

The 10th Day of August

Afterfeast of the Transfiguration of the Lord; Holy Martyr and Archdeacon Lawrence.

Vespers

At “Lord, I call...,” 6 stichera,

3 stichera of the Feast, in Tone 4: *To the melody, “Thou hast given a sign....”*

Thou didst shine forth today, O Savior, /
Like the brilliant Sun upon Mount Tabor, /
Revealing to Thy friends that Thou art the Word of the Father /
Who in Thy compassion for human nature assumed our flesh. /
Therefore, we glorify Thy loving providence for mankind, ///
O Almighty Jesus, the Savior of our souls.

The angels in heaven rejoice today, /
O Christ, the Lover of mankind, /
And with us, they celebrate Thy radiant glory upon Mount Tabor, /
On which Thou didst appear with Moses and Elijah, /
And together with Peter, James and John, we sing Thy praises, ///
O Almighty Jesus, the Savior of the world.

Let all material and immaterial nature /
Be moved to glorify Christ our God, /
Who rules both the living and the dead. /
For in a manner befitting God /
He was transfigured upon Mount Tabor, /
In the presence of the first preachers of both the law and grace, ///
As He, the Savior of the world, was pleased to do.

And 3 stichera of the Saint, in Tone 1: *To the melody, “Joy of the ranks of heaven....”*

Having served the Word in purity, O ven’rable one, /
Thou didst present thyself to the Lord /
As a sweet-smelling offering sacrificed by fire. /
Thereby thou didst attain the joy of heaven. ///
O Lawrence, ever pray for us who honor thee.

Having presented thyself as a sacred treasure to the Lord /
And having obeyed His words, O divinely blessèd one, /
Thou didst distribute riches to the poor which cannot be stolen away ///
Thyself wisely and wondrously suffering torments, O most-wise martyr.

10 AUGUST

Let us praise Lawrence as the glory of the suffering, /
A great and wondrous warrior, /
A fountain of miracles, and the help for the oppressed, ///
A shining star, and a holy martyr.

Glory..., now and ever..., in Tone 4: *In the usual melody*

When Thou wast transfigured before Thy crucifixion, O Lord, /
The mountain became as heaven /
And a cloud spread itself out like a canopy /
And the Father bore witness to Thee. /
There were present Peter with James and John /
Since they were to be with Thee at Thy betrayal /
That seeing Thy wonders they might not be dismayed at Thy sufferings. /
Grant in Thy great mercy ///
That we too may be counted worthy to venerate these Thy sufferings in peace.

At the Aposticha, these stichera of the Feast, in Tone 2: *To the melody, "O house of Ephratha...."*

Desiring to reveal His glory, /
The Lord hath ineffably disclosed ///
His divinity to the disciples.

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

Come, and let us hasten, /
With the disciples to the heights of virtue ///
That with them we may be counted worthy of grace.

Verse: Tabor and Hermon shall rejoice in Thy name.

Come all ye born on the earth /
And let us cleanse our hearts /
That the grace of the Trinity ///
May come upon us as the glory of the Three-fold Sun.

Glory..., now and ever.... Tone 4: *In the usual melody*

Before Thy crucifixion, O Lord, /
Taking Thy disciples up into a high mountain, /
Thou wast transfigured before them /
Shining upon them with the bright beams of Thy power. /
From love of mankind and in Thy sovereign might /
Thy desire it was to show them the splendor of the Resurrection. /

Grant that we too may be counted worthy of this splendor in peace, O God, ///
For Thou art merciful and lovest mankind.

The Troparion of St. Lawrence, in Tone 4:

Thy martyr Lawrence, O Lord /
Through His sufferings received his incorruptible crown from Thee, our God. /
For having Thy strength he laid low his enemies /
And shattered the powerless boldness of demons. ///
Through his intercessions, O Christ God, save our souls.

Glory..., now and ever.... the Troparion of the Transfiguration, 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 eternal light shine upon us sinners /
Through the prayers of the Theotokos, ///
O Giver of Light, glory to Thee.

