

THE 11th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE TRANSFIGURATION OF THE LORD
COMMEMORATION OF THE HOLY MARTYR & ARCHDEACON EUPLUS
AT VESPERS

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

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

He Who of old spake with Moses * on Mount Sinai in images, saying: * "I am God Who am!" * today, transfigured on Mount Tabor, * showeth forth the Prototype, * shining with rays of splendor. * Wherefore, O Christ, I magnify Thy power!

Taking with Thee Thy favorite disciples, O Christ, * Peter, James and John, * Thou didst willingly lead them up to the mountain, * showing them an awesome wonder: * the everlasting and unbearable magnificence * of Thy divine arrival from afar.

The apostles of old, trembling * at Thine unapproachable advent, O Christ, * falling prostrate on the ground, * marveled at the power of Thy divinity, * which shone forth more brightly than the sun, O Good One, * with Thine ineffable might.

And 3 stichera of the martyr, in the same tone:

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

Thou didst traverse well the abyss of suffering, * thy sail filled with the breath of the Spirit; * and thou didst make thy way * to the calm haven * of the kingdom of God, * wherein thou hast received rich reward for thy pangs, * and standest with the angels * before the Master of creation, * O blessed one.

Clad in a purple robe dyed in thy blood, O glorious one, * and crowned with the wreath of victory * by the hand of the Creator of life, * thou dwellest in the heavens, * reigning with the most Compassionate One. * Wherefore, we call thee blessed, * as a true martyr * and a servant of the Word, * the confirmation of the Faith.

As a minister of the mysteries of the Master, * the wondrous Euplus brought himself forth like an innocent lamb; * and, beheaded with the sword, * he became a divine lamb, * a sacrifice of sweet savor. * We therefore call him blessed, * celebrating today, in sacred manner, * his hallowed suffering, * O ye who love the martyrs.

Glory ..., Now & ever ..., in the same tone:

The mountain which before was dark and gloomy is now honorable and holy, for thereon did Thy feet stand, O Lord; for in the latter days Thou didst make manifest the hidden, pre-eternal mystery, Thine awesome transfiguration, to Peter, John and James. But they, unable to endure the radiance of Thy countenance and the brightness of Thy raiment, fell prostrate on the ground and covered themselves. And, seized with terror, they marveled, beholding Moses and Elijah conversing with Thee as they stood with Thee; and the voice of the Father bore witness, saying: "This is My beloved Son in Whom I am well pleased: Him do ye obey! He Will grant the world great mercy!"

At the Aposticha, these stichera of the feast, in Tone II:

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

Desiring to transform * the nature of Adam, * Christ doth now ascend Mount Tabor, * revealing His divinity * to the disciples.

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

The thrice-radiant light * of Thy divine glory * shone forth ineffably * on Mount Tabor, O Savior, * and hath illumined all things.

Stichos: Tabor and Hermon shall rejoice in Thy name.

The disciples, beholding * the transformation of Thy garments * and of Thy whole body, * O Word, * fell prostrate, chanting.

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

Transfigured on the high mountain, the Savior, having with Him His pre-eminent disciples, shone forth most wondrously, showing them forth as illumined by the loftiness of the virtues and as ones vouchsafed divine glory. Moses and Elijah, who spake with Christ, showed that He hath authority over the living and the dead, and that He is the God Who of old spake through the law and the prophets. Of Him was the voice of the Father heard saying from the cloud of light: "Him do ye obey, Who through the Cross made hell captive and granteth life everlasting to the dead!"

Troparion of the martyr, in Tone IV:

In his suffering, O Lord, Thy martyr Euplus received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought his tormenters, and crushed the feeble audacity of the demons. Through his supplications, save Thou our souls.

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 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 martyr, in Tone IV:

In his suffering, O Lord, Thy martyr Euplus received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought his tormenters, and crushed the feeble audacity of the demons. Through his supplications, save Thou our souls.

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

After the first 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 booths: 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.

After the second 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!

ODE I

Canon of the feast, with 8 troparia, including the Irmos

The composition of Cosmas of Maiuma, in Tone IV:

Irmos: **T**he 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 martyr, with 4 troparia, the acrostic whereof is:

"I piously praise the glorious Euplus", the composition of Joseph, in Tone IV:

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray, the three parts of my soul in the depths of dispassion, as Thou didst drown the mighty captains; that in the mortality of my body, as on a timbrel, I may chant a hymn to Thee.

Sailing well with the Cross as a mast, thou didst enter the harbor of life; and, joyously making thine abode therein, O glorious one, still thou the tumultuous turmoil of my heart, that I may calmly glorify thy memory.

A most radiant star illumining the faithful with the teachings of virtue, O wise one, thou didst shine forth in the honored firmament of the Church and hast driven away the darkness of the demons by the power of the Spirit.

