

The 9th Day of August

✙ **Afterfeast of Transfiguration; Glorification of our Venerable Father, Herman of Alaska, Wonderworker of All America.¹**

Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

Note: If this day falls on the Sunday After Transfiguration, then 10 stichera: 3 of the Resurrection, then 3 of the Feast, followed by 4 of the Saint. Otherwise:

At “Lord, I call...,” 8 stichera,

3 stichera of the Feast, in Tone 2: *To the melody, “Down from the Tree....”*

Let us come together and faithfully celebrate /
The all-radiant and divine transfiguration of Christ, /
And being transformed by a glorious transformation /
Let us spiritually ascend the lofty heights of the virtues with the disciples of Christ, /
That, being taught with them the revelation of the awesome mysteries, ///
We may ever glorify the Lord and Savior of all.

Rejoice and be glad, O honored Church of the faithful, /
As we now celebrate this most honorable and radiant festival; /
For the Master of all who is now transfigured, /
Illumines the disfigurement of man with the brilliance of His ineffable splendor ///
Far surpassing the radiant brilliance of the sun.

The God and Creator of all, /
Who, in His abundant loving kindness assumed the form of a man, /
Now saves us, His servants, from the ancient darkness; /
The brightness of His visage revealing the glory of the Godhead in His flesh, /
As the disciples, being filled with fear and trembling ///
Fall prostrate worshipping the Master of all!

And 5 stichera of the Saint.

3 in Tone 8: *(the composition of Fr. Vladimir)*

¹ This is a revision into RLE® of the original service composed in 1970 by Fr. Vladimir Borichevsky for the occasion of the canonization of St. Herman of Alaska by the Orthodox Church in America, making reference to Fr. George Benigsen’s translation into Church Slavonic. Another service for this same occasion was composed by Fr. Herman (Podmoshensky), Fr. Seraphim (Rose) and Fr. Lawrence (Campbell) for the Russian Orthodox Church Outside Russia and is presented in full on December 13.

Thine evangelic light shines forth as a brilliant star /
Kindled in thy youthful heart /
By the burning fervor of thy faith in Christ. /
And beholding it we, the faithful, say, /
Grant mercy, O Lord, to all Thy people ///
Through the prayers of our blessed father Herman of Alaska.

Thou didst accept the labor of a novice in Valaam with humble joy, /
O ven'erable father Herman, /
And putting thy hand to the plow
Thou didst furrow a straight and true path /
From the lands of Russia to the Aleutian shores. /
And we who follow after Christ along this way ///
Praise and glorify our Lord and Savior together with thee.

Thy long and arduous journey /
Across the arctic wilderness /
Brought thee to the safe harbor on the Island of Kodiak, /
The field of thy holy labor in America. /
And as the least of an apostolic company /
Thou didst firmly plant the Cross of Christ /
Deep in the hearts of an ancient people. /
And together with them we now cry aloud to thee: /
O our ven'erable father Herman, ///
Pray to Christ, the King of glory, that our souls may be saved.

And 2 in Tone 6: To the usual melody (the composition of Fr. Herman Podmoshensky)

Having now come together /
Let us glorify the wondrous saint /
Who, being born on earth attained the heavens, /
Who brought over the light of Christ by words and deeds /
To the ends of the universe, /
To an ancient people weighed down by the burdens of idolatry, ///
By whose prayers may Christ God save our souls.

Rejoice, O monastery of Valaam, the dwelling place of God, /
For thou hast raised up wondrous warrior of Christ, /
Who like a candle upon a stand hath shone upon the islands of Alaska, /

A land new and unknown, /
And hath brought its people to the Orthodox faith. /
With them let us glorify God ///
Who is wondrous in His saints.

Glory..., in Tone 6:

O venerable dweller of Spruce Island,
Thou didst learn the great precepts of the angelic way /
From a disciple of Saint Seraphim of Sarov, /
Laboring long to keep pure the image of God in thee through fasting and prayer, /
Thou didst ascend the heights and attained the likeness of God /
So that the flesh might indeed serve the spirit. /
Truly didst thou instruct thy disciples in word and in deed, /
And abiding now in the heavenly mansions /
Where thou dost gaze upon the Holy Trinity, ///
Intercede for those who with faith and love honor thee.

Now and ever..., of the Feast, in Tone 2:

O God, who in Thy goodness /
Hast sanctified with Thy light all the inhabited earth, /
Thou wast transfigured upon a high mountain /
Showing Thy might to Thy disciples, /
For Thou dost redeem the world from transgression. /
Therefore, we cry aloud to Thee: ///
O Lord of compassion, save our souls.

