



FESTAL SERVICE
TO THE HOLY MARTYR OSWALD,
KING OF NORTHUMBRIA
Patron of Oswestry in Shropshire.

Composed initially by Reader Isaac Lambertsen
and now adapted and supplemented
by Presbyter David Somalis
in the 2022nd year of our Lord





Month of August, the 5th Day

Forefeast of the Holy Transfiguration of the Lord and Commemoration of the Holy Martyr Oswald, King of Northumbria, Patron of Oswestry in Shropshire.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man", the first stichis. On "Lord, I have cried...", we chant 2 stichera of the Forefeast.

Mode IV. Spec. Mel.: Ἐδωκας σημείωσιν.

Come, let us ascend with Jesus going up to the holy mount, * and thereon, we shall clearly hear * the voice of the Living God, * His Eternal Father, * Whose resounding voice through a cloud of light shall testify * in the Divine Spirit now concerning Christ, * to bear Him witness, that His everlasting Sonship is genuine; * as for us, with enlightened minds, * in His light, we shall all see light.

Let us well prepare ourselves that on the morrow we may draw nigh * to the holy mount of our God; * come, let us now all be changed * with the truly good change, * that we there may see the unchanging glory of Christ God * flashing more brilliantly than the midday sun; * and we will shine then with the threefold Light and therein shall glorify * His exceedingly merciful * condescension toward all mankind.

And 4 stichera of the Martyr, in the same mode and melody.

Come, all you of godly mind, * and let us honour the memory * of King Oswald with sacred hymns; * who shared in the Apostles' deeds * heralding the Gospel *, founded many churches * wherein the Mysteries were served, *

and to the needy did freely alms bestow, * who reigned indeed in righteousness * and ruled in justice, and let us cry: Grant forgiveness to us through him, * O Omnipotent Lord of all!

Having raised with your own hands * a wooden Cross you confessed your faith * and exhorted your men to pray * and promise to be baptised * renouncing the idols * and the works of Satan; * wherefore your foes you overcame, * Oswald, and reigned as a righteous king * having as guide the hierarch * Aidan the pastor of Lindisfarne; * and remaining humble and just * shunning conceit and lawlessness.

Kenda the bloodthirsty brute, * cut off your head and your right arm * and as trophies hung on a pole; * yet God glorified them * and through them worked wonders, * Oswald Passion-bearer * to men and animals alike * and from the soil where your blood was cruelly shed * the dust prevailed over the fire * and from his fever the boy was redeemed * who did pray at your sacred tomb, * noble King, reigning now with Christ.

Ireland, France, and Italy, * Austria, Scotland, and Germany, * Holland, Czechia and Switzerland, * Slovenia and Portugal, * and, above all, England * honour and extoll you * and come to you asking for help * in tribulations, Oswald, athlete of Christ; hence we have gathered at your well, * whose water cures harmful sicknesses * and your virtues hymn and applaud, * whilst invoking your patronage.

Glory, in the plagal second mode:

Today, on the Forefeast of the Lord's Transfiguration, * Oswald His triumphant warrior, * having being made perfect in a short time, * finished the contest of his divine longing * through manifold torments. * Come, you assemblies of the faithful, * and with fitting praises let us crown him * crying out with love and chanting: * Rejoice, valiant champion of true piety * and uprooter of the tares of falsehood. * Rejoice, adornment of godly kings * and model of God-fearing rulers. *

Rejoice, protector and guardian of Oswestry, * healer of the sick, * and glory of all England. * Pray to Christ the Lover of mankind, * for the salvation of our souls.

Both now. *Idiomelon of the Forefeast, mode plagal first.*

Come, let us go up to the mountain of the Lord, and to the house of our God, and we shall behold the glory of His Transfiguration, glory as of the only Son from the Father. By light let us receive light, and when we are uplifted by the Spirit, let us sing hymns to the consubstantial Trinity to the ages.

