



On the 9th of August:

**Commemoration of the Glorification of
Our Venerable & God-bearing Father H E R M A N (Germanus)
Wonderworker of Alaska and Equal to the Apostles
The Heavenly Patron and Intercessor of the Orthodox Church in America,
of the American Land, and of All Its Inhabitants**

AT SMALL VESPERS

¶ At Lord, I call... we sing four stichera:

Tone One: Joy of the Heavenly Hosts*

Thou art the joy of America,
the star that leads these nations to Christ,
the angel of the Orthodox Faith in our lands.
Pray for us, O Herman, first saint of America, ***
for beside God and his Mother we set our hope on thee!

Thou art the friend of governors and governed,
natives and settlers, officers and orphans.
Thou art the friend of all people on earth.
Pray for us, O Herman, first saint of America, ***
for beside God and his Mother we set our hope on thee!

Thou art the consolation of the suffering,
a weeper with those who weep,
and so on thy feast we cry to thee: Rejoice,
and visit us who rejoice!
Pray for us, O Herman, first saint of America, ***
for beside God and his Mother we set our hope on thee!

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* These stichera are pointed to be sung to the melody 'Joy of the Ranks of Heaven' in the Seven Lakes Hermitage Chant. The Aposticha at Small Vespers below are intentionally left unpointed.

Thou art the man who built his house on the rock of Christ's commandments,
and no storm of the North could wash away thy labor in God.

Pray for us, O Herman, first saint of America, ***

for beside God and his Mother we set our hope on thee!

*Glory. Idiomelon: Tone Eight**

A bright cloud has filled this earthly temple

at thy glorification,

driving back the darkness of the age.

Herman has been counted worthy of glory beyond description,

brighter than lamps during a night that is black as ink,

and as witnesses of that glory, we say unto God: ***

Thou art our God, the King of the ages!

Now and ever. Of the Feast: Same Tone

The shining cloud of the Transfiguration

has taken the place of the darkness of the Law.

Moses and Elijah were counted worthy of this glory brighter than light

and, taken up within it, they said unto God:

'Thou art our God, the King of the ages!'

¶ *Aposticha: Tone Two: House of Ephrathah*

Today on Spruce Island, * Jesus has revealed to us * the victory of his Cross in our
nature: * Herman, full of God's light, *** is made godlike.

Verse: Precious in the sight of the Lord is the death of his saints. (Ps. 115:6)

O thou starry ray of love for neighbor, * love for stranger, and love for God, * O

Herman, at thy glorification * we see the divine light *** of the Transfiguration of
the Lord.

Verse: What shall I render to the Lord for all that he has rendered unto me? (v. 3)

* All the idiomela in this document are pointed for singing in the *samoglas* tones of Kievan
Chant (for tones two and six) or Court Chant (for tones five and eight).

Stars fade at the dawn, * but Herman shines forever, * for in thy light, O Christ, * shall we see the light of thy saints, *** through whom thou hast filled the world with light.

Glory. Now and ever. Of the Feast: Same Tone and Melody

Moses and Elijah * saw upon Tabor * God, who was made flesh * of a Virgin Maid *** for the redemption of mortal men.

¶ Troparion: Tone Seven

O joyful North Star of the Church of Christ,
guiding all men to the heavenly kingdom,
teacher and apostle of the true faith,
intercessor and defender for the oppressed,
adornment of the Orthodox Church in America:
blessed father Herman of Alaska,
pray to our Lord Jesus Christ ***
for the salvation of our souls!

Glory. Now and ever. Of the Feast: Same Tone

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.

AT GREAT VESPERS

¶ *We sing Blessed is the Man...: the first antiphon of the first kathisma.*

¶ *At Lord, I call... we sing ten stichera: four for the Feast:*

Tone Two: Down from the Tree*

Come, and let us celebrate with faith
the bright Transfiguration of Christ,
and, with a change for the better wrought within us,
let us go in spirit to ascend the high peak of the virtues of Christ's disciples.
For with them we are taught by the revelation of these strange mysteries, ***
and so we glorify the Lord and Savior. (*twice*)

Rejoice and be glad,
O honorable Church of the faithful,
celebrating this bright and august feast.
For now the Man who is the Master of all,
but in whom there was no form nor comeliness,
is transfigured and grants illumination
through the rays of his brightness beyond all telling, ***
shining more brightly than the rays of the sun.

The God and Maker of all
has taken to himself the form of a servant
from the riches of his ineffable compassion,
and now he grants salvation from the ancient darkness.
He makes his face radiant,
and in his flesh he lays bare the splendor of the Godhead.
Therefore, falling on their faces and gripped by fear, ***
the disciples worshipped the Master of all.

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* These stichera are not pointed for the indicated melody but for samoglas Kievan Chant tone two.

And six stichera for St. Herman, the first by Hieromonk Seraphim:

Tone Six: Placing All Their Hope*

Rejoice, O Valaam,
God's dwelling,
for thou hast raised up
a wondrous struggler of Christ,
who, like a candle upon a candle-stand,
hath shone upon the islands of Alaska,
a land new and unknown,
and hath brought unbelieving people
to the right faith;
with them, then, let us glorify God, ***
wondrous in his saints!

