

## The 13<sup>th</sup> Day of August

### ✠ The Commemoration of St. Tikhon, Bishop of Vorónezh, the Wonderworker of Zadónsk and All Russia.

**Note:** The Rubrics must be consulted for specific instruction when combining this service with that of the Leavetaking of the Transfiguration.<sup>1</sup>

#### Small Vespers:

#### At “Lord, I call...,” 4 stichera, in Tone 1:

Come, all ye faithful, /

Let us joyfully gather and bless Tikhon, the hierarch of Christ, /

Our good pastor and cher /

Who instructed us with his golden words, /

Who comforted those in sorrow and healed the sick, /

The new wonderworker of Rus’ ///

Who now ceaselessly prays for our souls.

Thy holy memory, O hierarch Tikhon, /

Has risen upon us like the luminous rays of the sun /

Illumining those who come before thy shrine with faith; /

Enlightening us with the virtues and the light of truth; /

Chasing away the darkness that besets us through thine intercessions; /

And revealing to us the dawn of immortality by the incorruption of thy relics; /

Instructing us to truly know Christ; /

For all this, we praise thee!

We praise thee and bless thee, O father Tikhon, wise in God, /

And with love we come to stand before the shrine of thy holy relics /

That we may receive healing grace ///

And that our souls, through thy fervent intercessions, may be saved.

#### Glory..., in the same Tone:

O most-blessèd father Tikhon, /

Who standest now before the throne the Lord on high /

Rejoicing together with the angels in the heavenly kingdom, /

Forget us not, the sheep of thy flock, who are struggling here on earth, /

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<sup>1</sup> Detailed instructions are provided in *The Order of Divine Services, according to the usage of the Russian Orthodox Church*, Second and Third editions, St. John of Kronstadt Press, 1997 and 2009.

13 AUGUST

And pray that the Church may be granted peace, /  
And that we, the faithful, may be confirmed in the Faith, ///  
And that we be granted the remission of our sins and the deliverance from all sorrow  
and danger.

**Now and ever..., the Dogmatic Theotokion of the Day.**

**At the Aposticha, these stichera, in Tone 2:**

**S**eeking to acquire purity of mind /  
Thou didst become the abode of the Spirit /  
And having attained the grace of thy archpastoral calling /  
Thou didst enlighten thy flock with the knowledge of the Trinity /  
To which thou didst fervently offer thyself afire with divine love. /  
And standing now before the throne of God, ///  
Ceaselessly pray for us who honor thy holy memory.

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

**T**hy life and death were blameless in the sight of the Lord /  
And hon'orable is the place of thy repose /  
For thy tomb contains thy sanctified relics /  
Which richly reward with wonders those who come to thee with faith, ///  
O hierarch Tikhon, the fervent intercessor for our souls.

*Verse:* Thy priests shall be clothed with righteousness and Thy saints shall rejoice!

**T**hou dost enjoy the companionship of the apostles, /  
The visitation of the patriarchs, /  
The happiness of the favorites of God, /  
And the joy of all the saints, /  
For by acquiring each of their virtues by deeds, O Tikhon the hierarch, ///  
Thou dost now partake of their glory in heaven.

**Glory..., in the same Tone:**

**T**hou wast a rule of faith, O hierarch Tikhon, /  
Instructing all in the Orthodox Faith by thy words and the goodness of thy life, /  
Thou didst appear to thy flock as an example of all the virtues /  
Fervently fulfilling the commandments of Christ. /  
Therefore, thou art accounted great in the kingdom of heaven for both thy words and deeds. /  
And having great boldness before Christ God, ///  
Entreat Him on behalf of those who faithfully honor thy holy memory.

**Now and ever..., Theotokion of the Day:**

**The Troparion of the Saint, in Tone 8:**

**F**rom thy youth thou hast loved Christ, O blessèd one. /  
Thou hast been an example for all by word, life, love, spirit, faith, purity and humility. /  
Therefore, thou dost now abide in the heavenly mansions, /  
Where thou standest before the throne of the All-holy Trinity. ///  
O holy hierarch Tikhon, pray for the salvation of our souls.

**Another Troparion of the Saint, in Tone 4:**

**O** teacher of Orthodoxy and instructor of piety /  
Preacher of repentance and follower of the great Chrysostom, /  
Our good pastor, luminary, and new wonderworker of the Russian lands, /  
Truly thou didst protect thy flock and didst instruct us by thy writings and teachings. /  
Therefore, since thou hast been adorned with the robe of incorruption /  
Which thou didst receive from the hands of the Chief Shepherd, Christ, ///  
Entreat Him now that He may save our souls.

**Great Vespers**

**After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.**

**At “Lord, I call...,” 8 stichera, in Tone 8:**

**C**ome, all ye people, /  
And together with the faithful of the Russian lands /  
Let us praise the wonderworker Tikhon the hierarch. /  
He is like a lamp shining with the divine light of the Church of Christ /  
Who shattered the darkness of his times, /  
An instructor of Orthodox doctrines, a denouncer of false teachings, /  
An eloquent preacher of repentance, /  
A true teacher of the commandments of Christ /  
Who faithfully practiced what he preached. /  
And standing now before the shrine of his holy relics which grant great healings /  
Let us cry out with compunction to him: /  
“Enlighten us, O father, with the light of thy understanding of God, /  
And lift us up from the darkness of sin by the fear of the awesome judgment of God /  
And make firm our footsteps on the path of the commandments of Christ, ///  
And pray that our souls may be saved.

