THE 10th DAY OF THE MONTH OF AUGUST
AFTERFEAST OF THE TRANSFIGURATION OF THE LORD
COMMEMORATION OF THE HOLY MARTYR & ARCHDEACON LAURENCE
AT VESPERS

On "Lord, I have cried ...," 6 Stichera: 3 of the feast, in Tone IV:

Spec. Mel.: "Thou hast granted a sign ...":

Thou hast shone forth today * in manifest splendor on Mount Tabor * like the radiant sun, * O Savior, Thou Word of the Father, * showing Thy friends that Thou art He Who in His tender compassion * didst assume human nature, O Christ. * Wherefore, we glorify Thy loving dispensation, * O almighty Jesus, ** Thou Savior of our souls.

Today the angels of heaven rejoice with mankind, * celebrating Thy glorious effulgence, O Christ, * and Thine appearance upon Mount Tabor, * whereon Thou didst stand * in the presence of Moses and Elijah, * and Peter, James and John, * who hymned Thee, O Christ the Lover of mankind, * almighty Jesus, ** Thou Savior of our souls.

Let all the worldly and supra-natural orders * now be moved to praise * Christ our God * Who hath dominion over both the living and the dead; * for, divinely transfigured, * He stood on Tabor * in the presence of the first heralds of the law and grace, * as He, the Savior of our souls, ** was well pleased to do.

And 3 Stichera of the holy martyr, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Having served the Word blamelessly, O venerable one, * thou wast offered unto the Lord as a sacrifice of sweet savor, * consumed by material fire; * wherefore thou hast been deemed worthy of the joy of heaven, ** where thou dost ever pray on behalf of those who honor thee, O Laurence.

Having laid thyself up as a treasure for the Lord * and submitted to His words, * O divinely blessed one, * thou didst richly distribute inviolate wealth unto the poor, * O wise martyr, ** wisely and wondrously enduring torments.

Let Laurence now be splendidly praised: * the beauty of the martyrs, * the glorious and wondrous warrior, * the well-spring of miracles, * the helper of the oppressed, ** the star of great radiance, the sacred martyr.

Glory ..., Both now ..., in Tone IV:

Before Thy crucifixion, O Lord, the mountain emulated the heavens and the cloud spread itself out like a tabernacle when Thou wast transfigured and borne witness to by the Father. There were Peter, James and John, for they were to be with Thee also at the time of Thy betrayal, that, beholding Thy wonders, they might not be afraid of Thy sufferings, which do Thou grant that we may venerate in peace, for the sake of Thy great mercy.

Aposticha Stichera of the feast, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Ineffably hath the Lord * shown forth the glory * of His divinity * on Mount Tabor ** unto those disciples whom He wished.

Verse: Thine are the heavens, * and Thine is the earth.

Come ye, * let us make haste with the disciples * to the heights of the virtues, * that with them ** we too may be counted worthy of grace.

Verse: Tabor and Hermon * shall rejoice in Thy name.

O all ye born of earth, * let us cleanse our hearts, * that straightway there may come unto us * the glory of the grace ** of the threefold Sun.

Glory ..., Both now ..., in Tone IV:

Taking the disciples up upon the lofty mountain before Thy crucifixion, O Lord, Thou wast transfigured before them, illumining them with the effulgence of power, desiring both in Thy love for mankind and in Thine authority to show them the splendor of the resurrection, which do thou grant unto us in peace, in that Thou art merciful and the Lover of mankind.

Troparion of the holy martyr, in Tone IV:

In his sufferings, Thy martyr Laurence O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Glory ..., Both now ..., the Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, * showing to Thy disciples Thy glory as each one could endure. * Shine forth Thou on us, who are sinners all, * Thy light ever-unending. * Through the prayers of the Theotokos, ** Light-Bestower, glory to Thee.

AT MATINS

On "God is the Lord", the Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, * showing to Thy disciples Thy glory as each one could endure. * Shine forth Thou on us, who are sinners all, * Thy light ever-unending. * Through the prayers of the Theotokos, ** Light-Bestower, glory to Thee. (Twice);

Glory ..., the Troparion of the holy martyr, in Tone IV:

In his sufferings, Thy martyr Laurence O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Both now ..., the Troparion of the feast, once.

