

ABBREVIATED RUBRICS FOR SUNDAY, AUGUST 10, 2025
AFTER-FEAST OF THE TRANSFIGURATION OF CHRIST

MARTYR AND ARCHDEACON LAURENCE OF ROME, HIEROMARTYR SIXTUS, BISHOP OF ROME &
THOSE WITH THEM; VENERABLE LAURENCE OF KALUGA, THE FOOL FOR CHRIST'S SAKE

GREAT VESPERS ON SATURDAY, AUGUST 09; TONE 8

1.) *Great Vespers begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Come, let us worship and fall down before God our King.

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

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

2.) *The reader then says Psalm 103, and then the deacon offers the Great Litany.*

3.) *We chant "O Lord, I Have Cried" in Tone 8 ([Kazan](#)) ([Karam](#)) with ten stichera:*

(Nassar 191; Kazan Vesp. 99-109)

For the Resurrection from the Octoechos in Tone Eight

Verse 10. Bring my soul out of prison, that I may praise Thy Name.

Evening praise and spoken worship do we offer Thee, O Christ; for Thou didst consent to have mercy upon us by Thy Resurrection.

Verse 9. The righteous shall wait for me until Thou recompense me.

O Lord, O Lord, cast us not from before Thy face, but consent to have mercy upon us by Thy Resurrection.

Verse 8. Out of the depths have I cried to Thee, O Lord, Lord hear my voice.

Rejoice, O holy Zion, mother of the churches, the abode of God; for thou didst first receive forgiveness of sins by His Resurrection.

Verse 7. Let Thine ears be attentive to the voice of my supplication.

Verily, the Word, born of the Father before the ages, hath Himself been incarnate in the last times by His own will, of one who knowest not wedlock. He did suffer crucifixion and death; and by His Resurrection He hath saved man dead of old.

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

Let us glorify Thy Resurrection from the dead, O Christ, by which Thou didst free the race of Adam from the usurpation of Hades. And since Thou art God, Thou hast granted the world eternal life and the Great Mercy.

Verse 5. Because of Thy name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.

Glory to Thee, O Christ Savior, only Son of God, Who wast nailed upon the Cross, and Who didst rise from the tomb on the third day.

(HTM August Menaion 65)

For the After-feast in Tone Four (Unto them that fear Thee**)**

*Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. Ye whose minds are set on Heaven, come and let us be changed today * with a change unto better things; * and, being conformed to Christ * in all godly rev'rence, * we shall all rejoice, being led up from the earth below * unto the virtues' sublime and lofty height. * For Christ, the Savior of our souls, hath now transfigured disfigured man * for His tender compassion's sake, * and on Tabor hath made him shine.*

Verse 3. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.

Ye whose minds are set on Heaven ... (repeat above)

Verse 2. Praise the Lord, all ye nations; praise Him, all ye people.

Ye who love to see and hear the things transcending the mind of man, * let us mystically look on Christ: * He shineth forth lightning-like * with divine effulgence. * Let us also hearken unto His Father's holy voice * as it proclaimeth Him His beloved Son, * Who on the Mount of Tabor shed His light upon man's infirmity * and hath poured forth in mighty streams * His enlightenment for our souls.

Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.

Let the whole assembly of those in the world and above the world * now be moved to praise Christ our God, * the Lord both of quick and dead; * for upon Mount Tabor, * when He was transfigured, He brought to stand beside Himself * the chiefs and preachers of both the Law and Grace. * For He, the only Savior of our souls, had been well pleased so to do * in a manner befitting God, * for His tender compassion's sake.

(Nassar 574)

DOXASTICON FOR THE AFTER-FEAST IN TONE FIVE

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

Come, let us go up to the mount of the Lord, and to the house of our God, to behold the glory of His Transfiguration, the glory as of an only Son of the Father, receiving light from His light. And ascending by the Spirit, we praise through the ages the consubstantial Trinity.