Other stichera: Same Tone and Melody

Placing all thy hope
in a kingdom to come,
thou didst become a stranger to this fleeting world.
Passing through Siberian tundras and forests,
across rapid rivers and the great ocean, dread and cold,
thou wast never separated from the love of God and his saints.
For in all things thy Strength was Christ: ***
now pray to him for our souls.

Placing all thy trust
in a Light seen by no mortal eye,
thou didst tread boldly in the dark places of the world.
Enduring the schemes of the powerful and the impiety of the weak,
their pagan beliefs and backsliding,
thou wast ever guided by the Light toward whom thou didst strive.
For in all things thy Eye was Christ: ***
now pray to him for our souls.

* These stichera are pointed to be sung to the melody 'Placing All Their Hope' in the Seven Lakes Hermitage Chant. This and the final sticheron below are included with the gracious permission of St. Herman Press, Platina, California.

Placing all thy faith
in the promise of God,
thou didst go out into the desert wilderness to wander.
Threatened by bears and sea monsters,
firearms and axes, betrayers and false brethren,
thou didst walk not by sight but by faith
in the One who went before thee in thy heart
as a pillar of fire and cloud.
For in all things thy Salvation was Christ: ***
now pray to him for our souls.

Finding all thy treasure
in the love of God,
thou hadst no need for any comfort of earth.
On hard boards with no blanket,
with bare feet in winter,
shouldering heavy loads like a beast of burden,
thou wast driven with a goad of hot zeal
by the One thou didst bear within thee.
For in all things thy Warmth was Christ,
O Saint Herman: ***
now pray to him for our souls.

A final sticheron, by Hieromonk Seraphim: Same Tone and Melody

‘What is above all,
if not the Lord our Creator,
Adorner of beauty,
Giver of life,
Maintainer and Nourisher of all things:
is it not him that it is befitting to love,
as most worthy of love,
and to place one’s happiness in him?’
Thus, O saint, didst thou teach;
likewise teach us also ***
with all our heart to love God.

*Glory. Idiomelon: Tone Six**

Following the example of the Trophy-bearer George,
whose name thou didst share while in the world,
thou didst resign thy post in the army of an earthly czar
in order to don the uniform of heaven's ranks,
receiving a new name,
by which we now call on thee, O Herman!
At one time serving as a clerk for a temporal host,
thou wast enrolled in the book of eternal life.
For thou wast consumed with a zeal like Elijah's,
driving thee to the wilderness of Sarov and Valaam,
and by this same zeal thou wast cast onto the shores of a foreign land.
Even there in America thou didst sing the Lord's song together with the angels,
keeping always before the eyes of thy heart ***
the secret light of the King of glory.

Now and ever: Of the Feast. Same Tone

Prefiguring, O Christ our God, thy Resurrection,
thou hast taken with thee in thy ascent upon Mount Tabor
thy three disciples, Peter, James, and John.
When thou wast transfigured, O Savior,
Mount Tabor was covered with light.
Thy disciples, O Word, cast themselves down upon the ground,
unable to gaze upon the Form that none may see.
The angels ministered in fear and trembling,
the heavens shook and the earth quaked, ***
as they beheld upon earth the Lord of glory.

* All the idiomela in this service are pointed for singing in the *samoglas* tones of Kievan Chant (for tones two and six) or Court Chant (for tones five and eight).

¶ *Entrance. O Gladsome Light.*

¶ *Three Readings:*

The Reading from the Prophecy of Isaiah (42:5–13)

Thus saith God the Lord, he that created the heavens, and stretched them out, he that spread forth the earth and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein: ‘I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.’ Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

The Reading from the Prophecy of Isaiah (49:5–10)

Thus saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him: ‘though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.’ And he said, ‘It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.’ Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, ‘Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.’ Thus saith the Lord, ‘In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that thou

mayest say to the prisoners, “Go forth”; to them that are in darkness, “Show yourselves.” They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.’

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

The righteous live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against the madmen. Shafts of lightning will fly with true aim, and will leap to the target as from a well-drawn bow of clouds, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

¶ *At the Lity: Idiomela: Tone Two*

‘Let him who would save himself
aid in the salvation of others!’
cried Metropolitan Gabriel,
seeking monks for a missionary journey
to follow in the footsteps of our Forerunner, the Lord Jesus Christ.
O Herman, as an obedient lamb
heeding the call of this earthly shepherd,
thou didst heed all the more the call of that Good Shepherd
who pastures his flocks on high.
And as a desert-dwelling apostle to America,
thou didst seek souls for salvation
in that one flock of the one Shepherd,
Jesus thy Master!

‘Whom shall I send
and who shall go for us?’ saith the Lord,
and like Isaiah thou didst make answer:
‘Here am I,’
and thou didst offer thyself for the American mission,
O Herman, as an obedient disciple,
thou hearer and doer of the will of the Highest.
Thou didst go with thy brethren as the least,
and among thy companions as a servant of all.
As a humble monk and minister to high and low,
thou wast the master and teacher of them all,
that in following thee they might be led
unto the one Lord and Father and Teacher of us all, ***
Jesus thy God!