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

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from the Wisdom of Solomon (3:1-9):

^{3:1}**T**he souls of the righteous are in the hand of God, and there shall no torment touch them. ²In the sight of the unwise they seemed to die: and their departure is taken for misery, ³and their going from us to be utter destruction: but they are in peace. ⁴For though they be punished in the sight of men, yet is their hope full of immortality. ⁵And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. ⁶As gold in the furnace hath He tried them and received them as a burnt

offering. ⁷And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. ⁸They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. ⁹They that put

their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

The Reading from the Wisdom of Solomon (5:15-6:3):

^{5:15}**T**he righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. ¹⁶Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand; for with His right hand shall He cover them, and with His arm shall He protect them. ¹⁷He shall take to him His zeal for complete armor and make the creation His weapon for revenge upon his enemies. ¹⁸He shall put on righteousness as a breastplate and indifferent judgment instead of a helmet. ¹⁹He shall take holiness for an invincible shield. ²⁰His severe wrath shall he sharpen for a sword, and the creation shall fight with him against the unwise. ²¹Then shall the right aiming thunderbolts go abroad; and from the

clouds, as from a well-drawn bow, and they shall fly to the mark. ²²And hailstones full of wrath shall be cast out as a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. ²³Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. ^{6:1}Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. ²Give ear, ye that rule the people, and glory in the multitude of nations. ³For power is given to you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

The Reading from the Wisdom of Solomon (4:7-15):

^{4:7}**T**he righteous man, though he die early yet shall he be at rest. ⁸For old age is not honored for length of time, nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul. ¹²For the fascination of

wickedness obscures that which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

GLORIFICATION OF VENERABLE HERMAN OF ALASKA

At the Litya, this sticheron, in Tone 4: *(except on the Sunday After — see below)*

On this day of festivity and joy /
Let us remember the many good deeds of our spiritual elder, /
The ven'rable father Herman of Alaska. /
For he brought the evangelic light to our land; /
He enlightened those who sat in darkness; /
He established for us the monastic way; /
He tamed ferocious beasts and repelled the evil one; /
He conversed with the bodiless powers and lived the life of an angel; /
He fed the hungry, nursed the sick and defended the oppressed; /
He prophesied his coming glorification. ///
Let us praise and glorify God who hath given us so great a gift.

Glory..., in the same Tone:

Come, all ye dwellers of this New Land, /
And let us honor our ven'erable elder Herman of Alaska /
Who carried the light of the Gospel from the distant monastery of Valaám, /
And let us praise and glorify him: /
Rejoice, flower of the northern wilderness, /
Rejoice, adornment of the Church in America, /
Rejoice, founder of the Church of the Resurrection, /
Rejoice, defender of the defenseless, and intercessor for those in need, /
Rejoice, joyful wonder of Spruce Island /
Rejoice, wise teacher of the wise, /
Rejoice, meek wonderworker of the North, /
Rejoice, first saint of the Orthodox in America, ///
Rejoice, O blessèd Herman, the elder of Alaska.

Now and ever..., of the Feast, in Tone 5:

Moses who saw God, and Elijah who rode in a chariot of fire, /
Passing across the heavens unconsumed /
Beheld Thee in a cloud at Thy transfiguration, O Christ, /
And they testified that Thou art the Maker and the fulfillment of the law and the
prophets. /
With them, count us also worthy of Thy light, O Master, ///
That we may sing Thy praises throughout all ages.

At the Aposticha these stichera of the Saint, in Tone 1: *(except on a Sunday — see*

below)

Thy festival fills the world, /
With the perfume of thy wondrous deeds; /
And our hearts are filled with joy and our souls with the balm of healing. ///
O blessèd father Herman, pray for the salvation of our souls.

Verse: Precious in the sight of the Lord is the death of His saints.

Thy fervent prayers for thy flock and thy zeal for teaching the Gospel of Christ, /
And thy works of wondrous healing /
Made manifest in the New World the apostolic way of Orthodoxy, /
O wonderworker father Herman. /
Dwelling now in the heavenly mansions, ///
Pray for the salvation of our souls.

Verse: Blessèd is the man who fears the Lord, who greatly delights in His commandments.

Thou didst find thy refuge in the New World /
Built upon the example of the desert fathers of old, /
And thou didst reveal the Light of Christ /
To an ancient people living in the shadow of darkness. /
O yen'erable father Herman, thou zealous teacher of Orthodoxy, ///
Pray for the salvation of our souls.

Glory..., of the Saint, in the same Tone:

Today, we remember the great teachers /
Of prayer and abstinence. /
Who were made real to us through thy words and deeds, and by thine example; /
Thy wondrous life confounded the enemy, O converser with the angels. ///
Pray now together with them, O blessèd father Herman for the salvation of our souls.

