

The 8th Day of August

Afterfeast of Transfiguration; Commemoration of the Holy Emilian the Confessor, Bishop of Cyzicus; also, the Commemoration of the Venerable Zosíma and Savváty of the Solovétsky Monastery, whose service is found following this. — incomplete as of

7/22/2020

Vespers

At “Lord, I call...,” 6 stichera,

3 stichera of the Feast, in Tone 4: *To the melody, “Thou hast given a sign....”*

Come, O ye people, wise in God, /
And let us receive a worthy transformation /
Piously and joyously being transfigured with Christ; /
And as we are lifted up to the summit of the virtues /
Let us rejoice with an even greater joy, /
For in His great compassion and loving kindness, /
Has Christ, the Savior of our souls, ///
Illumined the base nature of mankind upon Mount Tabor.

Come, all ye who love to behold the wonders of God /
And let us gaze upon Christ with our spiritual eyes /
And behold Him, as He shines with divine radiance, /
And let us cry out to Him with the words of His Father, /
Proclaiming Him to be the Beloved Son, /
Who strengthened the nature of mankind on Mount Tabor ///
And richly enlightened our souls.

Today hast Thou revealed Thy divinity, /
To Moses and Elijah, and to Thy disciples, O Lord, /
And being the God of law and grace /
Thou art delivering us from the bonds of death. /
And with them we glorify Thy loving dispensation toward mankind, ///
O Almighty Jesus, the Savior of our souls.

And 3 stichera of the Saint, in the same Tone: *To the melody, “Called from on high”*

When thou didst openly venerate the image of Christ, O hierarch Emilian, /
The cruel emperor Leo became filled with rage /
And revived the godless heresy of Copronymus, /
Then, at the assembly of the hierarchs thou didst openly confront and denounce him. /

Thus, thou wast revealed as a most-noble warrior of Christ, O blessed one. ///
Beseech Him now to save and enlighten our souls.

When Leo the impious, displayed his foul character /
And imprisoned thee for thine unwavering love of the icons /
Thou didst endure thy suffering and rejoiced in it with gladness /
For thou didst know thy true homeland was in paradise from whence we had fallen. /
Therefore, thou wast worthily granted eternal life and to behold Christ God. ///
Beseech Him now to save and enlighten our souls.

When the accursed Leo imposed his foreign and ungodly law /
Forbidding all to venerate the precious image of Christ, /
Thou didst oppose him with words of divine fire, O wise one, saying, /
The veneration of icons passes to the Prototype, /
As it is written. /
And the beast with an evil name became frightened of thy voice, as though at
thunder, ///
O honorable and divinely-eloquent defender of the icons, father Emilian.

Glory..., now and ever..., of the Feast,¹ in Tone 1:

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.

Or Dogmatic Theotokion in the Tone of the Week if a Resurrection service.

At the Aposticha, these stichera of the Feast in Tone 2: To the melody, "O house of Ephratha..."

Tabor, the mountain of God /
Rejoices in Thy name, O Savior, ///
For the Father proclaimed Thee to be His beloved Son.

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

What a wonder it was to behold /

¹ First verse of the Aposticha of the Feast.

As the material sun hid its rays ///
At the Transfiguration of the Sun of Glory.

Verse: Tabor and Hermon shall rejoice in Thy name!

Thy disciples from those upon the earth, /
Together with Moses, from among the dead, /
And Elijah, as one from above, stood before Thee as servants ///
When Thou wast transfigured, O Lord, /

Glory..., now and ever..., of the Feast,² in Tone 1:

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!

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 everlasting light shine upon us sinners, /
Through the prayers of the Theotokos, ///
O Giver of light, glory to Thee.

Matins

After the 1st Kathisma, the Sessional Hymn,³ in Tone 4: To the melody: "Joseph was amazed...."

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, /

² Ibid.

³ From the Feast.

8 AUGUST

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.

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

Having been transfigured with Thine unapproachable glory, O Christ, /
Thou didst shine all about with the brightness of divine light /
And didst frighten Thy divine apostles Peter, John, and James with Thy divine
grace. /
They heard the voice of the Father bear witness to His belovèd Son /
And they saw the glory of Thy face, O Savior. /
In that Thou hast the desire to save mankind, ///
Illumine now our souls.

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

The Canon

The Second Canon of the Feast, with 8 Troparia; and the
Canon of the Saint, with 4 Troparia.