Glory. Idiomelon: Tone Five

Moses passed down the Law
and Elijah left behind a double portion of grace
when he went up in a chariot of divine flame.
And we behold thee, O Herman,
as the giver of divine law to the American land
and a dweller through contemplation upon the summits of Carmel and Horeb
who hast left behind a double portion of grace for us,
a double glorification in Kodiak and San Francisco upon this day, ***
and so we praise the Master's glory in thee unto all ages.

Now and ever. Of the Feast. Same Tone

Moses who saw God
and Elijah who rode in the chariot of fire,
passing across the heavens unconsumed,
beheld thee in the 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 unto all ages.

9 Aposticha

Tone Five: Rejoice*

Rejoice, thou who didst take up thy cross,
bearing it as a trophy even during the contest,
runner who hast finished thy race in victory,
pacesetter for thy children.

Through thee we have seen the light of Christ,
and at the coming of the Valaam mission
the Father sent down unto us
the heavenly Spirit.

Thy glorification is a Pentecost in America,
a Nativity for our Church,
an icon of the Transfiguration for our lives, ***
and through it we receive great mercy.

Verse: Precious in the sight of the Lord is the death of his saints. (Ps. 115:6)

Rejoice, O fragrant offering of incense,
rising in secret, evening and morning and noonday,
from thy dawn as a child-hermit in Sarov
to thy setting as an elder on Spruce Island:

Thy whole life was an offering to God,
hidden from the eyes of the world.

Through thee we have been clad with the full armor of God,
having thee as our champion, with the Mother of God.

Thy glorification is a Theophany in Alaska,
an Ascension into heaven through contemplation,
and an Exaltation of the life-giving Cross
by which Jesus conquered in thee, ***
and through which he grants the world great mercy!

Verse: What shall I render to the Lord for all that he has rendered unto me? (v. 3)

* These stichera are pointed to be sung to the melody 'Rejoice' in the Optina Hermitage Chant.

Rejoice, O hermit of Spruce Island,
equal to the apostles, sent out among wolves:
thou didst see Satan fall like lightning
when the Alaskans rejected their false gods,
O elder standing near the throne of the Lamb,
ever-present intercessor at the foot of the altar of the Cross.
Through thy life and death we have seen the Way of Truth,
leading to eternal Life.

Thy glorification is an Entrance of Christ into our midst,
a Pascha in America, a Resurrection of our hope,
a whispered strain of the music of the age to come,
the kingdom of our Lord and of his Christ. ***
There may we receive great mercy.

Glory. Idiomelon: Tone Six

On Kodiak Island, O Herman,
thy glorification has been shown to us
as a father's gift to his children in the Spirit.
As from the face of Moses, the giver of the Law,
the veil has been lifted,
and the glory thou didst behold in thy closet is now broadcast to
the ends of land and sea.

May God lead us by thy light, O hermit,
through the dark places of the desert of this earth,
powerless though we be to gaze upon the fullness of that brightness.
Walking with thee in Christ's law of love, may we behold at sojourn's end
the Pascha of the exalted Cross,
bathed in the Resurrection's light:
the Cross thou hast planted firmly in America,
the Cross which the Son of God has ascended to save the world.

Now and ever. Of the Feast. Same Tone

On Mount Tabor, O Lord,
thou hast shown today the glory of thy divine form
unto 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;
and 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 testified from above:
'This is my beloved Son, ***
who has come into the world to save mankind.'

¶ At the Blessing of the Loaves:

Troparion: Tone Seven

O joyful North Star of the Church of Christ,
guiding all men to the heavenly kingdom,
teacher and apostle of the true faith,
intercessor and defender for the oppressed,
adornment of the Orthodox Church in America:
blessed father Herman of Alaska,
pray to our Lord Jesus Christ ***
for the salvation of our souls! (*twice*)

And the troparion of the feast, Thou wast transfigured on the mount... once.

AT MATINS

¶ *At The Lord is God, we sing the troparion of the feast, Thou wast transfigured on the mount... twice; Glory to the Father... and the troparion to the saint, O joyful North Star...; Now and ever... and again the troparion of the feast.*

¶ *Sessional Hymns after the first reading from the Psalter:*

Tone Four: Joseph Marveled

Josiah marveled when Hilkiah the priest found in the temple a book of the Law, the Word of the Lord for his people, Israel. And the Alaskans who spoke with thee, O elder and apostle, found in thy few words a marvelous scroll of spacious commandments leading to life unending. As witnesses of thy glorification in the midst of this feast of uncreated Light, we testify to that Radiance shining in thee. May Jesus who burns forth so brightly in thee give light now to our souls.

Glory. Now and ever. Of the Feast: Same Tone and Melody

Thou wast transfigured upon Mount Tabor, showing the exchange mortal men will make with thy glory at thy second and fearful coming, O Savior. Elijah and Moses talked with thee, and thou hast called the three disciples to be with thee. As they gazed upon thy glory, O Master, they were struck with wonder at thy blinding brightness. Do thou who then hast shone upon them with thy light give light now to our souls.

