

The 7th Day of August

Afterfeast of Transfiguration; Commemoration of the Martyred Monk, Dometius of Persia.

Evening Service

At “Lord, I call...,” 6 stikhera.

3 stikhera of the Feast (from the Praises), in Tone 4: *To the melody, “Called from on high....”*

Before Thy precious Cross and Thy Passion /
Taking with Thee those among Thy holy disciples /
That Thou hadst specially chosen, /
Thou hast gone up, O Master, into Mount Tabor, /
Wishing to show them Thy glory. /
And when they saw Thee transfigured and shining more brightly than the sun, /
Falling upon their faces, they were struck with wonder at Thy power, /
And they cried aloud: /
‘O Christ, Thou art the timeless Light and Brightness of the Father, ///
Yet of Thine own will without changing Thou art made manifest in the flesh.’

O Thou who from all eternity art God the Word, /
Who coverest Thyself with light as with a garment /
Thou wast transfigured before Thy disciples, /
Shining more brightly than the sun, /
Moses and Elijah stood by Thy side, /
Making it plain that Thou art Lord both of the dead and the living: /
They glorified Thine ineffable dispensation, /
Thy compassion and Thy great condescension, ///
Whereby Thou hast saved the world utterly lost in sin.

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

And 3 stikhera of the saint, in Tone 6: *To the melody, “Having set all aside....”*

Having cast aside all magical enchantments, /
And the abominations and vile worship of the Persians, /

Thou didst hasten to God, /
Who through His wise providence sustaineth mankind. /
And, like the apostles, thou didst heal the diseases, by His Name, /
Of those who zealously hastened to thee, O favorite of Christ. ///
Beseech Him with boldness on behalf of our souls.

Consecrating thy whole life to the Lord, O ven'rable one, /
Thou didst withdraw [from the world] to a life of fasting, /
Standing all-night vigils in ceaseless prayer and singing hymns, /
Truly thou didst live the blameless life of an angel. /
Hence thou wast enriched to work miracles /
For God knows how to glorify His servants. ///
Beseech Him with boldness on behalf of our souls.

Armed with the [invincible] weapon of the Cross /
And equipped with the unbreakable shield of faith, /
Thou wast a fearsome adversary to the legions of demons. /
And being anointed with the [chrism] of faith, thou didst drive them away; /
And through thy divine calling thou didst save from destruction
Those proceeding along the way, O Dometius, favorite of Christ. ///
Beseech Him with boldness on behalf of our souls.

Glory..., now and ever..., of the Feast (from Great Vespers), in Tone 6:

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

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

The Entrance and the Great Prokeimenon, in Tone 7:

Our God is in heaven and on the earth; / He does whatever He pleases.

Verse: When Israel went forth from Egypt, the house of Jacob from a barbarian people, Judah became His sanctuary.

Verse: The sea looked and fled; Jordan turned back.

Verse: What ails thee, O sea, that thou hast fled; and thee, O Jordan, that thou hast turned back?

Note: *If the Feast of the Transfiguration itself had fallen on a Saturday, then on Friday Evening at Vespers we chant the Great Prokeimenon (above): “Our God is in heaven and on earth...,” and on Saturday Evening at Vespers, we chant the Saturday Evening Prokeimenon: “The Lord is King...” in its usual place.*

If the Feast of the Transfiguration had fallen on a Sunday, then we chant the Saturday Evening Prokeimenon: “The Lord is King...,” and on Sunday Evening at Vespers, we chant the Great Prokeimenon: “Our God is in heaven and on earth...”

At the Apostikha these stikhera of the Feast, in Tone 6: *To the melody, “On the third day...”*

Assuming the form of Adam, the first-formed man /
In thy loving-kindness, O Christ, /
Thou didst reveal Thyself as the second Adam; /
And transfiguring thyself on Mount Tabor, O my Savior, ///
Thou didst unveil Thy divinity.

Verse: The heavens are Thine, the earth also is Thine.

The best of the people of the Law, O Christ, /
Were amazed when they beheld the grace /
Of Thy transfiguration upon the holy mountain. /
And with them we worship Thee ///
With the Father and the Holy Spirit.

Verse: Tabor and Hermon shall rejoice in Thy Name.

[All] creation is enlightened /
By Thy transfiguration, O Christ, /
Which, as God, Thou didst reveal to Thy divine apostles /
And to Moses and Elijah on Mount Tabor ///
Shining brighter than the sun.

Glory..., now and ever..., of the Feast (from the Litya), in Tone 5:

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

The Troparion of the martyr, in Tone 4:

After disciplining thyself with prayer and fasting on the mountain /
Thou didst destroy the host of spiritual enemies /
With the weapon of the Cross, /
O all-blessèd one. /
Thou didst bravely arm thyself again for martyrdom, /
Having destroyed the apostate with the sword of Faith. /
For the sake of both thou didst receive a crown from God, /
O venerable martyr, ///
Ever-memorable Dometius.

The Troparion of the Feast, in Tone 7:

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

Morning Service

— *incomplete as of 6/12/16.*

After the Third Ode, the Kontakion of the Martyr, in Tone 6:

Despising the wisdom of earthly glory /
And the thoughts that drag one down /
Thou didst reveal thyself as a great guide for monastics /
Not fearing the wrath of the king who did not worship Christ, the true God. /
For this, thou didst end thy life with this song on thy lips: ///
God is with me and no one shall be against me!

After the Sixth Ode, the Kontakion of the Feast, in Tone 6:

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