

The 6th Day of August

⊕ The Transfiguration of our Lord, God, and Savior Jesus Christ.

Note: If this Feast occurs on a Sunday, the service of the Feast is sung with no hymns of the Resurrection.

Small Vespers

At “Lord, I call...,” 4 stichera, in Tone 1: To the melody, “Joy of the ranks of heaven....”

He, who once spoke through symbols to Moses on Mount Sinai, saying, /
“I am God who Is,” /
Is transfigured today upon Mount Tabor /
Revealing the pre-eternal Image arrayed in rays of splendor, ///
Therefore, we glorify Thy power, O Christ. *(twice)*

Taking with Thee Thy chosen disciples, /
Peter, James and John, /
Thou didst willingly lead them up onto the mountain /
There to behold an awesome mystery: ///
The overwhelming and everlasting magnificence of Thy divine appearance.

Thine apostles trembled at Thine ineffable appearance, O Christ, /
And they fell prostrate on the ground and marveled at Thy divinity, /
Which shone forth brighter than the sun, ///
With Thine ineffable power, O gracious One.

Glory..., now and ever..., in Tone 8:

The shining cloud of the Transfiguration /
Has taken the place of the darkness of the law. /
Moses and Elijah were counted worthy of this glory brighter than light /
And, taken up within it, they said to God: ///
‘Thou art our God, the King of the ages!’

At the Aposticha, these stichera, in Tone 2: To the melody, “O House of Ephratha....”

Today upon Mount Tabor /
Christ hath changed the darkened nature of Adam, ///
Filling it with the brightness of divinity.

Verse: The heavens are Thine; the earth is also Thine!

6 AUGUST

Being illumined by the shining light of the virtues
Let us cry aloud with joy upon the holy mountain ///
As we behold the divine transfiguration of the Lord!

Verse: Tabor and Hermon shall rejoice in Thy name!

The sun which fills the world with light now sets again; /
But Christ hath shone as lightning with glory upon the mountain ///
Filling the whole world with light.

Glory..., now and ever..., in the same Tone: (and melody)

Moses and Elijah saw God upon Mount Tabor /
Who was made flesh of a virgin Maiden ///
For the redemption of mortal men.

**After the Prayer of St. Simeon, the Trisagion through the Lord's Prayer.
Then:**

The Troparion of the Feast, in Tone 7:

Thou wast transfigured on the mount, O Christ God, /
Revealing Thy glory to Thy disciples as far as they could bear it. /
Let Thine eternal light shine upon us sinners, /
Through the prayers of the Theotokos, ///
O Giver of light, glory to Thee!

Great Vespers

Note: The 1st Kathisma is not read, except on a Sunday, when the entire 1st Kathisma is sung, or on Monday, when only the 1st Antiphon is sung.

At "Lord, I call..., 8 stichera, in Tone 4: (by Cosmas, the monk)

When Thou wast transfigured before Thy crucifixion, O Lord, /
The mountain became as heaven /
And a cloud spread itself out like a canopy /
And the Father bore witness to Thee. /
There were present Peter with James and John /
Since they were to be with Thee at Thy betrayal, /
That seeing Thy wonders they might not be dismayed at Thy sufferings. /
Grant in Thy great mercy ///
That we too may be counted worthy to venerate these, Thy sufferings in peace.

(twice)

TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR, JESUS CHRIST

Before Thy Crucifixion, O Lord, /
Taking the disciples up into a high mountain /
Thou wast transfigured before them /
Shining upon them with the bright beams of Thy power: /
From love of mankind and in Thy sovereign might, /
Thy desire it was to show them the splendor of the Resurrection. /
Grant that we too may be counted worthy of this splendor in peace, O God, ///
For Thou art merciful and lovest mankind. *(twice)*

When Thou wast transfigured, O Savior, /
Upon a high mountain, /
Having with Thee the chief disciples, /
Thou didst shine forth in glorious majesty, /
Proving thereby that those who surpass in virtue shall be made worthy of the divine
glory. /
Talking with Christ, Moses and Elijah showed that He is Lord of both the living and the
dead, /
The God who spoke of old through the law and the prophets. /
And the voice of the Father testified to Him from the cloud of light, saying: /
“Hear ye Him, who through the Cross has captured Hades ///
And has given the dead eternal life.” *(twice)*

The mountain that was once gloomy and veiled in smoke /
Has now become venerable and holy, /
Since Thy feet, O Lord, have stood upon it. /
For Thy dread transfiguration, the mystery hidden before the ages, /
Has been made manifest in the last times to Peter, John, and James. /
Unable to endure the shining of Thy countenance and the brightness of Thy
garments, /
They fell to the ground upon their faces. /
Seized with astonishment and wonder, /
They saw Moses and Elijah talking with Thee of the things that should befall Thee; /
And a voice in testimony came from the Father, saying: /
“This is my beloved Son in whom I am well-please, hear ye Him. ///
He it is who grants the world great mercy.” *(twice)*

Glory..., now and ever, the Entrance Hymn in Tone 6: (by Anatolius)

Prefiguring Thy Resurrection, O Christ our God, /
Thou didst take with Thee in Thine ascent upon Mount Tabor /

Thy three disciples, Peter, James, and John. /
When Thou wast transfigured, O Savior, /
Mount Tabor was covered with light. /
Thy disciples, O Word, cast themselves down upon the ground, /
Unable to gaze upon the Form that none may see. /
The angels ministered in fear and trembling, /
The heavens shook and the earth quaked, ///
As they beheld upon earth the Lord of glory.