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Thou wast transfigured on Mount Tabor, O Jesus, and a radiant cloud, stretching forth like a shadow, covered the apostles with glory. Wherefore, they fell face down upon the ground, unable to bear the sight of the splendor of the unapproachable glory of Thy countenance, O beginningless Savior. O Christ our God, Who then shone forth Thy light upon them, illumine Thou our souls!

Glory ..., Both now ..., the foregoing is repeated.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Transfigured in the unapproachable glory of Thy divine light, O Christ, Thou didst illumine Thy godly disciples, John, Peter and James, moving them to awe by Thy divine grace. And they heard the voice of the Father bearing witness unto Thee as His beloved Son, and beheld the glory of Thy countenance, O Savior. O Word Who desirest to save all mankind, enlighten Thou our souls!

Glory ..., Both now ..., the foregoing is repeated.

ODE I

Canon of the feast, in Tone VIII, with 8 Troparia, including its Irmos:

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Moses of old, prophetically beholding the glory of the Lord upon the sea in the cloud and the pillar of fire, cried out: Unto our God and Redeemer let us sing!

His body shielded as by a stone, Moses the beholder of God, seeing Him Who is invisible in His divinity, cried aloud: Unto our God and Redeemer let us sing!

Of old Thou wast seen by Moses in darkness on the mount of the law; but now Thou art seen in the unapproachable light of the Godhead on Tabor.

And this canon of the holy martyr, with 4 Troparia, the acrostic whereof is:

"Most wisely do I hymn the mighty Laurence", in Tone IV:

Irmos: O Thou who wast born of the Virgin, * drown I implore Thee, in the depth of dispassion * the triune nature of my soul, * as Thou didst the mighty strongholds of the warriors, * that in the mortality of my flesh * as on a timbrel * I may chant a hymn of victory.

Taking delight in the garden of sweetness and joining chorus with the angelic hosts as is meet, as a warrior of Christ, pray thou that He grant effulgent radiance unto me who hymn thee, O blessed Laurence.

Entering upon the feats of honored torment, O Laurence, in steadfastness of soul thou didst show thyself to be a victorious spiritual athlete, magnificently arrayed in the crown of righteousness and a diadem of victory.

As thou wast a child of the light and of the day, thou hast shone forth upon us sensibly like the sun from the west, illumining the ends of the earth with a most splendid radiance, O all-glorious martyr Laurence.

Theotokion: **D**elivered from the bonds of Hades and corruption, and from the condemnation of the law, by thine honored birth giving, O most holy Virgin, we cry to thee in thanksgiving: Rejoice, O thou who art full of joy, thou saving portal of grace!

ODE III

Canon of the feast

Irmos: O Lord, Creator of the vault of heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

The overshadowing glory in the tabernacle of old, when Thou didst converse with Moses, Thy favored one, was a figure of Thy transfiguration which shone forth ineffably on Tabor, O Master.

Thou didst summon the foremost of the apostles to Thee on Mount Tabor, O only-begotten Word; and Moses and Elijah stood before Thee, as servants of God, O Thou Who alone lovest mankind.

Through God the Word, Thou didst become wholly of earth, uniting humanity to Thy whole divinity in Thy hypostasis, which Moses and Elijah beheld on Mount Tabor in two natures.

Canon of the holy martyr

Irmos: The bow of the mighty hath waxed feeble * and the weak have girded themselves with strength: * therefore is my heart established * in the Lord.

With the Cross as thy standard, thou didst valiantly array thyself against the enemy, and wast shown to be crowned with victory, O right wondrous one.

Protected by the law of Christ, as one invincible thou didst oppose the laws of the impious with courageous endurance, O all-blessed one.

Strengthened by the power of God, thou didst destroy the feebleness of polytheism and didst elucidate the pre-eternal divinity of Christ.

Theotokion: **E**qual to the Father and the Spirit in nature, essence and divinity, and to men also, was the Word Who becameth incarnate of thee, O all-immaculate one.