Matins

At “God is the Lord...” the Troparion of the Feast, (twice); Glory..., **that of the Saint;** Now and ever..., **that of the Feast, (once).**

After the 1st Kathisma, the Sessional Hymn, in Tone 4: *To the melody, “Joseph was amazed...”*

When Thou wast transfigured on Mount Tabor, O Savior, /
Thou didst show forth Thy glory to the chief disciples, /
Shining forth in Thine immutable divinity /
Thou didst call together Elijah and Moses, and in a bright cloud, they spoke with Thee. /
Then Peter said, “It is good, O compassionate One, to be here with Thee! ///
Having thus illumined them, O Christ, enlighten our souls.

Glory..., now and ever.... (Repeat)

After the 2nd Kathisma, the Sessional Hymn in Tone 4: *To the same melody*

Having been transfigured, O Christ, /
With the divine light of thine unapproachable glory, /
Thou didst illuminate thy divine disciples Peter, James and John /
Amazing them with Thy divine grace, /
And they heard the voice of the Father bear witness to the belovèd Son /
And they beheld the glory of Thy countenance, O Savior. ///

10 AUGUST

O Word, as Thou desirest to save us all, enlighten our souls.

The Canon

The Second Canon of the Feast, with 8 Troparia; and the Canon of the Saint,
with 4 Troparia.

Ode 1

The Second Canon of the Feast, in Tone 8,

the composition of St. John of Damascus.

Irmos: *Having crossed the water as though it were dry land and escaped from the wickedness of the Egyptians, the children of Israel cried aloud: Let us sing to our Redeemer and our God.*

Refrain: Glory to Thee, O God, glory to Thee!

In times past, Moses saw prophetically the glory of the Lord by the Red Sea in the cloud and the pillar of fire, and he shouted aloud: ‘Let us sing to our Redeemer and our God!’

Protected by a godlike body as by a rock and seeing Him who cannot be seen, Moses the eye-witness of God shouted aloud: ‘Let us sing to our Redeemer and our God!’

Thou hast appeared to Moses both on the Mountain of the Law and on Mount Tabor: of old in shadow, but now in the unapproachable light of the Godhead.

The Canon of the Saint, in Tone 4,

having the acrostic: “Wisely do I praise the mighty Lawrence.”

Irmos: *O Thou who wast born of the Virgin, I pray Thee, drown in the depths of dispassion the three parts of my soul; as Thou didst drown the mounted captains of Pharaoh, that with the mortification of my body, as with a timbral, I may sing a song of victory.*

Refrain: Holy martyr Lawrence, pray to God for us!

As a soldier of Christ rightly rejoicing in the garden of delights together with the angelic powers, pray that I too, may be granted such joy who am singing your praises, O blessed martyr Lawrence.

Having passed through thy heroic struggles with steadfastness of soul, O victory-bearing martyr Lawrence, thou art now splendidly arrayed and crowned with a diadem of victory.

Glory...,

As a child of the light thou hast shone wondrously for us like the sun at noonday, illumining all the ends of the earth with the brilliance of thy rays, O glorious martyr Lawrence.

Now and ever..., Amen.

Theotokion: **B**eing delivered from just condemnation and the bonds of Hades by thy precious birthgiving, O most pure Virgin, we cry out to thee in thanksgiving: Rejoice, O Lady full of joy, thou gateway of salvific grace.

Katavasia from the First Canon of the Feast.

Ode 3

The Second Canon of the Feast

Irmos: **O** Lord, Creator of the vault of heaven and founder of the Church, strengthen me in Thy love, for Thou art our supreme desire and the support of the faithful, O only lover of mankind.

The glory that once overshadowed the tabernacle and spoke with Thy servant Moses, O Master, was a figure of Thy Transfiguration that ineffably shone forth as lightning upon Mount Tabor.

The leaders of the apostles went up with Thee into Mount Tabor, O Only-begotten Word Most High, and Moses and Elijah were both present with Thee as attendants of God, O Thou who alone lovest mankind.

Being complete God, Thou hast become complete man, bringing together the nature of man and the complete Godhead in Thy Person which Moses and Elijah saw on Mount Tabor in two natures.

The Canon of the Saint

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

Having the Cross as thy standard, thou didst arm thyself against the enemy, and thou wast victorious, O right-wondrous one.

Protected with invincibility by the law of Christ, thou didst oppose the laws of the impious with courageous endurance, O blessed Lawrence.

Strengthened by the power of Christ, thou didst overthrow the feeble power of pagan idolatry and revealed to all the eternal divinity of Christ.

Theotokion: **T**he Word who is equal to the Father and the Spirit in nature, essence, and divinity, became incarnate for the sake of mankind through thee, O all-immaculate Lady.