**O** divinely-wise God-bearing father Tikhon /

Chosen vessel of grace and pure abode of the Trinity, /  
 Precious dwelling of the virtues; /  
 Following after Christ from thy youth, well didst thou complete thy course /  
 Keeping thy faith to the end. /  
 Therefore, thou didst receive a crown of righteousness from Christ God. ///  
 Entreat Him ceaselessly that our souls may be saved.

**O** most-excellent pastor, pillar and adornment of the Church /  
 Radiant boast of Orthodoxy, /  
 Well didst thou shepherd the flock of Christ /  
 Which the Holy Spirit appointed thee to tend: /  
 Ordaining priests and instructing the people, /  
 And correcting those who had lost their way. /  
 Thou wast a defender of the oppressed, /  
 A refuge for orphans and widows, and a provider for the poor. /  
 And standing now before the Chief Shepherd, Christ, ///  
 Entreat Him that our souls may be saved.

**O** teacher of golden eloquence, divine instrument of the Holy Spirit, /  
 Herald of the truth of Christ and preacher of repentance, /  
 Bringing forth that which is precious from that of little worth; /  
 Thou didst speak with the voice of the Lord /  
 Pouring forth to all the world the words of eternal life. ///  
 Pray now that our souls may be saved.

**R**ejoice, O holy one, emulator of the favorites of God, /  
 Fellow laborer of the ascetics and lover of silence, /  
 Upon leaving the hierarchal throne thou didst take to thy monastic cell; /  
 Where, looking upon tribulations as delight, thou didst travel along the narrow way, /  
 Loving unfeigned humility, simple garments, ceaseless labor and prayer, /  
 Endless tears and the constant mem'ry of death. /  
 O our venerable father Tikhon, ///  
 Pray now that our souls may be saved. *(twice)*

**O** our compassionate father Tikhon, /  
 Ready helper and our fervent intercessor before God, /  
 Aid and assist all Orthodox Christians through thy prayers; /  
 Defend the Orthodox Church from the assaults of superstition and unbelief; /  
 Preserve our homeland from the assault of visible and invisible enemies; /  
 Pacify the world from the turmoil of human passions; /  
 Remove from us all evil, hatred and enimity; /

And plant peace, love and harmony in our hearts /  
That we may please the Lord and Master of our lives, ///  
So that our souls may be saved forever. (*twice*)

**Glory..., in the same Tone:**

Come, all ye faithful, and let us glorify the blessed hierarch father Tikhon, /  
Who abides together with the angelic choirs in the mansions of paradise, /  
Who rejoices together with all the prophets and apostles, hierarchs and martyrs, /  
And who, together with all the righteous and God-pleasing saints gaze upon Christ God, /  
Not through a mirror dimly, but face to face. /  
For on earth his precious body is adorned with incorruption /  
And pours out streams of healing upon those who approach it with faith and love. /  
Therefore, we beseech thee, O hierarch, to fervently intercede for us ///  
For thou hast great boldness before the throne of God.

**Now and ever..., Dogmatic Theotokion, in the same Tone:**

The King of heaven, in His love for man, /  
Appeared on earth and dwelt among men /  
For He received flesh from the pure Virgin. /  
And after assuming it, He was born of her. /  
The One Son, two natures in one person, /  
So proclaiming Him as the perfect man /  
By proclaiming Him as the perfect God, /  
Let us confess to Christ our Lord, ///  
Entreat Him, O Virgin Mother, to have mercy on our souls.

***Note:** Or, if it be the Leavetaking and in the period of the Afterfeast, this sticheron of the Feast.*

**In Tone 6:**

**P**refiguring 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:

#### The Reading from Proverbs (Composite 2, from Chapters 10 and 8):

<sup>10:7</sup>The memory of the just is blessed, and <sup>6</sup>the blessing of the Lord is upon the head of the righteous. <sup>13</sup>Blessed is the man that hath found wisdom, and the man that knoweth discernment. <sup>14</sup>For it is better to traffick in her than in treasures of gold and silver. <sup>15</sup>She is more precious than precious stones; and nothing that is precious is equal to her worth. <sup>16</sup>For length of days and years of life are in her right hand, and in her left hand are riches and glory; out of her mouth proceedeth righteousness, and on her tongue she carrieth law and mercy. <sup>8:32</sup>Now therefore hearken unto me, O my son, for I will speak of solemn things. Blessed are they that keep my ways; <sup>35</sup>For mine outgoings are the outgoings of life, and in them is prepared the favor of the Lord. <sup>4</sup>“Therefore, O men, do I exhort you, and I lift up my voice unto the sons

of men. <sup>12</sup> For I, Wisdom, have dwelt with counsel and have called upon understanding. <sup>14</sup>Counsel is mine and safety; prudence is mine, strength also is mine. <sup>17</sup>I love them that love me, and those that seek me shall find grace. <sup>8:5</sup>O ye simple, understand subtlety, and ye that are untaught, take heart. <sup>6</sup>Hearken unto me, for I will speak of solemn things and bring forth that which is right out of my lips. <sup>7</sup>For my throat shall speak truth, and false lips are an abomination in my sight. <sup>8</sup>All the words of my mouth are with righteousness; there is nothing contrary or perverse in them. <sup>9</sup>They are all plain to them that understand and upright to them that find knowledge. I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit.