(Nassar 192; Kazan Vesp. 110-111)

THEOTOKION FOR THE RESURRECTION IN TONE EIGHT

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

Verily, the King of heaven, for His love to mankind, did appear on earth; and with men did He deal; for He took unto Himself a body from the pure Virgin. And from her did He issue in the adopted body, He being one Son, dual in Nature, not dual in Person. Wherefore, do we confess, preaching the truth that Christ our God is perfect God and perfect Man. Therefore, O Mother who hast no groom, beseech thou Him to have mercy upon our souls.

4.) *The Entrance is made with the censer, and we chant "O Gladsome Light ..." (**Chant**) (**Choral**) followed by the Prokeimenon "The Lord is King ..." in Tone 6 with its stichoi.*

Deacon: The evening prokeimenon!

SATURDAY PROKEIMENON IN TONE SIX

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

Verse 1. The Lord is robed; He is girded with strength. (Refrain)

Verse 2. For He has established the world so that it shall never be moved. (Refrain)

5.) *The deacon offers the Litany of Fervent Supplication, and the people then say the Evening Prayer "Vouchsafe, O Lord." The deacon offers the Litany of Supplication, and the priest offers "The Peace" and the Prayer of the Bowing of Heads.*

6.) *At the Aposticha, we chant the following:*

(Nassar 192; Kazan Vesp. 153-156)

APOSTICHA FOR THE RESURRECTION IN TONE EIGHT

Thou didst ascend the Cross, O Jesus, Who didst descend from heaven. Thou didst come to death, O Life that dieth not, and to those who are in darkness, O true Light, and to the fallen, O Resurrection of all. Wherefore, O our Light and Savior, glory to Thee.

Verse 1. The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength.

Let us glorify Christ risen from the dead; for He did take unto Himself a soul and a body; and He separated one from the other in the Passion, when His pure soul went down to Hades which He led captive; and the holy body saw no corruption in the grave, the body of the Redeemer, Savior of our souls.

Verse 2. For He has established the world so that it shall never be moved.

With psalms and with songs of praise, O Christ, do we glorify Thy Resurrection from the dead, by which Thou didst deliver us from the rebellion of Hades. And since Thou art God, Thou didst grant us eternal life and the Great Mercy.

Verse 3. Holiness befits Thy house, O Lord, forevermore.

O Lord of all, O incomprehensible One; O Maker of heaven and earth, when Thou didst suffer in Thy Passion on the Cross, Thou didst pour out for me passionlessness; and when Thou didst submit to burial and didst rise in glory, Thou didst raise Adam with Thee by a mighty hand. Wherefore, glory to Thy third-day Resurrection by which Thou didst grant us eternal life and forgiveness of sins; for Thou alone art compassionate.

(HTM August Menaion 42)

DOXASTICON FOR THE AFTER-FEAST IN TONE FIVE

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

Moses who saw God and Elijah who rode in the chariot of fire, passing across the heavens unconsumed, beheld Thee in the cloud at Thy Transfiguration, O Christ, and they testified that Thou art the maker and the fulfillment of the Law and the prophets. With them, count us also worthy of Thy light, O Master, that we may sing Thy praises unto all ages.

7.) *We then say the Prayer of St. Simeon (Chant) (Choral) and the Trisagion Prayers. Then, we chant the apolytikia of the day.*

(Nassar 193; Kazan Vesp. 175)

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

(Nassar 575-576)

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN (CHANT) (CHORAL)

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

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

8.) *The Priest then offers the Dismissal.*

THE DISMISSAL

Priest: May He Who was transfigured in glory before His holy disciples and apostles on Mount Tabor, and rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

ORTHROS ON SUNDAY, AUGUST 10
TONE 8 / EOTHINON 9

1.) *Orthros begins as usual:*

Priest: Blessed is our God always, now and ever, and unto ages of ages.

Choir: Amen.

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

O heavenly King, the Comforter, Spirit of Truth, Who art in all places, and fillest all things, Treasury of good things, and Giver of life, come, and dwell in us, and cleanse us from every stain; and save our souls, O good One.