Enlivened by divine power, O wise one, with bold mind thou didst proclaim God Who was begotten of God, endured crucifixion of His own will and hath destroyed death by death.

Let every mouth be moved to praise thee, O God-bearer, for by divine teachings thou didst rescue from the mouth of the enemy all who right dutifully accepted thy words, O valiant athlete of Christ.

Theotokion: Illumining thy radiant womb like the sun by His awesome descent, O pure one, Christ shone forth upon those in the world, dispelling the dark gloom of polytheism and enlightening the ends of the world.

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 Martyr

Irmos: The Church of the nations hath given birth like a barren woman, and hath weakened the assembly great in children. Let us cry out to our wondrous God: Holy art Thou, O Lord!

Thou didst offer thyself as a lamb, desiring of thine own will to be slain for Christ, Who beggared Himself willingly and was slaughtered for thy sake, O most blessed Euplus.

Thou didst joyously offer thyself to God, O blessed one, as an unblemished victim, a sacrifice of sweet savor, a perfect offering, crying aloud: Holy art Thou, O Lord!

Made steadfast by the laws of the Gospel, O divinely wise one, thou didst stand in the midst of iniquitous men, manifestly crying out: "I have revealed myself to those who seek me not, that I may denounce their wickedness!"

Theotokion: Making His abode within thee, O pure one, God in nowise disturbed the key of thy virginity. Him do thou earnestly beseech, that He make steadfast all who hymn thee.

Kontakion of the martyr, in Tone I:

Spec. Mel.: "The choir of the angels ...":

Holding the laws of Christ in thy hand, thou didst stand before the enemy in the arena, crying out: "I have called myself to suffer steadfastly!" Wherefore, joyfully bowing thy neck, thou didst undergo beheading by the sword, finishing thy course.

Sedalion of the martyr, in Tone I: Spec. Mel.:

"Thy tomb, O Savior ...":

Having sailed well with the Cross as thy mast, thou didst enter the calm haven of the mansions of heaven. Making thine abode therein, pray thou to the Creator, that those who today celebrate the solemn memorial of thy struggles, may be delivered from all want and sorrow.

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

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

Transfigured by the unapproachable glory of Thy divine light, O Christ, Thou didst illumine Thy godly disciples, John, Peter and James, and didst enlighten them with divine grace. And they heard the voice of the Father bearing witness to His beloved Son, and beheld the glory of Thy countenance, O Savior. O Word Who desirest to save all men, illumine Thou our souls!

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 whirlwind. **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 Martyr

Irmos: **O**ut of love for Thine image, Thou didst stand upon Thy Cross, O Compassionate One, and the nations melted away; for Thou art my might and praise, O Thou Who lovest mankind.

Thou wast truly shown to be an animate temple of the all-holy Trinity, O Euplus, and didst bring down the temples of the idols with the weapon of faith.

Delighting in divine beauty, O blessed Euplus, thou didst overcome wounds, pangs and all manner of tortures, suffering joyfully.

Humbling the haughty heart of the miscreant, O divinely wise martyr, thou didst bring him low, and hast ascended to Him Who hath exalted men.

Aflame with zeal for the Master, O martyr, thou didst truly consume all falsehood and didst diligently set thyself apart for martyrdom.

Theotokion: **T**he rich among thy people entreat thee, the Maiden who gavest birth to Christ our God, Who hath enriched all with divine understandings.

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 Martyr

Irmos: **T**he ungodly cannot behold Thy glory, O Christ; but we, rising at dawn out of the night, hymn Thee, O Only-begotten One, Thou effulgence of the Father's glory, Who lovest mankind.

Wholly illumined by divine inclinations and strengthened with courage, with hope thou didst run like a magnificent lion to the tribunal, vanquishing impiety.

Life without grief is bestowed upon thee by the Deliverer for Whom thou didst endure a bitter death, O glorious athlete, and He numbereth thee, the valiant one, among the choir of the martyrs.

Thou didst bow thy neck with zealous intent and, beheaded, didst draw nigh to Christ in purity and light, O venerable one, delighting in deification.

Theotokion: **T**hou wast truly shown to be more exalted than the angels, having given birth, in manner past understanding, to the Creator of the angels, Who hath glorified the holy martyrs, O all-holy Virgin Mother.

ODE VI

Canon of the Feast

Irmos: **W**hen 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 Martyr

Irmos: I have fallen into the depths of the sea, and the storm of many sins hath engulfed me; but, as Thou art God, lead up my life from the abyss, O greatly Merciful One.

Shedding thy blood, thou didst stand before the Judge of thy contest, O valiant and divinely wise Euplus, and, rejoicing, hast received crowns of victory from Him.

Thou didst manfully stand before the tribunal, holding the laws of the Master in thy hands, O venerable Euplus, and manifestly and zealously denouncing the iniquitous.

