

6 / 19 August
THE HOLY TRANSFIGURATION
OF OUR LORD, GOD, & SAVIOUR JESUS CHRIST

GREAT VESPERS

Deacon: Arise! O Lord, bless!

Priest: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Clergy: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

O come, let us worship and fall down before Him.

Then the chanters chant the following selected verses from the 103rd Psalm:

Psalm 103

(Selected Verses)

Chanters: Bless the Lord, O my soul. Blessed art Thou, O Lord. Bless the Lord, O my soul. O Lord my God, Thou hast been magnified exceedingly.

Refrain: Blessed art Thou, O Lord.

Confession and majesty hast Thou put on.

Refrain: Blessed art Thou, O Lord.

Upon the mountains shall the waters stand.

Refrain: Wondrous are Thy works, O Lord.

Between the mountains will the waters run.

Refrain: Wondrous are Thy works, O Lord.

In wisdom hast Thou made them all, hast Thou made them all.

Refrain: Glory to Thee, O Lord, Who hast made them all, Who hast made them all.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarchy of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the deaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian Land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

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Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

READING OF THE PSALTER

On Monday through Friday evening: Kathisma from the Psalter is omitted.

On Saturday evening: Kathisma I of the Psalter in 3 stases, with the Small Ectenia after each stasis.

On Sunday evening: First Stasis of Kathisma I of the Psalter, followed by the Small Ectenia.

Blessed is the Man (Selected Verses)

Chanters: Blessed is the man that hath not walked in the counsel of the ungodly. Alleluia, alleluia, alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia, alleluia, alleluia.

Serve ye the Lord with fear, and rejoice in Him with trembling. Alleluia, alleluia, alleluia.

Blessed are all that have put their trust in Him. Alleluia, alleluia, alleluia.

Arise, O Lord, save me, O my God. Alleluia, alleluia, alleluia.

Salvation is of the Lord, and Thy blessing is upon Thy people. Alleluia, alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit. Alleluia, alleluia, alleluia.

Both now and ever, and unto ages of ages. Amen.

Alleluia, alleluia, alleluia.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

LORD I HAVE CRIED...

Canonarch: In the Fourth Tone: Lord, I have cried unto Thee, hearken unto me.

Then immediately we chant 'Lord, I have cried...' (Psalms 140, 141, 129, and 116).

Psalm 140

Chanters: Lord, I have cried unto Thee, hearken unto me. * Harken unto me, O Lord. * Lord, I have cried unto Thee, hearken unto me; * attend to the voice of my supplication, * when I cry unto Thee. * Harken unto me, O Lord.

Let my prayer be set forth * as incense before Thee, * the lifting up of my hands * as an evening sacrifice. * Harken unto me, O Lord.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

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With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

Psalm 141

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Bring my soul out of prison that I may confess Thy name.

The righteous shall wait patiently for me until Thou shalt reward me.

Stichera at 'Lord, I have cried...'

8 stichera, idiomela, for the feast, the composition of Cosmas the Monk, in Tone IV —

Psalm 129

Stichos 8: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

Before Thy crucifixion, O Lord, * the mountain became like heaven, * and the cloud unfurled itself like a tent. * And when Thou wast transfigured and the

Father bore witness unto Thee, * Peter, James, and John were there, * who were also to be with Thee at the time of Thy betrayal; * that, having beheld Thy wonders, * they would not fear Thy sufferings, * which do Thou vouchsafe that we may worship in peace, * for the sake of Thy great mercy.

Stichos 7: Let Thine ears be attentive * to the voice of my supplication.

The foregoing sticheron is repeated.

Stichos 6: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

Taking the disciples up upon the lofty mountain * before Thy crucifixion, O Lord, * Thou wast transfigured before them, * illumining them with effulgence of power, * desiring both in Thy love for mankind and in Thine authority * to show them the splendour of the resurrection, * which do thou vouchsafe unto us in peace, * in that Thou art merciful and lovest mankind.

Stichos 5: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

The foregoing sticheron is repeated.

Stichos 4: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

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

Stichos 3: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

Psalm 116

Stichos 2: O praise the Lord, all ye nations; * praise Him, all ye peoples.

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

Stichos 1: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

The foregoing sticheron is repeated.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Doxasticon for the feast, in Tone VI —

Foreshadowing Thy resurrection, O Christ our God, * Thou didst take three of Thy disciples — Peter, James, and John — * and didst ascend Tabor. * And as Thou wast transfigured, O Saviour, * Mount Tabor was clothed with light. * Thy disciples cast themselves upon the ground, O Word, * unable to endure the sight of Thine invisible countenance. * Angels ministered to Thee in fear and trembling; * the heavens were afraid and the earth quaked, * beholding the glory of the Lord upon the earth.

The Entrance

At the concluding sticheron (at 'Both now and ever, and unto the ages of ages. Amen.') the holy doors are opened for the Entry. The priest and deacon, bow twice before the Holy Table, kiss the Gospel and the corner of the Holy Table respectively, and bow a third time. The deacon taketh up the censer and presenteth it the priest to bless it. The deacon leadeth the priest out of the altar by way of the high place and the north door.

As they approach the holy doors, the deacon saith quietly:

Deacon: Let us pray to the Lord.

The priest saith this prayer quietly:

Priest: Evening, morning, and noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray Thee, O Master of all: Direct our prayer as incense before Thee, and incline not our hearts unto

words or thoughts of evil, but deliver us from all that hunt after our souls; for unto Thee, O Lord, O Lord, are our eyes, and in Thee have we hoped, let us not be put to shame, O our God.

For unto Thee is due all glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The deacon censeth the entrance, the icons of Christ and the Mother of God, and the priest. He then standeth at a right angle to the priest (facing north), transfereth the censer to his left hand, and taking his orarion in his right hand and pointing toward the holy place, saith to the priest quietly:

Deacon: Bless, master, the holy entry.

And the priest, blessing, quietly saith:

Priest: Blessed is the entry of Thy holy ones, always, now and ever, and unto the ages of ages.

Deacon: Amen.

The deacon again censeth the priest and, turning to the east, standeth at the entrance and waiteth.

When the sticheron is ended, the deacon maketh the sign of the Cross with the censer and exclaimeth:

O GENTLE LIGHT

Deacon: Wisdom! Aright!

At the Entrance, we chant the Vesper Hymn, the work of Sophronius, patriarch of Jerusalem:

O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: * Having come to the setting of the sun, having beheld the evening light, * we praise the Father, the Son, and the Holy Spirit: God. * Meet it is for Thee at all times to be hymned with reverent voices, * O Son of God, Giver of life. * Wherefore, the world doth glorify Thee.

THE VESPERS PROKEIMENON

Saturday Vespers Prokeimenon, Tone VI

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Sixth Tone:

The Lord is King, He is clothed with majesty.

Chanters: The Lord is King, * He is clothed with majesty.

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Deacon: *Stichos:* The Lord is clothed with strength and He hath girt Himself.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* For He established the world which shall not be shaken.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* Holiness becometh Thy house, O Lord, unto length of days.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: The Lord is King:

Chanters: He is clothed with majesty.

Sunday Vespers Prokeimenon, Tone VIII

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Eighth Tone.

Behold now, bless ye the Lord, all ye servants of the Lord.

Chanters: Behold now, bless ye the Lord, * all ye servants of the Lord.

Deacon: *Stichos:* Ye that stand in the house of the Lord, in the courts of the house of our God.

Chanters: Behold now, bless ye the Lord, * all ye servants of the Lord.

Deacon: Behold now, bless ye the Lord:

Chanters: All ye servants of the Lord.

Monday Vespers Prokeimenon, Tone IV

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Fourth Tone.

The Lord will hearken unto me when I cry unto Him.

Chanters: The Lord will hearken unto me * when I cry unto Him.

Deacon: *Stichos:* When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

Chanters: The Lord will hearken unto me * when I cry unto Him.

Deacon: The Lord will hearken unto me:

Chanters: When I cry unto Him.

Tuesday Vespers Prokeimenon, Tone I

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the First Tone.

Thy mercy, O Lord, shall pursue me all the days of my life.

Chanters: Thy mercy, O Lord, shall pursue me * all the days of my life.

Deacon: *Stichos:* The Lord is my shepherd, and I shall not want. In a place of green pasture, there hath He made me to dwell.

Chanters: Thy mercy, O Lord, shall pursue me * all the days of my life.

Deacon: Thy mercy, O Lord, shall pursue me:

Chanters: All the days of my life.

Wednesday Vespers Prokeimenon, Tone V

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Fifth Tone.

O God, in Thy name save me, and in Thy strength do Thou judge me.

Chanters: O God, in Thy name save me, * and in Thy strength do Thou judge me.

Deacon: *Stichos:* O God, hearken unto my prayer, give ear unto the words of my mouth.

Chanters: O God, in Thy name save me, * and in Thy strength do Thou judge me.

Deacon: O God, in Thy name save me:

Chanters: And in Thy strength do Thou judge me.

Thursday Vespers Prokeimenon, Tone VI

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Sixth Tone.

My help cometh from the Lord, Who hath made heaven and the earth.

Chanters: My help cometh from the Lord, * Who hath made heaven and the earth.

Deacon: *Stichos:* I have lifted up mine eyes to the Mountains, from whence cometh my help.

Chanters: My help cometh from the Lord, * Who hath made heaven and the earth.

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Deacon: My help cometh from the Lord:

Chanters: Who hath made heaven and the earth.

But if Transfiguration falls on Saturday, we chant the Great Prokeimenon at Vespers Friday evening, in Tone VII —

The Great Prokeimenon, Tone VII

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Great Prokeimenon in the Seventh Tone.

Our God is in heaven and on earth; all things soever He hath willed, He hath done.