Now and ever..., of the Feast, in Tone 6:

Today Thou hast revealed on Mount Tabor, O Lord, /
The glory of Thy divine image to Thy chosen disciples /
Peter, James and John, /
For they looked upon Thy garments that gleamed as the light /
And at Thy face that shone more than the sun, /
Unable to endure the vision of Thy brightness which none can bear /
They fell to the earth, completely powerless to lift up their gaze, /

For they heard a voice that spoke from above: /
This is My belovèd Son ///
Who hath come into the world to save mankind.

Note: If it be a Sunday, the Litya of the Saint is from the Aposticha of Vespers (“Thy festival fills the world ...”), **Glory..., of the Saint** (“Today, we remember ...”), **Now and ever..., of the Feast, from the Aposticha at Weekday Matins, in Tone 2:**

O Christ God who wast transformed upon Mount Tabor, /
Showing the glory of Thy divinity to Thy disciples, /
Illuminate us all with the light of the knowledge of Thee /
And guide us in the path of Thy commandments, ///
As Thou alone art good and lovest mankind.

The Aposticha is of the Resurrection, and

Glory..., of the Saint, from the Aposticha at Weekday Matins, in Tone 6:

O ven’rable father Herman, /
The proclamation of thy teachings hath gone out into all the
world, /
Therefore thou hast obtained the reward of thy labors in heaven; /
Thou hast destroyed legions of demons, /
And attained to the choirs of the angels /
Whose life thou didst blamelessly emulate, /
Having now boldness before Christ our God, ///
Pray for the peace of the world and the salvation of our souls.

Now and ever..., of the Feast, from the Aposticha at Vespers, in the same Tone: (“Today Thou hast revealed on Mount Tabor...”).

The Troparion of the Saint, in Tone 4: *To the Alaskan melody*

O blessèd father Herman of Alaska, /
North Star of Christ’s holy church, /
The light of thy holy life and great deeds /
Guides those who follow the Orthodox way. /
Together we lift high the Holy Cross /
Thou hast planted firmly in America. /
Let all behold and glorify Jesus Christ ///
Singing His Holy Resurrection.

The Troparion of the Feast, in Tone 7: (as appointed)

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

Matins

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

After the 1st Kathisma, the Sessional Hymn, in Tone 4:

Hearing the call of Christ, /
“Come after Me and I will make you fishers of men!” /
Thou didst forsake Valaam, O ven’rable Herman, /
The most humble of an apostolic company, /
And thou didst bring the Gospel to America; /
Enduring great hardships to bring the evangelic light /
To those sitting in darkness, ///
Therefore with faith and love we honor thy holy memory.

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

O pure Virgin, Mother of God /
By thy giving birth to our Lord Jesus Christ, /
Our earthly nature which had fallen into disobedience, /
Was raised through His obedience to our heavenly Father, /
Therefore, together with all the generations of mankind, ///
We magnify thee, even as thou didst foretell.

After the 2nd Kathisma, the Sessional Hymn, in Tone 8:

Let us praise in song the holy hermit of Spruce Island, /
Our ven’rable father Herman, /
Who denied himself that he might firmly plant the Cross of Christ /
Into the hearts of the people of his adopted land. /
And so, let us pray to the King of Glory, ///
That our souls may be saved.

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

My mind is full of wonder /
And my heart is full of joy /
When I think of thy giving birth to Christ the Redeemer, /
And how His coming destroyed the plans of the evil one; /
So mankind praises thee, O Theotokos, ///
As the Mother of our Lord and Savior.

Polyeley and Magnification:

We bless thee, // O Venerable Father Herman, / and we honor thy holy memory, /
instructor of monastics and converser with the angels!

Selected Psalm verses:

I waited patiently for the Lord; He inclined to me and heard my prayer.
He set my feet upon a rock and guided my footsteps.

After the Polyeley, the Sessional Hymn, in Tone 2:

O holy father Herman, /
When we consider thy zealous labor in the vineyard of Christ /
In the remote and northern land of Alaska /
We marvel at thine endurance. /
And celebrating on this day thy holy memory ///
The Church of Christ calls her faithful to emulate thy holy life. *(twice)*

Glory..., now and ever, the Sessional Hymn of the Feast, in Tone 4: (To the usual melody) ²

As Thou wast voluntarily crucified for our sake, /
Grant mercy to those who are called by Thy name; /
Make all Orthodox Christians glad by Thy power, /
Granting them victories over their adversaries, ///
By bestowing upon them the invincible weapon, Thy trophy of peace.

1st Antiphon of the 4th Tone (Song of Ascents), “From my youth....”

Prokeimenon in the Tone 4:

Precious in the sight of the Lord is the death of His saints. *Verse:* What shall I render to the Lord for all His bounty to me?

Let every breath....

² Note: Same text as the Kontakion for the Exaltation of the Holy Cross, on Sept. 14th.