Katavasia.

The Kontakion of St. Lawrence, in Tone 2: *To the melody, "Seeking the highest...."*

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With divine fire having enflamed thy heart, /
To the end thou didst incinerate the fire of the passions. /
As the strengthening of martyrs, O God-bearing martyr Lawrence, /
In faith thou didst cry out in thy sufferings: ///
“Nothing can separate me from the love of Christ!”

***Ikos:** Having assembled together, all ye faithful, let us honor in hymns the passion-bearer Lawrence, who, as an initiate of ineffable mysteries, shone like a steady beacon to the world. For through his prayers we are delivered from our cruel transgressions, and with clean hearts we glorify Christ who hath glorified him who was mighty in his sufferings saying: “Nothing can separate me from the love of Christ.”*

The Sessional Hymn in Tone 8: *Special melody, “Of Wisdom....”*

Having attained the riches of heaven /
Freely didst thou distribute to the poor /
And give thy bread to the hungry. /
Thus acquiring for thyself a life of incorruption. /
In thy confession of Christ thou didst shine, O glorious one. /
And having courageously suffered under the law /
Thou didst receive from God a crown for all thy labors. /
Entreat Christ God, O passionbearer Lawrence ///
That He grant remission of sins to those who lovingly honor thy holy memory.

Glory..., now and ever..., in Tone 4: *To the melody “That which was commanded....”*

In a blinding flash didst Thou reveal upon the mountain /
The brilliant light of Thy divine nature /
And Thy divine beauty hidden beneath the flesh /
Thus enlightening the disciples who were with Thee, /
O Christ, the benefactor of all. /
And they, beholding Thine unendurable glory, /
Cried aloud saying: “Holy art Thou, O Lord!” /
For Thou art He whom no one can approach /
Yet Thou art seen by the world in the flesh, ///
O Thou, who alone lovest mankind.

Ode 4

The Second Canon of the Feast

***Irmos:** Lightning flashes of divinity proceeded forth from Thy flesh: therefore, the chosen prophets and apostles sang and cried aloud: Glory to Thy power, O Lord!*

Thou hast preserved the burning bush unharmed though it was united with fire, O Master, and Thou didst show Moses Thy body shining with divine brightness, while he sang: Glory to Thy power, O Lord.

The visible sun was eclipsed by the rays of Thy divinity when it saw Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord.

Thou wast revealed as an immaterial fire that burns not the material substance of the body when Thou didst appear to Moses and the apostles and Elijah, O Master, who art one in two natures, each of them perfect.

The Canon of the Saint

***Irmos:** He who sits in glory on the Throne of divinity, Jesus the True God is come on a swift cloud: with His pure hand He has saved those who cry: Glory to Thy power, O Christ.*

The servant of the Word, adorned with eloquence and spiritual strength, is slaughtered because of his love for the Word, and now he co-reigns in righteousness together with the Word, rejoicing in His glory.

Rejecting the lifelessness of impiety by thy vigilant faithfulness, thou didst courageously endure thy martyrdom, and cast off from thine eyes the torpid sleep of death, O holy martyr of the Lord.

Protected by the true armor of piety against the forces of iniquity, thou didst fight to the end and cast down their dominion for the sake of thy love for virtue and thy faith.

***Theotokion:** Having set aside the defilement of Eve's temptation, we are now nurtured by the food of life from heaven, by Him who shone forth upon the earth from the Virgin. Let us praise her as our mediatrix for every blessing.*

Ode 5

The Second Canon of the Feast

***Irmos:** Why hast Thou cast me away from Thy face, O never setting Light? Why has this dismal darkness covered me, the wretched one? Guide me in return to the light of Thy commandments, I pray Thee.*

No tongue, however eloquent or fluent can declare Thy mighty works! For Thou who art the Lord of Life and the Master of death hast called Moses and Elijah before Thee on Mount Tabor, to bear witness to Thy divinity.

Thou, O Christ, with invisible hands hast fashioned man in Thine Image; and Thou hast now displayed the original beauty in this same human body formed by Thee, revealing it, not as in an image, but as Thou art in Thine own self according to Thine essence, being both God and man.

In a union without confusion, Thou hast shown us on Mount Tabor the live coal of the godhead that consumes sins while it enlightens souls, and Thou hast caught up in ecstasy Moses and Elijah, and the chief disciples.