Chanters: Our God is in heaven and on earth; * all things soever He hath willed, He hath done.

Deacon: *Stichos:* When Israel went out of Egypt, and the house of Jacob from among a barbarous people, Judea became his sanctuary.

Chanters: Our God is in heaven and on earth; * all things soever He hath willed, He hath done.

Deacon: *Stichos:* The sea beheld and fled. Jordan turned back.

Chanters: Our God is in heaven and on earth; * all things soever He hath willed, He hath done.

Deacon: *Stichos:* What aileth thee, O sea, that thou fleddest? And thou Jordan that thou didst turn back?

Chanters: Our God is in heaven and on earth; * all things soever He hath willed, He hath done.

Deacon: Our God is in heaven and on earth:

Chanters: All things soever He hath willed, He hath done.

THE PARAMIA

Three Readings for the feast:

Deacon: Wisdom!

Reader: The Reading from the Book of Exodus.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from Exodus

[Exodus 24:12-18]

The Lord said to Moses: 'Come up to Me into the mountain, and be there; and I will give thee the tablets of stone, the law and the commandments, which I have written to give them laws.' And Moses rose up, and Joshua his attendant, and they went up into the mount

of God. And to the elders they said: 'Rest there until we return unto you; and behold, Aaron and Hur are with you. If any man have a cause to be tried, let him go unto them.' And Moses and Joshua went up to the mountain, and the cloud covered the mountain. And the glory of God came down upon Mount Sinai, and the cloud covered it for six days; and the Lord called Moses on the seventh day out of the midst of the cloud. And the appearance of the glory of the Lord was as burning fire on the top of the mountain, before the children of Israel. And Moses went into the midst of the cloud, and went up to the mountain, and was there in the mountain forty days and forty nights.

Deacon: Wisdom!

Reader: The Reading from the Book of Exodus.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from Exodus

[Exodus 33:11-23; 34:4-6, 8]

In those days, the Lord spake to Moses face to face, as one would speak to his friend; and he retired into the camp: but his servant, Joshua son of Nun, a young man, departed not forth from the tabernacle. And Moses said to the Lord: 'Lo! Thou sayest to me: Lead on this people; but Thou hast not shown me whom Thou wilt send with me, but hast said to me: "I know thee above all, and thou hast favour with Me.": If then I have found favour in Thy sight, reveal Thyself to me, that I may see Thee; that I may find favour in Thy sight, and that I may know that this great nation is Thy people.' And the Lord said to him: 'I Myself will go before thee, and give thee rest.' And Moses said to Him: 'If Thou go not up with us Thyself, bring me not up hence. And how shall it be surely known, that both I and this people have found favour with Thee, except only if Thou go with us? So both I and Thy people shall be glorified beyond all the nations, as many as are upon the earth.' And the Lord said to Moses: 'I will also do for thee this thing, which thou hast spoken; for thou hast found grace before Me, and I know thee above all.' And Moses said: 'Manifest Thyself unto me!' But the Lord said: 'I will pass by before thee with My glory, and I will call out My name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity.' And He said: 'Thou shalt not be able to see My face; for no man shall see My face, and live.' And the Lord said: 'Behold, there is a place by Me: thou shalt stand upon the rock; and when My glory shall pass by, then I will put thee into a hole in the rock; and I will cover

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thee over with My hand, until I shall have passed by. And I will remove My hand, and then shalt thou see My backparts; but My face shall not appear to thee.’ [...] And having risen early, Moses went up to Mount Sinai, as the Lord told him. And the Lord descended in a cloud, and stood near him there, and called out the name of the Lord. And the Lord passed by before his face, and proclaimed: the Lord God, compassionate and merciful, long-suffering, greatly merciful and true. [...] And Moses hastened, and bowed down to the earth, and worshipped the Lord.

Deacon: Wisdom!

Reader: The Reading from the Third Book of Kings.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from the Third Book of Kings

[1 Kings 19:3-9, 11-13, 15-16]

In those days, Elijah came to Beersheba, to the land of Judah, and left his servant there. And he himself went a day’s journey into the wilderness, and came and sat under a juniper tree; and he asked concerning his life, that he might die, and said: ‘Let it be enough, now, O Lord. Take, I pray Thee, my life from me; for I am no better than my fathers.’ And he lay down, and slept there under the tree. And behold, someone touched him, and said to him: ‘Arise, and eat!’ And Elijah looked, and, behold, at his head there was a cake of meal and a cruse of water; and he arose, and ate and drank, and returned and lay down. And the angel of the Lord returned again, and said to him: ‘Arise, and eat, for the journey is far from thee.’ And he arose, and ate and drank, and went in the strength of that food for forty days and forty nights to Mount Horeb. And he entered there into a cave, and rested there; and, behold, the word of the Lord came to him, and said: [...] ‘Thou shalt go forth, and shalt stand before the Lord in the mountain. Behold, the Lord will pass by.’ And, behold, there was a great and strong wind rending the mountains, and crushing rocks before the Lord; but the Lord was not in the wind. And after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire. And after the fire, the voice of a gentle breeze; and the Lord was there. And it came to pass that when Elijah heard, he wrapped his face in his mantle, and went forth and stood in the cave. [...] And the Lord said unto him: ‘Go, and return, and thou shalt come into the way of the wilderness of Damascus: [...] and thou shalt go and anoint Elisha, the son of Shaphat, to be prophet in thy place.’

THE AUGMENTED ECTENIA

Deacon: Let us all say with our whole soul and with our whole mind, let us say.

Chanters: Lord, have mercy.

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery*: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery*: this holy monastery).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and

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for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

VOUCHSAFE, O LORD

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our evening prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For a good God art Thou, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O Lord our God, Who didst bow the heavens and come down for the salvation of the race of man, look upon Thy servants and upon Thine inheritance. For unto Thee the terrible judge and Lover of mankind have Thy servants bowed their heads, and submitted their necks, not expecting help from man, but awaiting Thy mercy and looking for Thy salvation; keep them at all times, during both the present evening and the coming night, from every enemy, from every opposing work of the devil, and from vain thoughts and evil memories.

Then the priest exclaimeth:

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

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THE LITIA

After the exclamation, the clergy go forth in procession to the narthex of the church as the Litia stichera are chanted by the chanters.

Stichera at the Litia

Canonarch: In the Second Tone: ‘Sanctifying the whole world with Thy light ...’

We do not chant the sticheron of the temple, but immediately these stichera, idiomela, of the feast, in Tone II —

Chanters: Sanctifying the whole world with Thy light, * Thou wast transfigured on a lofty mountain, O Good One, * showing Thy power to Thy disciples, * that Thou mightest deliver the world from transgression. * Wherefore, we cry out to Thee: * O compassionate Lord, save Thou our souls!

O Christ God Who wast transfigured on Mount Tabor, * showing the glory of Thy divinity to Thy disciples, * illumine us all with the light of the knowledge of Thee, * and guide us on the path of Thy commandments, * as Thou alone art good and lovest mankind.

Dwelling bodily on earth, Christ, the Light from before the sun, * Who before His crucifixion fulfilled all things of His awesome dispensation in godly manner, * today hath mystically shown forth on Mount Tabor the image of the Trinity; * for, taking His three excellent disciples, Peter, James, and John, * He led them up to it together. * And having hidden His fleshly form for a little while, * He was transfigured before them, revealing the majesty of His primal beauty, though not completely. * And while making it known to them, * He also took pity upon them, lest they in anywise cease to live because of what they saw: * yet were they able to grasp with their bodily eyes, holding fast. * And Thou didst summon Moses and Elijah, the foremost of the prophets, * who bore witness reliably concerning Thy divinity, * and that it is the true effulgence of the essence of the Father, * O Thou Who hast dominion over the living and the dead. * Wherefore, the cloud enfolded them like a tabernacle, and the voice of the Father testified, * speaking forth from the cloud like thunder, saying: * ‘This is My beloved Son, Whom I begat incorruptibly from within Me before the morning star, * and Whom I have sent to save those who are baptised in the name of the Father, the Son, and the Holy Spirit, * and who confess with faith that the one dominion of the Godhead is indivisible! * Hear ye Him!’ * And do Thou Thyself, O

Christ God Who lovest mankind, * illumine us with the light of Thine unapproachable glory, * and show us forth as worthy heirs of Thy kingdom which is without end, * in that Thou art all-good.

Glory to the Father, and to the Son, and to the Holy Spirit.

Doxasticon of the feast, in Tone V —

Come ye, let us go to the mountain of the Lord, * to the habitation of our God; * and let us gaze upon the glory of His Transfiguration, * the glory of the Only-begotten of the Father; * and let us receive light through the Light; * and, uplifted by the Spirit, * let us hymn the consubstantial Trinity forever.

Both now and ever, and unto the ages of ages. Amen

Another idiomelon for the feast, in the same tone —

Moses the God-beholder and Elijah of the fiery chariot, * who traversed the heavens without being consumed, * beholding Thee, O Christ, in the cloud at Thy transfiguration, * bore witness to Thee as the Creator * and Fulfiller of the law and the prophets. * With them vouchsafe Thine enlightenment also unto us, O Master, * that we may hymn Thee forever.

