

**August 5: OFFICE OF THE FORE-FEAST OF THE TRANSFIGURATION OF OUR LORD, JESUS CHRIST;
and
COMMEMORATION OF THE DEDICATION OF THE PATRIARCHAL “SOBOR” (Cathedral)
OF THE HOLY RESURRECTION OF CHRIST, OUR GOD, and
Commemoration of the holy martyr Eusignius.**

**Ukrainian text: the work of “Protopsalt” (Pervospivets) Andriy (Shkrabiuk),
submitted to the Patriarchal Liturgical Commission;
approved and promulgated *ad experimentum* for a term of three years,
by Decree of His Beatitude Patriarch Sviatoslav, acting on behalf of the Synod of Bishops of the UGCC
(unofficial English translation by Fr. John Chirovsky, with the blessing of His Grace Bishop Bohdan (Danylo))**

AT THE LITURGY OF GREAT VESPERS

As it is a “Polyeleos”-rank feast without a Lytia, ¹ we chant the appointed weekday Kathisma; we do not chant “Blessed is the man...”, except if the day fall on Sunday, when we chant the entire first Kathisma (Ps. 1-8), or on Monday, when we chant only the first antiphon of the first Kathisma (Ps. 1-3).

At «Lord, I have cried» 6 stikhera: 3 of the Fore-Feast ² and 3 for the Commemoration of the Dedication.

Stikhera of the Fore-Feast: Tone 4, podobn « Dal yesy znamenije », « Дал єси знаменіє », “ You have given a sign ”:

Come, let us go up with Jesus * ³ as He ascends the holy mountain; * there we shall hear the voice of the living God: * the Father Who is without beginning * as He gives witness by a cloud through the Divine Spirit * to the consubstantiality of the coeternal Sonship; * Being thus enlightened in mind, ** we shall see light in the light.

Come, let us exult in anticipation, * purifying ourselves, * and faithfully prepare for the divine ascent * to the lofty dwelling place of God, * that we may witness His majesty * and receive His glory, * which the chosen from among the Apostles * were made worthy to behold, ** mystically on Mount Tabor.

Come, having today transformed ourselves, * with a more exalted transformation, * let us be well prepared for tomorrow! * That we may ascend the holy mountain of God; * and, that we may behold the unchanging radiant glory of Christ * which is brighter than the sun. * Having been illumined by the light of the Trinity, ** we shall glorify the condescension of God in it.

*Stikhera of the Dedication of the Cathedral of the Resurrection:
Tone 2, podobn «Yehda ot dreva», «Коли з дерева», “When from the Tree”:*

The Father, with His Divine Son, has made a dwelling place * in their beloved people , * who kept the word of His truth * and endured in faithfulness. * The children of God in much-suffering Ukraine * feared neither torment, persecution nor cruel death. * And so upon them, as if upon living foundation stones, ** the Cathedral of the Resurrection rises up. ⁴

You, O Perfecter, * have transformed the souls of Your faithful friends * into a House of Wisdom * and a temple of Your invisible presence. * The temple of Your love is more formidable than walls of stone, * established as it is within the human heart, a living Holy of Holies. * From it, there blossomed forth the visible beauty ** of the newly raised Cathedral of the Resurrection. ⁵

How lovely is your dwelling place, O Lord “Sabaoth” (*of hosts*)! * From of old the Ukrainian soul would huddle to * Your majestic and ancient temples; * but, in the midst of evil times, full of the darkness of hostile Godlessness * other temples faithfully shone forth: * the village home, the city room, * in every place where living torches of Your truth shone forth, * raising thereby the Cathedral of the Resurrection. ⁶

Glory: Tone 5, samohlasny:

Come from the west, and the north, and the sea, and the east, * from all over Ukraine – O faithful friends of the Lord, * and let us behold the Church reborn. * Let the cathedral of our souls shine forth, as divinely radiant torches, * within that cathedral which is built above Slavutych. * And so, raised up in spirit by the Holy Spirit, * let us glorify Christ, our Pascha, unto the ages! ⁷

Both Now: Same Tone, Of the Fore-Feast:

Come, let us ascend the mountain of the Lord * and go into the house of our God. * Let us gaze upon the glory of His Transfiguration, * the glory of the only-begotten [Son of God] of [God] the Father. * From [His] light, let us receive light; * and raised up in spirit by the Holy Spirit, ** let us sing the praises of the consubstantial Trinity unto the ages.