2.) *The people then say the Trisagion Prayers.*

3.) *The three troparia starting with “O Lord, save Thy people” are always read plainly or simply intoned but NEVER chanted in an assigned tone.*

4.) *All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:*

***In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.*

5.) *After the Great Litany and the priest’s exclamation “For unto Thee are due...” we chant “God is the Lord” with its stichoi and the apolytikia of the day.*

“GOD IS THE LORD” IN TONE EIGHT

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1. O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

Verse 2. All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord’s doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 193; Kazan Orth. 30)

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

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

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

(Nassar 575-576)

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN (CHANT) (CHORAL)

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

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*

7.) *The Poetic Kathismata are from the Octoechos for Tone 8 (Nassar 193-4; Kazan Orth. 40). The anti-theotokia are for the after-feast (HTM August Menaion 66).*

EIGHTH TONE RESURRECTIONAL KATHISMATA HYMNS (Plain Reading)

First Kathisma

Thou hast risen from the dead, O Life of all. And a resplendent angel shouted to the women: Dry your tears and proclaim to the Apostles, and cry out in praise, that Christ the Lord hath risen, He Who hath been pleased to save mankind, since He is God.

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

Thou hast verily risen from the tomb; and Thou didst command the righteous women to preach to the Apostles the Resurrection, as it was written. And as for Peter, he did hasten to the tomb; and when he saw the light in the grave, he was dazzled with surprise. Then he saw the linen clothes lying aside, where it was not possible to see them by night, and he believed, and cried out, Glory to Thee, O Christ God; for Thou hast saved us all, O our Savior, Who still remainest in truth the Radiance of the Father.

(For the After-feast) *Both now and ever, and unto ages of ages. Amen.*

Thou hast been transfigured, O Jesus, on Mount Tabor, and a brilliant cloud spread out itself like a tabernacle, covering the Apostles of Thy glory. They looked to the ground, unable to behold the unapproachable splendor of the glory of Thy countenance, O Christ, Savior and God without beginning. Therefore, O Thou Who didst cause Thy light to shine on them, lighten our souls.

Second Kathisma

Men did seal Thy tomb, O Savior, and the angels did roll the stone from off Thy grave; and the women witnessed Thy Resurrection from the dead. They proclaimed to Thy Disciples in Zion that Thou didst rise, O Life of all, and didst break asunder the bonds of death, O Lord, glory to Thee.

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

Verily, when the women came with burial ointment, they heard from the grave an angelic voice, saying: Cease your tears and receive joy instead of sorrow; and cry in praise that Christ the Lord is risen, Who being God was pleased to save mankind.

(For the After-feast) *Both now and ever, and unto ages of ages. Amen.*

On Mount Tabor's heights wast Thou transfigured, O my Savior Christ, and didst show to Thine elect disciples Thy great majesty, as Thou didst flash forth the changelessness of Thy Godhead. Within a cloud of light, Thou didst call to Thyself Moses and divine Elijah speaking with Thee. And Peter said: Merciful Master, lo, it is good to be here with Thee. O Thou Who shonest Thy light upon them, grant our souls light now also.

- 8.) *Benedictions (Evlogetaria) in Tone 5. ([Kazan](#)) ([Karam](#)) (Red Service Book 62-63; Kazan Orthros 41-44)*
- 9.) *The Little Litany and the priest's exclamation "For blessed is Thy Name..."*
- 10.) *The Hypakoë, Anabathmoi and the Prokeimenon with its accompanying stichos are all from the Octoechos for Tone 8. (Nassar 195-196; [Kazan](#) Orthros 60-62; [El Massih](#))*
- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings "[Let everything that hath breath](#)" in Tone 2. (Serv. Bk. 65; Kazan Orthros 65)*
- 12.) *The ninth Eothinon Gospel (John 20:19-31) is chanted from the Holy Table.*
- 13.) *We read "In that we have beheld the Resurrection of Christ ..." (Kazan Orthros 66)*
***In the last line of this prayer in several Archdiocesan publications, there is an erroneous omission. It should read: "for in that He endured the Cross [for us](#), He hath destroyed death by death." Please make this correction in your books.*
- 14.) *We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan Sun. Mat., 66)*
- 15.) *[Troparia following Psalm 50](#) as usual. (Serv. Bk., 67; Kazan Sun. Mat., 67-68)*
- 16.) *Next follows the Intercession for Orthros.*