¶ *Sessional Hymns after the second reading from the Psalter*

Tone Four: Joseph Marveled

Ezra was appalled, and all Israel, when he rent his garments and confessed the sins of the people and prayed for them. And to the Russian settlers and sailors, O Herman, thy ways and acts and prayers were like sharp thorns reminding them of the thorns and stones in their souls, pricking their hard hearts unto repentance. May this thy luminous feast mark a new beginning of repentance for us also, and may Jesus who burns forth so brightly in thee give light now to our souls.

Glory. Now and ever. Of the Feast: Same Tone and Melody

Thou wast transfigured upon Mount Tabor, O Jesus, and a shining cloud, spread out like a tent, covered the apostles with thy glory. Whereupon their gaze fell to the

ground, for they could not bear to look upon the brightness of the unapproachable glory of thy face, O Savior Christ, our God who art without beginning. Do thou who then hast shone upon them with thy light give light now to our souls.

¶ *After the Polyeleos, we sing this Magnification:*

We bless thee, O our venerable Father Herman, who art equal to the apostles, for thou didst traverse sea and land to bring the true Faith to America!

And these selected verses. If time is wanting, only those verses set off in boldface should be used.

Thou wilt light my lamp; O Lord my God; thou wilt enlighten my darkness. (Ps. 17:28)

Thy right hand has upheld me, and thine instruction has guided me aright. (v. 35)

How thou hast multiplied thy mercy, O God! The children of men shall hope in the shelter of thy wings. (Ps. 35:7)

For with thee is the fountain of life: in thy light shall we see light. (v. 9)

Disclose thy way unto the Lord and hope in him, and he shall bring it to pass. (Ps. 36:5)

And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. (v. 6)

The meek shall inherit the earth and shall delight in the abundance of peace. (v. 11)

The sinner shall lie in wait for the just and gnash upon him with his teeth. But the Lord shall laugh at him, for he foresees that his day shall come. (v. 12-13)

He divided the sea and brought them through; he made the waters to stand as in a wineskin. (Ps. 77:13)

He guided them with a cloud by day, and all the night with the light of fire. (v. 14)

He divided a rock in the wilderness, and made them drink as out of a great deep. (v. 15)

So he tended them as a shepherd in the innocence of his heart, and guided them by the skillfulness of his hands. (v. 72)

The Lord is King, let the earth rejoice; let the many islands be glad. (Ps. 96:1)

His lightnings enlightened the world: the earth saw, and trembled. (v. 4)

For thou art Lord Most High over all the earth: thou art exalted far above all gods. (v. 9)

Light has dawned for the righteous, and gladness for the upright in heart. (v. 11)

¶ *Sessional Hymns after the Polyeleos:*

Tone Four: Joseph Marveled

Ananias marveled when the scales fell from the eyes of Saul, and he baptized him with the name of Paul. And the American natives and the Russian colonists alike awoke to the light of Christ as thou, O venerable father, didst cry: 'Arise, thy light has come!' Now thy little flock gathers in thy name, or rather in the Name of Jesus Christ, crying out: Through thy prayers, may Jesus who burns forth so brightly in thee give light now to our souls.

Glory. Now and ever. Of the Forefeast: Same Tone and Melody

Thou wast transfigured upon Mount Tabor, O God, between Moses and Elijah the wise, in the presence of James, Peter, and John; and Peter, as he stood there, spake thus to thee: 'It would be good to make three tabernacles here: one for Moses, one for Elijah, and one for thee, O Christ our Master.' Do thou who then hast shone upon them with thy light give light now to our souls.

¶ *Prokimenon: Tone Four*

Thy testimonies are wonderful; * therefore my soul has sought them out.
(Ps. 118:129)

Verse: When thy words are made known, they shall give light and understanding to the simple. (v. 130)

The Reading from the Holy Gospel according to Matthew (§ 81; 20:17-27)

At that time, Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, ‘Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.’ Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, ‘What wilt thou?’ She saith unto him, ‘Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.’ But Jesus answered and said, ‘Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?’ They say unto him, ‘We are able.’ And he saith unto them, ‘Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.’ And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, ‘Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant.’ 50

¶ Psalm 50, and then, in Tone Six: Glory... Through the prayers of our venerable father Herman, O merciful One... Now and ever... Through the prayers of the Theotokos... Have mercy on me, O God... and then:

Idiomelon, Tone Six

In psalms and songs let us glorify
the holy hermit of Spruce Island,
our venerable father Herman,
for he denied himself in order to plant the Cross of Christ
in the hearts of the new citizens of his heavenly fatherland.
May he pray to the Lord of glory ***
for the salvation of our souls.

¶ *We use two canons: the first canon of Transfiguration by St. Cosmas is read first, beginning with its irmos in each ode, and with the refrain: ‘Glory to thee, our God, glory to thee!’ Then we read the canon to Saint Herman with the refrain ‘Venerable father Herman, pray to God for us!’ At the end of each ode, the irmos is repeated as katavasia.*

Canon for the Feast of the Transfiguration

by Saint Cosmas of Maiuma

Tone Four

Ode One

Irmos: The choirs of Israel passed dry-shod across the Red Sea and the watery deep; and beholding the riders and captains of the enemy swallowed by the waters, they cried out for joy: ‘Let us sing unto our God, for he has been glorified.’