Kontakion of the holy martyr, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Kindling thy heart with divine fire, * thou didst utterly reduce the fire of the passions to ashes, * O God-bearing martyr Laurence, * thou confirmation of spiritual athletes; * and in the midst of thy sufferings * thou didst cry aloud with faith: ** Nothing can separate me from the love of Christ!

Ikos: **A**ssembling, O ye faithful, with hymns let us all honor the spiritual athlete Laurence, who shone forth in the world like a steady beacon, as an initiate of ineffable mysteries; for by his supplications we are delivered from grievous transgressions. And having cleansed our hearts, let us glorify Christ Who glorifieth him who is mighty amid sufferings and who saith: Nothing can separate me from the love of Christ!

Sessional Hymn, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having amassed heavenly riches and brought them to the poor, thou didst distribute them, and gave thy bread also to the hungry, and thereby having acquired life incorruptible, thou didst shine forth in thy confession of Christ, O glorious one. Wherefore, having courageously suffered under the law, thou didst receive from God a crown for thy labors, O spiritual athlete Laurence. Entreat Christ God, that He grant forgiveness of sins unto those who with love honor thy holy memory.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone VIII:

Spec. Mel.: "That which was commanded ...":

The lightning hidden under the flesh of Thy nature and divine majesty, O Christ our Benefactor, didst thou show forth upon the holy mountain, shining upon the disciples who were with Thee. And when they perceived Thine unbearable glory, they cried aloud: "Holy art Thou, for, though Thou art unapproachable, Thou art visible to the world in the flesh, O Thou only Lover of mankind!"

ODE IV

Canon of the feast

Irmos: Rays of divinity issued forth from Thy flesh * upon the prophets and the apostles. * Wherefore, chanting, the leaders cried aloud: * glory to Thy power, O Lord!

O Master, Who preserved intact the bush which had been touched by fire, Thou didst show Thy divinely radiant flesh unto Moses, who chanteth: Glory to Thy power, O Lord!

The material sun was eclipsed by the radiance of the Godhead, seeing Thee transfigured on Mount Tabor, O my Jesus. Glory to Thy power, O Lord!

When Thou didst reveal Thyself to Moses, Elijah and the apostles, O Master, Thou wast seen to be an immaterial fire which consumeth not the matter of the body, being One in two essences, in two perfect natures.

Canon of the holy martyr

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

For love of the Word, the servant of the Word, adorned with eloquence and spirituality, hath been slaughtered, and now reigneth in righteousness with the Word, enjoying gladness and His glory.

Piously fighting off the slumber of impiety with divine vigilance, O sacred martyr of Christ, by thy martyr's stand thou didst cut off from thine eyes the sleep which is unto death.

Protected by the true armor of piety against the proponents of the impious opposition, for the sake of the Faith thou didst utterly cast down the memory of them by thy love of morality.

Theotokion: **H**aving put aside all the defilement of the primeval food, we are nurtured with the Grain of Life from heaven, Which arose from the earth from the Virgin. Let us hymn her as the mediatress of good things.

ODE V

Canon of the feast

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

The tongue of the orator is unable to proclaim Thy greatness; for Thou, Who hast control over life and dominion over death, didst stand forth on Mount Tabor before Moses and Elijah, who bore witness to Thy divinity.

O Christ Who with invisible hands fashioned mankind according to Thine image, Thou hast shown forth Thy primal beauty in Thy creation; for Thou wast both God and man, not in image, but as Thou Thyself art in essence.

United without commingling, on Mount Tabor Thou didst show us the burning ember of divinity, which burneth up sins and enlighteneth souls; and Thou didst strike Moses, Elijah and the foremost apostles with awe.

Canon of the holy martyr

Irmos: The wicked will not behold Thy glory, O Christ, * but we who rise early to hymn Thee shall behold Thee, * the Only-Begotten effulgence of Thy Father's divinity, * O Lover of mankind.

Thine eyes fixed with unwavering vision upon divine beauties, O right wondrous Laurence, Thou didst spurn all the beautiful things on earth and the cruel pangs of thy body.