THE INTERCESSION¹

Deacon: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady, the Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable and foremost of the apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life, especially Paisios of Athos; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, and of all Thy saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

The choir sings "Lord, have mercy" [twelve times](#), and the priest exclaims "Through the mercies and compassions..."

- 17.) *Next follows the Kontakion, Oikos and Synaxarion.*

¹ Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor.

(HTM Octoechos 404)

EIGHTH TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

Arising from the tomb, O mighty Savior, Thou didst rouse the dead; Thou didst raise Adam; while Eve danceth in her new joy at Thy blest Resurrection, O Lord. And the world's farthest regions keep the festival on Thine arising from the dead with gladness and thanksgiving, O Thou Who art greatly merciful.

When Thou hadst despoiled the dominion of Hades and hadst raised the dead, O Long-suffering One, Thou didst meet the myrrh-bearing women, bringing them joy instead of sorrow. And unto Thine apostles, Thou madest known the symbols of victory, O my Savior, Giver of Life. Thou hast enlightened creation, O Lover of mankind. Wherefore, the world rejoiceth at Thine arising from the dead, O Thou Who art greatly merciful.

THE SYNAXARION (Plain Reading)

On August 10 in the Holy Orthodox Church, we continue to celebrate the Transfiguration of our Lord Jesus Christ, and we commemorate the Martyr and Archdeacon Laurence of Rome, Hieromartyr Sixtus, bishop of Rome and those with them.

Verses

Laurels be to Laurence, the sea-bass of Jesus, who was broiled to a turn on a fiery griddle.
For Him that worked six days and rested the seventh,
Thou didst willingly suffer the sword, O Sixtus.
On the tenth, they roasted Laurence like a fish.

Emperor Decius was determined to destroy Christianity and Sixtus was quickly brought to trial with two of his deacons. Sixtus told Laurence that he would die for Christ soon thereafter; as soon as they had beheaded Sixtus and his deacons, Laurence was apprehended. Beforehand, Laurence had placed all of his affairs and the affairs of the church in order. Immediately before his martyrdom, Laurence safeguarded the church valuables and healed four people. Laurence did not want to deny Christ and advised Emperor Decius to reject his false gods. Decius refused, and Laurence was beaten, and then placed on a gridiron over a fire. Roasting in the fire, Laurence thanked God and mocked the emperor for his paganism. Laurence gave up his pure and heroic soul to God on August 10, 258.

On this day, we also commemorate the Venerable Laurence of Kaluga, the Fool for Christ's sake. By the intercessions of thy Saints, O Christ God, have mercy upon us. Amen.

18.) *We chant the katavasiae of the Holy Cross Canon (HTM Great Horologion 661-663), followed by the magnificat "More honorable" (Red Service Book 70) and then the ninth katavasia of the Holy Cross Canon.*

THE KATAVASIAE OF THE HOLY CROSS CANON IN TONE EIGHT

Ode 1. A cross did Moses inscribe, when with an upright stroke of his rod he divided the Red Sea for Israel, who went on foot; then he turned and smote the sea, once again uniting it o'er Pharaoh's chariots, with transverse stroke portraying the invincible weapon. Wherefore, let us praise in song Christ our God; for He truly is glorified.

Ode 3. The rod is perceived as a figure of the Mystery, for by its blossoming it showed who was chosen to be priest. And for the Church that formerly was barren hath the Wood of the Cross now blossomed forth unto strength and steadfastness.