Entrance, Joyful Light..., Prokeimenon of the Day, and the Old Testament readings.

A Reading from the Book of Exodus.

In those days, Amalek came and fought with Israel at Rephidim. So Moses said to Joshua, "Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand." So Joshua did as Moses told him, and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed. But Moses' hands grew weary, so they took a stone and put it under him, and he sat on it, while Aaron and Hur held up his hands, one on one side, and the other on the other side. So his hands were steady until the going down of the sun. And Joshua overwhelmed Amalek and his people with the sword. Then the Lord said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven." And Moses built an altar and called the name of it, The Lord Is My Banner, saying, "A hand upon the throne of the Lord! The Lord will have war with Amalek from generation to generation."

A Reading from the Prophecy of Isaiah.

Thus says the Lord: “Behold, a king will reign in righteousness, and princes will rule in justice. Each will be like a hiding place from the wind, a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a weary land. Then the eyes of those who see will not be closed, and the ears of those who hear will give attention. The heart of the hasty will understand and know, and the tongue of the stammerers will hasten to speak distinctly. The fool will no more be called noble, nor the scoundrel said to be honourable. For the fool speaks folly, and his heart is busy with iniquity, to practice ungodliness, to utter error concerning the Lord, to leave the craving of the hungry unsatisfied, and to deprive the thirsty of drink. As for the scoundrel—his devices are evil; he plans wicked schemes to ruin the poor with lying words, even when the plea of the needy is right. But he who is noble plans noble things, and on noble things he stands.

A reading from the Wisdom of Solomon.

Though a righteous man may die before his time, he shall be at rest. For old age is not honoured for its length of existence, nor measured by its number of years; but discernment is grey hair for mankind, and a spotless life is the maturity of old age. There was once a man pleasing to God and loved by Him, and while living among sinners he was taken up. He was caught up lest evil change his understanding or deceit deceive his soul. For envy arising from lack of judgment obscures what is good, and a whirling of desire undermines an innocent heart. He was made perfect, for in a short time he fulfilled long years, for his soul was pleasing to the Lord; therefore, He took him early from the midst of evil. Yet peoples saw this but did not understand, nor take such a thing to heart, that the Lord's grace and mercy are with His elect and that He watches over His holy ones.

At the Liti, Idiomelon, mode 1.

Of old, Joshua, the son of Nun, * vanquished Amalek the malicious tyrant * in the wilderness of Sinai, * when Moses stretched out his arms, * forming the image of the Cross. * And now these events have found their fulfilment in us: * for, behold, Oswald the most pious King, * fighting against the godless Cadwallon * on the eve of the battle * had a wooden cross erected; * then, prostrating himself before it, * prayed to the living and true and Almighty God; * and aided by the supplications of Columba the holy ascetic, * defeated his adversaries. * Glory to You, O Lord, * for Your works are magnified! * Through the intercessions of your saints, * preserve and save our souls.

Glory, in the same mode.

You have acquired, Oswald glorious Passion-bearer, * the virtues of all the saints: * the blamelessness of Abel, * and the meekness of David, * the zeal of the Apostles, * and the courage of the Martyrs; * like Elisha you did wonders in your life * and, after your death, your body prophesied. * Wherefore, since now you dwell with them, plead for the salvation of our souls.

Both now. Idiomelon of the Forefeast, in the same mode.

He who of old conversed with Moses on Mount Sinai through symbols, saying, "I am that I am, the One who is," was transfigured on Mount Tabor today for His Disciples to see. And since He had assumed human nature in himself, He showed them the original beauty of the image. He presented Moses and Elias as witnesses of this grace, and He let them share in the great joy, prefiguring what would follow through the Cross, namely the glorious and saving Resurrection.

Aposticha.

In mode pl. IV; Spec. Mel.: "Oh, what a most glorious miracle." —

Oh, what a most glorious miracle! * having erected the Cross * and before it sincerely prayed * Oswald the God-chosen King* did defeat his adversaries, * and taught his soldiers * the apostolic faith * which in Iona* himself before had learnt! * One chased a thousand, * two conquered ten thousand * helped by the Lord * who brings down from their thrones * the proud and haughty ones.