The Entrance and the Prokeimenon of the day.

Three Readings of the Feast:

The Reading from Exodus (24:12-18):

^{24:12} The Lord said to Moses, “Come up to Me into the mount and be there, and I will give thee the tablets of stone and the law and the commandments which I have written to give them laws.” ¹³And Moses rose up and his minister, Joshua, and they went up into the mount of God. ¹⁴And they said unto the elders, “Tarry ye still here until we come again unto you. And, behold, Aaron and Hur are with you: if any man have a cause to be tried, let them go unto them.” ¹⁵And Moses and Joshua went up into the mount, and the cloud covered the

mount. ¹⁶And the glory of God came down upon the mount Sinai, and the cloud covered it six days, and the seventh day the Lord called unto Moses out of the midst of the cloud. ¹⁷Now the appearance of the glory of the Lord was like burning fire on the top of the mount before the children of Israel. ¹⁸And Moses went into the midst of the cloud, and went up into the mount and was there in the mount forty days and forty nights.

The Reading from Exodus (Composite 33:11-23; 34:4-6,8):

^{33:11} And the Lord spoke unto Moses face to face, as if one should speak to his friend, and he returned again into the camp, but his minister Joshua, the son of Nun, a young man, departed not out of the tabernacle. ¹²And Moses said unto the Lord, “See, Thou sayest unto me, ‘Lead up this people,’ but Thou hast not let me know whom Thou wilt send with me, and Thou hast said unto me, ‘I know

thee above all, and thou hast favor in My sight.’ ¹³If then I have found favor in Thy sight, reveal Thyself unto me, that I may evidently see Thee, that I may find favor in Thy sight and that I may know that this nation is Thy people.” ¹⁴And He said, “I Myself will go before thee, and I will give thee rest.” ¹⁵And he saith unto Him, “If Thou go not up with us Thyself, lead me not up hence. ¹⁶And

wherein shall it be surely known that I have found favor with Thee, both I and Thy people, except only if Thou go with us? So shall we be glorified, both I and Thy people, beyond all the nations as many as are upon the earth.”¹⁷ And the Lord said unto Moses, “I will do this thing also for thee that thou hast spoken, for thou hast found favor before Me, and I know thee above all others.”¹⁸ And he said, “Show me Thy glory.”¹⁹ And he said, “I will pass by before thee in My glory, and I will call by My name, Lord, before thee, and I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.”²⁰ And He said, “Thou shalt not be able to see My face, for there shall no man see My face and live.”²¹ And the Lord said, “Behold: there is a place by

Me; thou shalt stand upon the rock,²² and whensoever My glory passeth by then I will put thee into a cleft of the rock and will cover thee with My hand until I shall have passed by.”²³ And I will take away My hand, and thou shalt see My back parts, but My face shall not appear unto thee.”^{34:4} and Moses rose up early in the morning and went up unto the mount Sinai as the Lord had appointed him, and Moses took the two tablets of stone.⁵ And the Lord descended in a cloud and stood beside him there, and he called by the name of the Lord.⁶ And the Lord passed by before his face and called, “Lord, God, pitying and merciful, long-suffering and very compassionate and true.”⁸ And Moses made haste and bowed toward the earth and worshiped the Lord.

The Reading from the Third Book of Kings (1 Kings 19:3-9, 11-13, 15,16):

^{19:3} In those days, Elijah came to Beer-Sheba to the land of Judah and left his servant there.⁴ And he himself went a day’s journey into the wilderness and came and sat down under a juniper tree. And he requested for his life that he might die and said, “Let it be enough now; O Lord, take away my life from me, for I am not better than my fathers.”⁵ And he lay and slept there under a tree, and behold, one touched him and said unto him, “Arise and eat.”⁶ And Elijah looked, and behold, there was a cake of meal and a cruse of water, and he arose and did eat and drink and turned and laid him down.⁷ And the angel of the Lord came again the second time and touched him and said unto him, “Arise and eat,

because the journey will be too great for thee.”⁸ And he arose and did eat and drink and went in the strength of that meat forty days and forty nights unto mount Horeb.⁹ And he entered there into a cave and rested there, and behold, the word of the Lord came to him, and He said, “Thou shalt go forth and stand upon the mount before the Lord. Behold, the Lord will pass by.” And behold, a great and strong wind that rent the mountain and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake;¹² and after the earthquake a fire, but the Lord was not in the fire; and after the fire the voice of a gentle breeze.

¹³And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the cave ¹⁵and the Lord said unto him, “Go, return on thy way, and thou shalt come to the wilderness of Damascus: and when thou comest, thou ¹⁶thou shalt anoint Elisha, the son of Shaphat, to be prophet in thy place.”

At the Litya, these stichera of the Feast, in Tone 2: (To the regular melody)

O God, who in Thy goodness /
 Hast sanctified with Thy light all the inhabited earth, /
 Thou wast transfigured upon a high mountain, /
 Showing Thy might to Thy disciples: /
 For Thou dost redeem the world from transgression. /
Therefore, we cry aloud to Thee: ///
 O Lord of compassion, save our souls.

O Christ our God, /
 Who wast transfigured in glory upon Mount Tabor, /
Revealing to Thy disciples the splendor of Thy divinity, /
 Illumine us also with the light of Thy knowledge /
 And guide us on the path of Thy commandments, ///
 For Thou alone art good and lovest mankind.