Ode 4. I have hearkened and heard, O Lord, of Thy dispensation's most awesome mystery; and I came to knowledge of Thy works, and I sang the praise of Thy Divinity.

Ode 5. O Tree divine and thrice-blessed, whereon Christ God was outstretched, though He is King and Lord of all: He who once had through the tree wrought wicked beguilement, fell himself because of thee, ensnared when God was nailed unto thee in our mortal flesh, He Who granteth peace unto our souls.

Ode 6. When Jonah, who was in the belly of the sea monster, stretched forth his hands in the form of a cross, he prefigured the saving Passion manifestly. Hence also, when he came forth on the third day, he indicated the supernal Resurrection of Christ God, Who was crucified in the flesh and enlightened the world by His Arising on the third day.

Ode 7. The ungodly tyrant's most insensate decree affrighted common folk, breathing forth with threats and wicked mouthings of blasphemy. But the Three Children were not struck with fear by rage wild and bestial, nor by roaring fire; but in an echoing and dew-besprinkling breeze, they stood amidst the fire and sang: O Thou supremely praised God of our Fathers and our God, forever art Thou blessed.

We praise, we bless, and we worship the Lord.

Ode 8. O ye Children, equal in number to the Trinity, bless ye God the Father and Creator; praise ye the Word, Who descended and changed the fire into dew; and supremely exalt the All-holy Spirit, Who granteth life unto all forever.

Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

MAGNIFICATIONS IN TONE EIGHT

Choir: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Refrain: More honorable than the cherubim, and more glorious beyond compare than the seraphim, thou who without corruption didst bear God the Word, and art truly Theotokos: we magnify thee. (*Repeat after each verse.*)

+ For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed. (*Refrain*)

+ For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations. (*Refrain*)

+ He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. (*Refrain*)

+ He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away. (*Refrain*)

+ He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever. (*Refrain*)

Ode 9. O Theotokos, thou art a mystical paradise, which being untilled hath blossomed forth Christ, by Whom the life-bringing Tree of the Cross was planted in the earth. In worshipping Him now through its elevation, thee do we magnify.

19.) *The Little Litany and the priest's exclamation "For all the powers of Heaven..."*

20.) *Exaposteilaria: we chant "Holy is the Lord our God" (thrice) and "Exalt ye the Lord..." (Kazan Orthros 81). Then we chant the following:*

(HTM Octoechos 458)

THE NINTH EOTHINON EXAPOSTEILARION IN TONE TWO

*(**Upon that mount in Galilee**)*

When Thou hadst entered while the doors * were shut fast, Thou, O Master, * didst fill Thine Apostolic choir * with the All-holy Spirit; * and having breathed peace upon them, * Thou verily didst tell them * to bind and loose the sins of men; * and the eighth day thereafter, * Thy wounded side * and Thy hands didst Thou display unto Thomas, * with whom, we cry: Our Lord and God * art Thou, O Sovereign Master.

(HTM August Menaion 48)

THE EXAPOSTEILARION OF THE TRANSFIGURATION IN TONE THREE

*(**The original melody**)*

O changeless Light of the Light of * Thine unbegotten Begetter, * today, O Word, have we now seen * in Thy Light's manifestation * the Father and Holy Spirit * as Light on Tabor, * guiding with light all creation.

21.) *We chant "The Praises" in Tone 8 with eight stichera:*

(Nassar 196-197; Kazan Orth. 159-165)

For the Resurrection from the Octoechos in Tone Eight

Verse 1. This glory shall be to all His saints.

Though Thou didst stand in judgment, O Lord, condemned by Pilate, Thou didst not vacate Thy throne, sitting with the Father. Thou didst arise from the dead, releasing the world from the bondage of the stranger; for Thou art compassionate and the Lover of mankind.

Verse 2. Praise God in His sanctuary; praise Him in the firmament of His power.

Though, O Lord, the Jews placed Thee in a grave like dead, the soldiers guarded Thee as a slumbering King; and as a Treasure of life, they sealed Thee. But Thou didst rise and grant incorruptibility to our souls.