Litia Petitions

After the Stichera are completed, the Deacon (or Priest in the absence of a Deacon) says:

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly Bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles [*if there is a commemoration of an Apostle: of the holy Apostle (and Evangelist) N. and all the other holy, glorious, and all-praised apostles*]; of the holy glorious, and right-victorious martyrs; of the holy Royal Passion-bearers and all the new martyrs and confessors of the Russian Church; of our holy and God-bearing fathers; and *N.(N), (whose Temple it is and whose day it is)*; of the holy and Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

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Chanters: Lord, have mercy. *Forty Times.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop *N.*, *whose diocese it is*)(*if it be a monastery*: and for Archimandrite *N.* *or* our Abbot *N.*), and for all our brotherhood in Christ, and for every Christian soul that is afflicted and tormented, in need of the mercy and help of God; for the protection of this city (*or* town, *or* holy monastery) and them that dwell therein; for the peace and welfare of the whole world; for the good estate of the holy churches of God; for the salvation and help of our fathers and brethren that labour with zeal and the fear of God; for them that are absent and abroad; for the health of them who are bedridden in infirmities; for the repose, refreshment, blessed memory, and remission of sins of all our fathers and brethren that have departed before us, and the Orthodox here and everywhere laid to rest; for the deliverance of the imprisoned; and for our brethren that are serving, and for all that serve and have served in this holy temple (*or* monastery), let us say:

Chanters: Lord, have mercy. *Thirty Times.*

Deacon: Again we pray for this land, its authorities and armed forces, for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation, and every Christian land, let us say:

Chanters: Lord, have mercy. *Fifty Times.*

Deacon: Again we pray that this city (*or* town), and this holy temple (*or* monastery), and every city and country may be preserved from famine, pestilence, earthquake, flood, fire, the sword, the invasion of aliens, and civil war; that our good and man-loving God may be gracious and favourable, that He may take away all the wrath stirred up against us, and deliver us from His righteous threatening which hangeth over us, and have mercy on us.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray also that the Lord God may hearken unto the voice of the supplication of us sinners and have mercy on us.

Chanters: Lord, have mercy. *Thrice.*

Priest: Hearken unto us, O God our Saviour, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for a

merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

And as all bow their heads the priest (or the bishop, if he is present) prayeth in a loud voice:

Priest: O Master plenteous in mercy, O Lord Jesus Christ our God: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly Bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the holy glorious, and all-praised apostles [*if there is a commemoration of an Apostle*: of the holy Apostle (and Evangelist) *N.* and all the other holy, glorious, and all-praised apostles]; of the holy, glorious and victorious martyrs; of our holy and God-bearing fathers; of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-Believing and Equal-of-the-Apostles Grand Prince Vladimir, and the Blessed Grand Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of All Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon, Theodosius, Joasaph, Hermogenes, Pitirim, Innocent, and John, and; of the of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan; Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosopher, and all the new hieromartyrs and confessors of the Russian Church; of the holy, glorious, and victorious martyrs: the holy glorious Greatmartyr, Trophy-bearer, and Wonderworker George; the holy Greatmartyr and Healer Panteleimon; the holy Greatmartyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; of the holy Right-believing

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Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nunmartyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska, Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, John of Shanghai and San Francisco; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy and Righteous Ancestors of God, Joachim and Anna; and of all the saints; make our prayer acceptable; grant us the remission of our sins; shelter us with the shelter of Thy wings; drive away from us every enemy and adversary; make our life peaceful, O Lord; have mercy on us and on Thy world, and save our souls, for Thou art good and the Lover of mankind.

Chanters: Amen.

Then we chant the Aposticha of the feast as we re-enter the temple.

THE APOSTICHA

Canonarch: In the First Tone: 'He Who of old spake with Moses on Mount Sinai...'

And we chant these stichera, idiomela, of the feast, in Tone I—

Chanters: He Who of old spake with Moses * on Mount Sinai in images, saying: * 'I am He Who is', * today, transfigured before His disciples on Mount Tabor, * hath shown forth the pristine beauty of His countenance, * having taken upon Himself human nature. * And having set before them Moses and Elijah as witnesses to this grace, * He made them partakers of gladness who, for the sake of the Cross, * proclaim His glorious and saving resurrection.

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

David, the ancestor of God, foreseeing in the Spirit * the coming of Thine only-begotten Son in the flesh unto men, * summoneth creation from afar to gladness, * and crieth out prophetically: * 'Tabor and Hermon shall rejoice in Thy name!' * For, having ascended that mountain with Thy disciples, O Saviour, * Thou wast

transfigured, and didst cause the darkened nature of Adam to shine again, * imparting to it the glory and splendour of Thy divinity. * Wherefore, we cry unto Thee: * O Lord, Creator of all things, glory be to Thee!

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

The foremost of the apostles, * beholding Thine unbearable splendour * and Thine unapproachable divinity, O Christ Who art without beginning, * were stricken with godly awe; * and, covered with a radiant cloud, * they heard the voice of the Father * proclaiming the mystery of Thy becoming man; * for Thou alone, even after Thine incarnation, * art the only-begotten Son and the Saviour of the world.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Doxasticon of the feast, in Tone VI—

To Peter, James, and John, * Thy foremost disciples, O Lord, * Thou hast shown the glory of Thy divine countenance * today on Mount Tabor; * for they beheld Thy garments illumined as with light, * and Thy face shining more brightly than the sun. * And unable to endure the unbearable sight of Thine effulgence, * they fell face down upon the ground, * in nowise able to lift up their heads. * And they heard a voice from above bearing witness, saying: * 'This is my beloved Son, * Who hath come into the world to save man!'

THE PRAYER OF ST SYMEON

Reader or Canonarch: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

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Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Dismissal Troparion

Troparion of the Transfiguration of our Lord, in Tone VII —

Thou wast transfigured on the mountain, O Christ our God, * showing to Thy disciples Thy glory as each one could endure; * shine forth Thou on us, who are sinners all, Thy light ever-unending * through the prayers of the Theotokos, O Light-giver, glory to Thee. *Thrice.*

If there hath been a Litia, there follows the blessing of the loaves.

The Blessing of the Loaves

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: O Lord Jesus Christ our God, Who didst bless the five loaves and didst satisfy the five thousand: Do Thou Thyself bless also these loaves, wheat, wine, and oil, and multiply them in this city (or town, or holy monastery) and in all Thy world, and sanctify the faithful that partake of them. For it is Thou that dost bless and sanctify all things, O Christ our God, and unto Thee do we send up glory together with Thine unoriginate Father, and Thine All-holy and good and life creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Chanters: Blessed be the name of the Lord from henceforth and for evermore. *Thrice.*

And the first ten verses of the 33rd Psalm are chanted:

Psalm 33:1-10

Chanters: I will bless the Lord at all times, * His praise shall continually be in my mouth.

In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together.

I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed.

This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them.

O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him.

Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Priest: The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Chanters: Amen.

Here endeth Great Vespers

MATINS

THE SIX PSALMS

We begin the Six Psalms, with each one listening in silence and compunction (standing, with no moving about). And the reader, with reverence and fear of God, saith:

Reader: Glory to God in the highest, and on earth peace, good will among men. *Thrice.*

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. *Twice.*

Psalm 3

O Lord, why are they multiplied that afflict me? Many rise up against me.

Many say unto my soul: There is no salvation for him in his God.

But Thou, O Lord, art my helper, my glory, and the lifter up of my head.

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I cried unto the Lord with my voice, and He heard me out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will help me.

I will not be afraid of ten thousands of people that set themselves against me round about.

Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken.

Salvation is of the Lord, and Thy blessing is upon Thy people.

And again: I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins.

For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the face of my folly.

I have been wretched and utterly bowed down until the end; all the day long I went with downcast face.

For my loins are filled with mockings, and there is no healing in my flesh.

I am afflicted and humbled exceedingly, I have roared from the groaning of my heart.

O Lord, before Thee is all my desire, and my groaning is not hid from Thee.

My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me.

My friends and my neighbours drew nigh over against me and stood, and my nearest of kin stood afar off.

And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath in his mouth no reproofs.

For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me.

For I am ready for scourges, and my sorrow is continually before me.

For I will declare mine iniquity, and I will take heed concerning my sin.

But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied.

They that render me evil for good slandered me, because I pursued goodness.

Forsake me not, O Lord my God, depart not from me.

Be attentive unto my help, O Lord of my salvation.

And again: Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered.

So in the sanctuary have I appeared before Thee to see Thy power and Thy glory.

For Thy mercy is better than lives; my lips shall praise Thee.

So shall I bless Thee in my life, and in Thy name will I lift up my hands.

As with marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee.

If I remembered Thee on my bed, at the dawn I meditated on Thee.

For Thou art become my helper; in the shelter of Thy wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be.

But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

And again: At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord. have mercy. *Thrice*

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Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

And the priest cometh out of the altar, and saith the morning prayers secretly, i.e. silently, while standing with uncovered head before the holy doors.

Psalm 87

O Lord God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication.

For filled with evils is my soul, and my life unto hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead.

Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

And again: O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, longsuffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

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And again: In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgement with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again: Hearken unto me, O Lord, in Thy righteousness, and enter not into judgement with Thy servant. *Twice.*

Thy good Spirit shall lead me in the land of uprightness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For travellers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

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Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

GOD IS THE LORD

Deacon: In the Seventh Tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 1: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 2:* Surrounding me they compassed me, and by the name of the Lord I warded them off.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 3:* I shall not die, but live, and I shall tell of the works of the Lord.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 4:* The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Troparia at 'God is the Lord...'

Troparion of the feast, twice; Glory... Both now...
Troparion of the feast, once.

Troparion of the Transfiguration of our Lord, in Tone VII —

Thou wast transfigured on the mountain, O Christ our God, * showing to Thy disciples Thy glory as each one could endure; * shine forth Thou on us, who are sinners all, Thy light ever-unending * through the prayers of the Theotokos, O Light-giver, glory to Thee. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The foregoing troparion is repeated.

Then two readings from the Psalter are appointed for Festal Matins, each being followed by its little litany and its sessional hymns.