Entrance. “Tranquil Light.” Prokeimenon of the Day.

Three Lessons (i.e. readings): ⁸

A Reading from the Third Book of Kingdoms (1 Kings 8:22-23, 27-30).

Solomon stood before the altar of the Lord in the presence of all the assembly of Israel, and spread forth his hands towards heaven; and said, ‘Lord, God of Israel, there is no God like you, in heaven above or on earth beneath. If heaven and the highest heaven cannot contain you; how much less this house which I have built! Yet have regard to my supplication, O Lord God of Israel, hearkening to the prayer which your servant prays before you today; that your eyes may be open

towards this house day and night, towards the place of which you have said, “My name shall be there,” to hearken to the prayer which your servant prays towards this place day and night. And hearken to the supplication of your servant and of your people Israel, when they pray toward this place; and hear your dwelling place in heaven; and you will act and show pity.’ (*Translation by Archimandrite Ephrem Lash*)

A Reading from the Wisdom of Solomon (Wisdom 7:21-8:4).

And all thing, both what is secret and what is manifest, I learned, for she that is the fashioner of all things, taught me, [namely] wisdom. For there is in her a spirit that is intelligent, holy, unique, of many parts, subtle, free-moving, lucid, unpolluted, distinct, invulnerable, loving the good, sharp, unhindered, beneficent, loving towards humanity, firm, unfailing, free from care, all-powerful, all-surveying, and penetrating all spirits that are intelligent, pure, most subtle. For wisdom moves more freely than any movement; she pervades and penetrates all things because of her pureness. For she is a breath of the power of God, and an emanation of the pure glory of the Almighty; therefore nothing defiled gains entrance into her. For she is a reflection of eternal light, and a spotless mirror of the activity of God, and an image of his goodness. Although she is one, she can do all things, and while remaining in herself, she renews all things; and in every generation she passes into holy souls and makes [them] friends of God, and prophets; for God loves nothing except the person who lives with wisdom, for she is more beautiful than the sun, and above every constellation of stars. Compared with the light, she is found to be more radiant; for this is succeeded by the night, but against wisdom wickedness does not prevail. She reaches with might from one end [of the world] to the other, and orders all things well. Her I loved and sought out from my youth, and I sought to take her as my bride, and I became enamored of her beauty. She glorifies [her] noble birth by having a shared life with God, and the Sovereign Lord of all loves her, for she is an initiate in the knowledge of God, and chooses his works. (*A New English Translation of the Septuagint, 2007*)

A Reading from the Proverbs of Solomon (Proverbs 9:1-11).

Wisdom has built herself a house. She has slaughtered her beasts and mixed her wine in the mixing bowl, and prepared her table. She has sent out her servants, to invite with a loud proclamation upon the mixing bowl: Whoever is foolish, let him turn to me. And to those who lack wisdom she said: Come, eat my bread, and drink the wine that I have mixed for you. Abandon folly, and you will live; and seek understanding that you may have life, and set aright your understanding with knowledge. One who corrects the wicked will gain dishonour for himself. One who rebukes the impious will get blame for himself; for, to the impious rebukes are blows. Do not rebuke the wicked, lest they hate you. Rebuke a wise man and he will love you. Give instruction to a wise man and he will be wiser; teach a just man and he will increase learning. The beginning of wisdom is the fear of the Lord, and the counsel of Saints - understanding; while to know the law is the part of a good mind. For by this means you will live for a long time, and years will be added to your life. (*Translation by Archimandrite Ephrem Lash*)

At the Apostikhera,⁹ for the Fore-Feast:

Tone 2, podobnen, «Dome Efratov», «Дом Ефратов», “House of Ephrata”:

Illumined by the brightness of the virtues, * let us ascend the holy mountain ** so that we may gaze upon the divine Transfiguration of the Lord.

