

THE 12th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
COMMEMORATION OF THE HOLY MARTYRS PHOTIUS & ANICETAS
AND OUR VENERABLE FATHER MAXIMUS THE CONFESSOR
(which is transferred to this date because of the leave-taking of the Transfiguration.)

AT VESPERS

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

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

Ye were not daunted * by the fire or the instruments of laceration, * by the savage rage of him who threatened mindlessly, * by the assault of lions, * the trampling of horses, * the severing of your members, * or being sentenced to a bitter death * which sent you gloriously * to the immortal God Who made you immortal, * O valiant athletes.

As is meet, ye received the everlasting hope * and the blessed and most honorable end * which ye desired, * O valiant ones, * and ye pour forth upon us streams of miracles, * removing the burning of the passions * of the souls and bodies * of those who piously celebrate * your solemn feast, O all-praised ones.

The glorious Photius * and the divinely wise Anicetas, * the all-comely twain, * are adorned with the radiance of the Trinity * and embellished with the beauty of their wounds, * and ever rejoice with the angels. * And they impart enlightenment and mercy * unto those who celebrate * their glorious and sacred martyrdom with faith.

And 3 stichera of the venerable one, in the same tone:

Spec. Mel.: "As one valiant among the martyrs ...":

O venerable Maximus, * thou didst preach Him Who, in His lovingkindness, became man, * as was His good pleasure, * and Who is known as having two wills and activities; * and thou hast stopped the gaping mouths * of the abominable ones who, * through the temptation of the devil, * the author of evil, * worship Him as having but a single will and activity.

With the cords of thy doctrines, O father Maximus, * Thou didst strangle Pyres, the evil-minded trifler, * and didst endure persecution and tribulations, * O ever-memorable one, * cruelly wounded, * thy tongue cut off, * as well as thy divine hand, * which is ever stretched forth unto God, * writing wherewith * thou hast wrought exalted discourses.

O blessed one, thy tongue was holy, * sharpened by the Spirit * like the pen of a scribe, * inscribing the law of the divine virtues * with comely letters of grace * upon the tablets of our hearts * and imparting by thy doctrine * the incarnation of Him Who desired to appear to men * in two natures, but a single Hypostasis.

Glory ..., in Tone VIII:

We honor thee as the instructor of a multitude of monks, O Maximus our father; for by thy steps have we truly learned to walk aright. Blessed art thou who, serving Christ, didst denounce the power of the enemy, * O converser with the angels, * companion of the venerable and the righteous. * With them beseech the Lord, that our souls find mercy.

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

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, stichera of the feast, in Tone II:

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

Let us zealously approach * Mount Tabor, * to behold the glory of Christ, * the King of all, * our Deliverer.

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

Thou didst appear to Moses and Elijah, * O my Savior, * on Mount Tabor, * enlightening the foremost among the disciples * more brilliantly than the sun.

Stichos: Tabor and Hermon shall rejoice in Thy name.

The foremost among the disciples * heard the voice of the Father * proclaiming Thy glory, * O my Savior, * and they fell prostrate on the ground.

Glory ..., of the venerable one, in Tone VI:

O venerable father, word of thy corrections hath gone forth into all the earth. Wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of the demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ, ask peace for our souls.

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

Disclosing a little of the radiance of Thy divinity to those who ascended the mountain with Thee, O Savior, Thou didst make them lovers of Thy supernatural glory; wherefore, they cried out in awe: "It is good for us to be here!" And with them we also hymn Thee forever: Christ the transfigured Savior.

Troparion of the martyrs, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tormenters and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Glory ..., troparion of the venerable one, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of monastics: O all-wise Maximus, by thy doctrines thou hast enlightened all O harp of the Spirit, entreat Christ God, that our souls be saved.

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, once;

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.

Then; the troparion of the martyrs, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tormenters and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Glory, that of the venerable one, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of monastics: O all-wise Maximus, by thy doctrines thou hast enlightened all O harp of the Spirit, entreat Christ God, that our souls be saved.

Now & ever , that of the feast, once.

After the first chanting of the Psalter, this Sedalion, 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.