FIRST READING OF THE PSALTER

Chanters: Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the first stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the second stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

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Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the third stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymns

After the first reading of the Psalter, this sessional hymn of the feast, in Tone IV: Special Melody: 'Joseph marvelled...' —

Revealing the human form of Thy second and awesome coming with Thy glory, O Saviour, Thou wast transfigured on Mount Tabor. Elijah and Moses conversed with Thee, and Thy three disciples were summoned to behold Thy glory, O Master, and marvelled at Thy radiance. O Thou Who then shone forth Thy light upon them, illumine our souls!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The foregoing sessional hymn is repeated.

SECOND READING OF THE PSALTER

Chanters: Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the first stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the second stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Chanters: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit.

Reader: Both now and ever, and unto the ages of ages. Amen.

And he readeth the third stasis of the Kathisma of the Psalter.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

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Alleluia, alleluia, alleluia. Glory to Thee, O God.
Thrice.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For a good God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymn

After the second reading of the Psalter, this sessional hymn of the feast, in Tone IV: Special Melody: 'Joseph marvelled...' —

Thou wast transfigured on Mount Tabor, O Jesus, and a radiant cloud, stretching forth like a shadow, covered the apostles with glory. Wherefore, they fell face down upon the ground, unable to bear the sight of the splendour of the unapproachable glory of Thy countenance, O Saviour Who art without beginning. O Christ our God, Who then shone forth Thy light upon them, illumine Thou our souls!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The foregoing sessional hymn is repeated.

THE POLYELEOS

Psalms 134 & 135

(Selected Verses)

Chanters: Praise ye the name of the Lord; O ye servants, praise the Lord. Alleluia.

Ye that stand in the house of the Lord, in the courts of the house of our God. Alleluia.

Praise ye the Lord, for the Lord is good; chant unto His name, for it is good. Alleluia.

Blessed is the Lord out of Sion, who dwelleth in Jerusalem. Alleluia.

O give thanks unto the Lord, for He is good. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of gods. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the Lord of lords. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of heaven. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

Magnification

After the Polyeleos, this magnification of the feast —

Clergy: We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

The chanters sing the following selected Psalm Verses with the above magnification after each verse, using as many verses as necessary while the priest censures the church —

1st Choir: Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. (*Psalm 47:1*)

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

2nd Choir: The Lord lifteth up the meek, but humbleth sinners to the earth. (*Psalm 146:6*)

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

1st Choir: Who shall ascend into the mountain of the Lord? Or who shall stand in His holy place? (*Psalm 23:3*)

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

2nd Choir: O Lord, who shall abide in Thy tabernacle? (*Psalm 14:1*)

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

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1st Choir: And who shall dwell in Thy holy mountain? (*Psalm 14:1*)

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

2nd Choir: O send out Thy light and Thy truth. (*Psalm 42:3*)

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

1st Choir: Thou shinest wondrously from the everlasting mountains. (*Psalm 75:4*)

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

2nd Choir: The world and the fullness thereof hast Thou founded. (*Psalm 88:11*)

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

1st Choir: Tabor and Hermon shall rejoice in Thy name. (*Psalm 88:12*)

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

2nd Choir: O Lord in the light of Thy face shall they walk. (*Psalm 88:15*)

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

1st Choir: And in Thy name shall they rejoice all the day long. (*Psalm 88:15*)

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

2nd Choir: And let the brightness of the Lord our God be upon us, from henceforth and forever more. (*cf. Psalm 89:19*)

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

After singing the final verse and magnification —

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia! Glory to Thee, O God!

Alleluia, alleluia, alleluia! Glory to Thee, O God!

Clergy: Alleluia, alleluia, alleluia! Glory to Thee, O God!

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymns

After the Polyeleos, this sessional hymn of the feast, in Tone IV: Special Melody: 'Having been lifted up...'

—
Moses and Elijah stood before Thee when Thou didst ascend the mountain with the disciples and shonest forth in the glory of the Father; for the law and the prophets serve God; and the Father, declaring Christ's essential Sonship, called Him His Son. Him do we hymn with Thee and the Spirit.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Another sessional hymn of the feast, in Tone VIII: Special Melody: 'That which was commanded...' —

Shining upon the disciples who were with Thee on the holy mountain, O Benefactor, Thou didst show forth the lightning of Thine essence which was hidden

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under Thy flesh; and perceiving Thine unbearable glory, they cried out: 'Holy art Thou, for, though unapproachable, Thou wast revealed to the world in the flesh, O Thou Who alone lovest mankind!'

THE HYMNS OF ASCENT

Fourth Tone

Antiphon I

Chanters: From my youth * have the many passions warred against me. * But do Thou help * and save me, O my Saviour.

O ye who hate Sion, * ye shall be put to shame by the Lord; * for ye shall be withered up * like grass by the fire.

Glory to the Father, * and to the Son, * and to the Holy Spirit, * both now and ever, * and unto the ages of ages. Amen.

By the Holy Spirit, * is every soul given life, * exalted by purity, * and made radiant by the unity of the Trinity in a sacred and mystical manner.

THE MATINS PROKEIMENON

Festal Matins Prokeimenon, Tone IV

Deacon: Let us attend. Wisdom. Let us attend. The Prokeimenon in the Fourth Tone:

Tabor and Hermon shall rejoice in Thy name.

Chanters: Tabor and Hermon * shall rejoice in Thy name.

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

Chanters: Tabor and Hermon * shall rejoice in Thy name.

Deacon: Tabor and Hermon:

Chanters: Shall rejoice in Thy name.

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: For holy art Thou, our God, and Thou restest in the saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Let Every Breath Praise the Lord

Deacon: Let every breath praise the Lord.

Chanters: Let every breath praise the Lord.

Deacon: *Stichos:* Praise ye God in His saints, praise Him in the firmament of His power.

Chanters: Let every breath praise the Lord.

Deacon: Let every breath:

Chanters: Praise the Lord.

THE MATINS GOSPEL

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Priest: The Reading from the Holy Gospel according to Luke.

Chanters: Glory to Thee, O Lord, glory to Thee.

The priest reads the festal Matins Gospel.

THE FESTAL MATINS GOSPEL

Holy Gospel according to Luke, § 45 [9:28-36]

At that time, Jesus took Peter and John and James, and went up onto a mountain to pray. And as He prayed, the appearance of His countenance was altered, and His raiment was white and glistening. And behold, there talked with Him two men, who were Moses and Elijah, who appeared in glory and spoke of His decease which He should accomplish at Jerusalem. But Peter and those who were with him were heavy with sleep. And when they were awake, they saw His glory and the two men who stood with Him. And it came to pass as they departed from Him, Peter said unto Jesus, 'Master, it is good for us to be here; and let us make three tabernacles: one for Thee, and one for Moses, and one for Elijah' -- not knowing what he was saying. While he thus spoke, there came a cloud and overshadowed them, and they were afraid as they entered into the cloud. And there came a voice out of the cloud, saying, 'THIS IS MY BELOVED SON. HEAR HIM!' And when the voice was past, Jesus was found alone. And they kept silent, and told no man in those days any of those things which they had seen.

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At the conclusion of the Matins Gospel, we sing:

Chanters: Glory to Thee, O Lord, glory to Thee.

Psalm 50

Reader: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Troparia after Psalm 50

After Psalm 50, we chant —

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit.

All things have been filled with joy today! * Christ hath been transfigured * before His disciples.

Both now and ever, and unto the ages of ages. Amen.

All things have been filled with joy today! * Christ hath been transfigured * before His disciples.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions * blot out my transgression.

Sticheron idiomelon of the feast, in Tone V —

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

SAVE, O GOD, THY PEOPLE

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles (*if there be commemorated one of the twelve apostles or evangelists, there is said:* of the holy Apostles (and Evangelists) *N.*, and the other holy, glorious, and all-praised apostles); of the holy glorious, and right-victorious martyrs; of the holy Royal Passion-bearers and all the new martyrs and confessors of the Russian Church; of our holy and God-bearing fathers; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy and Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Twelve times.*

Priest: Through the mercy and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, and Good, and life-creating Spirit, now and ever, and unto the ages of ages.

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Chanters: Amen.

Two Canons: both of the feast, each with 6 troparia, the irmoi being chanted twice: Canon I, the composition of Cosmas of Maiüma, in Tone IV; and Canon II, the composition of John the Monk, in Tone VIII. Katavasiae of the Exaltation of the Cross: 'Tracing an upright line with his staff...'

THE CANONS

Ode I

Canon I of the Feast, in Tone IV

Irmos: The people of Israel, * having fled across the watery deep * of the Red Sea with dryshod feet, * beholding the mounted captains of the enemy drowned therein, * sang with gladness: * Let us chant unto our God, * for He hath been glorified!

Refrain: Glory to Thee, our God, glory to Thee.

Speaking words of life and giving instruction concerning that which is divine, Christ said to His friends: 'Recognise the Father in Me, for I emit unapproachable light, unto the joy of those who chant: Let us sing unto our God, for He hath been glorified!'

Refrain: Glory to Thee, our God, glory to Thee.

'Ye will be invested with the power of tongues, O My friends and disciples, and will be marvellous in the richness thereof, for ye will be filled with glory. For I shall reveal Myself to be brighter than the sun, illumining those who chant in joy: Let us sing unto our God, for He hath been glorified!'

Refrain: Glory to Thee, our God, glory to Thee.

Shining forth today with divine radiance on Mount Tabor, as He promised, Christ hath disclosed His countenance to His disciples. And, full of light-bearing and divine splendour, they chanted in joy: Let us sing unto our God, for He hath been glorified!

Canon II of the Feast, in Tone VIII

Irmos: Having traversed the water as though it were dry land, * and escaped the evil of Egypt, * the Israelites cried aloud: * Let us chant unto our Deliverer and God!

Refrain: Glory to Thee, our God, glory to Thee.

Moses of old, prophetically beholding the glory of the Lord upon the sea in the cloud and the pillar of fire, cried out: Let us chant unto our Deliverer and God!