#### The Reading from Proverbs (10:31-11:12):

<sup>10:31</sup>The mouth of the righteous bringeth forth wisdom, but the tongue of the unjust shall perish. <sup>32</sup>The lips of the righteous bring forth grace, but the mouth of the ungodly is perverse. <sup>11:1</sup>False balances are an abomination to the Lord, but a just weight is acceptable to Him. <sup>2</sup>Wheresoever pride entereth, there will be also dishonor, but the mouth of the humble meditateth wisdom. <sup>3</sup>When a righteous man dieth, he leaveth regret, but the

destruction of the ungodly is hard at hand, and bringeth joy. <sup>4</sup>The integrity of the righteous shall guide them, but the perverseness of transgressors shall destroy them. <sup>4a</sup>Riches shall not profit in the day of wrath, but righteousness delivereth from death. <sup>5</sup>The virtue of the righteous makes straight their paths, but unrighteousness leadeth to deceit. <sup>6</sup>The righteousness of the upright delivereth them, but transgressors are

caught in their own destruction. <sup>7</sup>When the righteous dieth, his hope perisheth not, but the boast of the ungodly perisheth. <sup>8</sup>A righteous man escapeth from a snare, but the ungodly man is delivered up in his place. <sup>9</sup>A hypocrite with his mouth destroyeth his neighbor, but through knowledge shall the righteous be delivered. <sup>10</sup>In the prospe-

city of the righteous a city doth prosper, <sup>11</sup>but it is overthrown by the mouth of the ungodly. <sup>12</sup>A man that is void of understanding despiseth his neighbor, but a man of understanding holdeth his peace.

### **The Reading from the Wisdom of Solomon (4:7-15)**

<sup>4:7</sup> **T**he righteous man, though he die early yet shall he be at rest. <sup>8</sup>For old age is not honored for length of time, nor is it measured by number of years; <sup>9</sup>but wisdom is gray hair for men, and a blameless life is ripe old age. <sup>10</sup>There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. <sup>11</sup>He was caught up lest evil change his understanding or guile deceive his soul. <sup>12</sup>For the fascination of wickedness

obscures that which is good, and roving desire perverts the innocent mind. <sup>13</sup>Being so perfected in a short time, he fulfilled long years; <sup>14</sup>for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. <sup>15</sup>Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

### **At the Litya, the stichera of the temple, and these of the Saint, in Tone 2:**

**L**et us praise the most-blessèd Tikhon, /  
The adornment of holy hierarchs and the glory of the fathers, /  
The great intercessor for the faithful,  
The new wonderworker who abundantly pours forth streams of miracles /  
Who heals the infirm and grants divine blessings without fail; /  
And let us cry out: O most-blessèd father Tikhon, /  
Vessel of grace and the fountain of mercies, ///  
Pray to the Lord for us, that He may have mercy on our souls.

**O** divinely-wise father Tikhon, /  
Good and faithful servant of the Lord, /  
Thou didst not hide in the ground the talent given thee by the Lord /  
But rather, increased it through thy teaching and thy labors. /  
Therefore, as thou wast faithful in a little, thou wast placed over many by the heavenly Master. ///  
Beseech Him now, for those who honor thy holy memory with faith.



Thou didst faithfully follow the teaching of the Gospel /  
 And did not acquire treasures here on earth /  
 For thou didst acquire voluntary poverty as a treasure in itself, /  
 O truly-blessèd father Tikhon. /  
 Thou didst abundantly satisfy the needy and the destitute. ///  
 Therefore, entreat the Lord for great and rich mercy for our souls.

**Glory..., in Tone 6:**

Today the monastery of Zadonsk is festively adorned, /  
 And the flock of Voronezh rejoices /  
 And the whole Orthodox Church celebrates thy memory, O hierarch Tikhon. /  
 For we all have a great sign of the grace of the Holy Spirit /  
 In thy incorrupt relics and thy miracles ///  
 That expose heresies and schism to the shame of unbelief.

*Note: The following "Glory verse" (doxastichon) was composed for the Monastery of St. Tikhon of Zadonsk in South Canaan, Pennsylvania.*

**In Tone 6: (The composition of the Archpriest Vladimir)**

This monastery which bears thy name in America /  
 Is adorned, O holy hierarch Tikhon! /  
 Thy flock in this new land rejoices together with thy flock in thy homeland!  
 The whole Orthodox Church in America joins in joyful festival /  
 Honoring thy holy memory! /  
 Thy inspired writings and thy true Christian life bear witness that thou art truly  
     a holy hierarch, /  
 A great father and teacher of the Orthodox Faith! /  
 Today, therefore, the monastic brotherhood, and all thy faithful flock /  
 Pray to thee as a worthy patron of monastics /  
 As a good teacher of priests, /  
 And as a holy example to the faithful. /  
 Intercede before Christ our Lord /  
 That the heresy of division may be rejected, /  
 That immorality and unbelief may be overcome, /  
 And that the Holy Orthodox Faith may be worthily proclaimed ///  
 And witnessed throughout our land.