The Canon of the Saint

***Irmos:** The impious do not perceive Thy glory, O Christ, but we, rising early in the night sing Thy praises, O only-begotten radiance of the Father's glory who lovest mankind.*

With thine eyes firmly fixed upon the beauty of heaven, O wondrous martyr Lawrence, thou didst ignore all the beautiful things of this earth, as well as the torments of thy body.

Having received rich blessings from the Father, thou didst become a servant of Christ who came to minister to us all, and thou didst depart unto Him through the shedding of thy blood, O blessed martyr Lawrence.

Thou didst offer thyself unto Christ as a beautiful and sacred oblation, and thus, thou hast adorned the sanctuary of heaven, where thou dost now abide delighting in its glory.

Theotokion: **T**he Only-begotten Son, having the same essence of the Father Most High, put on the nature of man by becoming incarnate within thy womb, O Virgin Mother.

Ode 6

The Second Canon of the Feast

***Irmos:** Cleanse me, O Savior, for many are my transgressions, and lead me from the depths of evil, I pray Thee, and I cry: Hear me, O God of my salvation.*

How mighty and awesome is the vision that was seen today! The visible sun shone from heaven, but from the earth there shone, beyond compare, the spiritual Sun of Righteousness upon Mount Tabor.

Moses cried as he looked upon Thy divinity on Mount Tabor: "The shadow of the Law has grown exceeding weak and has passed away, for Christ the Truth, has plainly come!"

The pillar of fire plainly showed to Moses Christ transfigured, and the cloud pointed clearly to the grace of the Spirit the overshadowed Mount Tabor.

The Canon of the Saint

***Irmos:** I have fallen into the depths of the sea, and the tempest of my many sins hath encompassed me; but, as Thou art God, lead my life up from the abyss, O greatly merciful one.*

Kindling a material fire, O glorious one, thou didst prepare thyself as a sweet offering to the King of all, who in His love for us, desires our salvation.

Thou didst draw thyself completely to the Light of the ruling Trinity, and as a servant of God arrayed in His brightness, thou dost illumine those who praise thee, O martyr of the Lord.

Strengthened by divine power while being placed on a heated grill, thou didst endure great torment for the love of Christ, setting thy soul aflame with both fire and spiritual dew.

Theotokion: **O** Virgin Mother, thou abode of God and His living throne, thou art truly the holy mountain, the ark, the divine tabernacle, and the candlestand made of gold!

Katavasia.

The Kontakion of the Feast, in Tone 7:

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.

Ikos: **A**wake ye sluggards, and lie not down for ever upon the ground, O ye thoughts that draw my soul down towards the earth! Arise, and go up onto the high mount of the divine ascent! Let us run to join Peter and the sons of Zebedee, and with them go to Mount Tabor, that with them we may see the glory of our God and hear the voice they heard from heaven, and with them let us proclaim to all the radiance of the Father!

Ode 7

The Second Canon of the Feast

Irmos: **The Hebrew children in the furnace boldly trampled upon the flame, and they changed the fire into dew as they cried aloud: Blessèd art Thou, O Lord, God of our fathers.**

Now the invisible has become visible to the apostles: on Mount Tabor the Godhead shone forth before them in the flesh, and they cried aloud: Blessèd art Thou, O Lord, God of our fathers!

On Mount Tabor the apostles, struck with wonder, trembled with fear before the beauty of the divine Kingdom, and they cried aloud: Blessèd art Thou, O Lord, God of our fathers!

Now the unheard of has been heard. For the Son who came forth without father from the

Virgin, receives glorious testimony from His Father's voice, that He is both God and man for evermore.

Not by adoption hast Thou become the beloved Son of the Most High, but Thou wast such by essence before the world began; and without changing Thou hast come to dwell with us who cry to Thee: Blessèd art Thou, O Lord, God of our fathers!

The Canon of the Saint

***Irmos:** Blessèd art Thou, O all-praised God of our fathers, who saved the children of Abraham in the fire, and slew the Chaldeans, whom justice rightly pursued.*

Chosen before thy birth to celebrate the Mysteries and to minister the Word, thou wast truly a sacred vessel and living oblation of the temple of heaven, who sang: Blessèd art Thou, O all-praised Lord, God of our fathers!