Verse: Mercy and truth have met; righteousness and peace have embraced. (*Ps. 84 [85]:11, Anthology, pg. 523*)

Shining forth like the sun upon Mount Tabor, * before undergoing [the Passion of] the Cross, * Christ bestows a sign - worthy of His divine nature ** - upon the initiates of the mysteries.

Verse: Blessed are the people who know the festal shout. (*Ps. 88:16, Anthology, pg. 879*)

Wishing to transform the nature of Adam, * Christ ascends Mount Tabor today * so that He may reveal His divine nature ** to the initiates of the mysteries.

Glory: of the Dedication of the Cathedral of the Resurrection, Tone 2, samohlasny:

Let us enter through the radiant gates, * which the Holy One, the True One, opens before us * – and who would be able to shut them? * For, although the Ukrainian people for a very long time did not possess the power of self-government, * yet they kept the words of Christ, * and did not deny His Name to their very end. * And those who conquer in Spirit, * the Lord will transform into pillars of His temple; * and there will be written upon them the Name of their God, * and the Name of the New Jerusalem, * the future and foreshadowed [city] already made manifest * in the Kyivan Cathedral of the Resurrection ** for the salvation of our souls. ¹⁰

Now and ever: for the Fore-Feast, Same Tone:

O You, Who were transfigured in glory on Mount Tabor, * and showed Your disciples the glory of Your divine nature, * pour out also upon us the light of Your knowledge, O Christ our God ! * And, direct us to the way of Your [divine] commandments * since You, alone, are Good and the Lover of Mankind.

Troparion of the Dedication of the Cathedral of the Resurrection, Tone 4:

As You showed forth the magnificent beauty of the internal tabernacle, created in the image of God, * so also You have shown forth the external majestic splendor of the holy temple of Your glory, O Lord. * Establish it for all ages, * and, through the intercession of the Theotokos, accept our prayers * which we unceasingly offer to You in it, ** O You, Who are

the Life and Resurrection of all. ¹¹

Glory: Now and ever: *for the Fore-Feast, Same Tone:*

Let us go forth to meet the Transfiguration of Christ, * radiantly celebrating it in this Fore-Feast. * Let us cry aloud, O faithful: * The day of Divine Joy draws near: * the Master ascends Mount Tabor ** to illumine us with the beauty of His Divine Nature!

AT THE HOURS

*At each Hour: for the Troparia: Troparion of the Dedication of the Cathedral of the Resurrection, and then
Glory: Troparion of the Fore-Feast, Now and ever: Theotokion specific to each Hour.*

At each Hour: for the Kontakia, we alternate: at the 1st and 6th – of the Dedication, at the 3rd and 9th – of the Fore-Feast.

AT THE DIVINE LITURGY

For the Antiphons, we sing the Psalms of the Typika (65 and 145) and the "Beatitudes".

*6 troparia on the Beatitudes, from the Liturgy of Matins, Tone 4:
3 from Ode 3 of the Canon of the Fore-Feast and 3 from Ode 6 of the Canon of the Dedication.*

In Your kingdom, remember us, O Lord, when You come in Your kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Assuming the image of a servant, the Master of all creation became visible to His servants; in it the unapproachable radiance of His Divine Nature was likewise shown to the disciples, inasmuch as they were able to perceive it.

Blessed are the pure of heart, for they will see God.

Christ, the Sun of Glory, ascends the mountain, to shine forth; dimming with His light the shining of the daily light in the heavens. Illumined by the reflection of His light, let us celebrate the Fore-Feast today.

Blessed are the peacemakers, for they will be called sons of God.

Fulfilling the words of eternal life, Christ stood forth, and, as if showing His friends how His works are to be understood, it was His Good Will to show forth in Himself the radiant glory of the Father.

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

There is no temple, thus witnesses [John] the Theologian, in the twelve-gated Heavenly Jerusalem, for the Lord God the Almighty – is its Temple, and Lamb and Lamp-stand.