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

My maker and redeemer Christ the Lord, /  
 Was born of thee, O most pure Virgin; /



By accepting my nature He freed Adam from the ancestral curse. /  
Therefore, we magnify thee unceasingly as the Mother of God. /  
Rejoice, O joy of heaven! ///  
Rejoice, O protection, intercession and salvation of our souls.

**At the Aposticha, these stichera, in Tone 3:**

**R**ichly thou didst nourish the souls of the hungry with heavenly food /  
For thy word is the bread of the angels. /  
And thou didst fill the hearts of those thirsting with divine joy /  
For thy teaching is like heavenly wine. /  
Thou art a fountain of the grace of the Holy Spirit, O father Tikhon, ///  
Pouring forth eternal life.

*Verse:* My mouth shall speak wisdom and the meditation of my heart shall be understanding.

**L**ovingly we praise thee, O our shepherd and hierarch, /  
And we fervently entreat thee, O gentle and faithful teacher: ///  
Pray to the Lord for the salvation of our souls.

*Verse:* Hear this all nations! Give ear, all inhabitants of the earth!

**C**ourageously thou didst tear out the thorns of impiety /  
Which the enemy sowed among the faithful of thy flock. /  
And denouncing shameless pagan amusements /  
Thou didst abolish their soul-destroying practices, ///  
Teaching all to piously preserve the commandments of Christ.

**Glory..., in Tone 8:**

**W**hat shall we call thee, O hierarch Tikhon? /  
Good shepherd, for thou wast prepared to lay down thy life for thy sheep? /  
Successor to the apostles? /  
For by thy writings thou dost instruct us all. /  
Boast of the ascetics and the adornment of monks, /  
For thou didst keep night-long vigils and monastic labor and fasting? /  
Earthly angel and heavenly man, /  
For thou didst live thy life on earth in a peaceful and angelic manner? /  
Child of God, for above all things thou didst love to bring peace to all? /  
Therefore, we beseech thee to entreat Christ God ///  
That He may bring peace to the world and make steadfast His Holy Church.

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

**O** Vírgin unwedded, Mother of God on high, /  
 Thou hast ineffably conceived God in the flesh. /  
 Accept the entreaties of thy servants, O most immaculate one, /  
 And grant unto us all the purification of our transgressions /  
 And do thou, who hears our entreaties, ///  
 Pray for us all to be saved.

**At the Blessing of the Loaves, the Troparion of the Saint, in Tone 8:**

**F**rom thy youth thou hast loved Christ, O blessèd one. /  
 Thou hast been an example for all by word, life, love, spirit, faith, purity and humility. /  
 Therefore, thou dost now abide in the heavenly mansions, /  
 Where thou standest before the throne of the All-holy Trinity. ///  
 O holy hierarch Tikhon, pray for the salvation of our souls.

**Another Troparion of the Saint, in Tone 4:**

**O** teacher of Orthodoxy and instructor of piety /  
 Preacher of repentance and follower of the great Chrysostom, /  
 Our good pastor, luminary, and new wonderworker of the Russian lands, /  
 Truly thou didst protect thy flock and didst instruct us by thy writings and teachings. /  
 Therefore, since thou hast been adorned with the robe of incorruption /  
 Which thou didst receive from the hands of the Chief Shepherd, Christ, ///  
 Entreat Him now that He may save our souls.

**And the Resurrectional Theotokion in the same Tone:**

**T**he mystery of all eternity /  
 Unknown even by angels /  
 Through thee is revealed on earth, O Mother of God, /  
 God incarnate by union without confusion. /  
 For our sake He voluntarily endured the Cross, /  
 By it He resurrected the first-created Adam ///  
 And saved our souls from death.

*[Or, the Troparion of the Feast, if in the period of the Afterfeast]*

**The Troparion of the Feast, in Tone 7:**

**T**hou 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.

### Matins

**At “God is the Lord...” the Troparion of the Saint, twice;** Glory..., now and ever..., **and the Theotokion:** “The mystery of all eternity...,” *or, the Troparion of the Feast, if in the period of the Afterfeast.*<sup>2</sup>

### After the 1<sup>st</sup> Kathisma, the Sessional Hymn, in Tone 8:

**H**aving ascended the mountain of virtues /  
Like a second Moses hast thou been revealed to us, /  
For like the tablets he received written by the hand of God, thou didst receive pure  
theology, /  
And instead of amazing thy people with awesome signs ///  
Thou didst guide them with the teaching of divine words to the peaceful harbor of the  
New Israel.

### Glory..., now and ever..., Theotokion:

**T**he One God of all entered into the womb of the unwedded one /  
That the lower may be joined with the Higher. /  
He revealed Himself in the likeness of our flesh /  
Tearing down the wall of separation and enmity ///  
Granting us divine deliverance and life.