Delivering to his friends words of life concerning the kingdom of God, Christ said to them: ‘When I shall shine forth with unapproachable light, ye shall know that the Father is in me, and shall cry out for joy: Let us sing unto our God, for he has been glorified.’

‘O my disciples and 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 unto our God, for he has been glorified.’

Today as he has promised, Christ, shining on Mount Tabor, dimly disclosed to his disciples the image and reflection of the divine brightness; and filled with godlike and light-bearing splendor, they cried out for joy: ‘Let us sing unto our God, for he has been glorified.’

Canon to the Venerable Herman of Alaska

Same Tone

The same irmos as in the preceding canon.

The Lord chose thee as he once chose Moses, that thou mightest lead the Alaskans to the faith. Bringing them out from the darkness of Pharaoh, thy charge was to

guide them to the light of salvation as they sang: Let us sing to the Lord, for gloriously has he been glorified.

The powers of darkness lamented bitterly when they were deprived of the newly chosen people whom thou, O Herman, didst lead out of bondage, across the sea of baptism, bringing them into the promised land of Christ, as they sang: Let us sing to the Lord, for gloriously has he been glorified.

Glory to the Father...

The choirs of Christ's disciples, those fishers of men whose proclamation has gone out into all the earth, regard Herman as their equal, for he left behind his beloved Valaam and struck out into the deep to go fishing for souls in peril. In thanksgiving we cry out: Let us sing of Herman, whom God has glorified.

Now and ever...

Theotokion: The choirs of the apostles were caught up from the ends of earth and sea to behold thy passage from earth to heaven, as thou, O Mother of Jesus our God, wast translated to the never-ending kingdom of thy Son. Witnessing thine exodus, the disciples sang like Miriam: 'Let us sing unto our Queen, whom the Lord has glorified.'

Katavasia: The choirs of Israel passed dry-shod...

Ode Three

For the Feast

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

Thou hast put Adam on entire, O Christ, and changing the nature grown dark in past times, thou hast filled it with glory and made it godlike by the alteration of thy form.

In the past Christ led Israel in the wilderness with the pillar of fire and the cloud; and today ineffably he has shone forth in light upon Mount Tabor.

To St. Herman

Thou wast deprived of thy companions, O Herman: some turned back through faint-heartedness or left at duty's call, others perished from the harsh climate or the sword; but thy heart remained still in the Lord.

A simple monk and lover of silence, thou wast called upon as a doctor and nurse; as preacher, teacher, and choirmaster; as gardener, farmer, and fisherman. But in all things thy heart belonged to the Lord.

Thou wast all things to all men, O venerable father, but thy sweet conversation ever returned to the matter of eternity. For from the abundance of the heart the mouth speaks, and thy heart was ever fixed on the Lord.

Theotokion: Mighty men go from this world and leave behind empty thrones, but the meek Maiden Mother of God is established as heaven's Queen forever by her Son and Lord.

Katavasia: The bow of the mighty has waxed feeble...

¶ *Kontakion of the Feast:* Tone Seven

On the mountain wast thou transfigured, O Christ God,
and thy disciples beheld thy glory as far as they could see it,
so that when they should behold thee crucified
they would understand that thy suffering was voluntary,
and would proclaim to the world ***
that thou art truly the Radiance of the Father.

Ikos: Awake ye sluggards, lie not for ever on the ground; and ye thoughts that draw my soul towards the earth, arise and go up to the high slope of the divine ascent. Let us run to join Peter and the sons of Zebedee, and go with them to Mount Tabor, that with them we may see the glory of our God and hear the voice they heard from heaven; *** and they proclaimed that this is the Radiance of the Father.

¶ *Sessional Hymns:*

Tone Four: Voluntarily Crucified

Thou hast ascended to be with Christ, for so it was better for thee, but unlike Elijah and Moses thou hast left behind thy relics, O Herman. Hierarchs now minister at

thy simple monk's tomb and multitudes venerate the traces of thy wilderness dwelling. For thou art worthy of these things as a true son of the Highest Father, a true disciple of his only-begotten Son, and a true vessel of his All-holy Spirit.

Glory. Now and ever. Theotokion: Same Tone and Melody

Going up with the disciples into the mountain, thou hast shone forth with the glory of the Father. Moses and Elijah stood at thy side, for the Law and the prophets minister to thee as God. And the Father, acknowledging thy natural Sonship, called thee Son. We praise him in song together with thee and the Spirit.

Ode Four

For the Feast

Irmos: I have heard of thy glorious dispensation, O Christ our God: how thou wast born of the Virgin, that so thou mightest deliver from error those who cry 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 glorious 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 conversed of old in fiery vapor, in darkness and the lightest of winds, stood before thee in the manner of servants, O Christ our Master, and talked with thee. Glory to thy power, O Lord.

Moses who in past times foresaw thee in the fire of the burning bush, and Elijah who was taken up in a chariot of fire, were present on Tabor and made known there thy decease upon the Cross.

To St. Herman

At Valaam is a place called Herman's Field. In that field, O father, thou didst find the hidden treasure for which thou hadst sold all thy earthly goods, as thou didst sing: Glory to thy goodness, O Lord.