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

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

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

Thou wast transfigured on Mount Tabor, O 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 is repeated.

ODE I

Canon of the feast, with 6 troparia, including the 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 martyrs, with 4 troparia, the acrostic whereof is:

"I praise the two beautiful martyrs", the composition of Joseph, in Tone IV:

Irmos: Israel of old, traversing the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms outstretched in the form of the Cross.

Having endured the pangs of the body with the firm resolve of faith, O all-praised ones, ye have passed over, rejoicing, to a life devoid of pain, ever praying in our behalf.

Protected by the divine armor of the faith, O Anicetas, thou didst bravely volunteer to do battle against the incorporeal foe; and thou didst destroy their armies with the power of God.

Enlightened by divine understanding, O glorious Anicetas, thou didst put to shame the myths of the rhetors and the unskilled minds of the pagans, and thou didst give thyself over to suffering.

Theotokion: Thou hast truly been shown to be a Virgin after giving birth; as thou wast before birthgiving; for, in manner past understanding, thou gavest birth to God the Word, Who hath crowned the holy martyrs who suffered for His sake.

Canon of the venerable one, with 4 troparia, in Tone VIII:

Irmos: Thou didst deliver Israel from bondage, O Lord, with Thy mighty right hand, and as Thou didst save them, so now save us also.

Having laid up a treasury of the wisdom of the Most High in thy heart, O venerable one, for its sake thou hast enriched the world with doctrines.

Living on earth, thou didst show forth an angelic life; and thou wast a temple of God, O venerable preacher of Christ; wherefore, thou hast reclined with Him.

Of a single mind one with another in Thy one Faith, O Christ, the venerable ones preached Thee with their tongueless mouths, like clarions of divine sound.

Theotokion: Rejoice, O pure Theotokos who in latter days gavest birth in the flesh to the Word of God Who existed before time began, O rampart and protection for all of us who honor thee.

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.

Through 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 Martyrs

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and confirmation!

Vanquishing the hordes of the enemy with Christ, O martyred athlete Anicetas, thou didst receive the crown of victory.

Ye spurned the flesh as corruptible, O martyrs of Christ, and endured cruel torments with steadfast mind.

Full of life-creating waters, O wise martyrs, with the streams of your blood ye stopped the turgid streams of falsehood.

Theotokion: The Lord Who dwelleth in the heavens made His abode within thy womb, O Theotokos, and hath driven all falsehood away from us.

Canon of the Venerable One

Irmos: There is none as holy as our God, and none as righteous as our God, Whom all creation doth hymn. There is none more righteous than Thee, O Lord.

The blood of thy precious hand doth drip, and the teachings of thy chaste tongue flow forth, which manifestly proclaimed Christ in two natures even after it had been cut out.

Thy hand did not cease to write, and thy tongue doth trumpet forth thy faith with doctrines, O divinely eloquent and thrice-blessed one; for God moved them both, prompting them to communicate.

Three of body, but one in soul, O wondrous fathers, with oneness of mind ye opposed those who wickedly dismissed the sufferings of Christ and His twofold activity.

Theotokion: **W**omen give birth, O pure Virgin Mother, yet they never remain virgin afterwards as thou didst; for not one of them hath given birth to God, but only thou, O pure Theotokos.

Kontakion of the venerable one, in Tone VI:

Spec. Mel.: "Fulfilling the dispensation concerning us ...":

The thrice-radiant Light which abode in thy soul showed thee to be a chosen vessel revealing divine things to the ends of the earth, O blessed Maximus, who givest utterance to concepts hard to grasp and manifestly proclaimest the transcendent and unoriginate Trinity unto all.

Ikos: **S**howing thyself to be an emulator of the sufferings of the Savior, and having Him in thy soul, O most blessed one who art most rich, thou didst appoint ascents in thy heart. And He hath given thee grace from heaven; for thou didst manfully oppose the tyrants, O wise one; and, preaching the unoriginate, divine and consubstantial Trinity, and denouncing the heretics who fought against God, thou didst endure boundless trials, O venerable and most praised one: the severing of thy theologizing tongue together with thy hand. Yet didst thou not cease to speak with boldness, confirming the faithful with thy divine teachings, manifestly preaching the transcendent and unoriginate Trinity unto all the people.