Gospel: (43) Matthew 11:27-30

After Psalm 50 (51), the Post-Gospel sticheron, of the Saint, in Tone 6:

The Orthodox Church in America /
Calls all to join her praise of thy wondrous work, /
O blessèd father Herman. /
Thou hast attained rest in the heavenly mansions /
For thy holy labors; /
And we are filled with wonder at thine exemplary life; ///
Intercede for us before Christ our God for the pease of the souls.

The Canon

**The First Canon of the Feast, with 6 Troparia, including the Irmos,
and the Canon of the Saint, with 8 Troparia**

Ode 1

The First Canon of the Feast, in Tone 4,

the composition of Cosmas the Monk

Irmos: *The choirs of Israel passed with dry feet across the watery deep of the Red Sea, and beholding the warriors and horsemen of the enemy swallowed by the waters, they cried out for joy: Let us sing to our God, for He hath been glorified.*

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

Speaking words of life to His friends and telling them of His kingdom, Christ said unto them: “When I shall shine with the unapproachable light, then ye shall know that the Father is in Me, and you shall cry out for joy: Let us sing to our God, for He hath been glorified.”

“O My disciples and My friends, ye shall eat the strength of the Gentiles and their riches shall be your boast, for when I shall appear shining brighter than the sun, ye shall be filled with glory and cry out for joy:” Let us sing to our God, for He hath been glorified.

Today as He has promised, Christ, shining on Mount Tabor, clearly disclosed to His disciples the Image and reflection of the divine brightness; and filled with divine and light-bearing splendor, they cried out for joy: Let us sing to our God, for He hath been glorified.

Canon of the Saint, Tone 8

the composition of Fr. Vladimir Borichevsky

Irmos: **H**aving 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: Venerable father Herman, pray to God for us!

As a humble novice thou didst accept the blessed way of Christ, escaping the evils of this world, crying: Blessed are the poor in spirit, for theirs in the kingdom of heaven.

Thou didst fill the poverty of thy spirit with the soul-satisfying riches of evangelic truth crying: Blessed are the poor in spirit, for theirs in the kingdom of heaven.

O venerable father Herman, thou didst obtain the pearl of great price, the kingdom of heaven, as thy reward, for thou didst cry: Blessed are the poor in spirit, for theirs in the kingdom of heaven.

Glory...,

Let us sing together with our venerable Father Herman a song of thanksgiving unto Christ our Deliverer for granting the gracious gift of His kingdom to those who cry: Blessed are the poor in spirit, for theirs in the kingdom of heaven.

Now and ever...,

Theotokion: **O** Most Holy Virgin, help us to stay on the true path, for we magnify and praise thee, O Mary, for thou gavest birth to Christ our Savior.

Katavasia — Irmosi of the Second Canon of the Feast (same as those of the Saint, above: “Having crossed the water...”) ³

Ode 3

The First Canon of the Feast

Irmos: **T**he weapon of the mighty hath become feeble, and those who had no might have girded themselves with strength; so my heart has become steadfast in the Lord.

Thou hast put on Adam’s attire, O Christ, and changing the nature grown dark in ancient times, Thou hast filled it with glory and made it godlike by the alteration of Thy form.

Once, Christ led Israel in the wilderness with the cloud and the pillar of fire; and

³ Or as otherwise noted.

today He has ineffably shone forth in light upon Mount Tabor.

Canon of the Saint

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.

Heeding the words of the Lord, “Blessèd are those who mourn, for they shall be comforted,” thou didst quench the fires of sin with thy tears of repentance.

Mourning for the man imprisoned by the sin of disobedience, thou didst seek the consolation of Christ, knowing that blessèd are those who mourn, for they shall be comforted.

Let us all flee unto the Lord and seek the consolation of His merciful love for the fallen who repent and cry: Blessèd are those who mourn, for they shall be comforted.

Thou didst ever intercede for the oppressed before their oppressors teaching them that Christ alone wipes away the tears of repentance.

Theotokion: In obedience to the will of the heavenly Father, the Word of God became incarnate in thee, O Theotokos, so that fallen man might be redeemed of sin. Therefore, together with the heavenly host, we praise and honor thee forever.

Katavasia: “O Lord, Creator of the vault of heaven...”

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 of the Feast: Arise, O ye lazy ones, and do not wallow on the ground; wake up, O ye thoughts which bend my soul down towards the earth, and ascend, rather, to the heights of heaven! Let us run to Peter and the sons of Zebedee, and let us go up with them upon Mount Tabor, that with them we may see the glory of our God and hear His voice; for when they heard it from above, they preached the radiant glory of God.

Sessional Hymn, of the Saint in Tone 5:

O good and wise hermit of Spruce Island, /
Thou didst sail through the tempest of the passions /
Into the quiet haven of the life of abstinence, ///
Of prayer and service to Christ the Lord.