Verse: I raised up a chosen one from My people. I found David My servant; I anointed him with My holy oil.

Oh, what a most glorious miracle! * Having defeated the foe * and brought back peace to his own land, * Oswald the most pious King, * being afire with true love for Christ, * he founded churches * and many lands he gave * so that monastic * houses may be built; * a champion of the poor * he was truly and his blood * he shed and shared * to the holy martyrs' death * with whom indeed he was crowned.

Verse: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon he shall be multiplied.

Oswald, Passion-bearer King, * make supplication to Christ * with Columba the holy monk, * and Aidan the hierarch * for your kinsfolk and all your land; * the love of many * has really now waxed cold, * sin is saluted, * depravity is praised. * Rekindle our zeal, * and do guide our steps aright, * to do God's Will * and from all demonic traps * promptly deliver us.

Glory, in the second mode:

Now, the time has come * for a prophecy covertly uttered * to be openly fulfilled: * my thoughts are not your thoughts, * nor are your ways my ways, says the Lord; * for behold the cruel heathen king * seeking to dishonour the remains of the holy martyr Oswald, * dismembered his precious body, * and displayed his limbs and members throughout his

realm * in mockery of the power of the Christian Faith. * But, mindful of His mercies, the Saviour of mankind * preserved the sacred remains from corruption, * and they were gathered together * like a harvest of ripened fruit, * imparting the nectar of healings to the possessed and the infirm. * O Christ our God, who glorified your Passion-bearer * grant that our ignorance may be washed away, * and bring peace to Your world * in that You art compassionate and love mankind.

Both now. *Idiomelon of the Forefeast.*

You were transfigured in glory on Mount Tabor, Christ God, * revealing the glory of Your Divinity to Your disciples: * Enlighten us also with the light of the knowledge of You * and guide us in the path of Your commandments, * for You alone are good and the Lover of mankind!

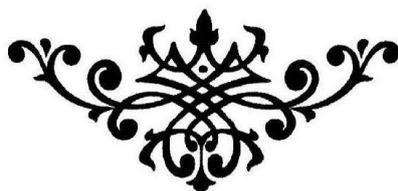
Troparion in the fourth mode. Spec. Mel.: - “Ταχὺ προκατάλαβε”

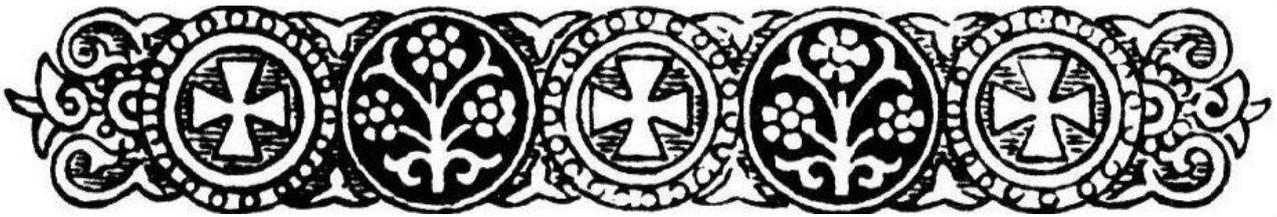
He glory of pious kings * and fearless warrior of Christ, * the teacher of godliness * and helper of those in need, * with hymns let us gladly praise, * Oswald the Passion-bearer, * Oswestry’s holy patron * the martyrs’ imitator * and the joy of all England, * who to all that reverence him, * gushes forth streams of cures.

Glory. Both now. *Troparion of the Forefeast. Same melody.*

Faithful, prepare for the Transfiguration of Christ, * and joyously celebrate as we observe on this day * the Forefeast, and cry aloud: * Coming is the day of the divine exultation. * The Master is ascending the holy mountain of Tabor, * in order to shine with the beauty of His divinity.

