

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

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

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

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

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

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

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

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

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, Who desirest to save all men, enlighten Thou our souls!

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

Selected Psalm verses:

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

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

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

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Moses and Elijah stood before Thee when Thou didst ascend the mountain with the disciples and shone forth in the glory of the Father; for the law and the prophets serve God; and the Father, declaring Christ's essential Sonship, called Him His Son. Him do we hymn with Thee and the Spirit.

Song of Ascents, the first antiphon:

Prokimenon, in Tone IV: 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?

Let every breath praise the Lord

GOSPEL ACCORDING TO MATTHEW, § 43 [MT.11: 27-30]

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

After Psalm 50, this sticheron, in Tone VI:

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

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

ODE I

Canon of the Transfiguration, the composition of John the Monk, 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 unto 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 Venerable Fathers, in Tone II:

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

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

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

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

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

ODE III

Canon of the Transfiguration

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, 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 Venerable Fathers

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

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

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

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

Theotokion: The tempest of sin and the riot of unseemly thoughts vex me; but have pity, O most immaculate one, and as thou art merciful extend unto me a helping hand, that saved, I may magnify thee.

Kontakion of the Transfiguration 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! Be ye borne up and rise up 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 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.

Sessional hymn of the saints, in Tone IV:

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

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 Transfiguration

Irmos: From Thy flesh rays of divinity issued forth upon the prophets and apostles. Wherefore, their leaders cried aloud, saying: 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 chanted: 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, One being in two essences, in two perfect natures.

Canon of the Venerable Fathers

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

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

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

Resplendent with all manner of miracles and illumined by divine grace, O venerable ones, ye have been recognized by all as an inexhaustible treasury of healings. And ye dispel the darkness of the passions and cast down the hordes of the enemy, chanting: Glory to Thy power, O Lord!

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

ODE V

Canon of the Transfiguration

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps 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 Venerable Fathers

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: rising early unto Thee, a King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee.

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

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

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

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

ODE VI

Canon of the Transfiguration

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to 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 Venerable Fathers

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

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

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

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

Theotokion: The heavy burden of sin which weigheth down upon me do thou lighten, a all-pure one; for thou art the all-glorious intercessor for sins, having given birth to the Deliverer and Savior of those on earth.

Kontakion of the venerable fathers, in Tone II:

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

Ikos: **W**ho is able to recount your miracles, O venerable fathers Zosimas and Sabbatius? Wherefore, honoring your most laudable and most honored memory with joy and love divine, we offer you this meager hymnody: Rejoice, ye who were full of the beauty of Christ and received from Him all-splendid and abundant reward! The island in the sea received your bodies, but heaven itself hath received your souls, where Christ, the King and God of all, hath awarded you honors for your labors, O all-praised ones. Wherefore, we beseech you: Mercifully visit and unceasingly pray for us all, O venerable fathers Zosimas and Sabbatius, adornment of monks!

ODE VII

Canon of the Transfiguration

Irmos: **In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!**

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 through adoption by the Most High, and Thou hast approached us without changing. Blessed art Thou forever, O Lord God!

Canon of the Venerable Fathers

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

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

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

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

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

ODE VIII

Canon of the Transfiguration

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

Thou art the all-comely King of kings, the mighty Lord of all, Who ruleth in every place, the Blessed One Who dwelleth 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 Venerable Fathers

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldeans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

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

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

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

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

ODE IX

Canon of the Transfiguration

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore we, the faithful, 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 Venerable Ones

Irmos: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

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

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

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

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

Exapostilarion:

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

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

○ 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.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

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

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

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

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

Glory ..., in Tone VII:

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

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

Great Doxology. Troparia. Litanies. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon of the feast, and 4 from Ode VI of the canon of the saints.

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

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, One being in two essences, in two perfect natures.

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

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

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

Theotokion: **T**he heavy burden of sin which weigheth down upon me do thou lighten, a all-pure one; for thou art the all-glorious intercessor for sins, having given birth to the Deliverer and Savior of those on earth.

Troparion of the saints, in Tone IV:

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

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 Transfiguration 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.

Kontakion of the venerable fathers, in Tone II:

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

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

Prokimenon of the saints, 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 GALATIANS, § 213 (5:22-6:2)

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

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

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

Stichos: His seed shall be mighty upon the earth.

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

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the

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

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

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