Sedalion of the martyrs, in Tone IV:

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

Having brought down the uprisings of the enemy by your endurance of cruel torments, O athletes, ye dwell now in the heavens, rejoicing, O glorious Photius and blessed Anicetas. Wherefore, ye are called blessed for ages of ages, entreating Christ in behalf of us who celebrate your memory.

Glory ..., Sedalion of the venerable one, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Holding fast to divine doctrine, thou wast a pillar of Orthodoxy and the might of the Faith, O divinely wise father Maximus; and thou didst preach Christ our God as having two natures and two volitions. Him do thou earnestly beseech, that He grant us great mercy.

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

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 Martyrs

Irmos: The Church, beholding Thee, the Sun of righteousness, lifted up upon the Cross, stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Set afire by the love of God, ye diligently passed through the flame of the fire, kept unharmed by the dew of the Spirit, O invincible martyrs, divine intercessors in behalf of our souls.

Spurning the body and lacerated in divers ways, the athletes directed their gaze with all their mind toward God, Who gave them patience for the sake of their faith.

As mighty towers of piety, ye cast down the ramparts of the enemy and became citizens of the city of God, O martyrs, crying aloud: Glory to Thy power, O Lord!

Ye did not fall into the slumber of impiety, O martyrs, but with divine vigilance have guided those who ever sleep in death toward the Light by the grace of divine knowledge.

Theotokion: In that thou art beautiful, O pure Virgin Mother, thou gavest birth to the Comely One, Who hath shown forth as beautiful the martyrs who suffered steadfastly and destroyed ungodliness.

Canon of the Venerable One

Irmos: With divine gaze the prophet perceived Thee, O Word, Who wast to become incarnate of the only Theotokos, the mountain overshadowed; and with fear he glorified Thy power.

Emulating Moses, O divinely wise one, with understanding thou didst receive tablets of doctrines; for thou didst enter into the darkness of visions and wast enriched with the light of understanding.

Emulating Abraham, O divinely wise one, thou didst bring another Isaac to the Lord, sacrificing thy heart in the fire of conscience, O father.

Preaching the one Christ, the fathers confessed the one Son in two natures, possessing a will according to each nature and acting according to both.

Theotokion: Thou didst incorruptibly give birth within time to the timeless Son and remained pure, having borne in thy womb Him Who became incarnate for our sake, O Ever-virgin Theotokos.

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 Martyrs

Irmos: Thou hast come, O my Lord, as a light into the world, a holy Light, turning from the darkness of ignorance those who hymn Thee with faith.

Thy body, O all-blessed Anicetas, slain by manifold wounds, hath in holiness mediated for thee life which ageeth not.

O Photius, who sharest in divine radiance, thou true child of the never-waning day, thou wast the destruction of the burning fire.

Desiring in oneness of mind beautiful things which last, O glorious martyrs, ye utterly rejected the corruption of transitory things.

Theotokion: **W**ho can tell of thy mystery, O Mistress Theotokos? For, in manner past understanding and recounting, thou didst ineffably give birth to God.

Canon of the Venerable One

Irmos: **R**ising at dawn, we cry to Thee: **O Lord, save us! For Thou art our God, and we know none other than Thee.**

The sword did not cut off thy boldness, O venerable father, neither did imprisonment quench thy faith.

Rome proclaimeth thy zeal, O venerable God-bearer, and the Church doth trumpet forth thy discourses.

Preaching the Savior before princes, O ye divinely wise, ye became martyrs by volition.

Theotokion: **W**e hymn thee, O Theotokos, as the well-spring of immortality; for thou gavest birth to ever-flowing Life for the world.

ODE VI

Canon of the Feast

Irmos: **C**leanse 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 Martyrs

Irmos: **I** shall sacrifice to Thee with a voice of praise, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Thou wast lifted up upon a tree, unmercifully lacerated, casting off the coarseness of mortality, and invested by heaven with divine raiment, O martyr Anicetas.