Protected by the law of the life, which is in Christ, O all-blessèd martyr Lawrence, thou didst not bow thy head before those who imposed laws of death and corruption, but sang instead: Blessèd art Thou, O all-praised Lord, God of our fathers!

Clad in a body that seemed to feel no pain, O richly-blessed martyr, thou didst courageously dare to face the all-consuming fire and cried out to the Lord: Blessèd art Thou, O all-praised Lord, God of our fathers!

***Theotokion:** Thou art the spiritual eastward portal of God Most High, who in a manner past all speech and understanding, appeared on earth through thee, O Bride of God, the blessed God of our fathers.*

Ode 8

The Second Canon of the Feast

***Irmos:** The Chaldean torturer became enraged; he ordered the furnace to be heated seven-fold; but seeing the godly youths saved by a great might, he sang to the Creator and Redeemer: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages.*

The disciples, O Master, heard the testimony of the Father; and unable to bear the sight of Thy face whose lightning brightness was too fierce for the eyes of man, they fell to the ground in awe, singing: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages!

O Blessèd Master, Thou art by nature, the fairest King of kings and blessed Lord of lords, and Thou dwellest in unapproachable light. To Thee the disciples, struck with wonder, cried: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages!

Because Thou art Master of heaven and Lord of the earth, and hast dominion over the

things under the earth, there stood beside Thee, O Christ, the apostles from the earth, and Elijah the Tishbite as if from heaven, and Moses from the dead, singing with one accord: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages!

The chosen apostles left all idle cares behind them upon earth, and followed Thee who lovest mankind to the divine way of life that is high above this world. So they were accounted worthy to receive the vision of Thy Godhead, and they sang: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages!

The Canon of the Saint

***Irmos:** O almighty deliverer of all, descending, Thou didst shower with dew the pious children in the midst of the flames, and didst teach them to sing: Bless the Lord, O ye works of the Lord!*

Thou wast mightier than the unbearable flames in thy steadfast courage, O blessed one, burning as in another's body, singing out in faith: Bless the Lord, O ye works of the Lord!

Like the three youths, thou didst quench the burning embers with the dew of divine grace, ever singing to the Lord: Bless the Lord, O ye works of the Lord!

Christ illumined thee and girded thee round-about with His own might, and He led thee up to Himself, as thou didst piously sing: Bless the Lord, O ye works of the Lord!

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

***Theotokion:** Thou art the rod that sprang forth from the root of Jesse, and in a manner past nature thou gavest birth to Christ our God and Lord, the Flower of the Godhead, and we all bless Him who was born of thee, O Virgin.*

We praise, bless, and worship the Lord, singing and exalting Him throughout all ages.

Katavasia.

Ode 9

The Second Canon of the Feast

***Irmos:** Every ear trembled with fear at hearing of the ineffable condescension of God: how the Most High of His own will came down even unto the flesh and was made man from a virgin womb. Therefore, we the faithful magnify the most pure Theotokos.*

To show plainly how, at Thy mysterious second coming, Thou wilt appear as the Most High God standing in the midst of gods, on Mount Tabor Thou hast shone in fashion past words upon the apostles and upon Moses and Elijah. Therefore, we all magnify Thee, O Christ.

Come and hearken unto Me, O ye peoples: going up into the holy and heavenly mountain, let us stand in spirit in the city of the living God, and let us gaze with our minds at the spiritual Godhead of the Father and the Spirit, shining forth in the Only-begotten Son.

Thou hast taken me captive with longing for Thee, O Savior, and hast transformed me with Thy divine love. Burn up my sins with the fire of the Spirit, and count me worthy to take my fill of delight in Thee, that dancing with joy I may magnify Thy great works, O Good One!

The Canon of the Saint

***Irmos:** Through weakness, Eve brought about the curse of disobedience, but thou, O Virgin Theotokos, hast budded forth blessing unto the world in the Fruit of thy pregnancy. Therefore, we all magnify thee.*

Thou didst offer thyself as a perfect sacrifice and sweet-smelling incense to the Master, O archdeacon, martyr Lawrence, for being tried in the fire of suffering like gold in a crucible, thou didst become a foremost adornment of the Church, O rightly-wondrous one.

Having firmly fixed thine eyes upon God, thou wast deified by thy union with the All-good Word and His divine vision illumined thee with His resplendent light. Therefore, we bless thee, O archdeacon, martyr Lawrence.