Undaunted by the multitude of tortures and unafraid of the sword, thou didst piously proclaim the Truth at the tribunal of the tyrants and didst slay falsehood.

Theotokion: O all-glorious wonder! How is it that thou givest birth, without having experienced copulation? How is it, O Virgin Mother, that thou truly feedest the Bestower of milk, the Sustainer of all creation?

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 Martyr

Irmos: The three youths in Babylon, rendering the tyrant's decree foolish, cried out in the midst of the flame: Blessed art Thou, O Lord God of our fathers!

Sprinkling drops of thy blood upon the earth, thou didst extinguish the fire of falsehood, O most blessed one; and it hath richly watered the Church of Christ, which piously hymneth thee.

Possessed of mighty wisdom and an unshakable mind, thou didst cause deception to quake, O most wise Euplus, and with true teachings didst denounce the falsehoods which lay before thee.

The portal of paradise opened to thee, O blessed Euplus, martyr of Christ, seeing thee adorned with divine suffering and a crown of victory.

Having purified thy soul with the divine Ember, O martyr, thou didst burn up the coals of polytheism, crying: Blessed art Thou, O Lord God of our fathers!

Theotokion: The Persian furnace was an image of thy divine womb, O all-immaculate one, for it preserved the youths unconsumed, crying: O Lord God of our fathers, blessed art Thou!

ODE VIII

Canon of the Feast

Irmos: The children in Babylon, aflame with zeal, manfully tram pled 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 Martyr

Irmos: O Almighty Deliverer of all, descending, Thou didst bedew the pious amid the flame, and didst teach them to chant: All ye works, bless and hymn the Lord!

Thy relics are purification from all manner of sickness and the expulsion of evil spirits; and, approaching them, we cry aloud: Bless the Lord, all ye works of the Lord!

The assemblies of the faithful have rejoiced in thee, having acquired thee as a mediator before Christ and a fervent intercessor and advocate, O most blessed deacon Euplus, converser with the holy angels.

Assembling, O ye people, let us draw forth from the martyr's shrine the healing of divers ailments; and let us cry out with faith: Bless the Lord, all ye works of the Lord!

Theotokion: O pure and most immaculate one who gavest birth to the Creator of angels and men, thine adornment hath surpassed all the magnificence of the angels; and we chant unto Him: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the Feast

Irmos: 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.

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 worshipped 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 Martyr

Irmos: **E**ve dwelt under the curse because of the sickness of disobedience; but thou, **O** Virgin Theotokos, through the offspring of thy pregnancy, hast caused blessing to bud forth for the world. Wherefore, we all magnify thee.

Having been truly vouchsafed to behold things afar off, O thou who art most rich, thou didst attain the desire for which thou didst wish, for thou didst reach the very perfection of things desired, O right wondrous deacon Euplus, manifestly passing over to thy desire.

Holding the Cross in thy hand as a scepter, O blessed and right wondrous deacon Euplus, thou didst drench thy purple robe in thy sacred blood, and now standest, splendidly clad, before Christ the King.

Today, having acquired thee as an excellent guardian, the honorable metropolis of Catania holdeth festival, celebrating thy divine suffering with all dioceses and cities, and thou preservest it by thine entreaties.

Thou wast manifestly a most radiant sun, O blessed martyr, and hast passed over to the radiance of God, deified by divine communion; and now thou dost illumine those who hymn the radiant suffering.

Theotokion: **W**ith beams of light from within thee, O Bride of God, illumine my soul, and raise it up, for it lieth in the pit of destruction, scattering the enemy who ever vex my heart and drive me toward the passions.

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.

At the Aposticha, stichera of the feast, in Tone II:

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

The three divine apostles rejoice, * beholding Him * Who in His essence * is One of the Trinity, * on Mount Tabor.

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

Well is it with thee, O Tabor, * who before wast gloomy; * for thou hast been vouchsafed the light, * not of the material sun, * but of the effulgence of the Most High.

Stichos: Tabor and Hermon rejoice in Thy name.

Illumined with the light * of Thy countenance, O Savior, * Thy disciples, * unable to endure the brilliance, * fell prostrate upon the ground.

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

The voice of the Father * was heard from heaven * crying out: * "This is My beloved Son! * Hear Him, all of you!"

AT LITURGY

On the Beatitudes, 6 troparia from Ode VI of the canon of the transfiguration, including the 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.

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.

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:

In his suffering, O Lord, Thy martyr Euplus received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought his tormenters, and crushed the feeble audacity of the demons. Through his supplications, save Thou our souls.

Kontakion of the martyr, in Tone I:

Holding the laws of Christ in thy hand, thou didst stand before the enemy in the arena, crying out: "I have called myself to suffer steadfastly!" Wherefore, joyfully bowing thy neck, thou didst undergo beheading by the sword, finishing thy course.

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.