Dismissal.





AT MATINS

*After the first reading from the Psalter, the Sessional Hymn,
in the first mode: Spec. Melody: - "Τὸν τάφον σου Σωτήρ."*

The Martyr of the Lord, * the benevolent ruler, * the
healer of the sick, * the expeller of demons, * the guard-
ian of Oswestry* rising early let us all praise * Oswald
the most wise * today with hymns that befit him * supplicating
him * to intercede with the Saviour to grant us abiding peace.

Glory...Both now. *Of the Forefeast. Mode 4. Come quickly.*

The happy day of Christ our God's most glorious * divine
transfiguration has now arrived for believers all. * Let
us with joy observe it * and with songs God-inspired *
glorify as is worthy all the great things He accomplished. * For
He, as God, has shone forth and illumined the universe.

*After the second reading from the Psalter, the Sessional Hymn,
in the plagal first mode: Spec. Melody: - "Τὸν συνάναρχον Λόγον."*

Interpreting the sermons and doctrines eagerly * that Ai-
dan the holy pastor * preached, you endeavoured to put
* all his teachings into practice in your daily life; * freely
you gave alms to the poor * and you loved to lift your hands * in
prayer, Oswald most blessed; and having suffered unjustly, *
you did received the crown of victory.

Glory...Both now. *Of the Forefeast.*

in the first mode: Spec. Melody: - "Τὸν τάφον σου Σωτήρ."

Together with the three select disciples of Christ God, *
all we the faithful, come let us go up to Mount Tabor *
noetically to see His divine Transfiguration. * Let us glo-
rify the extreme condescension * that He showed for us, by which
He grants to the world * the gift of eternal life.

After the Polyeleos, Sessional Hymn, in the fourth mode: Ὁ ὑψωθεῖς.

Those who approached your holy well with devotion *
and magnify your virtuous life and your combats * and
ask with faith unwavering * your help in their ordeals *
shelter and preserved unharmed * from the snares of the demons
* and provide for all their needs, * king and martyr most splen-
did, * that we may all exclaim with one accord: * Rejoice, Saint
Oswald * our refuge and consoler.

Glory...Both now. Of the Forefeast.

With Your Disciples You ascended the mountain; * and as
You shone forth in the glory of the Father, * Moses and
Elias were in attendance, O Lord. * For the Law and
Prophets serve You as God and Creator. * The Father, acknowl-
edging Your natural sonship, * audibly called You His beloved
Son. * We glorify Him * and You and the Holy Spirit.

Song of Ascents, the first antiphon of the fourth mode.

Prokeimenon, in the fourth mode:

*I raised up a chosen one from My people. I found David My serv-
ant; I anointed him with My holy oil.*

*Verse: The righteous man shall flourish like a palm-tree, and like
a cedar in Lebanon he shall be multiplied.*

Let every breath praise the Lord ...

Gospel according to John (See on September 2nd)

Psalm 50 is read.

Glory. Mode ii.

At the intercessions of the holy martyr, O Lord of mercy, blot out my many offences.

Both now.

At the intercessions of the Theotokos, O Lord of mercy, blot out my many offences.

Idiomelon. In the plagal second mode.

Verse: Have mercy on me, O God...

Today all England * cheerfully observes your holy memory * Oswald passion-bearer king * and most glorious wonderworker; * for you crushed the head of the serpent, * and with your blood did sanctify its soil; * and, having received honours for your struggles, * from the hand of the Almighty * you avail your healing grace * to men and animals alike * and pray that cleansing and great mercy * may be granted to our souls.

Save, O God, your people etc.

Then follow the Canons:

The Canon of the Forefeast with 6 troparia (with the Irmos) and the Canon of the saint, with 8 troparia, the acrostic whereof is "On Heavenfield Oswald raised the Cross" in Tone VIII –

Irmos: In the Red Sea didst Thou engulf Pharaoh and his chariots, O Lord, and by Moses Thou didst save the people, who sang unto Thee a hymn of victory, in that Thou art our God and Deliverer.