### After the 2<sup>nd</sup> Kathisma, the Sessional Hymn, in Tone 8:

**T**he ineffable light of the Light of Christ /  
Rested upon thee, O hierarch of Christ, /  
And revealed thee to the world as a brilliant beacon of light /  
Because of the brightness of thy life /  
Which shone with the rays of thy teachings and miracles. ///  
Therefore, we brightly celebrate thy memory, O truly-bless’t father Tikhon.

### Glory..., now and ever... Theotokion:

**O** sovereign Lady, full of joy divine, /  
Thou honor and glory of hierarchs /  
The confirmation of the righteous and the praise of all the saints, /  
Save us who with faith sing thy praises ///  
From every danger, sorrow and misfortune.

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<sup>2</sup> Note: At the Leavetaking: we sing the Troparion of the Feast (*twice*); Glory..., the Troparion of the Saint; Now and ever..., that of the Feast (*once*). Consult Rubrics for detailed instructions at the Leavetaking.

**Polyeley and Magnification:**

**We** magnify thee, // O holy hierarch father Tikhon, / and we honor thy holy memory, / for thou dost pray to Christ our God for us!

*Selected Psalm verses:*

**Hear** this all nations! Give ear, all inhabitants of the earth!

**My** mouth shall speak wisdom and the meditation of my heart shall be understanding.

**After the Polyeley, the Sessional Hymn, in Tone 8:**

**Thou** didst tame the flesh to the spirit through abstinence; /

And set thy mind as master over the passions; /

And by the strength of thine ascetic labors didst thou enlighten thy soul. /

Thus, thou didst present thyself as a pure offering to Christ /

Whom thou didst love as He loved thee, ///

And thus, O holy hierarch Tikhon, didst thou become a truly beloved abode of the Trinity.

**Glory..., now and ever..., Theotokion:**

**My** soul cries to thee with love, O Lady, /

O thou bright dawning of the Sun, /

Thou gate of salvation, mystical ladder and door of paradise, /

Accept the prayers of us Christians who praise thee with faith, ///

Save our souls for our only hope is in thee!

**1<sup>st</sup> Antiphon of the 4<sup>th</sup> Tone (The Song of Ascents), “From my youth...”**

**Prokeimenon, in Tone 4:**

Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I render unto the Lord for all His bounty to me?

**Let** every breath praise the Lord!...

**Gospel: (36) John 10:9-16.**

**After Psalm 50 (51), the Post-Gospel sticheron, to the Saint, in Tone 2: <sup>3</sup>**

**Thou** didst take up thy cross upon thy shoulders /

Crucifying thyself to the world. /

Following in the footsteps of Christ the Savior /

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<sup>3</sup> Tone 2, as given in the Slav Menaion.

Thou didst divest thyself of the love of worldly life and all the passions /  
Thou didst shine forth with the good life  
And thou didst receive the eternal inheritance. /  
Therefore, standing now before the Master ///  
Remember thy flock which ever honors thee, O holy hierarch father Tikhon.

### The Canon

Two Canons of the Feast, with 12 Troparia,<sup>4</sup> and the Canon of the Saint, with 8 Troparia. The Katavasia is from the Exaltation of the Cross.<sup>5</sup>

#### 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! <sup>6</sup>

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 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.*

<sup>4</sup> The Menaion specifies the Canon to the Theotokos (*The Paraklesis*) be sung. We have provided the texts of the two Canons of the Feast in its place in deference to the Leavetaking — ed.

<sup>5</sup> In contemporary practice, katavasiae are sung only after the 3<sup>rd</sup>, 6<sup>th</sup>, and 8<sup>th</sup> Odes.

<sup>6</sup> In Greek usage: “Glory to Thy Holy Transfiguration, O Lord.”

**I**n 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!

**P**rotected 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!

**T**hou 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.

### **The Canon of the Saint, in Tone 8,**

*having the acrostic: "I glorify the hierarch and wonderworker Tikhon."*

*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.*

*Refrain:* Holy hierarch Tikhon, pray to God for us!

**O** hierarch of Christ, father Tikhon, as thou wast glorified by Christ God, thyself grant unto me the wisdom and power of speech to worthily glorify thee.

**S**hine down upon us a ray of divine light, that we may cry: Come, O children of the Light, let us be illumined, that our souls may be inspired to magnify the hierarch Tikhon with songs of praise.

**G**lory...,

**L**et us glorify the blessed Tikhon as a successor of the apostles, a bishop, co-enthroned with the hierarchs, and a co-inhabitant of heaven with all the saints, for we are bathed in the light of salvation through his intercessions.

**N**ow, and ever...,

*Theotokion:* **T**he Master of all hath ineffably become incarnate, and was born a perfect man through thee, O Mary, Mother of God, while preserving intact thy virginity. Entreat Him, O Lady, to save our souls from all harm.

### **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.*

**T**hou 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.

### **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.

### **The Canon of the Saint**

*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.*

Being wounded with the love of Christ from thy youth, O blessed one, that didst follow after Him with a steadfast desire, coming to despise all the pleasures of the flesh.

Thou didst smite the passions of youth and the desires of the flesh with the sword of the love of wisdom, and didst bring thyself as a pure offering to Christ

Being confirmed in the fear of the Lord, which is beginning of wisdom, thou didst devote thyself with the purest love to wisdom, O father Tikhon.