Ode 1

The Second Canon of the Feast, 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.*

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

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!

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!

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.

The Canon of the Saint, Tone 1

Irmos: *As befitted Thy divine majesty, Thy triumphant right hand has been glorified in strength. In*

its almighty power it dashed the enemy to pieces, O Immortal Lord, and made a new path through the deep for the people of Israel.

Refrain: Holy hieromartyr Emilian, pray to God for us!

O divinely-wise father Emilian, who dwellest now with the ranks of heaven, look down upon us as we celebrate your festival with love, and entreat the Lord to save our souls.

Standing now beside the Master and illumined by His light, shine down the light of thy blessed teachings upon us as we celebrate thy holy memory, O blessed father Emilian.

Thou didst direct thy mind to God through thy virtues and thy sufferings, O holy hierarch, and as a righteous steward of both soul and body, thou hast taught us what is needful for each, O father.

Glory...,

Courageously standing in defense of the Church, thou wast a true minister of her Mysteries and a mighty champion of the Truth, O glorious one, breaking the jaws of lions and stopping their mouths.

Now and ever..., Amen.

Theotokion: **O** immaculate Lady, we piously acknowledge and proclaim that the One God in two natures, transcended the laws of nature and was truly born of thee as perfect God and perfect man.

Katavasia from the first Canon of the Feast.

Ode 3

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: *Thou who alone knowest human frailty, hast taken upon Thyself from pity the likeness of mortal man: Gird me with the strength on high, that I may cry aloud to Thee: O Lover of mankind, holy is the living temple of Thine ineffable glory!*

We, the faithful, have thee as a divinely-wise intercessor before Christ on high, for thou didst splendidly fight for His sake by defending the veneration of His holy icons and preaching the honorable observation of His laws, O father Emilian.

Thou art truly the confirmation of the martyrs, O wondrous Emilian, for thou didst destroy the arrogance of the infamous emperor by being a resolute and unshakeable pillar of the Church steadfastly exposing and denouncing his mindless heresy.

Leo the wicked, having drunk his full from the cup of heresy, was exposed and denounced by thy words, just as darkness is dispersed by the light, and evil designs are laid bare by words of divine wisdom, O hieromartyr Emilian.

Theotokion: **W**ith profound joy from the depths of our soul, we proclaim thee to be the Mother of God, who gavest birth to the incorporeal God who was made incarnate of thee in order to dwell among us, without any change or mingling of essence, O most immaculate Lady.

Katavasia.

The Kontakion of the Saint, in Tone 3:

The Church glorifies thee in song, /
O saint Emilian, /
Who wast revealed as a noble champion of the Trinity, /
For whom thou didst greatly suffer. /
Therefore we now honor thy memory, /
And we entreat thee, O father, ///
To deliver us from the attacks of the enemy.

The Sessional Hymn of the Saint, in the same Tone:

Thou wast illuminated by the Holy Spirit, /
O saint Emilian, /
And with boldness thou didst preach the traditions of Orthodoxy. /
Thou didst put the lawless emperor to shame /
And thou wast imprisoned by him, O father. ///
Entreat Christ God that He may grant us great mercy.

Glory..., now and ever..., of the Feast, in the same Tone: To the melody, “The beauty of virginity...”

Thou didst reveal The beauty of Thy glory to Thy disciples on Mount Tabor, /
And they beheld it as far as they were able, O Word of God. /
And with them we praise Thee in song, for we too, are enlighted, /
O immutable and immortal Lord, ///
And we cry out to Thee: Glory to Thy kingdom, O Christ God!

Ode 4

The Second Canon of the Feast

Irmos: **L**ightning 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.

The Canon of the Saint

Irmos: **O** Mountain, Habbákuk beheld thee with prophetic eyes overshadowed by the grace of God, and he foretold that from thee should come the Holy One of Israel for our salvation and regeneration.

Having acquired virtue, thou didst cast down the arrogance of the deceiver, O richly-blessed father Emilian, and now thou dost cry out to Him who is Almighty in battle: Glory to Thy power, O Lord.

Sent into exile thou didst accept the bitterness of prison, O divinely-wise Emilian, but being protected by words of grace, thou wast given the power to endure, O thou wondrous initiate of the divine Mysteries.

From thine early years wast thou illumined by God’s laws and didst embrace the rules of fasting, and in later life, thou didst become a hierarch of the Church, O most excellent and God-bearing hieromartyr, father Emilian.