Of Thy holy martyr Oswald do we now sing, O Lord; for, like Moses, he led his people to the promised land of Thy Holy Church, singing a hymn of victory unto Thee, His God and Deliverer.

Neither the threat of pain nor the thought of death dissuaded the wondrous Oswald from his valiant course; and in the midst of defeat on earth Christ gave him the crown of victory in heaven.

Holy among kings is the martyr Oswald, the great enlightener of his people, who, having defeated the ungodly hordes which threatened their lives, took care for the salvation of their souls.

Theotokion: Everlasting is the glory of the pure Mother of God; and angels in heaven and men on earth all sing her praises without ceasing: for she gave birth without corruption to our God and Deliverer.

Catavasias: When the hosts of Israel (see on July 27th).

Ode III

Irmos: Number me among the mighty of Thy people, O Lord, girding me about with power; break Thou the bows of the adversary, and uplift the horn of my poverty.

All the bows of the demons break asunder, and their fiery darts shatter against the armour of thy holiness, O saint; for the Lord hath girded thee with power.

Verily the might of divine grace filled thy sacred relics, O saint, for the Lord imbued them with healing power, that thereby He might uplift the spirits of thy people.

Ever didst thou meet the needs of the poor of thy kingdom, O divinely wise one, and by mercy and loving-kindness didst guide thy people to the heights of piety.

Theotokion: Never will the mouths of the faithful cease to extol thy wonders, O most immaculate Virgin; for by thy compassions thou dost uplift us from our sinful falls.

Sessional hymn, in Tone III: Spec. Mel.: Την ωραιότητα.

Awed by the loveliness * of your most virtuous life * and
by the pangs you did * suffer for Christ the Lord, * the
hosts of heaven were amazed, * and lifted their voices to
praise you, * to whom God bestowed the gift * of expelling the
vile fiends * and restoring men and beasts * to their former vigour

health; * the one to whom we cry now with gladness: * Rejoice, Saint Oswald our protector.

Glory, Now & ever: *Of the Forefeast. Mode 4. You appeared today.*

In this day of Christ's divine Transfiguration * human nature in advance splendidly shines with light divine, * and with great joy we all cry aloud, "Christ is transfigured in glory and saves us all."

Ode IV

Irmos: Thou didst mount Thy steeds, Thine apostles, O Lord, and didst take their bridles in Thy hands; and Thy chariot hath become salvation for those who sing with faith: Glory to Thy power, O Lord!

Filled with courage and pious hope, O holy king Oswald, thou, with thine army, didst earnestly pray to the Lord, that in His loving-kindness thy chariots might serve for the salvation of thy people.

In thy holy hands thou didst take up the reins of the virtues, O Oswald, and thereby, as with the horses of a chariot, didst mount unto the gates of paradise, crying: Glory to Thy power, O Lord!

Ever restraining the carnal passions, as thou wouldst tame mules with bit and bridle, thou didst swiftly ride to thy martyrdom, O Oswald, singing with heart and mind: Glory to Thy power, O Lord!

Theotokion: Leaving all thought of earthly things behind, in mind let us mount unto the heavens, and devoutly chant to the Mother of the Word, crying out to her Son in worship: Glory to Thy power, O Lord!

Ode V

Irmos: O Lord Who by divine knowledge didst bring the ends of the earth into the light out of the night of ignorance, enlighten me with the dawning of Thy love for mankind.

Divine knowledge didst thou bring unto thy people, O royal martyr, leading them forth from the night of ignorance unto the dawn of Christ's supernal love for mankind.

O Lord, have mercy upon the souls of those here fallen! the holy one prayed with fervour when he was slain upon the field of battle against the faithless and the ungodly.