Having recognized Christ, Who became a servant for us, through gifts received from the Father, and having become His servant, thou didst depart unto Him through the shedding of thy blood, O most blessed one.

O blessed one, thou didst offer thyself unto Christ as a sacred oblation and a magnificent adornment; and having adorned the tabernacle of heaven, thou dost now abide there delighting in radiance.

Theotokion: **T**he only-begotten Son, of the same essence and like unto the Father, of His own will becameth akin to mankind, the Most High being incarnate from thy womb, O Virgin Mother.

ODE VI

Canon of the feast

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

How great and awesome was the vision beheld this day! From the sky the material sun shone forth, while from the earth the noetic Sun of righteousness, which is beyond compare, shone forth on Mount Tabor.

Beholding Thy divinity on Tabor, Moses cried: "The shadow of the law, grown weak, hath passed away, and Christ the Truth is manifestly come!"

The pillar of fire and the cloud most manifestly prefigured the transfigured Christ and the grace of the Spirit which overshadowed Him on Tabor.

Canon of the holy martyr

Irmos: I have reached the depths of the sea * and the tempest of my many sins hath engulfed me; * but do Thou raise up my life from the abyss * O Greatly-merciful One.

Kindling a material fire, thou didst prepare thyself as sweet food for the King of all, Who loveth and craveth our salvation, O all-glorious one.

Thou didst draw nigh wholly to the light of the ruling Trinity, and being radiant, as God's servant, thou dost illumine those who hymn thee, O spiritual athlete.

Strengthened with divine power, lying on the heated grill thou didst endure torment for the love of Christ, enkindling thy soul with fire and spiritual dew.

Theotokion: **O** Virgin Mother, thou wast the place of God's lodging, an animate throne, the holy mountain, the ark, the divinely wrought tabernacle, and the golden candle-stand.

Kontakion of the feast, in Tone VII:

Thou wast transfigured on the mountain O Christ God, * and Thy disciples beheld Thy glory as far as they could endure; * that when they would see Thee crucified, * they would comprehend that Thy suffering was voluntary, * and proclaim to the world that Thou art of a truth ** the Effulgence of the Father.

Ikos: **A**rise, ye slothful thoughts of my soul, which are ever dragged down unto the earth! Be ye borne up and rise aloft to the summit of divine ascent! Let us make haste to Peter and the sons of Zebedee, and with them let us go to Mount Tabor, that we may see the glory of our God with them, and may hear the voice which they heard from on high; and they preached the Effulgence of the Father.

ODE VII

Canon of the feast

Irmos: The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * 'Blessed art Thou, O Lord our God, throughout the ages'.

Now have invisible things become visible to the apostles: the Divinity which shone forth in the flesh on Mount Tabor shineth upon those who cry out: Blessed art Thou, O Lord our God, throughout the ages!

The apostles were moved to awe by fear on Mount Tabor, marveling at the majesty of the kingdom of God, and crying out: Blessed art Thou, O Lord our God, throughout the ages!

Now have things never before heard become audible; for the Son, Who was born of the Virgin without father, is borne witness gloriously by the voice of the Father, in that He is God and man, the same throughout the ages.

Being from the beginning the beloved Son by nature, Thou wast not such by the adoption of the Most High, and Thou hast approached us without changing. Blessed art Thou, O Lord our God, throughout the ages!

Canon of the holy martyr

Irmos: Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O supremely hymned Lord, God of our fathers, * blessed art Thou.

Forechosen to celebrate the Mysteries and serve the Word, thou wast shown to be a sacred vessel and oblation of the temple of heaven, chanting unto the Creator: O supremely hymned Lord God of our fathers, blessed art Thou!

Covered by the law of the life which is in Christ, O most blessed Laurence, thou didst not bow thy mind to those who imposed laws of death and corruption, but chanted: O supremely hymned Lord God of our fathers, blessed art Thou!

Clad in a body as one who manifestly felt no pain, O most blessed one, with valorous mind, and as one most noetically rich, thou didst dare the all-devouring fire, crying aloud: O supremely hymned Lord God of our fathers, blessed art Thou!