Following in the footsteps of that Stranger whom they crucified on Calvary, thou didst cross Siberia and sail to America to live as a stranger in a strange land, in order to deliver from error a nation whom thou didst not know, singing all the while: Glory to thy goodness, Lord.

There is no end to the making of books, but thou wast a scribe bringing forth from thy library treasures both old and new. In the pages of the Gospel, the Apostle, the service books, and the Philokalia, thou didst meet the Word of life, begotten of the Father before all ages.

Theotokion: We await thy glorious Falling Asleep, O Theotokos, who shalt soon be born into the bright mansions of thy Son, who is God from God and the Fountain of light from before the ages. To him we cry aloud: Glory to thy power, O Lord.

Katavasia: I have heard of thy glorious dispensation...

Ode Five

For the Feast

Irmos: Thou 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 seasons 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, vouchsafed to change thy mortal form.

‘Behold the Savior,’ cried Moses and Elijah on Tabor the Holy Mountain, and their words rang in the ears of the disciples: ‘Lo, here is Christ whom we in ancient times proclaimed as God.’

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

When they saw thee, O Christ the eternal Light, shining forth in the glory of the Father, the disciples cried aloud to thee: ‘Direct our paths in thy light.’

To St. Herman

Thou didst shine the light of Christ into the darkness of sinners, O Herman, converting Simeon thy disciple and biographer from false enlightenment to true illumination by the light of the triune Sun.

Before she met thee, she lived loosely, but thy disciple Sophia, after hearing thy preaching, turned away from the darkened flesh and began to walk in the light of the incarnate God.

Thou wast a candle that could not be hid, and thy wilderness cell became a spiritual lighthouse for Russians and Alaskans alike, guiding the ship of their souls which were in danger from the rocky shoals of life.

Theotokion: Thy Son's light shone on Tabor, so that when darkness should descend on Golgotha his disciples might recall his true radiance. And even as we draw near to the appointed time of thy death, yet we honor thee, O Theotokos, as the Mother of the Light.

Katavasia: Thou hast parted the light from the original chaos...

Ode Six

For the Feast

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

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

Going up into Mount Tabor, thou wast transfigured, O Christ, and darkening all error thou hast made thy light shine forth.

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

To St. Herman

Counting earthly afflictions as nothing, O Herman, thine only sorrow was for thy heavenly homeland.

Standing by the brook near thy soul as by the waters of Babylon, thou didst long for the Zion on high.

The Lord heard the prayers of thy heart, and now thou dost flourish like a palm tree in the courts of thy home in heaven.

Theotokion: In gladness we sing to the Mother of God, anticipating her falling asleep and rising again.

Katavasia: In my affliction I cried unto the Lord...

¶ *Kontakion to St. Herman:* Tone Three

The eternal light of Christ our Savior
guided thee, O blessed father Herman,
on thine evangelical journey to America
to proclaim the Gospel of peace.

Now thou standest before the throne of glory:
beseech God for thy land and its people, ***
asking peace for the world and salvation for our souls.

Ikos: We do not wrestle against flesh and blood, the Apostle has taught us, but against the spirits of evil who dwell under heaven. Therefore while still at Valaam thou wast invested with the whole armor of God. Well shod in the good news of Christ, thou camest to America as a fully clad knight of God. Fighting the good fight, thou didst plant here the Orthodox faith and didst finish thy race, becoming worthy to receive from God the crown of victory. And now thou takest thy watchful stand in prayer on behalf of thy land and its people, *** asking peace for the world and salvation for our souls.

Ode Seven

For the Feast

Irmos: In Babylon the Children, sons of Abraham, once trampled upon the flame of the fiery furnace, and they sang this song of praise: ‘O God of our fathers, blessed art thou.’

On Mount Tabor, O Christ, the apostles, bathed in the light of thine unapproachable glory, cried aloud: ‘O God of our fathers, blessed art thou.’

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: ‘O God of our fathers, blessed art thou.’

As Peter looked upon thee, O Christ, shining forth on Mount Tabor in unapproachable light, he cried aloud: ‘O God of our fathers, blessed art thou.’

The children of Zebedee were with Christ, the Prince of life, when light went forth from his Person, and they thundered out: ‘O God of our fathers, blessed art thou.’

To St. Herman

Eating at the table of the tideland, thy body was nourished by gathered mussels and snails. But thy spirit tasted of Christ’s hidden manna, as thou didst sing: ‘O God of our fathers, blessed art thou.’

Thou didst regard the Alaskans as a newborn infant entrusted to thy care, and while teaching them the arts and sciences thou didst direct them in all things to the Artificer of the principles of the world.

In Alaska thy children, the sons of thy mission, cherish thy memory and cleave to thy teaching. Their inheritance, through thee, is faith in Jesus Christ, and they sing: ‘O God of our fathers, wonderful art thou in Saint Herman.’

Theotokion: In Judea the mortal children of this passing world took no thought of thy departure, but a guard of fiery spirits surrounded thy bier, O Lady, and sang to thee: ‘O higher than any angel, O Mother of God, blessed art thou among women and in all creation!’

Katavasia: In Babylon the Children, sons of Abraham...