Signified by a brilliant pillar of light, which extended even to the heavens, the favour of God for thee, His saint, was wondrously revealed, for the benefit of all mankind.

Theotokion: Whither shall we flee from the malice of the demons, if not to thee, O Theotokos? Who else will move thy Son to have pity on us, sinful though we are, and intercede for us?

Ode VI

Irmos: With the prophet we cry unto Thee, Who in Isaac prefigured Thy suffering, in Jonah Thy burial, granting resurrection unto all. O Lord Who art full of loving-kindness, lead us up from corruption!

Aidan the holy prophet didst thou call from Iona, the Isle of Saints, O Oswald, to proclaim unto thy people the salvation wrought by Him Who in His loving-kindness granteth resurrection unto all.

Lead thou my people up from corruption, the holy king cried out to the bishop, that, taught by thee to love the Lord, they may rid themselves of all the heathen ways which corrupt them utterly.

Dirt from the ground whereon thy precious blood poured forth, and dust which had received the water wherewith thy sacred relics were washed, wondrously wrought countless healings, O holy one.

Theotokion: Resounding praises do the ranks of angels offer unto thee in the heights, O Queen of heaven, and we on earth who, though unworthy, receive thy loving-kindness, ever call thee blessed.

Kontakion of the martyr, in Tone III «Ἡ παρθένος σήμερον».

At all times lifting your hands * you prayed with awe and compunction, * most sincerely giving thanks * to your Creator and Saviour, * pious king * Oswald, companion of holy martyrs; wherefore, God * received you in His eternal kingdom; * where with angels now rejoicing * praying without ceasing * for us who invoke your help.

Ikos:

As during his life the holy King Oswald prayed continually, uplifting his hands in godly entreaty; so now, as a good shepherd who laid down his life for the reason-endowed sheep, shedding his blood in piety like Abel, he stands with boldness before the dread tribunal, pleading with the just Judge on behalf of those who honour him, and cry out to him with faith: pray without ceasing * for us who invoke your help.

Synaxarion.

On the 5th day of August, Commemoration of the Holy Martyr Oswald, King of Northumbria, Patron of Oswestry in Shropshire.

Oswald whose name denotes “God reigns” perished in battle but in heaven now he reigns with God in glory.

On the Nones of August Oswald was slain in Maserfelth.

And the rest of the synaxarion from the Menaion.

Ode VII

Irmos: O Lord God of our fathers, Who in the beginning didst found the earth and establish the heavens by Thy word: Blessed art Thou forever!

All my hope do I set on thee, O Lord God of my fathers! the holy Oswald prayed with fervour, crying out in worship to the Creator of all.

In the beginning of thy reign, thou didst plant the precious Cross among thy people, teaching them to cry unto God: Blessed art Thou forever!

Sacred monasteries didst thou endow with substance and lands, that therein the pious might sing unto God: Blessed art Thou forever!

Theotokion: Eternal and infinite is the Word, Who in the beginning created heaven and earth; yet He willed to make His abode within thy womb, O Virgin.

Ode VIII

Irmos: The King of glory Who is without beginning, before Whom the hosts of heaven tremble, hymn, ye priests, and exalt supremely for all ages!

Deira and Bernicia, united under thy sceptre, bent their knees before the King of glory, the One God Who is without beginning, O saint.

Tremble, O ye demonic hordes, for, taught by the example of the holy Oswald, Christians hymn and exalt the King of glory unto the ages.

Heaven's hosts were amazed, beholding in their midst thee, an earthly king, arrayed in a martyr's robe empurpled in thine own blood.

Triadicon: Equally worshipped, equally without beginning, equally enthroned are the three Hypostases of the Holy Trinity the Father, Son and Holy Spirit.

Theotokion: Come, ye faithful of the Church of Christ, and with trembling let us exalt the all-immaculate Bride of God, the merciful Mistress of all creation.

Ode IX

Irmos: All of us, the generations of men, bless thee, the

Mediatress between heaven and earth, for within thee the fullness of the Godhead made His abode in the flesh, O Virgin.