*Theotokion: Let us bless the holy Virgin, the divine tabernacle of the Lord, for through her are we sanctified and delivered from all harm.*

*Katavasia.*

### **The Kontakion of the Saint, in Tone 8:**

The apostles' successor, adornment of the hierarchy /  
Teacher of the Orthodox Church, pray to the Master of all: ///  
Grant peace to the world and great mercy to our souls.

*Ikos: Having adorned thy soul with virtues and having enlightened thy mind with love of wisdom, thou didst reveal thyself to the flock of Christ as a good shepherd. Teaching them by preaching and by writing, chastening and explaining, revealing by thine own life the icon of thy words. Therefore, thou art adorned in the heavens with a crown of*



glory from Christ, the Chief Shepherd, and on earth with the streams of miracles pouring forth from thin incorrupt relics upon those calling on thee in faith, O divinely-wise and wonder-worthy hierarch father Tikhon. Pray to the Lord that He may grant our souls great mercy.

### **Sessional Hymn, of the Saint, in Tone 8:**

**F**rom thy youth thou hast cleansed thy spirit from the passions according to thy faith /  
And the grace of the Comforter hath taken His abode in thee making thee a temple  
of the Holy Spirit, /

Thus thy relics we preserved without corruption after thy falling asleep. /  
Therefore, intercede with Christ God that we who are honoring thy holy memory ///  
May be delivered from the corruption of earthly passions.

### **Glory..., now and ever.... Sessional Hymn of the Feast, in Tone 4:**

**T**hou 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.

## **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.*

**T**hou, 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.

**A**s 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.

**T**hose 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.

**M**oses 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!*

**T**hou 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.

**T**he 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.

**T**hou 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.

## The Canon of the Saint

*Irmos: Thou art my strength, O Lord, my God, my power, my joy; without leaving Thy Father's bosom Thou hast visited our wretchedness. So with the prophet Habakkuk I cry to Thee: Glory to Thy Power, O Lover of man!*

**L**ike a sheep thou wast pastored by Christ, and like a pastor thou didst shepherd thy flock leading them onto the pasture of salvation by thy life-bearing teachings.

**T**hou wast an initiate of the teachings of Christ through which thou didst enlighten the people, revealing His truth to them by thine actions and thy words.

**T**hou wast a true and faithful watchman of the house of God, protecting it by thy deeds, living thy life in His image and fervently devoting thine energies and thoughts to His teachings.

*Theotokion: We*, the faithful, have thee as our haven, our refuge, our hope, our wall of protection and our fervent mediatrix, and we run to thee and earnestly cry, as our blessed father Tikhon taught us: Most holy Theotokos, save us!

## 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.*

**T**he 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.

**H**igh 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!”

**T**he 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.

**W**hen 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.*

**N**o 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.

**T**hou, 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.

**I**n 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.

### **The Canon of the Saint**

***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.*

**T**hou didst love and didst desire Him, and for His sake thou didst bind thyself to Him, O holy hierarch Tikhon. Entreat Christ now for us, His servants who honor thy holy memory, that He may be merciful to us and grant us peace.

**O** blessed father Tikhon, thou wast filled with the love and faith of Christ, which flowed abundantly from thee like a river, quenching the land of thy birth with the words of thy teachings.

**A**s a bee gathering sweet honey from quickly fading blossoms, thou didst gather for our sake, a treasury of spiritual teachings, O father, amidst the corruption of this world.

***Theotokion:*** **F**ill our hearts with joy, O Most-holy Maiden of God, who gave birth to the Joy that scatters away all the sorrows of the world.

## 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.*

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

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

**O**n 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.*

**H**ow 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.

**M**oses 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!”

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

### The Canon of the Saint

*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.*

**B**eing pure in heart, thou didst cleave thyself to the purity of Christ; holy, to the holiness of Christ; loving, to the love of Christ; humble, to the humility of Christ; ceaselessly crying out: It is good for me to draw near to God.

**T**hou didst spurn all the pleasures, wealth, comforts, glory and treasures of this world, striving instead to attain Jerusalem on high, and reach thy house of the heavenly Father, wherein there are many mansions.

**T**hou didst endure great pain and sorrows knowing that there can be no crown without a victory, no victory without a battle, and no battle without a war, and there can be no war without the presence of the enemy.

*Theotokion: O* Virgin Lady, Mother of the Creator, joy of the angelic hosts and blessed helper of the human race: pray that our souls may be saved.

*Katavasia.*

**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:* *In 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!*

**O**n 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!

**T**he 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!

**A**s 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!

**T**he 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**

*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.*

**N**ow 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!

**O**n 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!

**N**ow 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.

**N**ot 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!

### **The Canon of the Saint**

***Irmos:** In Babylon the flames were put to shame by God's condescension; the young men in the furnace danced in joy and sang in exultation: Blessèd art Thou, O God of our fathers!*

**W**ith patience, thy soul strove along the narrow way that alone leadeth to life everlasting, O blessèd one. Steadfastly didst thou walk along the path of the Cross traversed by Christ keeping His image always before thee as the model of thy life.