Christ, the Light that shone before the sun, /
 Who in the body went about the earth, /
 Having fulfilled before His crucifixion all things pertaining to His dispensation, /
 Has, this day, mystically made known upon Mount Tabor, the image of the Trinity, /
 As befitting His divine majesty. /
 For taking aside His chosen disciples, Peter, James, and John, /
 He led them up into the mountain, and for a time concealed the flesh He had assumed, /
 And was transfigured before them, making manifest the majesty of His original beauty /
 Though not in its full perfection, /
 For while giving them full assurance He also spared them, lest at the sight they should
lose their lives; /
 Yet they beheld as much as their bodily eyes were able to receive. /
 He likewise called before Him the chief prophets Moses and Elijah, who testified to
 His divinity, /
 That He is indeed the true brightness of the essence of the Father, the Ruler of the living
 and the dead. /
 Wherefore a cloud wrapped around them like a tent; /
 And out of the cloud from above loudly sounded the voice of the Father, testifying and saying: /

TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR, JESUS CHRIST

“This is My beloved Son, whom I have begotten without change from the womb before
the morning star, /
Him have I sent to save those who are baptized in the name of the Father, Son, and Holy
Spirit, /
And who confess with faith the One and indivisible power of the Godhead. /
Hear ye Him!” /
And do Thou Thyself, O Christ our God, supreme in goodness, who lovest mankind, /
Shine upon us with the light of thine unapproachable glory, ///
And make us worthy to inherit Thy eternal kingdom.

Glory..., in Tone 5:

Come, let us ascend into the mountain of the Lord /
Even to the house of our God, /
And behold the glory of His transfiguration — /
His glory as the Only-begotten of the Father. /
Let us receive light from His Light, /
And with uplifted spirits ///
Let us forever sing the praises of the consubstantial Trinity.

Now and ever..., in the same Tone:

Moses who saw God and Elijah who rode in the chariot of fire /
Passing across the heavens unconsumed, /
Beheld Thee in the cloud at Thy Transfiguration, O Christ, /
And the testified that Thou art the maker and the fulfilment of the law and the
prophets. /
With them, count us also worthy of Thy light, O Master, ///
That we may sing Thy praises throughout all ages.

At the Aposticha, these stichera of the Feast in Tone 1: (To the regular melody)

He, who once spoke through symbols to Moses on Mount Sinai, saying, /
“I am God who Is,” /
Was transfigured today upon Mount Tabor before His disciples; /
In His own person He showed them the nature of man /
Arrayed in the original beauty of the Image. /
Calling Moses and Elijah to be witnesses of this exceeding grace, /
He made them sharers in His joy, ///
Foretelling His death on the Cross and His saving Resurrection.

Verse: The heavens are Thine; the earth is also Thine!

David the ancestor of God, foreseeing in spirit from afar /
The sojourn with men of the Only-begotten Son in the flesh, /
Called the creation together to rejoice with him, /
And prophetically lifted up his voice to cry: /
“Tabor and Hermon shall rejoice in Thy name.” /
For having gone up, O Christ, with Thy disciples into Mount Tabor, /
Thou wast transfigured, and hast made the nature that had grown dark in Adam to
shine again as lightning, /
Transforming it into the glory and splendor of Thine own divinity. /
Therefore, we cry aloud unto Thee: ///
O Lord and Creator of all things, glory to Thee!

Verse: Tabor and Hermon shall rejoice in Thy name!

When the chosen apostles beheld upon the mountain of the transfiguration, /
The overwhelming flood of Thy light, /
O Christ who hath no beginning, /
And Thy divinity which no man may approach, /
They were caught up into a divine trance. /
The cloud of light shone around them on every side, /
And they heard the voice of the Father /
Confirming the mystery of Thine incarnation: /
For even after taking flesh Thou dost remain the Only-begotten Son ///
And the Savior of the world.

Glory..., now and ever..., of the Feast, in Tone 6:

Today Thou hast revealed on Mount Tabor, O Lord, /
The glory of Thy divine image to Thy chosen disciples, /
Peter, James, and John. /
For they looked upon Thy garments that gleamed as the light /
And at Thy face that shone more than the sun; /
Unable to endure the vision of Thy brightness which none can bear, /
They fell to the earth, completely powerless to lift up their gaze. /
For they heard a voice that spoke from above: /
“This is My beloved Son, ///
Who has come into the world to save mankind.”

At the Blessing of the Loaves, the Troparion of the Feast, in Tone 7:

Thou wast transfigured on the mount, O Christ God, /

TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR, JESUS CHRIST

Revealing Thy glory to Thy disciples as far as they could bear it. /
Let Thine eternal light shine upon us sinners, /
Through the prayers of the Theotokos, ///
O Giver of light, glory to Thee! (*thrice*)

And the Dismissal.

Matins

At “God is the Lord...” the Troparion of the Feast, “Thou wast transfigured on the mount....” (*thrice*).

After the 1st Kathisma, the Sessional Hymn, in Tone 4: To the melody: “Joseph was amazed....”

Thou wast transfigured upon Mount Tabor, /
Showing the exchange mortal men will make with Thy glory at the second and fearful
coming, O Savior. /
Elijah and Moses talked with Thee, /
And Thou hast called the three disciples to be with Thee. /
As they gazed upon Thy glory, O Master, they were struck with wonder at Thy blinding
brightness. /
Do Thou who then hast shone upon them with Thy light, ///
Illumine now our souls.

Glory..., now and ever..., Repeat above.