Glory to the Father, and to the Son, and to the Holy Spirit.

His body shielded as by a rock, Moses the beholder of God, seeing Him Who is invisible in His divinity, cried aloud: Let us chant unto our Deliverer and God!

Both now and ever, and unto the ages of ages. Amen.

Of old thou wast seen by Moses in darkness on the mount of the law, but now Thou art seen in the unapproachable light of the Godhead on Tabor.

Katavasia, Tone 8: Tracing an upright line with his staff, * Moses divided the Red Sea for Israel * which was travelling on foot; * and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, * thereby inscribing the invincible weapon of the Cross. * Wherefore, let hymn Christ our God, for He hath been glorified!

Ode III

Canon I of the Feast, in Tone IV

Irmos: The bow of the mighty is become weak, * and the strengthless have girded themselves with power; * wherefore, my heart is established in the Lord.

Refrain: Glory to Thee, our God, glory to Thee.

Having put on all of Adam and transformed the nature which of old had become dark, Thou didst illumine it with the transformation of Thine appearance and didst render it divine, O Christ.

Refrain: Glory to Thee, our God, glory to Thee.

Christ, Who of old guided Israel in the wilderness by the pillar of fire and of cloud, hath ineffably shone forth in light today on Mount Tabor.

Canon II of the Feast, in Tone VIII

Irmos: O Lord, Fashioner of the vault of heaven, * and Creator of the Church: * establish me in Thy love, O Summit of desire, * confirmation of the faithful, * Who alone lovest mankind.

Refrain: Glory to Thee, our God, glory to Thee.

The overshadowing glory in the tabernacle of old, when Thou didst converse with Moses, Thy favoured one, was a figure of Thy transfiguration which shone forth ineffably on Tabor, O Master.

Glory to the Father, and to the Son, and to the Holy Spirit.

Thou didst summon the foremost of the apostles to Thee on Mount Tabor, O only-begotten Word; and Moses and Elijah stood before Thee, as servants of God, O Thou Who alone lovest mankind.

Both now and ever, and unto the ages of ages. Amen.

Though God the Word, Thou becamest wholly of earth, uniting humanity to Thy whole divinity in Thy

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hypostasis, which Moses and Elijah beheld on Mount Tabor in two natures.

Katavasia, Tone 8: The rod of Aaron is taken to be an image of the mystery, * for by its budding forth it chose one priest over others; * and for the Church, which before was barren, the Tree of the Cross hath now budded forth, * for her might and confirmation.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art our God, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Sessional Hymn

Sessional hymn of the feast, in Tone IV: Special Melody: 'Joseph marvelled...' —

Thou wast transfigured on Mount Tabor, O God, in the midst of the all-wise Elijah and Moses, with James, Simon, and John. And Peter, who was there, said to Thee: 'It is good for us to make here three booths: one for Moses, one for Elijah, and one for Thee, Christ our Master!' O Thou Who didst then shine forth Thy light upon them, illumine our souls!

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The foregoing sessional hymn is repeated.

Ode IV

Canon I of the Feast, in Tone IV

Irmos: I have heard of Thy glorious dispensation, O Christ God: * how Thou wast born of the Virgin, * that

Thou mightest save from deception those who cry: * Glory to Thy power, O Lord!

Refrain: Glory to Thee, our God, glory to Thee.

Forming the law in writing on Sinai, O Christ God, Thou wast manifest, borne in the cloud, the fire, the darkness, and the whirlwind. Glory to Thy power, O Lord!

Refrain: Glory to Thee, our God, glory to Thee.

That Thou mightest confirm Thy glorious dispensation, O Christ God, in that Thou hast existed from before the beginning of time, Thou didst shine forth ineffably on Tabor, likewise setting Thine ascent in a cloud.

Refrain: Glory to Thee, our God, glory to Thee.

Those who conversed with Thee as servants stood before Thee, O Master Christ; and Thou didst converse with them in the vapour of fire and darkness, and the moist whistling wind. Glory to Thy power, O Lord!

Refrain: Glory to Thee, our God, glory to Thee.

Arriving on Tabor, Moses, who of old foresaw Thee in the fire and the bush, and Elijah, who was taken up in the chariot of fire, proclaimed Thy glory, for the sake of Thy Cross, O Christ.

Canon II of the Feast, in Tone VIII

Irmos: From Thy flesh rays of divinity issued forth * upon the prophets and apostles. * Wherefore, their leaders cried aloud, saying: * Glory to Thy power, O Lord!

Refrain: Glory to Thee, our God, glory to Thee.

O Master Who didst preserve intact the bush which had been touched by fire, Thou didst show Thy divinely radiant flesh unto Moses, who chanted: Glory to Thy power, O Lord!

Glory to the Father, and to the Son, and to the Holy Spirit.

The material sun was eclipsed by the radiance of the Godhead, seeing Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord!

Both now and ever, and unto the ages of ages. Amen.

When Thou didst reveal Thyself to Moses, Elijah, and the apostles, O Master, Thou wast seen to be an immaterial fire which consumeth not the matter of the body, being One in two essences, in two perfect natures.

Katavasia, Tone 8: I have heard, O Lord, * the mystery of Thy dispensation: * I have considered Thy works, * and have glorified Thy divinity.

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Ode V

Canon I of the Feast, in Tone IV

Irmos: O Christ, Who separated the primal light from light, * that Thy works may hymn Thee, the Creator, in light: * direct Thou our paths in Thy light.

Refrain: Glory to Thee, our God, glory to Thee.

The mountains inclined themselves before Thy face; for Thou wast well pleased to accept, in Thine earthly form, the light and heavenly rays which the sun came and laid at Thy feet.

Refrain: Glory to Thee, our God, glory to Thee.

Moses and Elijah cried to the disciples who were being instructed on holy Mount Tabor: 'Behold, Christ the Saviour is the God Whom we proclaimed of old!'

Refrain: Glory to Thee, our God, glory to Thee.

The immutable Nature, having mingled itself with human nature, shone forth ineffably, abundantly disclosing to the apostles the light of the immaterial Godhead.

Refrain: Glory to Thee, our God, glory to Thee.

When the disciples beheld Thee, the eternal Effulgence, shining in the glory of the Father, O Christ, they cried out to Thee: 'Direct Thou our paths in Thy light!'

Canon II of the Feast, in Tone VIII

Irmos: Wherefore hast Thou turned Thy face from me, * O Light never-waning? * And why hath a strange darkness covered me, wretch that I am? * But turn me, and guide my steps * to the light of Thy commandments, I pray.

Refrain: Glory to Thee, our God, glory to Thee.

The tongue of the orator is unable to proclaim Thy greatness; for Thou, Who hast control over life and dominion over death, didst stand forth on Mount Tabor before Moses and Elijah, who bore witness to Thy divinity.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Christ Who with invisible hands fashioned man according to Thine image, Thou hast shown forth Thy primal beauty in Thy creation; for Thou wast both God and man, not in image, but as Thou Thyself art, in essence.

Both now and ever, and unto the ages of ages. Amen.

United without confusion, on Mount Tabor Thou didst show us the burning coal of divinity, which burneth up sins and enlighteneth souls; and Thou didst

move with awe Moses, Elijah, and the foremost apostles.

Katavasia, Tone 8: O thrice-blessed Tree, * whereon Christ, our King and Lord, was crucified; * and whereby he who beguiled mankind * by the tree did fall, * when God was nailed in the flesh, * He Who granteth peace to our souls!

Ode VI

Canon I of the Feast, in Tone IV

Irmos: When I was troubled, * I cried unto the Lord, * and the God of my salvation hearkened unto me.

Refrain: Glory to Thee, our God, glory to Thee.

Shining forth the light which surpasseth the sun in radiance, the Saviour illumined us on Tabor.

Refrain: Glory to Thee, our God, glory to Thee.

Having ascended Mount Tabor, O Christ, Thou wast transfigured; and having cast falsehood utterly into darkness, Thou hast illumined us.

Refrain: Glory to Thee, our God, glory to Thee.

Recognising Thee as God on Tabor, O Christ, the glorious apostles, marvelling, bowed down their knees.

Canon II of the Feast, in Tone VIII

Irmos: Cleanse me, O Saviour, * for many are my transgressions; * and lead me up from the abyss of evils, I pray, * for to Thee have I cried, and Thou hast hearkened to me, * O God of my salvation.

Refrain: Glory to Thee, our God, glory to Thee.

How great and awesome was the vision beheld this day! From the sky the material sun shone forth, while from the earth the noetic Sun of righteousness, which is beyond compare, shone forth on Mount Tabor.

Glory to the Father, and to the Son, and to the Holy Spirit.

'The shadow of the law, grown weak, hath passed away, and Christ the Truth is manifestly come!' cried Moses on Tabor, beholding Thy divinity.

Both now and ever, and unto the ages of ages. Amen.

The pillar of fire and the cloud most manifestly prefigured the transfigured Christ and the grace of the Spirit which overshadowed Him on Tabor.

Katavasia, Tone 8: Stretching forth his arms in the form of a cross * in the belly of the sea monster, * Jonah clearly prefigured the saving Passion. * And, issuing forth after three days, he foreshadowed the heavenly resurrection of Christ God * Who was nailed in the flesh * and enlightened the world with His rising on the third day.

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The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art the King of peace, and the Saviour of our souls, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of the Transfiguration of our Lord, in Tone VII —

On the mount Thou wast transfigured, * and Thy disciples, as much as they could bear, beheld Thy glory, O Christ God; * so that when they would see Thee crucified, * they would know Thy passion to be willing, * and would preach to the world * that Thou, in truth, art the Effulgence of the Father.

Ikos: Arise, ye slothful thoughts of my soul, which have ever been dragged down to the earth! Be ye upborne and rise aloft to the summit of divine ascent! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that with them we may see the glory of our God, and may hear the voice which they heard from on high; and they preached the Effulgence of the Father.