Breaking asunder the bonds of deception with your patience and endurance when ye were tightly bound, O saints, ye choked the prince of darkness with divine cords.

Ye showed yourselves to be great luminaries, enlightening all creation with rays of healings and the brilliance of your divine struggles, O all-valiant athletes of Christ.

Theotokion: In manner transcending the laws of nature thou gavest birth to the true Law-giver, O most immaculate one. Him do thou beseech, that He have pity on my soul, which hath been vanquished by the law of sin, and save me.

Canon of the Venerable One

Irmos: Thou didst hearken unto the voice of my cry from out of the womb of hell, and hast delivered my life from corruption; O greatly Merciful One.

Speaking within thee, Jesus made wondrous thy confession and that of those who suffered with thee, O thrice blessed one.

Undaunted by the arrogance of the princes, or the sword, or the fire which threatened thee, O venerable one, thou wast mighty in faith.

The most wicked enemy did not shake the pillar of thine Orthodoxy, but was vanquished and perished.

With thy sling plaited of three thongs is the threatening of Arius noetically brought down by the missiles of the mysteries of Christ.

Theotokion: Nourishing the Nurturer of all with thy breasts, O Virgin, in manner past understanding and recounting, thou didst not experience the pangs of birthgiving.

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! 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 Martyrs

Irmos: The children of Abraham in the Persian furnace, burning with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Having passed through a strange struggle, O glorious martyrs of great renown, ye were truly shown to be strangers to carnal thoughts, fellow citizens with the angels and co-heirs of Christ.

By your patience and endurance ye vanquished all the ungodly assaults of your enemies, all-glorious ones, and, becoming radiant through your pangs, ye have passed over to the radiance which waneth not.

As temples of the all-divine Trinity, ye manfully brought down the pillars and temples of the ungodly, O all-praised ones, and, rejoicing, have been translated to the temple of heaven.

Theotokion: In that thou art more spacious than the heavens, O pure and all-immaculate one, thou didst receive the Word Who, in manner past understanding, is in nowise contained, and Who leadest to the broad expanse of divine life those who walk the narrow path.

Canon of the Venerable One

Irmos: O Lord God of our fathers, Who in the beginning founded the earth and established the heavens by Thy word: blessed art Thou!

With thy blood thou didst adorn the raiment of natural dignity, O father, thy tongue stilled yet making declaration, imparting the manifestation of thy words thereby.

The grave did not still your tongues, nor did a far country hide your discourses, as David writeth in his hymns: they have been truly proclaimed to all the earth.

Tried like gold in the fire of temptations, O honored fathers, ye caused your faith to become yet more pure for Christ.

Theotokion: On Sinai Thou didst prefigure the image of the mystery of the Virgin in the bush which burned without being consumed. Blessed art Thou, O Lord God of our fathers!

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 Martyrs

Irmos: **Stretching forth his hands, Daniel closed the mouths of the lions in the den, and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying: Bless the Lord, all ye works of the Lord.**

Showing forth firmness of mind, O wise ones, ye were not afraid of the onslaught of wild beasts, nor were ye daunted by the trampling of horses, nor of the severing of your members, nor the threats of the tyrants; but ye cried aloud: Bless the Lord, all ye works of the Lord!

Ye heal the sufferings of the faithful, having emulated the blessed suffering of Christ by your own sufferings, O saints; and ye dispel infirmities and drive away evil spirits, crying out: Bless the Lord, all ye works of the Lord!

The two all-comely athletes confessed the uncreated Trinity and truly destroyed hordes of myriads of adversaries, and they have united themselves to ten thousands of noetic beings, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **O** holy Virgin who gavest birth to the all-holy God Who hath crowned His holy martyrs with grace, save thou and sanctify us who fervently chant: Bless the Lord, all ye works of the Lord!

Canon of the Venerable One

Irmos: **Hymn ye the Lord, Who glorified Himself on the holy mountain and revealed the mystery of the Ever-virgin to Moses through the fire in the bush, and exalt Him supremely for all ages!**

Receiving the radiance of divine doctrine in thy heart, O divinely wise father, thou wast enriched with the enlightenment of understanding and didst lay up a treasury of wisdom in thy soul.