Ode Eight

For 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 all ye works of the Lord, bless ye 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 of Grace, singing: ‘O all ye works of the Lord, bless ye 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 all ye works of the Lord, bless ye 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 all ye works of the Lord, bless ye 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 all ye works of the Lord, bless ye the Lord.’

To St. Herman

In time of plague on Kodiak, O Herman, thou didst take no thought for the threat of influenza, but went forth to tend the sick, comfort the dying, and preach repentance to all, crying out: ‘O ye works of his hands, turn ye to the Lord!’

Peter the Aleut, with a childlike faith, heeded not the threats of his captors. By torturing his body, they tied a millstone around their own necks, but he was refreshed as he departed for the Lord. Hearing this, O Herman, thou didst pray to the new martyr, singing with joy: ‘O all ye works of the Lord, bless ye the Lord.’

The three children in Babylon, speaking with one voice, as from a single heart and mind, mystically figured the one God in Trinity, three divine persons in Unity. O all ye works of the Lord, bless ye the Lord, Father, Son and Holy Spirit!

Theotokion: With faith in thy Son and God, pondering the works of the Lord and holding the Name of thy Child Jesus in thy heart, thou didst trample down the threat of death. Thou didst pass through death to the resurrection of life, O Lady, singing: ‘Christ is risen from the dead: bless ye the Lord Jesus!’

Katavasia: In Babylon the Children, burning with zeal for God...

¶ *We sing the Magnificat and More honorable...*

Ode Nine

For 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 strange 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 sing with the Father and the Spirit.

To St. Herman

A tree shall be known by its fruit, and we have truly seen thy fruit: Joseph thy disciple; Gerasim the faithful orphan; Sergius the monk of the great schema; Sophia who was like an abbess to thy virgins; and indeed all the Orthodox Christians of America. And so we know thee and we honor thee, O Herman our father.

Where the body is, there shall the eagles be gathered, and the saints are spiritual eagles soaring up into the presence of Christ to be gathered into his Body, the Church Triumphant. Even while thou wast on earth thy thoughts soared upward with them, and now seeing thee in their midst we glorify thee, O Herman our father.

Thy counsels were an aid and warning to thy fellow-man. But through their heedlessness of thy words, a convert to Orthodoxy returned to his vomit; thy disciple Simeon lost his wife Irene; and one of thy virgins perished in a storm. Let us not be only hearers of thy life, but doers of thy deeds, aided by thy prayers, O holy Herman.

Theotokion: Thy Dormition approaches, O Queen: God came forth from thy womb, and thou shalt soon go forth into his arms. Through thee he was clothed in the mortal flesh of man; through him thou art clothed in the royal glory of God. We magnify thee, O Theotokos!

Katavasia: Thy birthgiving was undefiled...

¶ *Exapostilarion:*

Tone Three: Unaltered Light*

O Herman, spark of flame from Valaam and lamp of Kodiak, * in thy light we see the light of Christ, * one with the light of the Father and the light of the Spirit: * the single light of the Trinity, the Fountain of all light.

Glory. Now and ever. Of the Feast. Same Tone and Melody

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.

* According to custom, these may instead be sung in Tone Two, 'Hearken, ye Women,' to which melody the phrase divisions correspond.

¶ *At the Praises, we sing four stichera:*

Tone Four: Called from Above*

Thou wast called from above, and not of man,
when Metropolitan Gabriel sought monks to preach the Gospel in America.
For thou wast obedient not merely to the words of his mouth,
but to the will of God,
as when the heavenly archangel appeared to Mary and she said:
'Let it be unto me according to thy word.'
Through thee, O faithful Herman,
we have come to know Jesus Christ as Lord and Light of all. ***
Beseech him to save and enlighten our souls.

Thou wast helped from above, and not of man,
when thou wast tried by greedy and violent men by day
and by demons in the night watches of thy heart.
But thou didst keep a heavenly light always before the eyes of thy soul,
thereby discerning the beautiful countenance of God in all things.
At every day and hour and moment,
thou didst seek to love Jesus Christ as Lord and Light of all. ***
Beseech him to save and enlighten our souls.

Thou wast honored from above, and not of man,
when thou didst repose and yet remain untouched by corruption,
yet after thy departure the details of thine earthly course were forgotten by many.
But now what thou didst in the darkness of humbleness is brought to light;
thy secrets stored up in God are made manifest;
things hidden by time are revealed by Jesus Christ, the Lord and Light of ages. ***
Beseech him to save and enlighten our souls.

* These stichera are not pointed for the indicated melody but for *samoglas* Court Chant tone four.

Thou art glorified from above, and not of man,
for though thy praises are sung in our temples on earth,
and though we offer thee veneration with our corruptible bodies,
thy true glory is known only in heaven,
where thou art thy true self, with Christ in God,
and where thou dost go by a new name known only to him and to thee.
And yet thy name on earth, O Herman,
is enough for us sinners,
for in that name we call upon Jesus Christ as Lord and Light of all:
Hearken, O Lord, to holy Herman, ***
who beseeches thee to save and enlighten our souls!