After the 2nd Kathisma, the Sessional Hymn, in the same Tone: (and melody)

Thou wast transfigured upon Mount Tabor, O Jesus, /
And a shining cloud, spread out like a tent, covered the apostles with Thy glory. /
Whereupon their gaze fell to the ground, /
For they could bear to look upon the brightness of the unapproachable glory of Thy
face, /
O Savior Christ, our God who art without beginning. /
Do Thou who then hast shone upon them with Thy light, ///
Illumine now our souls.

Glory..., now and ever..., Repeat above.

Polyeley and Magnification:

We magnify Thee // O Christ the Giver of Life, / and we honor the most glorious Transfiguration / of Thy Most Pure Body.

Selected Psalm verses:

Great is the Lord and greatly is He praised in the city of our God, upon His holy mountain.

Lord, who shall abide in Thy tabernacle, and who shall dwell in Thy holy mountain?

After the Polyeley, the Sessional Hymn, in Tone 4: *To the melody, "Having been lifted up...."*

Going up with the disciples into the mountain, /
Thou hast shone forth with the glory of the Father. /
Moses and Elijah stood at Thy side, /
For the law and the prophets minister to Thee as God. /
And the Father, acknowledging Thy natural Sonship, called Thee Son. ///
We praise Him in song together with Thee and the Spirit.

Glory..., now and ever..., in Tone 8: *To the melody "That which was commanded...."*

Enlightening the disciples that were with Thee, O Benefactor Christ, /
Thou hast shown them upon the holy mountain the hidden and blinding light of Thy
nature /
And Thy divine beauty beneath the flesh; /
And they, understanding that Thy glory could not be borne, /
Loudly cried out, "Holy art Thou!" /
For Thou art He whom no man may approach, /
Yet wast Thou seen in the flesh by the world, ///
O Thou who alone lovest mankind.

1st Antiphon of the 4th Tone (The Song of Ascents), "From my youth...."

Prokeimenon, in Tone 4:

Tabor and Hermon / shall rejoice in Thy name! *Verse:* The heavens are Thine; the earth is also Thine!

Let every breath...

Gospel: (54) Luke 9:28-36

After Psalm 50 (51), we continue in Tone 2:

Glory to the Father and to the Son, and to the Holy Spirit. /
Today all things are filled with joy ///
Christ is transfigured before the disciples.

TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR, JESUS CHRIST

Now and ever.... Amen. /
Today all things are filled with joy ///
Christ is transfigured before the disciples.

And the Post-Gospel sticheron, of the Feast, in Tone 6:

Have mercy on me, O God /
According to Thy great mercy....

And the Festal verse, in Tone 5:

Having uncovered, O Savior, /
A little of the light of Thy divinity /
To those who went up with Thee into the mountain, /
Thou hast made them lovers of Thy heavenly glory. /
Therefore, they cried in awe: /
“It is good for us to be here!” /
With them we also sing to Thee, ///
O Savior Christ who wast transfigured!

The Canon

Two Canons of the Feast, with 12 Troparia. The first, with the Irmosi and Troparia sung once by each kliros; and the second, with the Irmosi and Troparia also sung once by each kliros.

Ode 1

The First Canon of the Feast, in Tone 4,

the composition of Cosmas the Monk

Irmos: *The choirs of Israel passed with dry feet across the watery deep of the Red Sea, and beholding the warriors and horsemen of the enemy swallowed by the waters, they cried out for joy: Let us sing to our God, for He hath been glorified.*

Refrain: Glory to Thee, O God, glory to Thee! ¹

Speaking words of life to His friends and telling them of His kingdom, Christ said unto them: “When I shall shine with the unapproachable light, then ye shall know that the Father is in Me, and you shall cry out for joy: Let us sing to our God, for He hath been glorified.”

“O My disciples and My friends, ye shall eat the strength of the Gentiles and their riches shall be your boast, for when I shall appear shining brighter than the sun, ye shall be filled

¹ In Greek usage: Glory to Thy Holy Transfiguration, O Lord.

with glory and cry out for joy!” Let us sing to our God, for He hath been glorified.

Today as He has promised, Christ, shining on Mount Tabor, clearly disclosed to His disciples the Image and reflection of the divine brightness; and filled with divine and light-bearing splendor, they cried out for joy: Let us sing to our God, for He hath been glorified.

The Second Canon of the Feast, in Tone 8,

the composition of St. John of Damascus.

Irmos: Having crossed the water as though it were dry land and escaped from the wickedness of the Egyptians, the children of Israel cried aloud: Let us sing to our Redeemer and our God.

In times past, Moses saw prophetically the glory of the Lord by the red Sea in the cloud and the pillar of fire, and he shouted aloud: Let us sing to our Redeemer and our God!

Glory...,

Protected by a godlike body as by a rock and seeing Him who cannot be seen, Moses the eye-witness of God shouted aloud: Let us sing to our Redeemer and our God!

Now and ever...,

Thou hast appeared to Moses both on the Mountain of the Law and on Mount Tabor: of old in shadow, but now in the unapproachable light of the Godhead.

Katavasia, ² in Tone 8:

Irmos: Inscribing the invincible weapon of the Cross upon the waters, Moses marked a straight line before him with his staff and divided the Red Sea, opening a path for Israel who went over dry-shod. Then he marked a second line across the waters and united them as one, overwhelming the chariots of Pharaoh. Therefore, let us sing to Christ our God, for He hath been glorified.

Ode 3

The First Canon of the Feast

Irmos: The weapon of the mighty hath become feeble, and those who had no might have girded themselves with strength; so my heart has become steadfast in the Lord.