**T**hou gavest thyself over completely: thy body and soul, thy mind and thy heart, thy memory and will, thy hopes and thy dreams, thy words and thine actions, and all thy thoughts, dedicating them all to the love of God.

**T**hou wast revealed as a father to the orphaned, a protector of the widows, a treasury of riches to the needy, and a teacher of humility to the rich; a staff for the elderly, a rod for the unruly youth, and a rule of virtue for those along the monastic way, O blessèd father Tikhon.

***Theotokion:** Rejoice, O Mary, the Birthgiver of the Savior of the world! Be thou for us a haven as we cross the stormy sea of life, calm the deep waters of our sorrows, and guide us to our rest in the heavenly mansions.*

### **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!*

**T**hou, 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!

**W**hen 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!

**S**tanding 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!

**T**he 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!

**T**he 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!

### **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.*

**T**he 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!

**B**ecause 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!

**T**he 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!

### **The Canon of the Saint**

***Irmos:** The Chaldean torturer became enraged; he ordered the furnace to be heated seven-fold;*



## ST. TIKHON OF ZADONSK

*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*

**T**hou wast already a citizen of heaven while still living here on earth, O father Tikhon. Thou didst constantly call upon the Son of God crying out: Be Thou my food and my drink; be Thou the light of my soul; be Thou the joy of all my sorrows; and be Thou my eternal life in Thy Resurrection, that I may glorify Thee forever!

**T**hou didst ever contemplate the fall of Adam, the redeeming Passions of Christ, the approaching hour of thy death, the dread Day of Judgement, the suffering of the sinners and the blessed repose of the righteous. Thy tears showed to us the example of humility as they cleansed thee for thy approaching glory.

**T**hou didst live a life of pious labor and faith, and sweet was the time of thy repose, for thou didst go down into thy tomb as a ripened grain from the storehouse of the Lord, harvested in its prime.

***Let us bless the Father and the Son and the Holy Spirit, the Lord!***

***Theotokion:*** Sprinkle me with the hyssop of the Life-creating Blood of the Lamb who came forth from thy womb to save the world, and cleanse me, a sinner, that, through thy maternal intercessions, O Lady, I may be made whiter than snow.

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

***Katavasia.***

***Note: If a Sunday, the Magnificat is sung, and the Refrains are omitted in Ode 9.***

***On a Weekday, the Magnificat is not sung but is replaced by the following Refrain as on the Feast:***

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

***Ref.:*** Magnify....

**T**he 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.:*     **M**agnify....

**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.:*     **M**agnify....

**O**n 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.:*     **M**agnify....

**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.*

**T**o 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.

**C**ome 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.

**T**hou 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!

### **The Canon of the Saint**

*Irmos:    The heavens were filled with fear, the ends of the earth were filled with awe, for God revealed Himself in the flesh to men; and thy womb became more spacious than the heavens, so the leaders of men and angels magnify thee, O Theotokos!*

**T**hou art revealed as a mediator and fervent intercessor for our souls before God, O holy hierarch. Be merciful to us, and entreat the Master, O father, for the remission of sins of those who celebrate with faith thy holy memory and earnestly magnify thee with love.

**O** thou who art illumined by the heavenly light of God, enlighten us who are enveloped by the darkness of our earthly passions, destroy the power of the evil one over us, and free us from our transgressions, that we who celebrate thy holy memory and worthily glorify thee may be vouchsafed the kingdom of heaven.

**A**ccept these songs of praise from our sinful and unworthy souls, which we earnestly attempt to bring before thee; accept them in thy mercy, O holy hierarch and father Tikhon, and pour forth thy bountiful grace upon us.

*Theotokion:* **B**y giving birth to the New Adam, thou did raise up again the Adam of old that before had fallen, O Theotokos! We fervently cry to thee in faith: Raise us up also who have fallen as did Adam of old by the grace the New.

*Note: If a Sunday, the Exapostilarion of the Resurrection, then:*

### **The Exapostilarion of the Feast:**

**T**oday 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.

### **The Exapostilarion of the Saint:**

**T**hou didst fall asleep in the flesh, O hierarch Tikhon, but living in the spirit in the never-waning kingdom, thou dost reign together with Christ, ever praying to Him for the those who call upon thee with faith and love.

*Note: If a Sunday, then, 8 stichera: Resurrection—3, Feast—2, Saint—3 and the “Glory verse:” “O emulator of the heavenly Father’s love,” preceded by the verse: “Hear this all ye nations give ear, O inhabitants of the earth!” Otherwise:*

**At the Praises <sup>7</sup>, 8 stichera,**

**4 stichera of the Feast, in Tone 4: To the melody, “Called from on high....”**

**B**efore 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, /

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<sup>7</sup> The Menaion specifies only the 4 stichera of the Saint. We have provided the 4 stichera of the Feast in deference to the Leavetaking — ed.

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, /  
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!”

#### **And 4 stichera of the Saint, in Tone 3:**

**T**hou didst console the sorrowful /  
 And didst lovingly receive those who were clad in tatters and rags; /  
 Thou didst visit those locked in prison /  
 And thou didst give shelter to beggars and those with stinking sores; /  
 Thou didst console the grieving of low estate /  
 For thou wast a friend of these, the least brethren of Christ. /  
 Therefore, Christ hast numbered thee among the company of His friends. /  
 So, beseech Him now that He may soften the hardness of our hearts /  
 And make us quick in doing good ///  
 To all those who are in need.