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

O Theotokos, /
Through the gift of thy pure virginity /
Thou didst give to a world filled with corruption ///
The most perfect gift, Thy Son, the Redeemer of our souls.

Or the Stavrotheotokion, in the same Tone:

We magnify thee, O Virgin Mary, full of grace, /
For by the Cross of thy Son, /
The power of death over mankind hath been destroyed, /
And we who have received the fruit of His victory ///
Praise, bless and confess thee as being truly the Mother of God.

Ode 4

The First Canon of the Feast

***Irmos:** I have heard of Thy glorious dispensation, O Christ our God: how Thou wast born of the Virgin, that Thou mightest deliver from error those who pray aloud to Thee: Glory to Thy power, O Lord.*

Thou, O Christ our God, hast delivered the written law upon Mount Sinai, and hast appeared there riding upon the cloud, in the midst of fire and darkness and tempest. Glory to Thy power, O Lord.

As a pledge of Thy righteous dispensation, Thou hast ineffably shone forth on Tabor, O Christ our God, who wast before the ages and whose chariot is the clouds.

Those with whom Thou hast spoken of old in wind and fire and darkness stood before Thee like servants, O Christ the Master, and conversed with Thee. Glory to Thy power, O Lord.

Moses who once foresaw Thee in the fire of the burning bush, and Elijah who was taken up the chariot of fire, were both present on Tabor proclaiming Thy coming glory on the Cross.

Canon of the Saint

***Irmos:** I have heard the mystery of Thy dispensation, O Lord; I have considered Thy works and glorify Thy Godhead.*

Meek and mild, thou didst labor by the sweat of thy brow on the new land, bringing forth wondrous fruit, O Herman, and all who saw thee sang: Blessèd are the meek, for they shall inherit the earth.

You sought justice with perfect meekness for the oppressed of thine adopted flock before the worldly powers, O Herman, teaching them all that blessèd are the meek, for they shall inherit the earth.

On this day, the sheep of thy flock, O father Herman, pray thee to intercede for them before the throne of the Almighty that they receive their rightful inheritance crying: Blessèd are the meek, for they shall inherit the earth.

Theotokion: **H**umbly didst thou accept the call of the heavenly Father, O holy Theotokos, which was announced by the Archangel Gabriel, and together with him we sing: Rejoice, O Mary, full of grace, the Lord is with thee!

Ode 5

The First Canon of the Feast

Irmos: **T**hou hast parted the light from the original chaos, that Thy works might celebrate Thee in light, O Christ, as their Creator; do Thou direct our paths in Thy light.

The mountains bowed down before Thy face, for at Thy feet the sun laid its light and its bright rays which fill the heavens, when Thou, O Christ, didst deign to change Thy mortal form.

High upon the holy mountain of Tabor, Moses and Elijah cried out: “Behold the Savior,” and their words rang in the ears of the disciples. “Behold, here is Christ whom we in ancient times proclaimed as God!”

The nature that knows no change, being mingled with the mortal nature, ineffably shone forth, unveiling in some small measure to the apostles the light of the immaterial Godhead.

When they beheld Thee, O Christ the eternal Light, shining forth in the glory of the Father, the disciples cried aloud to Thee: “In Thy light direct our steps, O Lord.”

Canon of the Saint

Irmos: **R**ising early we cry to Thee, O Lord: Save us, for Thou art our God, and we know none other than Thee.

O venerable father Herman, we glorify thee and call thee righteous for thou didst truly live thy life in the hunger and thirst for righteousness.

Truly thou didst teach those who sought the truth, to “desire God and His righteousness above all else,” for blessed art those who hunger and thirst for righteousness, for they shall be filled.

Thou didst teach thy spiritual children that the living Water of Christ Jesus alone can satisfy the thirst of the soul seeking to know the saving Truth, for blessed art those who hunger and thirst for righteousness, for they shall be filled.

Theotokion: **O** Mother of God, thou gavest birth to Jesus Christ, that living Water which is for salvation, and we praise thy birth-giving, and we praise and glorify thy Son, our Lord and Savior.

Ode 6

The First Canon of the Feast

Irmos: **In my affliction I cried to the Lord, and the God of my salvation heard me.**

The Savior Christ, the Light shining forth on Tabor more brightly than the brilliance of the sun, has enlightened us all.

Going up into Mount Tabor Thou wast transfigured, O Christ, and driving all error into darkness, Thou hast made Thy Light shine forth!

On Tabor, the glorious apostles recognized Thee as God, O Christ, and bent their knees before Thee in their amazement.

Canon of the Saint

Irmos: **I pour forth my prayer to the Lord, and I lift up my sorrows before Him, how my soul is become full of evil and how my life draweth near to Hades, and like Jonah I pray: Deliver me, O God, from corruption.**

With tears of compassion thou didst beg for mercy for the little ones of thy flock, crying: Blessed are the merciful, for they shall obtain mercy.