Thou hast put on Adam’s attire, O Christ, and changing the nature grown dark in ancient times, Thou hast filled it with glory and made it godlike by the alteration of Thy form.

Once, Christ led Israel in the wilderness with the cloud and the pillar of fire; and today He has ineffably shone forth in light upon Mount Tabor.

² The Katavasia is from the Feast of the Exaltation of the Cross (14 September), for which we now begin to prepare. In contemporary practice, the Katavasia is sung after Odes 1,3,6,8, and 9.

TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR, JESUS CHRIST

The Second Canon of the Feast

Irmos: O Lord, Creator of the vault of heaven and founder of the Church, strengthen me in Thy love, for Thou art our supreme desire and the support of the faithful, O only lover of mankind.

The glory that once overshadowed the tabernacle and spoke with Thy servant Moses, O Master, was a figure of Thy Transfiguration that ineffably shone forth as lightning upon Mount Tabor.

The leaders of the apostles went up with Thee into Mount Tabor, O Only-begotten Word Most High, and Moses and Elijah were both present with Thee as attendants of God, O thou who alone lovest mankind.

Being complete God, Thou hast become complete man, bringing together the nature of man and the complete Godhead in Thy Person which Moses and Elijah saw on Mount Tabor in two natures.

Katavasia:

Irmos: The rod of Aaron is an image of this mystery, for when it budded it showed who should be priest. So, in the Church, that once was barren, the wood of the Cross has now put forth flower, filling her with steadfastness and strength.

The Sessional Hymn, in Tone 4:

Thou wast transfigured upon Mount Tabor, O God, /
Between Moses and Elijah the wise, /
In the presence of James, Peter, and John; /
And Peter, as he stood there, spoke thus to Thee: /
“It would be good to make three tabernacles here: /
One for Moses, one for Elijah, and one for Thee, O Christ our Master.” /
Do Thou, who then hast shone upon them with Thy light, ///
Illumine now our souls.

Glory..., now and ever..., Repeat above.

Ode 4

The First Canon of the Feast

Irmos: I have heard of Thy glorious dispensation, O Christ our God: how Thou wast born of the Virgin, that Thou mightest deliver from error those who pray aloud to Thee: Glory to Thy power, O Lord.

Thou, O Christ our God, hast delivered the written law upon Mount Sinai, and hast appeared there riding upon the cloud, in the midst of fire and darkness and tempest. Glory to Thy power, O Lord.

As a pledge of Thy righteous dispensation, Thou hast ineffably shone forth on Tabor, O Christ our God, who wast before the ages and whose chariot is the clouds.

Those with whom Thou hast spoken of old in wind and fire and darkness stood before Thee like servants, O Christ the Master, and conversed with Thee. Glory to Thy power, O Lord.

Moses who once foresaw Thee in the fire of the burning bush, and Elijah who was taken up the chariot of fire, were both present on Tabor proclaiming Thy coming glory on the Cross.

The Second Canon of the Feast

Irmos: Lightning flashes of divinity proceeded forth from Thy flesh: therefore, the chosen prophets and apostles sang and cried aloud: Glory to Thy power, O Lord!

Thou hast preserved the burning bush unharmed though it was united with fire, O Master, and Thou didst show Moses Thy body shining with divine brightness, while he sang: Glory to Thy power, O Lord.

The visible sun was eclipsed by the rays of Thy divinity when it saw Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord.

Thou wast revealed as an immaterial fire that burns not the material substance of the body when Thou didst appear to Moses and the apostles and Elijah, O Master, who art one in two natures, each of them perfect.

Ode 5

The First Canon of the Feast

Irmos: Thou hast parted the light from the original chaos, that Thy works might celebrate Thee in light, O Christ, as their Creator; do Thou direct our paths in Thy light.

The mountains bowed down before Thy face, for at Thy feet the sun laid its light and its bright rays which fill the heavens, when Thou, O Christ, didst deign to change Thy mortal form.

High upon the holy mountain of Tabor, Moses and Elijah cried out: “Behold the Savior,” and their words rang in the ears of the disciples. “Behold, here is Christ whom we in ancient times proclaimed as God!”

The nature that knows no change, being mingled with the mortal nature, ineffably shone forth, unveiling in some small measure to the apostles the light of the immaterial Godhead.

When they beheld Thee, O Christ the eternal Light, shining forth in the glory of the Father, the disciples cried aloud to Thee: “In Thy light direct our steps, O Lord.”

The Second Canon of the Feast

Irmos: Why hast Thou cast me away from Thy face, O never setting Light? Why has this dismal darkness covered me, the wretched one? Guide me in return to the light of Thy commandments, I pray Thee.

No tongue, however eloquent or fluent can declare Thy mighty works! For Thou who art the Lord of Life and the Master of death hast called Moses and Elijah before Thee on Mount Tabor, to bear witness to Thy divinity.

Thou, O Christ, with invisible hands hast fashioned man in Thine Image; and Thou hast now displayed the original beauty in this same human body formed by Thee, revealing it, not as in an image, but as Thou art in Thine own self according to Thine essence, being both God and man.

In a union without confusion, Thou hast shown us on Mount Tabor the live coal of the godhead that consumes sins while it enlightens souls, and Thou hast caught up in ecstasy Moses and Elijah, and the chief disciples.

Ode 6

The First Canon of the Feast

Irmos: In my affliction I cried to the Lord, and the God of my salvation heard me.

The Savior Christ, the Light shining forth on Tabor more brightly than the brilliance of the sun, has enlightened us all.