Thou didst shine forth in the lands of Rome like the blazing sun, with great and most-glorious wonders, O blessed one worthy of all praise and honor, warming all the faithful with the fervor of thy faith. Therefore, we bless thee, O archdeacon, martyr Lawrence.

***Theotokion:** The prophets beheld visions of thy birthgiving from afar, O immaculate Lady, and being instructed by them, with a great voice, they proclaimed thee to the world at the divine inspiration of the Spirit.*

Katavasia.

The Exapostilarion of the Feast:

Today on Tabor in the manifestation of Thy Light, O Word, Thou unaltered Light from the Light of the unbegotten Father, we have seen the Father as Light and the Spirit as Light, guiding with light the whole creation.

Glory..., now and ever.... (Repeat)

At the Aposticha, these stichera, in Tone 6: To the melody, "Go on before, ye angelic powers"

Shining forth from the Virgin in a manner beyond understanding, /
And clothing Thyself wholly in the nature of man, /
O Word of God, /
Thou didst illumine all creation which once before lay in darkness /
With the divine transformation of Thy countenance, O Master, /
Having been transfigured on Mount Tabor, ///
Before Thine honorable crucifixion, O Christ our God.

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

The mountain that once was gloomy and veiled in smoke, /
Has now become honored and holy /
For Christ, who once guided Israel, as it is written, by a cloud and pillar of fire /
Hath shone ineffably today upon it, brighter than the Sun ///
Enlightening all things as God.

Verse: Tabor and Hermon shall rejoice in Thy name.

Cephas, as befitting a servant, /
Beheld two men upon Mount Tabor, /
Conversing with the Master, and he cried aloud: /
"It is good to be here! /
Let us build three tents, if Thou dost so wish, /
One for Thee, my Christ, and one for Moses and Elijah, Thy servants." ///
Thus he spoke innocently, overcome with amazement.

Glory..., now and ever..., Theotokion, in the same Tone:

O pure, most holy Lady Theotokos, /
Deliver from all misfortune those who honor thee /
And save from every peril those who pray thee, ceaselessly, by night and day, /
And entreat Thy Son, who was ineffably transfigured upon Mount Tabor ///
That He deliver us on the coming Judgment Day.

Liturgy

At the Beatitudes, 6 Troparia from the Fifth Odes of both Canons of the Feast.

1. No tongue, however eloquent or fluent can declare Thy mighty works! For Thou who art the Lord of Life and the Master of death hast called Moses and Elijah before Thee on Mount Tabor, to bear witness to Thy divinity.

2. Thou, O Christ, with invisible hands hast fashioned man in Thine Image; and Thou hast now displayed the original beauty in this same human body formed by Thee, revealing it, not as in an image, but as Thou art in Thine own self according to Thine essence, being both God and man.

3. In a union without confusion, Thou hast shown us on Mount Tabor the live coal of the godhead that consumes sins while it enlightens souls, and Thou hast caught up in ecstasy Moses and Elijah, and the chief disciples.

4. With thine eyes firmly fixed upon the beauty of heaven, O wondrous martyr Lawrence, thou didst ignore all the beautiful things of this earth, as well as the torments of thy body.

5. Having received rich blessings from the Father, thou didst become a servant of Christ who came to minister to us all, and thou didst depart unto Him through the shedding of thy blood, O blessed martyr Lawrence.

6. Thou didst offer thyself unto Christ as a beautiful and sacred oblation, and thus, thou hast adorned the sanctuary of heaven, where thou dost now abide delighting in its glory.

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 eternal light shine upon us sinners /
Through the prayers of the Theotokos, ///
O Giver of light, glory to Thee.

The Troparion of St. Lawrence, in Tone 4:

Thy martyr Lawrence, O Lord /
Through His sufferings received his incorruptible crown from Thee, our God. /
For having Thy strength he laid low his enemies /
And shattered the powerless boldness of demons. ///
Through his intercessions, O Christ God, save our souls.

The Kontakion of St. Lawrence, in Tone 2: *To the melody, "Seeking the highest...."*

With divine fire having enflamed thy heart, /
To the end thou didst incinerate the fire of the passions. /
As the strengthening of martyrs, O God-bearing martyr Lawrence, /
In faith thou didst cry out in thy sufferings: ///
"Nothing can separate me from the love of Christ!"

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.

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