**T**hou didst joyfully endure insults, O father Tikhon, /  
 As one mute, not opening thy mouth, O lover of peace; /  
 Thou didst forgive all, that the offender be pacified, /

Revealing thyself as a maker of peace between those that are in enmity. /  
Therefore, pacify the passions of our life, /  
Dispel all anger, wrath, hatred and strife, ///  
And instruct us all in patience and brotherly love.

**T**hou didst set a watch before thy mouth, O quiet lover of stillness, /  
And didst keep shut the door of thy lips /  
That thou mightiest quietly converse with the One God. /  
Therefore, we entreat thee, O father Tikhon, /  
Help us to prevail over the unbridled malice of our tongues /  
And cure us from idle speech, vanity and from judging others, ///  
And ceaselessly offer to the Lord thy fervent prayers on behalf of us all.

**Glory..., of the Saint, in the same Tone**

**O** emulator of the heavenly Father's love, /  
Thou didst honor love above the discipline of fasting; /  
And in that thou art indeed a son of love, /  
Thou dost now ever abide in everlasting love, /  
Therefore, we pray thee: Take thou and give unto us the spirit of thy love, /  
And teach us to perceive our transgressions and not judge our sisters and brethren. ///  
For thou art able to do this, in that thou abidest in God and God abideth in thee.

**Now and ever..., of the Feast, in Tone 8:**

**C**hrist 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, the Troparion of the Saint, Glory..., now and ever..., Feast, and the usual Litanies and the Dismissal.**

*Note: If a Sunday, after the Praises, the Gospel sticheron and the rest as usual.*

**Liturgy**

*Note: If a Sunday, at the Beatitudes, 12 Troparia: 4 of the Resurrection from the Octoechos; 2 from Ode 9 of the First Canon of the Feast; 2 from Ode 9 of the Second Canon of the Feast; and 4 from Ode 6 of the Canon of the*

Saint. Otherwise:

**At the Beatitudes,<sup>8</sup> 8 Troparia: 4 from the Ninth Ode of the First Canon of the Transfiguration, and 4 from the Sixth Ode of the Canon of the Saint.**

**1. (of the Feast)** 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.

**2. 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!”

**3. 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!

**4. 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!

**5. (of the Saint)** Being pure in heart, thou didst cleave thyself to the purity of Christ; holy, to the holiness of Christ; loving, to the love of Christ; humble, to the humility of Christ; ceaselessly crying out: It is good for me to draw near to God.

**6. Thou** didst spurn all the pleasures, wealth, comforts, glory and treasures of this world, striving instead to attain Jerusalem on high, and reach thy house of the heavenly Father, wherein there are many mansions.

**7. Thou** didst endure great pain and sorrows knowing that there can be no crown without a victory, no victory without a battle, and no battle without a war, and there can be no war without the presence of the enemy.

**8. Theotokion: O** Virgin Lady, Mother of the Creator, joy of the angelic hosts and blessed helper of the human race: pray that our souls may be saved.

### **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.

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<sup>8</sup> The Menaion specifies only the 8 Troparia of the Saint from both the Third and Sixth Odes of the Canon of the Saint. We have provided the 4 stichera of the Feast in deference to the Leavetaking — ed.

**The Troparion of the Saint, in Tone 8:**

From thy youth thou hast loved Christ, O blessèd one. /  
Thou hast been an example for all by word, life, love, spirit, faith, purity and humility. /  
Therefore, thou dost now abide in the heavenly mansions, /  
Where thou standest before the throne of the All-holy Trinity. ///  
O holy hierarch Tikhon, pray for the salvation of our souls.

**Another Troparion of the Saint, in Tone 4:**

O teacher of Orthodoxy and instructor of piety /  
Preacher of repentance and follower of the great Chrysostom, /  
Our good pastor, luminary, and new wonderworker of the Russian lands, /  
Truly thou didst protect thy flock and didst instruct us by thy writings and teachings. /  
Therefore, since thou hast been adorned with the robe of incorruption /  
Which thou didst receive from the hands of the Chief Shepherd, Christ, ///  
Entreat Him now that He may save our souls.

**The Kontakion of the Saint, in Tone 8:**

The apostles' successor, adornment of the hierarchy /  
Teacher of the Orthodox Church, pray to the Master of all: ///  
Grant peace to the world and great mercy to our souls.

**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 Prokeimenon of the Saint, in Tone 1:** My mouth shall speak wisdom and the  
meditation of my heart shall be understanding.

**The Epistle of the Saint:** (318) Hebrews 7:26-8:2

*If a Sunday, of the Day, and then of the Saint.*



13 AUGUST

**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 Alleluia of the Saint, in Tone 2:** The mouth of the righteous shall meditate wisdom and his tongue shall peak of judgment.

**The Gospel of the Saint:** (11) Matthew 5:14-19

*If a Sunday, of the Day, and then of the Saint.*

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

**Communion Hymn:** The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....

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