Going up into Mount Tabor Thou wast transfigured, O Christ, and driving all error into darkness, Thou hast made Thy Light shine forth!

On Tabor, the glorious apostles recognized Thee as God, O Christ, and bent their knees before Thee in their amazement.

The Second Canon of the Feast

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me from the depths of evil, I pray Thee, and I cry: Hear me, O God of my salvation.

How mighty and awesome is the vision that was seen today! The visible sun shone from heaven, but from the earth there shone, beyond compare, the spiritual Sun of Righteousness upon Mount Tabor.

Moses cried as he looked upon Thy divinity on Mount Tabor: “The shadow of the law has grown exceeding weak and has passed away, for Christ the Truth, has plainly come!”

The pillar of fire plainly showed to Moses Christ transfigured, and the cloud pointed clearly to the grace of the Spirit the overshadowed Mount Tabor.

Katavasia:

Irmos: **J**onah stretched out his hands in the form of a cross within the belly of the whale, plainly prefiguring the redeeming Passion. Cast out from thence after three days, he fore-shadowed the marvelous Resurrection of Christ our God, who was crucified in the flesh and enlightened the world by His Rising on the third day.

The Kontakion of the Feast, in Tone 7:

Thou wast transfigured on the mountain, O Christ God, /
And Thy disciples beheld Thy glory as far as they were able, /
So that when they would behold Thee crucified, /
They would understand that Thou didst suffer of Thine own will, /
And would proclaim to the world ///
That Thou art truly the brightness of the Father.

Ikos: Awake ye sluggards, lie not forever on the ground; and ye thoughts that draw my soul to the earth, arise and go up to the high slope of the divine ascent. Let us run to join Peter and the sons of Zebedee, and go with them to Mount Tabor, that with them we may see the glory of our God and hear the voice they heard from heaven, and with them proclaim that this is the brightness of the Father.

Ode 7

The First Canon of the Feast

Irmos: **I**n Babylon the children, sons of Abraham, once trampled on the flame of the fiery furnace, and they sang a song of praise: *Blessèd art Thou, O God of our fathers!*

On Mount Tabor, O Christ, the apostles, bathed in the light of Thine unapproachable glory, cried aloud: *Blessèd art Thou, O Lord, God of our fathers!*

The apostles delighted in the whirlwind of the divine voice, in the cloud that shed dew, and in Thy shining majesty, O Christ; and they sang: *Blessèd art Thou, O Lord, God of our fathers!*

As Peter looked upon Thee, O Christ, shining forth upon Mount Tabor in unapproachable light, he cried aloud: *Blessèd art Thou, O Lord, God of our fathers!*

The children of Zebedee were with Christ, the Prince of life, when the light went forth from His Person, and they thundered out: *Blessèd art Thou, O Lord, God of our fathers!*

The Second Canon of the Feast, Tone 8

Irmos: *The Hebrew children in the furnace boldly trampled upon the flame, and they changed the fire into dew as they cried aloud: Blessèd art Thou, O Lord, God of our fathers.*

Now the invisible has become visible to the apostles: on Mount Tabor the Godhead shone forth before them in the flesh, and they cried aloud: Blessèd art Thou, O Lord, God of our fathers!

On Mount Tabor the apostles, struck with wonder, trembled with fear before the beauty of the divine Kingdom, and they cried aloud: Blessèd art Thou, O Lord, God of our fathers!

Now the unheard of has been heard. For the Son who came forth without father from the Virgin, receives glorious testimony from His Father's voice, that He is both God and man for evermore.

Not by adoption hast Thou become the belovèd Son of the Most High, but Thou wast such by essence before the world began; and without changing Thou hast come to dwell with us who cry to Thee: Blessèd art Thou, O Lord, God of our fathers!

Ode 8

The First Canon of the Feast

***Irmos:** In Babylon the children, burning with zeal for God, bravely trampled upon the threat of the tyrant and the fire; thrown into the midst of the flames but refreshed with dew they sang: O bless the Lord all ye works of the Lord!*

Thou, who dost uphold all things by Thy will, hast gone up with Thine undefiled feet into Mount Tabor. There, Thy face shone with a splendor brighter than the light of the sun, and in its radiance stood the elect of the law and grace, singing: O bless the Lord all ye works of the Lord!

When the infinite Light that knows no evening, even the brightness of the Father that gives splendor to creation, ineffably appeared in unapproachable glory on Mount Tabor, it made men godlike as they sang: O bless the Lord all ye works of the Lord!

Standing in reverence on Mount Tabor, Moses and Elijah clearly beheld the express image of the divine Person, even Christ, shining forth as lightning with the glory of the Father, and they sang: O bless the Lord all ye works of the Lord!

The face of Moses once shone with glory because of the divine voice he heard in the darkness; but Christ covers Himself with light and glory as with a garment. For He, who is by nature Himself the Author of light, shines upon those who sing: O bless the Lord all ye works of the Lord!

The disciples, looking on Mount Tabor upon Christ wrapped in a cloud of light, fell on their faces to the ground, and with their minds enlightened they sang this hymn of praise to Him, and the Father and the Spirit: O bless the Lord all ye works of the Lord!

6 AUGUST

The Second Canon of the Feast

Irmos: The Chaldean torturer became enraged; he ordered the furnace to be heated seven-fold; but seeing the godly youths saved by a great might, he sang to the Creator and Redeemer: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages.

The disciples, O Master, heard the testimony of the Father; and unable to bear the sight of Thy face whose lightning brightness was too fierce for the eyes of man, they fell to the ground in awe, singing: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages!