Theotokion: **W**orking miracles on this earth, He who ineffably hath dominion over all creation, made His abode within Thy womb adorned with the splendors of virginity.

8 AUGUST

Ode 5

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.

The Canon of the Saint

Irmos: **O** God of peace and Father of mercies, Thou hast sent to us the angel of great counsel who grants us peace. So we are guided to the light of the knowledge of God, waking early from the night, we praise Thee, O Lover of man!

Perceiving with His divine foreknowledge the disposition of thy great soul, Christ adorned it with great honor and arrayed thee in the vestments of the priesthood and the sufferings of martyrdom, O thou most wondrous initiate of the divine Mysteries.

Having drawn to thyself the grace of the Spirit, thou didst bring thy flock to the river of divine doctrines, O holy father, and we, being instructed by thee to venerate His image and those of all the saints, put to shame those who oppose the teachings of God.

Having mortified the wisdom of the flesh through thine ascetic struggles, O richly-blessèd one, thou didst enliven thy mind with the radiance of the Spirit. Therefore, having pleased God, thou dost now shine brightly in both, O right-wondrous hierarch and hieromartyr.

Theotokion: **O** pure Virgin, thou art truly the holy of the holies, for thou didst give birth to Christ the Deliverer, the One Holy of Holies who hath sanctified all. Therefore, we praise thee, O Queen and Lady of all, the Mother of the Author of all creation.

Ode 6

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.

The Canon of the Saint

Irmos: The sea monster cast out Jonah unharmed, as it had received him like a babe from the womb. And when the Word came to dwell in the Virgin, and was made flesh, He came forth preserving her uncorrupt; for He Himself was not subject to decay, so He kept His Mother free from harm.

Desiring to avoid the barren wasteland of heresy, thou didst bravely embark on the path of suffering by courageously being the first to expose the perfidy of the godless emperor before the company of the assembled hierarchs.

Fervently loving Christ alone and desiring to rejoice in the splendor of His radiance, thou didst exhibit both the determination of an ascetic and the resolve of a martyr. Thus, thou didst attain for thyself a two-fold crown.

O blessed and venerable father, thou didst direct thy mind to be ever close to shining radiance of God on high, and thou didst sail across the sea of life making haste to the heavenly harbor, being propelled by the breath of the Holy Spirit, O divinely-inspired one.

Theotokion: **T**he divine and ever-merciful God, being well-pleased to save the nature of mankind, which had become grievously corrupt through the jealousy of the serpent, made His abode in thy womb and without change, took flesh from thee, O pure Virgin Theotokos.

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 are truly the brightness of the Father.

Ikos: **A**wake 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 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.*

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 beloved 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: *We the faithful perceive thee, O Theotokos, as a spiritual furnace; for as the Most High once saved the three youths, so hath He fully renewed the world from within thy womb as the All-praised and glorified God of our fathers.*

Thou art truly the beautiful adornment of the holy hierarchs, O father, for, becoming king over thy passions, thou hast become an unshakeable pillar and rampart of the Church, ceaselessly magnifying God, who is praised and glorified forever.

Thou art truly a new David, O all-glorious Emilian, for thou didst bring down the Philistine with the sling of thy teachings and the missile of divine doctrine, while calling upon God, who is praised and glorified forever.

Shining gloriously, thou didst stand before the tribunal of the tyrant for the sake of Christ, O father, and with words drawn from a divine spring, thou didst instruct him

that the veneration of the icons passes to their prototype.

Theotokion: In giving birth to the Creator of all, the praised and glorified God of our fathers who rests on the throne of the cherubīm, thou didst wondrously remain virgin, O all-praised and all-laudable Virgin Mother of God.

Ode 8

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!

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!

The Canon of the Saint

Irmos: *The furnace moist with dew was the image of a wonder beyond nature, for it burned not the children whom it had received, just as the fire of the Godhead consumed not the Virgin's womb when it entered there. So let us raise the song, let the whole creation bless the Lord and exalt Him above all forever!*

Thou didst reduce to ashes the whole woodshed of the heresies when thou didst call upon God; and like Elijah, thou didst decimate the pagan priests by the sword of the Spirit; and now thou dost sing with joy: let the whole creation bless the Lord and exalt Him above all forever!