Blessed are you when they insult you and persecute you, and utter every kind of evil word against you falsely because of Me.

Let the glory and the opening of the future City of the saved be shown forth in our capital by virtue of our Cathedral of the Risen Christ, so lovely to behold, gathering thereby unto Him a doxology from all [the peoples] of Ukraine.

Rejoice and be glad for your reward will be great in heaven.

Like the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb, so also let the chanting and prayers of celebrations flow from the twelve-fruited tree of life.

Glory be to the Father and to the Son, and to the Holy Spirit, * now and for ever, and ever. Amen.

Theotokion: O divinely wise [from among the faithful]! The Mother of God is a mystery - Divine and hidden from the unconsecrated! Come, let us praise in songs, the God, Who was born of her, entreating His salvation.

After the Entrance, at the Troparia:

Troparion of the Dedication of the Cathedral of the Resurrection, Tone 4:

As You showed forth the magnificent beauty of the internal tabernacle, created in the image of God, * so also You have shown forth the external majestic splendor of the holy temple of Your glory, O Lord. * Establish it for all ages, * and, through the intercession of the Theotokos, accept our prayers * which we unceasingly offer to You in it, ** O You, Who are the Life and Resurrection of all.

Troparion for the Fore-Feast, Same Tone:

Let us go forth to meet the Transfiguration of Christ, * radiantly celebrating it in this Fore-Feast * Let us cry aloud, O faithful: * The day of Divine Joy draws near: * the Master ascends Mount Tabor ** to illumine us with the beauty of His Divine Nature!

Kontakion of the Dedication of the Cathedral of the Resurrection
Tone 4, podoben « Yavylsia yesy », « Явился еси », “You have appeared”:

The gatherings of the faithful shine forth in the Cathedral of the Resurrection, ¹ * as do the multi-radiant stars upon the heavens, * and praying in it, they cry aloud: ** « Establish this house, O Lord! »

Glory: Now and ever: *Kontakion for the Fore-Feast, Same Tone:*

Today, by the Divine Transfiguration, * all of human nature is already made divinely luminous * and cries out in joy: ** " Christ is being transfigured, the One Who saves all ! "

Trisagion, as usual.

Prokeimenon, Tone 4:

Holiness befits Your house, O Lord * unto length of days. (Ps. 92 [93]:5, *Anthology*, pg.1067).

Verse: The Lord is King, and has robed Himself in splendor. (Ps. 92 [93]:1, *Anthology*, pg.1067).

Epistle Reading to the Hebrews, per. 307, 3:1-4.

Alleluia, Tone 2:

Verse 1: His foundations are on the holy mountain. (Ps. 86 [87]:1)

Verse 2: Glorious things were spoken of you, O city of God. (Ps. 86 [87]:3)

Gospel Reading from Matthew, per. 67, 16:13-18.

Kinonikon:

I have loved, O Lord, the beauty of Your house, and the place where Your glory dwells. (Ps. 25 [26]:8).
Alleluia, Alleluia, Alleluia.

If more verses of Psalm 25 (26) are ever needed, the entire psalm is, as follows:

Judge me, O Lord, for I have walked in my guilelessness, hoping in the Lord; I shall not grow weak.

Examine me, O Lord, and put me to the test. Purge with fire my feelings and my heart. For Your mercy is ever before my eyes, and I have been well pleased in your truth.

I have not sat down with the council of futility, nor shall I enter in with transgressors. I have hated the assembly of evil-doers; and, I will not sit down with the impious.

I will wash my hands among the innocent and will go around your altar, O Lord, that I may hear the voice of Your praise, and tell of all Your wondrous works.

I have loved, O Lord, the beauty of Your house, and the place where Your glory dwells. Destroy not my soul with the impious, nor my life with men of blood, in whose hands are lawless deeds; and their right hand is filled with bribes.

But as for me, I have walked in my innocence. Redeem me, O Lord, and have mercy on me. My foot has stood in righteousness; in the “churches” (*gatherings, assemblies, sobors*) I will bless You, O LORD.