O Blessèd Master, Thou art by nature, the fairest King of kings and blessèd Lord of lords, and Thou dwellest in unapproachable light. To Thee the disciples, struck with wonder, cried: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages!

Because Thou art Master of Heaven and Lord of the earth, and hast dominion over the things under the earth, there stood beside Thee, O Christ, the apostles from the earth, and Elijah the Tishbite as if from heaven, and Moses from the dead, singing with one accord: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages!

Let us bless the Father and the Son and the Holy Spirit, the Lord.

The chosen apostles left all idle cares behind them upon earth, and followed Thee who lovest mankind to the divine way of life that is high above this world. So they were accounted worthy to receive the vision of Thy Godhead, and they sang: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages!

We praise, bless, and worship the Lord, singing and exalting Him throughout all ages.

Katavasia:

Irmos: O ye children, equal in number to the Trinity, bless ye God the Father and Creator; sing ye the praises of the Word who descended and changed the fire to dew; and exalt ye above all forever the Most Holy Spirit, who gives life to all.

Ode 9

The Magnificat is not sung but is replaced by the following Refrain:

Refrain: Magnify, O my soul, the Lord who was transfigured on Mount Tabor.

The First Canon of the Feast

Irmos: Thy birthgiving was undefiled: God came forth from thy womb, and He appeared

TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR, JESUS CHRIST

upon earth wearing flesh and made His dwelling among men; therefore, we all magnify thee, O Theotokos.

Ref.: Magnify....

The disciples, struck with fear and illuminated with the sudden stream of wondrous light, looked at one another and fell face downwards upon the ground, worshipping Thee the Master of all.

Ref.: Magnify....

A divine voice came forth from the cloud confirming the wonder. For the Father of lights called to the apostles: “This is My beloved Son! Hear ye Him!”

Ref.: Magnify....

On Tabor the ministers of the Word looked upon strange and marvelous wonders, and hearing the voice of the Father, they cried out: This is the imprint of the archetype, even our Savior!

Ref.: Magnify....

O unchanged Image of the One who Is, O Seal that cannot be removed or altered, Son and Word, Wisdom and Arm, Right Hand and Strength of the Most High: Thee do we praise with the Father and the Holy Spirit!

The Second Canon of the Feast

Irmos: Every ear trembled with fear at hearing of the ineffable condescension of God: how the Most High of His own will came down even unto the flesh and was made man from a virgin womb. Therefore, we the faithful magnify the most pure Theotokos.

To show plainly how, at Thy mysterious second coming, Thou wilt appear as the Most High God standing in the midst of gods, on Mount Tabor Thou hast shone in fashion past words upon the apostles and upon Moses and Elijah. Therefore, we all magnify Thee, O Christ.

Come and hearken unto Me, O ye peoples: going up into the holy and heavenly mountain, let us stand in spirit in the city of the living God, and let us gaze with our minds at the spiritual Godhead of the Father and the Spirit, shining forth in the Only-begotten Son.

Thou hast taken me captive with longing for Thee, O Savior, and hast transformed me with Thy divine love. Burn up my sins with the fire of the Spirit, and count me worthy to take my fill of delight in Thee, that dancing with joy I may magnify Thy great works, O Good One!

First Katavasia (from the first canon):

Magnify, O my soul, the most precious Cross of the Lord!

Irmos: O Theotokos, thou art a mystical paradise, who untilled hast brought forth Christ, who planted upon the earth the life-giving Tree of the Cross: Therefore, at its Exaltation on this day, we worship Him and thee do we magnify.

Second Katavasia (from the second canon):

Magnify, O my soul, the Exaltation of the life-giving Cross of the Lord!

Irmos: Today the death that came to man through eating of the tree, is made of no effect through the Cross. For the curse of our mother Eve that fell on mankind is destroyed by the fruit of the pure Mother of God, whom all the powers of heaven magnify.

Exapostilarion of the Feast:

Today on Tabor in the manifestation of Thy Light, O Word, Thou unaltered Light from the Light of the unbegotten Father, we have seen the Father as Light and the Spirit as Light, guiding with light the whole creation.

Glory....,

Today on Tabor.... *(repeat above)*

Now and ever....,

Today on Tabor.... *(repeat above)*

At the Praises, 4 stichera, in Tone 4: To the melody, "Called from on high...."

Before Thy precious Cross and Passion, /

Taking with Thee those among Thy holy disciples /

That Thou hadst specially chosen, /

Thou didst go up, O Master, into Mount Tabor, /

Wishing to show them Thy glory. /

And when they saw Thee transfigured and shining more brightly than the sun, /

Falling upon their faces, they were struck with wonder at Thy power, /

And they cried aloud: /

"O Christ, Thou art the timeless light and brightness of the Father, ///

Yet of Thine own will without changing Thou art made manifest in the flesh." *(twice)*

O Thou who from all eternity art God the Word, /

Who coverest Thyself with light as with a garment, /

TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR, JESUS CHRIST

Thou wast transfigured before Thy disciples, /
Shining more brightly than the sun. /
Moses and Elijah stood by Thy side, /
Making it plain that Thou art the Lord both of the living and the dead: /
They glorified Thine ineffable dispensation, /
Thy compassion and Thy great condescension, ///
Whereby Thou hast saved the world lost utterly in sin.