Resting now with the angels, and joining chorus with the choirs of the martyrs, great Oswald standeth boldly in the presence of the Godhead, praying for us who honour him.

Oswald pleased well the Master by his steadfast witness, and hath entered with gladness into the joy of his Lord, dwelling in everlasting bliss with all the saints.

Splendid was the martyr Oswald in all the virtues, splendid also in his adoration of the incarnate God; wherefore, the generations of England bless him with great praise.

Theotokion: Sacred hymns and spiritual songs do we offer thee, O Ever-virgin, Mediatress for our generation; but even though our lips are polluted and unclean, reject not our praises.

Exapostilarion of the martyr:

Mode III. Spec. Mel.: Ὁ οὐρανὸν τοῖς ἀστροῖς.

When the ascetics of Bardney * refused to receive your relics, * God did give a sign from heaven, * by setting a lofty pillar * of light above your casket, * Oswald, adornment of martyrs.

And the Exaposteilarion of the Forefeast. Mode 2. On the mountain.

We who desire wholeheartedly * glory divine and holy, * let us cut through the heavy cloud * of this our earthen body, * having ascended the heights of * Tabor the holy mountain; * and let us hasten to partake, * with Moses and Elias and with the chief * of Disciples, of the illumination * divine and unapproachable, * as we in light receive light.

On the Praises, 4 Stichera, one of the Forefeast and 3 of the Martyr:

in the first mode: Spec. Mel: “Τῶν οὐρανίων ταγμάτων”

We are observing the Forefeast of the all-glorious * holy Transfiguration * on this day, and we therefore * are glorifying Christ God, for with the fire * of divinity He restored * our fallen nature and shone brightly as before * in His incorruptibility.

Ghe talent which God entrusted * to you, you did multiply * and bravely you contested * fighting the godless Penda * defending, glorious Oswald, your land and shed * in the battle your blood whilst praying * both for all your loyal soldiers * and for your foes; * hence the Lord did greatly honour you.

As noble and upright ruler * justice and truth you embraced * abhorring vice and falsehood, * Oswald, and often spending * entire nights in prayer; * hence from the plague * you delivered those begging you * and from the palsy the young girl you did set free * that was formerly an invalid.

Now at your well we have gathered * the streams whereof health confer * to men and beasts and scatter * all demonic oppression * and faithfully implore you, Oswald divine, * never cease to petition God * that He may bring back the erring unto the faith * which yourself professed most ardently.

Glory, in the plagal second mode.

When the poor were starving at Holy Easter, * O merciful King Oswald, * from your own table you sent forth * a silver charger of food, * commanding your servants to feed the paupers, * and when they had eaten and were satisfied * to break the salver apart and distribute the pieces as alms. * Then did the holy bishop Aidan with joy * lay hold of your compassionate arm and cry aloud in prophecy: * May this hand never perish! And what he had foretold * was indeed fulfilled in truth,

* for your arm remained incorrupt * even after you were slain for the sake of righteousness * and your witness to the Lord, * Whom never stop to entreat * for those who honour your memory* with faith and love.

Both now. *Idiomelon of the Forefeast.*

Moses, the seer of God, and Elias, the fiery charioteer who races unburnt across the heavens, saw You in the cloud at Your Transfiguration, O Christ; and they bore witness that You are the Author and Fulfiller of the Law and the Prophets. We pray You, O Master, count us worthy, like them, to receive Your illumination, and to sing Your praises to the ages.

Great Doxology and Dismissal.

AT LITURGY:

On the Beatitudes, 4 Troparia from the Canon of Forefeast (ode iii) and 4 from the Canon of the Saint (Ode vi).

Apostle (with the Prokeimenon of October 26th) from the Saturday of the thirty third week after Pentecost.

Gospel of the Friday of the tenth week of Luke.

Communion verse: In everlasting memory...