Verse 3. Praise Him for His mighty acts; praise Him according to His excellent greatness.

Thou didst give us Thy Cross, O Lord, as a weapon against Diabolus, who, unable to behold its power, doth fear and tremble; for it raiseth the dead and hath annulled death. Wherefore, do we worship Thy Burial and Resurrection.

Verse 4. Praise Him with the sound of the trumpet; praise Him with the psaltery and harp.

The angel proclaiming Thy Resurrection, O Lord, did frighten the guards; but to the women he cried out, saying: Why seek ye the Living among the dead? Verily, He hath risen, being God and hath granted life to the universe.

(HTM August Menaion 48-49)

For the Transfiguration in Tone Four (Thou who wast called from on high**)**

*Verse 5. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs. Before Thy ven'erable Cross and willing Passion, * taking the divine disciples whom Thou hadst preferred, * O Master, Thou wentest up with them * into Mount Tabor, * wishing to show them Thy glory openly. * And as they all looked on Thee transfigured wondrously * and shining forth brighter than the sun, * they cast themselves down, * being amazed at Thy might and sovereignty; * and they cried out: Thou art the Timeless Light * and the Father's Effulgence, though Thou, O Christ, * of Thine own will, without change, * art made manifest now in the flesh.*

Verse 6. Praise Him upon the loud cymbals; praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

Before Thy ven'erable Cross and willing Passion ... (repeat above)

Verse 7. Thine are the heavens, and Thine is the earth; the world and the fullness thereof hast Thou founded.

O Thou Who art God the Word before the ages, * Who, as with a garment, coverest Thyself with light, * Thou wast transfigured before Thy three * elect disciples, * as Thou, O Word, shonest brighter than the sun. * Moses and Elias stood on either side of Thee, * making it plain that Thou art the Lord * both of the living * and of the dead; and they greatly glorified * Thy tender mercy, Thine ineffable * dispensation for us, and Thy very great * condescension, whereby Thou * hast saved all the world once lost in sins.

Verse 8. Tabor and Hermon shall rejoice in Thy Name.

Thou Who wast born of a virgin cloud aforetime * and becamest flesh and didst ascend Mount Tabor's height, * Thou wast transfigured thereon, O Lord, * and didst encompass * Thyself about with a brilliant cloud of light. * Then as Thy disciples stood with Thee, there came the voice * of Thy Begetter, proclaiming Thee * His own belov'd Son, * truly of one essence and one throne with Him. * And Peter, awestruck, cried aloud to Thee: * It is good to be here, O most merciful * Benefactor and Savior, * and in wonder knew not what he said.

THE NINTH EOTHINON DOXASTICON IN TONE FIVE (KAZAN) (KARAM)

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

In these latter times, Thou camest to Thy friends at evening of the first day of the week, O Christ; and by Thine entry whilst the doors were shut, Thou by a wonder didst confirm a wonder, even Thy Resurrection from the dead. Then Thou didst fill the disciples with joy and didst impart the Holy Spirit to them, and didst bestow on them authority to forgive sins; moreover, Thou didst not abandon Thomas to founder in the billows of unbelief. Wherefore, grant us also true knowledge and the remission of offences, O compassionate Lord.

(Red Service Book 74)

THEOTOKION IN TONE FIVE

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

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.

22.) *We chant the [Great Doxology in Tone 5](#) (Red Service Book 75-76, Kazan 220-223), followed by:*

(Red Service Book 76; Kazan Orthros 239)

TROPARION IN TONE EIGHT ([KAZAN](#)) ([EL MASSIH](#))

Having risen from the tomb, and having burst the bonds of Hades, Thou didst loose the condemnation of death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee; and through them Thou hast granted Thy peace unto the civilized world, O Thou Who alone art plenteous in mercy.

- *For the Divine Liturgy Variables, click the link at the [Online Liturgical Guide](#).*

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