Theotokion: Thou wast shown to be the noetic eastward portal of the Most High Who, in a manner beyond speech and understanding, appeared to mankind on earth through thee, O Bride of God: the blessed God of our fathers.

ODE VIII

Canon of the feast

Irmos: In his wrath the Chaldean tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * "Ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages".

Thy disciples, O Master, having heard Thee borne witness to by the Father, and unable to bear the sight of the splendor of Thy countenance, though it was a most firm human visage, fell face down upon the ground, crying out in fear: Ye priests bless; ye people supremely exalt Him throughout all ages!

Thou art the most comely King of kings, the mighty Lord of all who rulest in every place, the Blessed One Who dwellest in light unapproachable. And marveling at Thee, the disciples, Moses and Elijah cried out: Ye children, bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

The apostles, from among those on earth, and Elijah the Tishbite and Moses, from among the dead, stood before Thee, O Christ, as before the Master of heaven, the Lord of earth, the One Who hath dominion over the nethermost depths; and they chanted together: Ye people supremely exalt Him throughout all ages!

When they followed Thee to the exalting of the divine life from the earth, Thy chosen apostles left behind on earth the grief which giveth rise to despondency, O Lover of mankind. Wherefore, having received Thy divine manifestation according as they were worthy, they chanted: Ye people supremely exalt Him throughout all ages!

Canon of the holy martyr

Irmos: O almighty Redeemer of all, * having descended and bedewed the children * in the midst of the flame, * Thou didst teach them to sing: * All ye works bless and hymn the Lord.

In thy steadfastness of mind thou wast mightier than the unbearable flame, burning as if in another's body, O blessed one, yet chanting with faith: All ye works bless and hymn the Lord!

Like unto the three children, thou didst quench the burning embers of the fire with the dew of divine grace, crying aloud and chanting: All ye works bless and hymn the Lord!

As Christ was thine enlightenment, He girded thee about with His own might, and led thee up to Himself as thou didst piously chant: All ye works bless and hymn the Lord!

Theotokion: A rod sprung forth from the root of Jesse wast thou, and in a manner past nature thou gavest rise to Christ my God and Lord, the Flower of the Godhead. Let all works bless thy birthgiving, O Virgin!

ODE IX

Canon of the feast

Irmos: Every ear is awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

That Thou mayest clearly show forth Thine ineffable second coming, that Thou mayest reveal Thyself as the Most High God, standing in the midst of gods, on Tabor Thou didst ineffably illumine the apostles, Moses and Elijah. Wherefore, all glorify Thee, O Christ.

Come and submit yourselves to Me, O ye peoples! And ascending the holy and supra-celestial mountain, let us stand immaterially in the city of the living God, and noetically behold the immaterial Godhead of the Father and the Spirit which shineth forth in the only-begotten Son.

Thou hast drawn me to Thyself with love, O Savior, and hast transformed me by Thy divine desire; but burn up my sins with immaterial fire, and deem me worthy to partake of Thy food, that, rejoicing in both, I may magnify Thy mighty works, O good One.

Canon of the holy martyr

Irmos: Eve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

Thou didst offer thyself as a perfect sacrifice and incense pleasing unto the Master, being tried by the fire of suffering like gold in a crucible; whereby thou didst become a foremost adornment of the Church, O right wondrous one.

Deified by the direct sight of God and by a higher union, O Laurence, in word and by divine vision thou wast radiantly illumined by the uttermost Light. Wherefore, we all call thee blessed.

Thou didst shine forth from the West like the sun, O blessed one, O great and most glorious wonder; illumining all the Church with thy beams, O right wondrous one; and warming all with the fervor of faith. Wherefore, we all call thee blessed.

Theotokion: **T**he prophets, beholding images of thy birthgiving, O all-immaculate one, were instructed thereby from afar by divine inspiration, loudly proclaiming it to the world, and we now marvel at their fulfillment.

Exapostilarion of the feast:

O Word, Thou immutable Light of the light of the unbegotten Father: today on Mount Tabor we have seen in Thy light the manifest light of the Father and the light of the Spirit Who guideth all creation with light.

Glory ..., Both now ..., the foregoing is repeated.