Glory. Idiomelon: Tone Eight

In Christ Jesus we are called a holy people,
a nation set apart,
to be transfigured after his image in the light of holiness.
Therefore he has sent Herman to us,
shining like a beam of sunlight from the kingdom,
to go before us like a bright cloud by night and by day,
like a lamp shining with the fulfillment of the commandments of the Lord,
leading us into the bridal chamber of feasting
along with all the beloved sons of God, ***
who have heard the Word of the Lord and have done his will.

Now and ever. Of the Feast. Same Tone

Christ took Peter, James, and John
up into a high mountain apart,
and was transfigured before them.
His face shone as the sun
and his raiment became white as the light.
There appeared Moses and Elijah talking with him;
a bright cloud overshadowed them,
and behold, a voice out of the cloud, saying: ***
‘This is My beloved Son in whom I am well pleased: hear ye him!’

¶ *And the Great Doxology, followed by the troparion of the saint and of the feast, the two litanies, the dismissal of Matins, and First Hour.*

AT THE DIVINE LITURGY

¶ *On the Beatitudes, we use eight troparia: four from Ode Four of the Canon for the Feast, and four from Ode Six of the canon to the saint.*

¶ *Prokimena: for the Feast, Tone Four:*

O Lord, how manifold are thy works; * in wisdom hast thou made them all. (Ps. 103:24)

Verse: He shall have dominion also from sea to sea, from the river to the ends of the earth. (v. 1)

And for the saint: Same Tone:

He shall bring forth thy righteousness as the light, and thy judgment as the noon-day. (Ps. 36:6)

¶ The Reading from the Second Epistle of the Holy Apostle to the Paul to the Corinthians (§ 181; 6:1–10)

Brethren, as workers together with him, we entreat you not to accept the grace of God in vain. For he says, ‘At the acceptable time I have listened to you, and helped you on the day of salvation.’ Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in any one’s way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not

killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

¶ *Alleluia:* Tone Eight

Verse: The heavens are thine; the earth also is thine. (Ps. 88:11)

Verse: Blessed are the people who know the festal shout! (v. 15)

And for the saint: Same Tone

Verse: Thy law is a lamp unto my feet and a light unto my paths. (Ps. 118:105)

¶ The Reading from the Holy Gospel according to Matthew. (§ 37; 10:23–31)

The Lord said to his disciples: ‘When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.’

¶ *Communion Verses:*

Of the Feast: O Lord, we will walk in the light of thy countenance, and in thy Name shall we rejoice all the day. (Ps. 88:15–16)

Of the saint: He turned a desert into pools of water, and a waterless land into streams of water. Alleluia! (Ps. 106:35)

A PRAYER TO SAINT HERMAN

Deacon: Let us pray to our venerable father Herman, the wonderworker of Alaska and equal to the apostles.

Singers: O venerable father Herman, pray to God for us!

The Lord Jesus Christ has said that greater love knows no man than this, that he lay down his life for his friends. And thou, O most venerable Herman, didst lay down thy life for thy fellow-men, and not once, but daily—in cheerful obedience at Sarov and Valaam; in readily offering thyself for the American mission; by interceding for the oppressed Alaskans; in thy service to the colonial authorities and to the czar; in teaching thy students in matters both secular and sacred; in caring for thy orphans and virgins; by opening thy hermit's cell to all who to thee for aid and counsel. In all these things thou didst die every day, that thou mightest no longer live, but rather have Christ living in thee, so that thou mightest live unto God through Christ the Lord.

Now, therefore, we behold thy glorification and see thee grown to the measure of the stature of the fullness of Christ. Now thou dwellest in the sunshine of heavenly glory, but thou hast not abandoned thy children and the American land, which was enlightened by thy labor for the Gospel. And so we, belabored by the harshness of this mortal coil, turn to thee now for comfort and help, and we beseech thee:

As thou didst once call upon the Theotokos to preserve thy disciples from rising tides, intercede together with her before the throne of the Master to keep us from surging floodwaters and to secure us against the storms of life in the ark of the Church. As thou didst once make a line in moss to preserve the forests of thy hermit island, keep us from raging fires and guard us from the menacing flames stored up for the end of the world. As thou didst many times face armed men with God as thy only weapon, keep us from all violence and duress of men, and from conflicts among brethren, and shield us against the merciless troops of the demons. Even in thy lifetime thou didst foresee dangers lying in wait for thy disciples: guide us by thy prayer along the perilous paths of the present unto the narrow Way of Life, the Way which is Christ, the Truth from all eternity and the true Life of the world. By thine intercessions, may we suffer no hunger or thirst or sickness in body or soul. By thy supplications, may God preserve us here and in eternity!

For Jesus Christ has said that his Father will hear two or three gathered together in his Name, but now thou art gathered up with all the saints in his presence, engulfed in his eternal light, searching the depths of his love. Together with all that heavenly company, implore that Love for us, thy children, that the love thou knowest might be ours, too, forever. In our weak love we call upon thee, O Herman, for to thee is due honor and veneration, and all glory, thanksgiving, and worship are due to God, the almighty and adorable and all-holy Trinity: the Father, the Son, and the Holy Spirit, now and ever and unto ages of ages. ℞. Amen.