Setting forth doctrines, O divinely blessed one, thou didst stand in the midst of the Church, and, emulating the sufferings of Christ, by thine own volition thou becamest a pure sacrifice pleasing to God.

Having preserved thy life in purity and adorned thy works with faith, O honored fathers, ye were vouchsafed heavenly glory; wherefore, ye hymn Christ forever.

Theotokion: **R**ejoice, O portal and animate cloud! Rejoice, O mountain, bush and lamp-stand! Rejoice, O temple, throne and garden of paradise! Rejoice, O blessed one who gavest birth to the Creator of all!

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 Martyrs

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Behold! the radiant and luminous day of the godly Photius and Anicetas hath shone forth full of grace, enlightening all who celebrate their brilliant sufferings thereon.

Ye were shown to be like embers burning up all the kindling of evil, and like honorable lambs, slain of your own will, and brought to the Lamb Who taketh away sins.

Most gloriously glorifying your wounds, sufferings and pangs, your endurance which passeth understanding, your struggles and death; O athletes, we all rejoice today.

Like roses the all-comely athletes flowered forth in holiness in the vales of the martyrs, and they perfume the hearts of the pious with the Spirit, dispelling the stench of deception.

Theotokion: Enlighten us, O Virgin who gavest birth to the unapproachable Light, and fill with gladness, joy and divine understanding us who with a pure heart magnify thee with godly wisdom.

Canon of the Venerable One

Irmos: **The birthgiving of the Ever-virgin, which was revealed to the law-giver on the mountain in the fire and the bush, for the salvation of us the faithful, do we magnify with unceasing hymnody.**

With dispassion and divine vision thou didst teach us the words of everlasting life, O thrice-blessed one, and thou didst leave thy confession as an animate pillar of Orthodoxy for the world.

Emulating Phineas, O God-bearer, using the sword of thy discourse like a spear, thou didst cut down a newly-established religion, wounding those who blaspheme Christ.

Truly have the divinely wise fathers been glorified by their wounds and blows, their persecutions and tribulations, having suffered in bonds, in prisons, in fetters and dungeons.

Theotokion: **O** of old, O Virgin Mother of God, Moses beheld the bush which burned with fire yet was unconsumed, which prefigured thy God-receiving womb, which contained the incorrupt Fire.

Exapostilarion: Spec. Mel.: "O Light immutable ..."

Thou wast shown to be a clarion of wisdom, striking terror into the hordes of the adversary with thy divinely eloquent tongue, O Maximus, thou light of monastics; wherefore, nurtured by thy discourses, we recognize the reason of that which is.

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

O Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy manifest light the light of the Father and the light of the Spirit, Who guideth all creation with light.

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

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

Thou didst shine forth, * O Christ, * whiter than snow, * disclosing to the disciples * the nature of Thine unapproachable glory.

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

Thou didst desire * to show Thy glory to the disciples, * and to Moses and Elijah on Mount Tabor; * and they beheld Thee, O Savior, * and were filled with awe.

Stichos: **Tabor and Hermon will rejoice in Thy name.**

Today, on Mount Tabor, * restoring the benighted nature of Adam, * Christ hath made it divine, * illumining it.

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

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

AT LITURGY

On the Beatitudes, 6 troparia, from Odes VII and VIII of both canons of the feast, including the 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!"

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 rulest 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!

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.

The troparion of the martyrs, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tormenters and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

The Troparion of the venerable one, in Tone VIII:

O instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of monastics: O all-wise Maximus, by thy doctrines thou hast enlightened all O harp of the Spirit, entreat Christ God, that our souls be saved.

Kontakion of the venerable one, in Tone VI:

The thrice-radiant Light which abode in thy soul showed thee to be a chosen vessel revealing divine things to the ends of the earth, O blessed Maximus, who givest utterance to concepts hard to grasp and manifestly proclaimest the transcendent and unoriginate Trinity unto all.

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.