Because thou didst show mercy to the least, we call upon thee, O blessed father Herman, to pray that God be merciful to us all.

Living Christ’s command that “Blessed are the merciful, for they shall obtain mercy,” thou didst know the mercy of God and wast merciful to all.

Theotokion: **T**he mercy of God was revealed to all mankind by the coming of His Son, born from thee, O Virgin Mary! Therefore, all the world praises thee and glorifies thee as the Mother of our Savior.

Katavasia — The Irmos of the Second Canon of the Feast: “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.

The Kontakion of the Saint, in Tone 3:

The eternal light of Christ our Savior /
Guided thee, O blessèd father Herman /
On thine evangelical journey to America /
Proclaiming the Gospel of peace. /
Now thou standest before the throne of glory; /
Intercede for thy land and its people, /
Peace for the world ///
And salvation for our souls.

***Ikos of the Saint:** Arise, all who confess the Orthodox faith, and let us go forth and sing hymns of praise, extolling the spiritual labors of a true ascetic and honorable teacher, the venerable father Herman, the glory of Alaska, who prays ceaselessly for the salvation of our souls.*

Ode 7

The First Canon of the Feast

***Irmos:** In Babylon the children, sons of Abraham, once trampled on the flame of the fiery furnace, and they sang a song of praise: Blessèd art Thou, O God of our fathers!*

On Mount Tabor, O Christ, the apostles, bathed in the light of Thine unapproachable glory, cried aloud: Blessèd art Thou, O Lord, God of our fathers!

The apostles delighted in the whirlwind of the divine voice, in the cloud that shed dew, and in Thy shining majesty, O Christ; and they sang: Blessèd art Thou, O Lord, God of our fathers!

As Peter looked upon Thee, O Christ, shining forth upon Mount Tabor in unapproachable light, he cried aloud: Blessèd art Thou, O Lord, God of our fathers!

The children of Zebedee were with Christ, the Prince of life, when the light went forth from His Person, and they thundered out: Blessèd art Thou, O Lord, God of our fathers!

Canon of the Saint

***Irmos:** The children of Judæa who dwelt of old in Babylon trampled underfoot the flames of the furnace by their faith in the Trinity, as they sang: Blessèd art Thou, O God of our fathers.*

Thou wast truly a bless't and pure vessel worthy of the Holy Spirit, for with purity

of heart thou didst guide all men to see and ceaselessly glorify God.

Opening thy mind to God, thou didst acquire purity of mind calling all men to bless and glorify God.

Thou didst become a chosen prophet of God in this new land, foretelling the very time of thy falling asleep in the Lord and thine own coming glorification, thus fulfilling His words: Blessed are the pure in heart, for they shall see God.

Theotokion: **A** pure heart was thine own offering to God, O Lady, when thou didst bear the incarnate Son of God, Jesus Christ, in thy womb. Therefore, all mankind glorifies thee as truly Theotokos.

Ode 8

The First Canon of the Feast

Irmos: **In** Babylon the children, burning with zeal for God, bravely trampled upon the threat of the tyrant and the fire; thrown into the midst of the flames but refreshed with dew they sang: O bless the Lord all ye works of the Lord!

Thou, who dost uphold all things by Thy will, hast gone up with Thine undefiled feet into Mount Tabor. There, Thy face shone with a splendor brighter than the light of the sun, and in its radiance stood the elect of the law and grace, singing: O bless the Lord all ye works of the Lord!

When the infinite Light that knows no evening, even the brightness of the Father that gives splendor to creation, ineffably appeared in unapproachable glory on Mount Tabor, it made men godlike as they sang: O bless the Lord all ye works of the Lord!

Standing in reverence on Mount Tabor, Moses and Elijah clearly beheld the express image of the divine Person, even Christ, shining forth as lightning with the glory of the Father, and they sang: O bless the Lord all ye works of the Lord!

The face of Moses once shone with glory because of the divine voice he heard in the darkness; but Christ covers Himself with light and glory as with a garment. For He, who is by nature Himself the Author of light, shines upon those who sing: O bless the Lord all ye works of the Lord!

The disciples, looking on Mount Tabor upon Christ wrapped in a cloud of light, fell on their faces to the ground, and with their minds enlightened they sang this hymn of praise to Him, and the Father and the Spirit: O bless the Lord all ye works of the Lord!

Canon of the Saint

***Irmos:** The holy children, inspired by God while treading down the flames in the fiery furnace sang: Bless the Lord, all ye works of the Lord, praise and exalt Him throughout all ages.*

Inspired by the words of Lord: “Blessèd are the peacemakers, for they shall be called the sons of God,” thou didst bring to this new land the Gospel of peace made between God and man through Jesus Christ.