Ode VII

Canon I of the Feast, in Tone IV

Irmos: Once in Babylon, * the children of Abraham trampled upon the flame of the furnace, * crying aloud in hymns: * O God of our Fathers, blessed art Thou!

Refrain: Glory to Thee, our God, glory to Thee.

Illumined by the light of unapproachable glory on Mount Tabor, the apostles cried out to Christ: ‘O God of our fathers, blessed art Thou!’

Refrain: Glory to Thee, our God, glory to Thee.

Enraptured by the effulgence of the divine voice, the dew-bearing cloud, and the radiance, O Christ, the apostles chanted: ‘O God of our fathers, blessed art Thou!’

Refrain: Glory to Thee, our God, glory to Thee.

When he beheld Thee in unapproachable light on Mount Tabor, O Christ, Peter cried out: ‘O God of our fathers, blessed art Thou!’

Refrain: Glory to Thee, our God, glory to Thee.

Present with thee, the Author of life, when Thou didst cause the light of Thy countenance to shine forth, the sons of Zebedee cried out: ‘O God of our fathers, blessed art Thou!’

Canon II of the Feast, in Tone VIII

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot * and transformed the fire into dew, crying out: * Blessed art Thou, O Lord God, forever!

Refrain: Glory to Thee, our God, glory to Thee.

Now have invisible things become visible to the apostles: the Divinity which on Mount Tabor shone forth in the flesh upon those who cry: Blessed art Thou forever, O Lord God!

Refrain: Glory to Thee, our God, glory to Thee.

By fear were the apostles moved to awe on Mount Tabor, marvelling at the majesty of the kingdom of God, and crying out: Blessed art Thou forever, O Lord God!

Glory to the Father, and to the Son, and to the Holy Spirit.

Now have things never before heard become audible; for the Son, Who was born of the Virgin without father, is gloriously borne witness by the voice of the Father, in that He is God and man, the same forever.

Both now and ever, and unto the ages of ages. Amen.

Being from the beginning the beloved Son by nature, Thou was not such through adoption by the Most High, and Thou hast approached us without changing. Blessed art Thou forever, O Lord God!

Katavasia, Tone 8: The mad command of the impious tyrant, * breathing forth threats and blasphemy hateful to God, * cast the people into confusion. * Yet the three children feared not * the fury of the wild

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beasts, nor the roaring blaze; * but, in the midst of the fire, * when the dew-bearing wind blew upon it, they sang: * O all-hymned God of our fathers, blessed art Thou!

Ode VIII

Canon I of the Feast, in Tone IV

Irmos: The children in Babylon, consumed by zeal divine, * manfully trampled the tyrant and the flame underfoot; * and cast into the midst of the fire, bedewed they chanted: * Bless the Lord, all ye works of the Lord!

Refrain: Glory to Thee, our God, glory to Thee.

Christ Who upholdeth all things by His hand, hath with His all-pure feet ascended Mount Tabor, whereon His face shone with radiance brighter than the beams of the sun, and showed forth those highest among the law and grace, who chanted: Bless the Lord, all ye works of the Lord!

Refrain: Glory to Thee, our God, glory to Thee.

He Who ineffably manifested Himself on Mount Tabor with unapproachable glory, the intangible and never-waning Light, the Effulgence of the Father, illumining creation hath deified men who sing: Bless the Lord, all ye works of the Lord!

Refrain: Glory to Thee, our God, glory to Thee.

Moses and Elijah, standing on Mount Tabor as befitteth priests, manifestly beholding the Hypostasis of the divine character — Christ Who shone forth in the Father's glory — chanted: Bless the Lord, all ye works of the Lord!

Refrain: Glory to Thee, our God, glory to Thee.

The face of Moses once was filled with glory in its appearance because of the manifestation of God; and Christ is arrayed in light and glory as in a robe, for, being light itself, He illumineth those who chant: Bless the Lord, all ye works of the Lord!

Refrain: Glory to Thee, our God, glory to Thee.

The disciples, beholding Christ surrounded by the luminous cloud on Tabor, fell to the ground, their minds enlightened, and praised Him with the Father and the Spirit, chanting: Bless the Lord, all ye works of the Lord!

Canon II of the Feast, in Tone VIII

Irmos: Madly did the Chaldæan tyrant * heat the furnace sevenfold for the pious ones; * but, beholding them saved by a higher Power, * he cried out to the

Creator and Deliverer: * Ye children, bless; ye priests, hymn; * ye people, exalt Him supremely for all ages!

Refrain: Glory to Thee, our God, glory to Thee.

Thy disciples, O Master, having heard the Father bear witness to Thee, and unable to bear the sight of the splendour of Thy countenance, though it was a most firm human visage, fell face down upon the ground, crying out in fear: Ye priests, bless; ye people, exalt Him supremely for all ages!

Refrain: Glory to Thee, our God, glory to Thee.

Thou art the all-comely King of kings, the mighty Lord of all Who ruleth in every place, the Blessed One Who dwelleth in light unapproachable. And marvelling at Thee, the disciples, Moses, and Elijah cried out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

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

The apostles from among those on earth, and Elijah the Tishbite from the heavens, and Moses from among the dead, stood before Thee, O Christ, as before the Master of heaven, the Lord of earth, the One Who hath dominion over the nether regions; and they chanted together: Ye people, exalt Him supremely for all ages!

Both now and ever, and unto the ages of ages. Amen.

When they followed Thee to the exalting of the divine life from the earth, Thy chosen apostles left behind on earth the griefs which give rise to despondency, O Thou Who lovest mankind. Wherefore, having received Thy divine manifestation according as they were worthy, they chanted: Ye people, exalt Him supremely for all ages!

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia, Tone 8: O children, equal in number to the Trinity: * bless ye God, the Father of the Creator; * hymn ye the Word Who came down * and transformed the fire into dew; * and the all-holy Spirit, Who giveth life to all, * exalt ye supremely forever!

We do not chant the Magnificat before Ode IX, even if it be Sunday. We chant before the irmos and each of the troparia of both Canons this refrain:

Deacon: Magnify, O my soul, * the Lord Who was transfigured on Tabor!

Ode IX

Canon I of the Feast, in Tone IV

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Irmos: Thy birthgiving was shown to be incorrupt: * God came forth from thy womb, * appeared on earth as a mortal, * and dwelt with men. * Wherefore, we all magnify thee as the Theotokos.

The refrain and irmos are repeated.

Magnify, O my soul, * the Lord Who was transfigured on Tabor!

Suddenly illumined with a new outpouring of light, the disciples, moved to awe, looked one at another; and, astonished, they bowed down to the earth and worshipped Thee, the Master of all.

Magnify, O my soul, * the Lord Who was transfigured on Tabor!

A voice of divine sound was sent forth from out of the cloud, announcing the wonder; for the Father of lights cried to the apostles: 'This is My beloved Son! Heed ye Him!'

Magnify, O my soul, * the Lord Who was transfigured on Tabor!

Having seen new and all-glorious things and heard the voice of the Father on Tabor, the servants of the Word cried out: 'This is our Saviour, the Prototype of the image!'

Magnify, O my soul, * the Lord Who was transfigured on Tabor!

O immutable Image of He Who Is, O Immovable One, unalterable Seal, Son, Word, Wisdom, Arm, Right Hand of the Most High, Power: Thee do we hymn with the Father and the Spirit.

Canon II of the Feast, in Tone VIII

Magnify, O my soul, * the Lord Who was transfigured on Tabor!

Irmos: Every ear trembleth to hear of the ineffable condescension of God, * for the Most High willingly came down even to the flesh, * becoming man through the Virgin's womb. * Wherefore we, the faithful, * magnify the all-pure Theotokos.

The refrain and irmos are repeated.

Magnify, O my soul, * the Lord Who was transfigured on Tabor!

That Thou mightest clearly show forth Thine ineffable second coming, that Thou mightest reveal Thyself as the Most High God, standing in the midst of gods, on Tabor Thou didst ineffably illumine the apostles, Moses, and Elijah. Wherefore, all glorify Thee, O Christ.

Magnify, O my soul, * the Lord Who was transfigured on Tabor!

Come and submit yourselves to Me, O ye peoples! And ascending the holy mountain that is higher than the heavens, let us stand immaterially in the city of the living God, and noetically behold the immaterial Godhead of the Father and the Spirit, which shineth forth in the only-begotten Son.

Magnify, O my soul, * the Lord Who was transfigured on Tabor!

Thou hast drawn me to Thyself with love, O Saviour, and hast transformed me by Thy divine desire; but burn up my sins with immaterial fire, and count me worthy to partake of Thy food, that, rejoicing in both, I may magnify Thy mighty works, O Good One.

Magnify, O my soul, * the Lord Who was transfigured on Tabor!

Katavasia, Tone 8: O Theotokos, thou art a mystical paradise, * which, untilled, put forth Christ. * by Whom the life-bearing Tree of the Cross was planted; * wherefore, worshipping it as it is now raised aloft, * we magnify thee, O Theotokos.

The Small Ectenia

Deacon: Again and again, in peace let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For all the Hosts of Heaven praise Thee, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

EXAPOSTILARION

Exapostilarion of the Transfiguration —

O Word, Thou immutable Light of the light * of the

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unbegotten Father: * today on Mount Tabor we have seen in Thy manifest light * the light of the Father * and the light of the Spirit * Who guideth all creation with light. *Twice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

The foregoing exapostilarion is repeated.

THE LAUDS (THE PRAISES)

Canonarch: In the Fourth Tone: Let every breath praise the Lord.

Then immediately we chant Lauds (Psalms 148, 149, and 150) —

Psalm 148

Chanters: Let every breath praise the Lord. * Praise the Lord from the heavens, * praise Him in the highest. * To Thee is due praise, O God.