Thou art full of divine grace and power, thou art adorned with beauty and chastity, and thou art a steadfast example of piety, O thrice-blessèd hierarch; and now, standing before the Master, thou dost sing with joy: let the whole creation bless the Lord and exalt Him above all forever!

Looking down from heaven on high, show us the straight path, O thou who shattered the deception of the heresies, through thy prayers, that we may sing and worship with joy and boldness as we venerate the icons of Christ, the Theotokos and of all the saints, forever!

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

Theotokion: **T**here is no stain or blemish in thy beauty, O Virgin; for thou alone, O immaculate Lady, hast illumined the world with the rays of virginity and the light of purity. Therefore, we cry aloud and sing: let the whole creation bless the Lord and exalt Him above all forever!

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

Katavasia:

Ode 9

The Second Canon of the Feast

Irmos: **E**very 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!

The Canon of the Saint

Irmos: The bush burning but unconsumed, prefigured thy pure conceiving, O Theotokos; so do we now entreat thee: quench the raging furnace of temptations that beset us, that we may never cease to magnify thee.

Thou didst find the reward for thy sufferings, O God-bearing father Emilian, being vouchsafed to dwell in the mansions of heaven together with the divine armies of the martyrs, O thou godly hierarch and all-glorious hieromartyr.

Thou wast adorned with the gifts of perception, discourse, and wisdom, O most excellent father Emilian. Therefore, Christ has crowned thy blessed head, O richly-blessed one. Pray now to Him on our behalf, that He may save our souls.

Throwing wide the gates of heaven, the Master received thy soul, O most venerable Emilian, granting it rest in the coolness of its shade as one of the righteous, and now thou dost rejoice with all the hosts of heaven, worshiping God in procession around His holy throne.

Theotokion: Thy wonders, past all understanding, O pure Lady Theotokos, move to awe the hosts of angels and all the assemblies of mankind! Therefore, we ceaselessly bless and magnify thee, O Theotokos!

Katavasia.

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..., now and ever...,

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

At the Aposticha, these stichera of the Feast in Tone 2: To the melody, "O house of Ephratha..."

Incomprehensible joy /

Wast granted to Thy disciples ///

Upon the blessed crown of Mount Tabor, O Lord.

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

Shining brighter than the sun /

Upon Mount Tabor today /

Christ revealed a new sign of His Divinity ///

To His disciples before the Crucifixion.

Verse: Tabor and Hermon shall rejoice in Thy name!

O come, all ye born on earth, /
And let us go up onto Mount Tabor ///
There to see Christ transfigured in glory.

Glory..., now and ever..., of the Feast,⁴ in Tone 1:

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.

Liturgy

At the Beatitudes, 6 Troparia from the Third Odes of Both Canons.

- 1.** 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.
- 2.** 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.
- 3.** 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.
- 4.** We, the faithful, have thee as a divinely-wise intercessor before Christ on high, for thou didst splendidly fight for His sake by defending the veneration of His holy icons and preaching the honorable observation of His laws, O father Emilian.
- 5.** Thou art truly the confirmation of the martyrs, O wondrous Emilian, for thou didst destroy the arrogance of the infamous emperor by being a resolute and unshakeable pillar of the Church steadfastly exposing and denouncing his mindless heresy.
- 6.** Leo the wicked, having drunk his full from the cup of heresy, was exposed and

⁴ Third verse of the Aposticha of the Feast.

denounced by thy words, just as darkness is dispersed by the light, and evil designs are laid bare by words of divine wisdom, O hieromartyr Emilian.

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 everlasting light shine upon us sinners, /
Through the prayers of the Theotokos, ///
O Giver of Light, glory to Thee.

The General Troparion of the Saint, in Tone 4: *(none given in the Menaion)*

Like the apostles in character, /
A successor on their throne, O divinely-inspired one /
Through visions thou didst find thy work /
Rightly dividing the word of truth. /
Thou didst suffer for the sake of the faith /
Even to the shedding of thy blood ///
O Hieromartyr Emilian, pray to Christ God that our souls may be saved.

The Kontakion of the Saint, in Tone 3:

The Church glorifies thee in song, /
O saint Emilian, /
Who wast revealed as a noble champion of the Trinity, /
For whom thou didst greatly suffer. /
Therefore we now honor thy memory, /
And we entreat thee, O father, ///
To deliver us from the attacks of the enemy.

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 are truly the brightness of the Father.