Calling all to live by the precepts taught by the Church and to be the true sons of God, thou didst teach all the Gospel of peace.

O venerable father Herman, first saint of Orthodoxy in America, intercede for all thy flock and pray for the peace of the world and for the unity of all.

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

***Theotokion:** We honor thee, O Theotokos, Mother of Peace, for through Christ Jesus, the fruit of thy womb, did God our heavenly Father, reconcile and restore our fallen nature to Himself.*

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

***Katavasia — The Irmos of the Second Canon of the Feast:** 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 Magnificat is sung.

Ode 9

The First Canon of the Feast

***Irmos:** Thy birthgiving was undefiled: God came forth from thy womb, and He appeared upon earth wearing flesh and made His dwelling among men; therefore, we all magnify thee, O Theotokos.*

The disciples, struck with fear and illuminated with the sudden stream of wondrous light, looked at one another and fell face downwards upon the ground, worshipping Thee the Master of all.

A divine voice came forth from the cloud confirming the wonder. For the Father of lights called to the apostles: “This is My beloved Son! Hear ye Him!”

On Tabor the ministers of the Word looked upon strange and marvelous wonders, and hearing the voice of the Father, they cried out: This is the imprint of the archetype, even our Savior!

O unchanged Image of the One who Is, O Seal that cannot be removed or altered, Son and Word, Wisdom and Arm, Right Hand and Strength of the Most High: Thee do we praise with the Father and the Holy Spirit!

Canon of the Saint

***Irmos:** The heavens were filled with fear, the ends of the earth were filled with awe, for God revealed Himself in the flesh to men; and thy womb became more spacious than the heavens, so the leaders of men and angels magnify thee, O Theotokos!*

The hieromonk Juvenaly, first of thine apostolic company, was the first to receive the crown of martyrdom. He blessed God as he gave up his spirit saying, Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Hearing of his martyrdom, thou didst cry aloud, "Holy New-martyr Peter, pray to God for us, for thou hast now received thy reward in the kingdom of Heaven."

Thy spiritual children, O venerable father Herman, pray with one voice for the Church of Christ that was established in this new land on the blood of her holy martyrs and the sacrifices and labor of her saints.

The Orthodox faithful throughout the world have united with the faithful of the New World to honor and glorify the apostolic labors of our venerable father Herman, who, together with all the new-martyrs and saints of North America, has sown the seeds of evangelic truth in our land.

***Theotokion:** O Theotokos, Mary of the house of David, thou art now of the family of the heavenly kingdom. Intercede for those who honor thee, praying ceaselessly that God will grant us peace and the salvation of our souls.*

***Katavasia — The Irmos of the Second Canon of the Feast:** 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.*

The Exapostilarion of the Saint:

Thou wast filled with the Holy Spirit, O venerable father Herman, when thou didst carry the holy Gospel into the remote northern reaches of this new land, and now the true light of Christ shines brightly in every corner of America. *(twice)*

Glory..., now and ever..., the Exapostilarion of the Feast,

Before thy crucifixion, O Lord, thou didst take Thy chosen disciples with Thee high upon Mount Tabor, where Thou wast transfigured on this day; and they were struck with great awe and trembling as Elijah and Moses spoke to Thee. Like them, we worship Thee, O Christ our Savior, together with Thy Father and Thine All-holy Spirit, who from a Virgin didst shine forth for mortal man's salvation.

At the Praises, 6 stichera,

3 of the Feast, in Tone 2: *To the melody, "O house of Ephratha...."*

The glory of the Trinity /
Was gloriously revealed /
When Thou wast transfigured upon Mount Tabor, ///
O most gracious Savior.

A bright cloud enveloped the mountain /
At Thy transfiguration, /
And thy chosen disciples were filled with awe, ///
O most gracious Savior.

Moses and Elijah /
Stood before Thee, O Word, /
And the Father bore witness, speaking from heaven ///
At Thy transfiguration.

And 3 of the Saint, in Tone 3:

Having fought the good fight /
Thou didst persevere to the end; /
Having been tested in the spirit and having kept the faith /
Thou didst finish the race; /
And a crown of righteousness was prepared for thee /
Which the Lord awards to His saints. /
Therefore, O our venerable and God-bearing father Herman, /
Let us all praise God in His providence, //

God gave thee the gift of prophecy /
And thy spiritual children indeed, keep thy holy memory. /
For behold, on this day the Orthodox Church of Christ /
Glorifies thee as the first Saint in America. /

Together let us praise and glorify God /
Who reveals His holy providence through His saints, ///
O venerable father Herman of Alaska.