O Lord who wast born of a Virgin and made flesh, /
Thou wast transfigured on Mount Tabor, /
Encompassing Thyself with a bright cloud; /
And the voice of the Father in the presence of the disciples /
Plainly declared Thee to be the beloved Son, /
One in essence and sharing the same throne. /
Thereupon Peter spoke with wonder, /
Not knowing what he said: ///
“It is good for us to be here, O Thou Benefactor rich in mercy!”

Glory..., now and ever..., of the Feast, in Tone 8:

Christ took Peter, James, and John up into a high mountain, /
And was transfigured before them. /
His face shone as the sun and His raiment was white as the light. /
There appeared Moses and Elijah talking with Him; /
A bright cloud overshadowed them and behold, a voice announced: ///
“This is My beloved Son in whom I am well please, hear ye Him!”

The Great Doxology, Troparion. Litanies and the Dismissal. Then the First Hour.

Liturgy

These Festal Antiphons³ are sung:

Antiphon 1

Make a joyful noise to God all the earth! Sing of His name, give to Him glorious praise.

Ref.: Through the prayers of the Theotokos, O Savior, save us!

The crash of Thy thunder was in the whirlwind; Thy lightning lighted up the world; the earth, it trembled and it shook.

³ The texts are different in Greek usage.

Ref.: **T**hrough the prayers....

Thou art clothed with honor and majesty, covering Thyself with light as with a garment.

Ref.: **T**hrough the prayers....

Glory..., now and ever. Amen.

Ref.: **T**hrough the prayers....

Antiphon 2

Mount Sion in the far north, the city of the Great King.

Ref.: **O** Son of God who was transfigured on the mount, save us who sing to Thee Alleluia!

And He brought them to the mountain of His holiness, the mountain which His right hand had won.

Ref.: **O** Son of God....

The Mountain of Sion which He loved, He fashioned for His holy abode.

Ref.: **O** Son of God....

Glory..., now and ever. Amen.

O Only-begotten Son and immortal Word of God....

Antiphon 3

Verse: **T**hose who trust in the Lord are like Mount Sion which cannot be moved, but abideth forever.

The Troparion of the Feast, in Tone 7:

Thou wast transfigured on the mount, O Christ God, /
Revealing Thy glory to Thy disciples as far as they could bear it. /
Let Thine eternal light shine upon us sinners, /
Through the prayers of the Theotokos, ///
O Giver of light, glory to Thee!

Verse: **A**s the mountains are 'round about Jerusalem, so the Lord is 'round His people, from henceforth and for evermore.

The Troparion of the Feast.

TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR, JESUS CHRIST

Verse: **O** Lord, who shall abide in Thy dwelling place? Or who shall dwell in Thy holy mountain?

The Troparion of the Feast.

Verse: **W**ho shall ascend the mountain of the Lord: and who shall stand in His Holy Place?

The Troparion of the Feast.

The Entrance Verse:

O Lord, send forth Thy light and Thy truth that they may lead me and bring me to Thy holy mountain!

The Troparion of the Feast.

Glory..., now and ever.... Amen:

The Kontakion of the Feast, in Tone 7:

Thou wast transfigured on the mountain, O Christ God, /
And Thy disciples beheld Thy glory as far as they were able, /
So that when they would behold Thee crucified, /
They would understand that Thou didst suffer of Thine own will, /
And would proclaim to the world ///
That Thou art truly the brightness of the Father.

The Prokeimenon of the Feast, in Tone 4: O Lord, how manifold are Thy works! / In wisdom hast Thou made them all! *Verse:* Bless the Lord, O my soul! O Lord my God, Thou art very great!

The Epistle, of the Feast: (65) 2 Peter 1:10-19

The Alleluia of the Feast, in Tone 8: The heavens are Thine, the earth is also Thine. *Verse:* Blessèd are the people who know the festal shout!

The Gospel: (70) Matthew 17:1-9

Instead of “It is truly meet...,” **we sing:** “Magnify, O my soul...,” **and the Irmos of Ode 9 of the First Canon:** “Thy birthgiving was undefiled...”

Communion Hymn: O Lord, we shall walk in the light of Thy countenance, and exult in Thy name forever! Alleluia....

6 AUGUST

Note: It is the custom, as recorded by our holy fathers, to bless grapes and fruit at the end of the Liturgy on this day. The fruit is placed on a table in the middle of the Church and the senior priest or bishop says the following prayer:

O God our Savior, who wast pleased to call Thine Only-begotten Son, our Lord and God and Savior Jesus Christ, the Vine, and in Him hast granted us the fruit of immortality: do Thou now bless this fruit lying here, and make us Thy servants, who eat of it, partakers of the true Vine. Keep our lives from harm and ever give us peace, and adorn us with the eternal gifts of grace that none can take away: at the intercessions of our most pure Lady, the Theotokos and Ever-virgin Mary, and of all Thy saints who have pleased Thee throughout the ages. For Thou art a good God who lovest mankind, and unto Thee, the Father without beginning, together with Thine Only-begotten Son and Thy Most Holy, good, and life-creating Spirit, do we send up glory, now and ever, and unto ages of ages. Amen.

Note: The fruit is then distributed by the priest together with the antidoron.

On the day of the Feast, fish, wine, and oil are allowed, but animal meat and products are not, because we are still in the middle of the Dormition Fast.

The Leavetaking of the Feast falls on August 13. On that day, the entire office of the Feast is repeated, omitting only the Entrance, Old Testament Readings, Litya, and the Blessing of the Loaves at Vespers; the Polyeley and Gospel at Matins; and the Blessing of fruit at the Liturgy.