On the Aposticha, these Stichera of the feast, in Tone VI:

Spec. Mel.: "The angelic hosts ...":

Shining forth past understanding from the most holy Virgin, O Word of God, and clothing Thyself wholly in Adam, with the divine transformation of Thy countenance Thou didst illumine our whole nature which of old had become darkened, when Thou O Master, wast transfigured on Mount Tabor before Thine honored crucifixion, O Christ our God.

Verse: Thine are the heavens, * and Thine is the earth.

Behold, the mountain which before was gloomy and enshrouded, is now honored and holy. Christ Who of old guided Israel, as it is written, with a pillar of fire and cloud, today hath shone forth ineffably thereon more brightly than the sun, illumining all things, in that He is God.

Verse: Tabor and Hermon * rejoice in His name.

Now as he was conversing with the Master as a servant, Peter beheld two men on Tabor, and he cried out: "It is good to be here! Let us fashion three tabernacles, if Thou desirest: one for Thee, O my Christ, and others for Moses and Elijah, Thy servants!" But he knew not what he said, being held fast by wonder.

Glory ..., Both now ..., Theotokion, in Tone VI:

O pure and most holy Lady Theotokos, deliver those who trust in thee from misfortunes, and save from all harm those who, day and night, now and always, pray to thee; and entreat thy Son, Who shone forth ineffably on Tabor, to deliver us from the coming judgment.

AT LITURGY

On the Beatitudes, 6 Troparia from ODE V of both canons of the feast.

Thou hast parted light from the primal chaos, that Thy works might hymn Thee in light, O Christ, as their Creator: do Thou direct our paths in Thy light.

The mountains bowed themselves before Thy face; for Thou wast well pleased to accept, in Thine earthly form, the light and heavenly rays which the sun came and laid at Thy feet.

Moses and Elijah cried to the disciples who were being instructed on holy Mount Tabor: "Behold, Christ the Savior is the God Whom we proclaimed of old!"

The tongue of the orator is unable to proclaim Thy greatness; for Thou, Who hast control over life and dominion over death, didst stand forth on Mount Tabor before Moses and Elijah, who bore witness to Thy divinity.

O Christ Who with invisible hands fashioned mankind according to Thine image, Thou hast shown forth Thy primal beauty in Thy creation; for Thou wast both God and man, not in image, but as Thou Thyself art in essence.

United without commingling, on Mount Tabor Thou didst show us the burning ember of divinity, which burneth up sins and enlighteneth souls; and Thou didst strike Moses, Elijah and the foremost apostles with awe.

Troparion of the feast, in Tone VII:

Thou wast transfigured on the mountain, O Christ, our God, * showing to Thy disciples Thy glory as each one could endure. * Shine forth Thou on us, who are sinners all, * Thy light ever-unending. * Through the prayers of the Theotokos, ** Light-Bestower, glory to Thee. (Twice);

Troparion of the holy martyr, in Tone IV:

In his sufferings, Thy martyr Laurence O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Kontakion of the holy martyr, in Tone II:

Kindling thy heart with divine fire, * thou didst utterly reduce the fire of the passions to ashes, * O God-bearing martyr Laurence, * thou confirmation of spiritual athletes; * and in the midst of thy sufferings * thou didst cry aloud with faith: ** Nothing can separate me from the love of Christ!

Kontakion of the feast, in Tone VII:

Thou wast transfigured on the mountain O Christ God, * and Thy disciples beheld Thy glory as far as they could endure; * that when they would see Thee crucified, * they would comprehend that Thy suffering was voluntary, * and proclaim to the world that Thou art of a truth ** the Effulgence of the Father.

Instead of "It is truly meet...," we chant the Irmos of ODE IX of Canon I:

Refrain: **M**agnify, O my soul, the Lord Who was transfigured on Tabor!

Thy birthgiving was shown to be incorrupt: God issued forth from thy womb, and appeared as a mortal being on earth, and dwelt with men. Wherefore, we all magnify thee, O Theotokos.

Communion Verse of the feast: O Lord, in the light of Thy face shall we walk, and in Thy name shall we rejoice all the day long.