Praise Him, all ye His angels; * praise Him, all ye His hosts. * To Thee is due praise, O God.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted.

Praise Him, O sun and moon; praise Him all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses.

Fire, hail, snow, ice, blast of tempest, which perform His word.

The mountains and all the hills, fruitful trees, and all cedars.

The beasts and all the cattle, creeping things and wingéd birds.

Kings of the earth, and all the peoples, princes and all the judges of the earth.

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Psalm 149

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples.

To bind their kings with fetters, and their nobles with manacles of iron.

To do among them the judgment that is written. This glory shall be to all His saints.

Psalm 150

Praise ye God in His saints, praise Him in the firmament of His power.

Stichera at the Praises

4 stichera of the feast, in Tone IV: Special Melody: 'Called from on high...' —

Stichos: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

Before Thine honoured Cross and suffering, * taking with thee those of Thy sacred disciples * whom Thou didst ordain beforehand, * Thou didst ascend Mount Tabor, O Master, * desiring to show them Thy glory. * And seeing Thee transfigured and shining more brightly than the sun, * they fell prostrate and, amazed by Thy power, cried out: * 'Thou art the timeless Light, O Christ, * and the Effulgence of the Father, * even though Thou hast been pleased to manifest Thyself in the flesh, * O Immutable One!'

Stichos: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

The foregoing sticheron is repeated.

Stichos: Praise Him with timbrel and dance, * praise Him with strings and flute.

O Word, Thou Word of God * from before time began, * Who dost clothe Thyself with light as with a garment: * Thou hast deigned to be transfigured before Thy disciples * in brilliance surpassing that of the sun;

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* and Moses and Elijah have stood before Thee, * proclaiming unto the living and the dead that Thou art the Lord, * and glorifying Thine ineffable dispensation and mercy, * and the exceeding great loving-kindness whereby Thou hast saved the world, * which perisheth through sin.

Stichos: Praise Him with tuneful cymbals; praise Him with cymbals of jubilation. * Let every breath praise the Lord.

When Thy disciples stood before Thee, O Lord, * the voice of the Father manifestly called Thee His beloved Son: * Thee Who wast born of the cloud which is the Virgin, * and becamest incarnate, and art transfigured upon Mount Tabor, * surrounded by a cloud of light, * in that Thou art of one essence and equally enthroned with the Father. * Wherefore Peter, marvelling, said: 'It is good to be here!' * not knowing what he said, * O greatly merciful Benefactor.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Doxasticon of the feast, the composition of Byzantius, in Tone VIII —

Having taken Peter, James, and John * alone up upon the lofty mountain, * Christ was transfigured before them. * His face shone like the sun, * and His garments were as white as light. * And Moses and Elijah appeared, speaking with Him, * and a cloud of light overshadowed them. * And, lo! a voice spake from the cloud saying: * 'This is my beloved Son, * in Whom I am well pleased! Hear ye Him!'

THE GREAT DOXOLOGY

Priest: Glory to Thee Who hast showed us the light.

And we chant the Great Doxology:

Chanters: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name forever, yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed are Thou, O Lord, teach me Thy statutes. *Thrice.*

Lord, thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Dismissal Troparion

After the Great Doxology, the Troparion of the Transfiguration of our Lord, in Tone VII —

Thou wast transfigured on the mountain, O Christ our God, * showing to Thy disciples Thy glory as each one could endure; * shine forth Thou on us, who are sinners all, Thy light ever-unending * through the prayers of the Theotokos, O Light-giver, glory to Thee. *Once.*

THE AUGMENTED ECTENIA

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

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Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery: this holy monastery*): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery: this holy monastery*).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our morning prayer unto the Lord.

Chanters: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Chanters: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgement seat of Christ, let us ask.

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O holy Lord, Who dwellest on high and lookest down on things that are lowly, and with Thine all-seeing eye lookest down on all creation: unto Thee have we bowed the neck of our heart and body, and we pray Thee: Stretch forth Thine invisible hand from Thy holy

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dwelling-place and bless us all. And if in aught we have sinned, either voluntarily or involuntarily, do Thou as a good God and the Lover of mankind pardon us, granting us Thine earthly and spiritual good things.

He exclaimeth:

Priest: For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

THE DISMISSAL

Deacon: Wisdom!

Chanters: Father bless!

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

Priest: O most holy Theotokos, save us.

Chanters: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord have mercy. *Thrice.*

Father, bless.

Priest: May Christ our true God, Who on Mount Tabor was transfigured in glory before His holy disciples and apostles, through the intercessions of His most pure Mother; of the holy and glorious apostles; and Saint(s) N.(N.) (*to whom the church is dedicated*); and Saint(s) N.(N.) (*of the day*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Chanters: Amen.

The Polychronion

Our great lord and father, His Holiness N. * the Patriarch of Moscow and All Russia; * our lord the Very Most Reverend N.; * Metropolitan of Eastern America and New York, First Hierarch of the Russian Church Abroad, * and our lord the Most Reverend Archbishop (*or* Bishop) N.; * the brotherhood of this holy temple, and all Orthodox Christians: * preserve, O Lord, for many years.

Here endeth Matins

Then the reader immediately begins the First Hour.

THE FIRST HOUR

Reader: O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 5

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord.

In the morning shalt Thou hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that wiliest iniquity art Thou.

He that worketh evil shall not dwell near Thee nor shall transgressors abide before Thine eyes.

Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie.

A man that is bloody and deceitful shall the Lord abhor.

But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee.

O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee,

For in their mouth there is no truth; their heart is vain.

Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God.

Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord.

And let all them be glad that hope in Thee; they shall rejoice, and Thou shalt dwell among them.

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And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous.

O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

Psalm 89

Lord, Thou hast been our refuge in generation and generation.

Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting Thou art.

Turn not man away unto lowliness; yea, Thou hast said: Turn back ye sons of men.

For a thousand years in Thine eyes, O Lord, are but as yesterday that is past, and as a watch in the night.

Things of no account shall their years be; in the morning like grass shall man pass away.

In the morning shall he bloom and pass away. In the evening shall he fall and grow withered and dry.

For we have fainted away in Thy wrath, and in Thine anger have we been troubled.

Thou hast set our iniquities before Thee; our lifespan is in the light of Thy countenance.

For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale.

As for the days of our years, in their span, they be threescore years and ten.

And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail.

For mildness is come upon us, and we shall be chastened.

Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger?

So make Thy right hand known to me, and to them that in their heart are instructed in wisdom.

Return, O Lord; how long? And be Thou entreated concerning Thy servants.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils.

And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the works of our hands do Thou guide aright.

Psalm 100

Of mercy and judgement will I sing to Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me?

I have walked in the innocence of my heart in the midst of my house.

I have no unlawful thing before mine eyes; the workers of transgressions I have hated.

A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not.

Him that privily talked against his neighbour did I drive away from me.

With him whose eye was proud and his heart insatiate, I did not eat.

Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me.

The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes.

In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Troparia

Glory to the Father and to the Son and to the Holy Spirit.

He readeth the Troparion of the Transfiguration of our Lord —

Thou wast transfigured on the mountain, O Christ our God, showing to Thy disciples Thy glory as each one could endure; shine forth Thou on us, who are sinners all, Thy light ever-unending through the prayers of the Theotokos, O Light-giver, glory to Thee.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: What shall we call thee, O thou that art full of grace? Heaven: for thou hast dawned forth the Sun of Righteousness. Paradise: for thou hast blossomed forth the Flower of Immortality. Virgin: for thou hast remained incorrupt. Pure Mother: for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

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My Steps Do Thou Direct

My steps do Thou direct according to thy saying, and let no iniquity have dominion over me. Deliver me from the false accusations of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes. Let my mouth be filled with Thy praise, that I may hymn Thy glory and Thy majesty all the day long.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. *Thrice.*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

Kontakion

He readeth the Kontakion of the Transfiguration of our Lord —

On the mount Thou wast transfigured, and Thy disciples, as much as they could bear, beheld Thy glory, O Christ God; so that when they would see Thee crucified, they would know Thy passion to be willing, and would preach to the world that Thou, in truth, art the Effulgence of the Father.

Then:

Lord, have mercy. *Forty times.*

Prayer of the Hours

Reader: Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honourable than the cherubim and beyond compare more glorious than the seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

Prayer of the First Hour

Then the priest reads the Prayer of the First Hour in front of the holy doors:

Priest: O Christ, the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the Light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and guide our steps in the doing of Thy commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

To Thee, the Champion Leader

Chanters: To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, Thou Bride Unwedded!

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The Dismissal

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.

Chanters: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

Father, bless.

Priest: May Christ our true God, Who on Mount Tabor was transfigured in glory before His holy disciples and apostles, through the intercessions of His most pure Mother; of our holy and God-bearing fathers; and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Here endeth the First Hour

AT THE HOURS

Troparion of the Transfiguration (Tone 7)

Thou wast transfigured on the mountain, O Christ our God, showing to Thy disciples Thy glory as each one could endure; shine forth Thou on us, who are sinners all, Thy light ever-unending through the prayers of the Theotokos, O Light-giver, glory to Thee.

Kontakion of the Transfiguration (Tone 7)

On the mount Thou wast transfigured, and Thy disciples, as much as they could bear, beheld Thy glory, O Christ God; so that when they would see Thee crucified, they would know Thy passion to be willing, and would preach to the world that Thou, in truth, art the Effulgence of the Father.

AT THE DIVINE LITURGY

The First Antiphon, Psalm 65, Tone II:

Stichos 1: Shout with jubilation unto the Lord all the earth; * chant ye unto His name, give glory in praise of Him. (*Psalm 65:1*)

Refrain: Through the prayers of the Theotokos, O Saviour, save us.