¹ In Old Church Slavonic and in Ukrainian, the word for "Cathedral" and for "Gathering/Assembly" is identical; and so, this is a play on words.

¹ Structurally, the basis for this new office is the Office for the Dedication the temple of the Resurrection of Christ which occurs upon the Fore-feast of the Exaltation of the Holy Cross (13 September) and the Office for the Fore-Feast of the Dormition of the Theotokos with commemoration of the transfer of the sacred relics of our venerable Father Theodosius of the Kyivan Caves (14 August). Both Offices are polyeleos rank, without a Lytia.

² All (Ukrainian) texts of the Fore-Feast of the Transfiguration have been translated anew from the Greek taking into account the tradition of the Old Church Slavonic translation.

³ The asterisks in those hymnographical texts (the stikhera, etc) given here, which ought to be sung according to the so-called *podobn* tones, reflect the number of phrases provided in the podobn tone in accord with the two traditional *Tserkovnyi Napivnyk* books published by Fr. Isidore Dolnytsky and Ihnatiy Polotniuk.

⁴ The first stikheron for the commemoration of the Dedication of the Sobor of the Resurrection is based upon John 14:23. It is also interconnected with my own earlier Office for the new martyrs of Ukraine (June 27).

⁵ The second stikheron refers to the House of the Wisdom of God, which is the theme of Proverbs 9:1-6 (the third lesson).

⁶ The third stikheron resonates with Ps. 83:2-3 is also interconnected with my own earlier Office for the new martyrs of Ukraine (June 27). [In the Ukrainian text], all translations of Psalm verses and allusions thereupon have been brought into conformity with the new translations of the so-called “liturgical workshop” by the name of « Trypisnets ».

⁷ The Doxastikheron for « O Lord, I have cried » recounts the theme of the third Troparion of the 8th Song of the Canon of Pascha. His Beatitude Sviatoslav quoted from this troparion in his homily during the solemn Divine Liturgy for the Dedication of the Sobor of the Resurrection on 18 August 2013.

⁸ The First and Third Lessons are the same as those which are read in the Office for the Dedication the temple of the Resurrection of Christ which occurs upon the Fore-feast of the Exaltation of the Holy Cross (13 September). The Second Lesson is taken from the Book of Wisdom [of King Solomon]. The introductions given here are in accord with the tradition found in the Old Church Slavonic *Menaia* and *Anthologia*.

⁹ There is no current Typikon (Ustav) that, in the two above named instances, of combining a polyeleos rank feast with a Fore-Feast would foresee the inclusion of a Lytia.

¹⁰ The Doxastikheron for the « Apostikhera » at Great Vespers is based upon Revelations 3:7-12 (the prophecy to the Church in Philadelphia).

¹¹ The Troparion for the Dedication of the Sobor of the Resurrection was created by paraphrasing and modeling it after the existing Troparion for the Re-dedication of the Sobor of the Resurrection in Jerusalem (Fore-Feast of the Exaltation). Thus, the two troparia are different from one another in the first two phrases.

The Troparion of the Re-dedication of the Sobor of the Resurrection in Jerusalem:

Як небесної тверді величність, * так і земну явив єси красу святого храму слави Твоєї, Господи. * Утверди його повік-віку * і прийми молитвами Богородиці наші благання, * що їх у ньому безнастанно Тобі приносимо, * всіх Життя і Воскресіння.

The Troparion for the Dedication of the patriarchal Sobor of the Resurrection in Kyiv:

Як безцінну красу внутрішньої богообразної шкіри, * так зовнішню явив єси велич святого храму слави Твоєї, Господи. * Утверди його повік-віку * і прийми молитвами Богородиці наші благання, * що їх у ньому безнастанно Тобі приносимо, * всіх Життя і Воскресіння.

In addition, such a beginning for the new troparion, regarding “the internal tabernacle, created in the image of God”, is but a paraphrase of the 7th Troparion of the 2nd Song of the Great Canon of St. Andrew of Crete.