The cave thou didst dig became the place of thy burial, /
Thy chapel became the place where thy relics reposed; /
Both the humble and great travel to Spruce Island /
To beseech thine intercessions in their time of trouble; /
And today the Church gathers at thy reliquary, O ven'erable father Herman, /
Praying for God's guidance and His blessing in her time of tribulation. ///
Let us praise God who resteth in His Holies. /

Glory..., of the Saint, in Tone 8:

Thou didst wondrously ascend the ladder of virtues /
O ven'erable father Herman, /
And through thy fervent prayer and the shedding of many tears /
Thou didst purify thy mind of vanity /
And filled thy heart with humility, /
Thus attaining true dispassion /
Illumined by visions of the high mysteries which lead to heaven ///
And make one known to God.

Now and ever..., of the Feast, in Tone 2:

Moses and Elijah /
Beheld God upon Mount Tabor /
Who was incarnate of the Virgin Maiden ///
For the deliverance of mankind.

At the Aposticha, this sticheron, in Tone 3:

Today thy spiritual children /
Supplicate thee for thou hast found favor with God. /
Pray that the wind of godlessness and apostasy /
That has swept the world will cease; /
That the spirit of faith and love /
Will fill the hearts of men; /
That they will praise and glorify Christ ///
The Son of the living God, the Savior of the world.

Verse: Precious in the sight of the Lord is the death of His saints.

And this Theotokion, in Tone 8:

Through thine intercessions before the throne of the Trinity, /
O Theotokos, /
Pray that the Holy Orthodox Faith /
Which thy servant Herman labored to establish /
Be preserved in this new land ///
Under thy heavenly protection.

Glory..., of the Saint, in Tone 6:

O holy Father Herman, /
The proclamation of thy teachings hath gone out into all the world, /
Therefore thou hast obtained the reward of thy labors in heaven; /
Thou hast destroyed legions of demons, /
And attained to the choirs of the angels /
Whose life thou didst blamelessly emulate, /
Having now boldness before Christ our God, ///
Pray for the peace of the world and the salvation of our souls.

Now and ever..., of the Feast, in Tone 2:

O Christ God who wast transfigured upon Mount Tabor, /
Showing the glory of Thy divinity to Thy disciples, /
Illumine us all with the light of the knowledge of Thee /
And guide us in the path of Thy commandments, ///
As Thou alone art good and lovest mankind.

The Great Doxology. After the Trisagion, the Troparion of the Saint, Glory..., now and ever.., and that of the Feast. The usual litanies, and the Dismissal.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the Sixth Ode of the Canon of the Transfiguration, and 4 from the Sixth Ode of the Canon of the Saint.

1-4. (From the Canon of the Feast)

5. With tears of compassion thou didst beg for mercy for the little ones of thy flock, crying: Blessèd are the merciful, for they shall obtain mercy.

6. Because thou didst show mercy to the least, we call upon thee, O blessèd father Herman, to pray that God be merciful to us all.

7. Living Christ's command that "Blessèd are the merciful, for they shall obtain mercy," thou didst know the mercy of God and wast merciful to all.

8. Theotokion: The mercy of God was revealed to all mankind by the coming of His Son, born from thee, O Virgin Mary! Therefore, all the world praises thee and glorifies thee as the Mother of our Savior.

The Troparion of the Feast, in Tone 7:

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

The Troparion of Saint Herman, in Tone 4: *To the Alaskan melody*

O blessèd father Herman of Alaska, /
North Star of Christ's holy church, /
The light of thy holy life and great deeds /
Guides those who follow the Orthodox way. /
Together we lift high the Holy Cross /
Thou hast planted firmly in America. /
Let all behold and glorify Jesus Christ ///
Singing His Holy Resurrection.

The Kontakion of St. Herman, in Tone 3:

The eternal light of Christ our Savior /
Guided thee, O blessèd father Herman /
On thine evangelical journey to America /
Proclaiming the Gospel of peace. /
Now thou standest before the throne of glory; /
Intercede for thy land and its people, /
Peace for the world ///
And salvation for our souls.

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 ///

9 AUGUST

That Thou are truly the brightness of the Father.

The Prokeimenon of the Feast, in Tone 4: O Lord, how manifold are Thy works! In wisdom hast Thou made them all! *Verse:* Bless the Lord, O my soul! O Lord my God, Thou art very great!

And, the Prokeimenon of the Saint, in Tone 7: Precious in the sight of the Lord is the death of His saints.

The Epistle (of the Saint): (213) Gal. 5:22-6:2

The Alleluia, of the Feast, in Tone 8: The heavens are Thine; the earth is also Thine! *Verse:* Blessèd are the people who know the festal shout!

And, the Alleluia of the saint, in Tone 6: Blessèd is the man who fears the Lord, who greatly delights in His commandments.

The Gospel (of the saint): (24) Luke 6:17-23

Communion Hymn: The righteous shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia....

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