Stichos 2: The voice of Thy thunder is in their rolling. * And Thy lightnings have lightened the world; the earth was shaken and it trembled. (*Psalm 76:17-18*) *Refrain.*

Stichos 3: Confession and majesty hast Thou put on, * Who coverest Thyself with light as with a garment. (*Psalm 103:2*) *Refrain.*

Glory to the Father, and to the Son and to the Holy Spirit, * both now and ever and unto the ages of ages. Amen. *Refrain.*

The Second Antiphon, Psalm 47, Tone II:

Stichos 1: The mountains of Sion on the sides of the north, * the city of the great King. (*Psalm 47:2*)

Refrain: O Son of God Who wast transfigured upon the mountain, save us who chant unto Thee: Alleluia.

Stichos 2: And He brought them unto the mountain of His sanctuary, * this mountain which His right hand had gained as a possession. (*Psalm 77:58*) *Refrain.*

Stichos 3: Mount Sion which He loved, * and He built His sanctuary like that of a unicorn. (*Psalm 77:73-74*) *Refrain.*

Glory to the Father, and to the Son, and to the Holy Spirit, * both now and ever and unto the ages of ages. Amen.

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

The Third Antiphon, Psalm 124, Tone VII:

Stichos 1 (Reader): They that trust in the Lord shall be as Mount Sion; nevermore shall they be shaken. (*Psalm 124:1*)

Troparion, Tone 7: Thou wast transfigured on the mountain, O Christ our God, * showing to Thy disciples Thy glory as each one could endure; * shine forth Thou on us, who are sinners all, Thy light ever-unending * through the prayers of the Theotokos, O Light-giver, glory to Thee.

Stichos 2: Mountains are round about her, and the Lord is round about His people from henceforth and for evermore. (*Psalm 124:2*) *Troparion.*

Stichos 3: O Lord, who shall abide in Thy Tabernacle? And who shall dwell in Thy holy mountain? (*Psalm 14:1*) *Troparion.*

Stichos 4: Who shall ascend into the mountain of the Lord? Or who shall stand in His holy place? (*Psalm 23:3*) *Troparion.*

Then the Entrance. And the deacon saith: Wisdom! Stand aright! And the Entrance verse:

Entrance Verse: (*Deacon or Priest*) O Lord, send out Thy light and Thy truth; they have guided me along the way, and have brought me unto Thy holy mountain. (*Psalm 42:3*)

And immediately, the choir sings the Troparion and Kontakion of the feast:

Troparion of the Transfiguration (Tone 7)

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Thou wast transfigured on the mountain, O Christ our God, * showing to Thy disciples Thy glory as each one could endure; * shine forth Thou on us, who are sinners all, Thy light ever-unending * through the prayers of the Theotokos, O Light-giver, glory to Thee.

Glory... Both now...

Kontakion of the Transfiguration (Tone 7)

On the mount Thou wast transfigured, * and Thy disciples, as much as they could bear, beheld Thy glory, O Christ God; * so that when they would see Thee crucified, * they would know Thy passion to be willing, * and would preach to the world * that Thou, in truth, art the Effulgence of the Father.

Trisagion.

Prokeimenon, Psalm 103, in Tone IV

Deacon: Let us attend.

Priest: Peace be unto all.

Reader: And to thy spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the Fourth Tone:

How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Chanters: How magnified are Thy works, O Lord! * In wisdom hast Thou made them all.

Reader: Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Chanters: How magnified are Thy works, O Lord! * In wisdom hast Thou made them all.

Reader: How magnified are Thy works, O Lord:

Chanters: In wisdom hast Thou made them all.

The Reading from the Second General Epistle of the Holy Apostle Peter, §65 [1:10-19]

Brethren, Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be supplied unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the

power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, 'This is My beloved Son, in Whom I am well pleased.' And this voice which came from heaven we heard, when we were with Him on the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

Alleluia, Psalm 88, in Tone VIII

Deacon: Wisdom!

Reader: Alleluia in the Eighth Tone:

Chanters: Alleluia, Alleluia, Alleluia!

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

Chanters: Alleluia, Alleluia, Alleluia!

Reader: Stichos: Blessed is the people that knoweth jubilation.

Chanters: Alleluia, Alleluia, Alleluia!

The Reading from the Holy Gospel according to Matthew, §70 [17:1-9]

At that time, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, 'Lord, it is good for us to be here. If Thou wilt, let us make here three tabernacles: one for Thee, and one for Moses, and one for Elias.' While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, 'This is My beloved Son, in Whom I am well pleased; hear ye Him.' And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, 'Arise, and be not afraid.' And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, 'Tell the vision to no man, until the Son of man be risen again from the dead.'

Instead of 'It is truly meet . . .' we chant the Irmos of the 9th Ode of the 1st canon (Tone 4)

Refrain: Magnify, O my soul, * the Lord transfigured on Tabor.

Irmos: Thy birthing was shown to be incorrupt: * God came forth from thy womb, * and He appeared on

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earth wearing flesh * and dwelt among men; * wherefore, O Theotokos, we all magnify thee.

This is done through the apodosis of the feast.

Communion Verse: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice for ever. (*Psalm 88:15*)

Alleluia! Alleluia! Alleluia!

1. *Horologion translation:*

Troparion of the Transfiguration (Tone 7)

Thou wast transfigured on the mountain, O Christ our God, * showing to Thy disciples Thy glory as each one could endure; * shine forth Thou on us, who are sinners all, Thy light ever-unending * through the prayers of the Theotokos, O Light-giver, glory to Thee.

Kontakion of the Transfiguration (Tone 7)

On the mount Thou wast transfigured, * and Thy disciples, as much as they could bear, beheld Thy glory, O Christ God; * so that when they would see Thee crucified, * they would know Thy passion to be willing, * and would preach to the world * that Thou, in truth, art the Effulgence of the Father.

After the Polyeleos, this magnification —

We magnify, * we magnify Thee, * O Christ the Giver of life, * and we honour the most glorious Transfiguration * of Thy most pure Flesh.

Instead of ‘It is truly meet . . .’ we chant the Irmos of the 9th Ode of the 1st canon (Tone 4)

Refrain: Magnify, O my soul, * the Lord transfigured on Tabor.

Irmos: Thy birthgiving was shown to be incorrupt: * God came forth from thy womb, * and He appeared on earth wearing flesh * and dwelt among men; * wherefore, O Theotokos, we all magnify thee.

2. *Menaion translation:*

August Menaion, 1st edition:

Troparion of the Transfiguration (Tone 7)

Thou wast transfigured on the mountain, O Christ God, * Who didst show Thy glory unto Thy disciples as far as they could bear it. * May Thine ever-existing light shine forth also upon us sinners * through the prayers of the Theotokos. O Bestower of light, glory be to Thee!

Kontakion of the Transfiguration (Tone 7)

On the mountain wast Thou transfigured, * and Thy disciples beheld Thy glory as far as they could bear it, O Christ God; * that when they would see Thee crucified, * they would comprehend that Thy suffering was voluntary, * and proclaim to the world that Thou art of a truth * the Effulgence of the Father.

August Menaion, 2nd edition:

Troparion of the Transfiguration (Tone 7)

Thou wast transfigured on the mountain, O Christ God, * Who didst show Thy glory unto Thy disciples as far as they could bear it. * May Thine eternal light shine forth also upon us sinners * through the prayers of the Theotokos. O Bestower of light, glory be to Thee!

Kontakion of the Transfiguration (Tone 7)

On the mountain wast Thou transfigured, * and Thy disciples beheld Thy glory as far as they could bear it, O Christ God; * that when they would see Thee crucified, * they would comprehend that Thy suffering was voluntary, * and proclaim to the world that Thou art in truth * the Effulgence of the Father.

After the Polyeleos, this magnification —

We magnify, * we magnify Thee, * O Christ the Bestower of light, * and we honour the all-glorious transfiguration * of Thine all-pure flesh.

Instead of ‘It is truly meet . . .’ we chant the Irmos of the 9th Ode of the 1st canon (Tone 4)

Refrain: Magnify, O my soul, * the Lord Who was transfigured on Tabor!

Irmos: Thy birthgiving was shown to be incorrupt: * God came forth from thy womb, * appeared on earth as a mortal, * and dwelt with men. * Wherefore, we all magnify thee as the Theotokos.

3. *The Festal Menaion translation:*

Troparion of the Transfiguration (Tone 7)

Thou wast transfigured upon the mountain, O Christ our God, * showing Thy glory to Thy disciples as far as they were able to bear it. * At the intercessions of the Theotokos, make thine everlasting light shine forth also upon us sinners, * O Giver of Light, glory to Thee.

Kontakion of the Transfiguration (Tone 7)

Thou wast transfigured upon the mountain, * and Thy disciples beheld Thy glory, O Christ our God, as far as they were able so to do; * that when they saw Thee crucified, * they might know that Thy suffering was

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voluntary, * and might proclaim unto the world * that
Thou art truly the Brightness of the Father.

After the Polyeleos, this magnification —

We magnify, * we magnify Thee, * O Christ the
Giver of life, * and we venerate the all-glorious
Transfiguration * of Thy most pure Flesh.

*Instead of ‘It is truly meet . . .’ we chant the Irmos of
the 9th Ode of the 1st canon (Tone 4)*

Refrain: Magnify, O my soul, * the Lord Who was
transfigured on Tabor!

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.

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The Horologion texts are taken from *The
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published by Holy Trinity Monastery, Jordanville, New
York, in 1999.

The Menaion texts are from *The Menaion of the
Orthodox Church*, Second Edition, translated from the
Church Slavonic by the Reader Isaac Lambertsen, and
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some of the vocabulary which no longer would make
sense to a modern reader.

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