

THE 12th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF OUR VENERABLE FATHER HERMAN,
WONDERWORKER OF ALASKA
AT LITTLE VESPER

On “Lord, I have cried ...,” 4 Stichera of the venerable one, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

O joy of the Church of Christ, * having proclaimed the glory of God, * thou hast inherited glorious things in heaven. * Accept glory from us also on earth, * and entreat the King of glory, O venerable one, ** that He grant us a share in His glory.
(Twice)

O joy of the Church of Christ, * by thine evangelical life in the wilderness * thou didst dispel the darkness of idolatry, * uniting the heathen to the life of Christ. * O venerable Herman, ** make us also to share in the grace thereof.

We who are held fast in the gloom of life * have straightway received illumination for our minds * through thy heavenly visitation, * O venerable father Herman. * Wherefore, we have set our hope ** on thine intercession before God.

Glory ..., in Tone VIII:

When the time of departure drew nigh for the venerable one, and the candles were lit and the Acts of the Apostles were read by his bier, the holy Herman shone forth wondrously, saying: “Glory to Thee, O Lord!” And, mystically receiving from the Savior seven more days of life, he awaited the day which was foretold. Then, when the candles were again lit and the Acts were being read, he reposed in the sweet savor of his asceticism, having lived a most fruitful and venerable life, and he liveth eternally, ever entreating the Lord of glory on our behalf.

Both now ..., Theotokion, in Tone VIII:

O Virgin Theotokos and Sovereign Lady, * as thou didst heal the venerable Herman, * ever heeding his supplications ** have mercy on us who hymn thee.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

The Lord hath shown thee * to be the abode of the grace * of the divine Spirit. * Teach us, O father, ** those things which we ought to do.

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

The storms of the sea * were as naught unto thee * when Christ shone upon thee * like the sun from on high. ** Wherefore, we glorify thee, O venerable one.

Verse: What shall I render unto the Lord * for all that He hath rendered unto me?

O lover of the Faith, * defender of orphans, * glory of monks: * make steadfast those ** who offer thee their praises, O father.

Glory ..., in Tone VI:

Have the fleeting years or the bosom of the earth been able to conceal thy glory, which is in the heavens, O venerable Herman? Wherefore, glorifying thee now, we, the children of thy people, fall down before thee, having thee as a mediator before the Lord. Him do thou entreat, that He grant salvation to the suffering land of Russia, prosperity to this land, and great mercy to our souls.

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

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: ** Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

Troparion of the venerable one, in Tone IV:

O venerable Herman, * ascetic of the northern wilderness * and gracious advocate for all the world, * teacher of the Orthodox Faith, * good instructor of piety, * adornment of Alaska and joy of all America: ** Entreat Christ God, that He save our souls.

Glory ..., Both now ..., Theotokion:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera: 3 Stichera, in Tone III:

Leap up, ye waters of Valaam! Join chorus, ye islands of Alaska! Sing, ye people of a new land! Let heaven and earth rejoice; for the converser with the angels is glorified, and the Orthodox Faith is proclaimed to the ends of the world. Let us cry aloud to Christ God: Through the supplications of our father Herman, save Thou our souls, O Lord!

Come ye all, and in hymns let us proclaim the victory of honorable abstinence; for, having broken asunder the serpent, the author of evil, the meek Herman tasteth triumph in the choir of the angels. Wherefore, O brethren, let us praise him who doth adorn the company of fasters, and, joining chorus, let us cry out with splendor: Rejoice, O venerable Herman, thou angelic boast of monks!

O venerable Herman, ascetic of savage Alaska and dweller in the mansions of heaven, with what praises shall we honor thee, with what names shall we magnify thee? What is our glorification compared to the glory of heaven? Rejoice, O our compatriot, who sharest in heavenly glory! Fill thou with joy the hearts of us who fall down before thee in humility!

And 5 Stichera, in Tone VI:

Spec. Mel.: “Having set aside ...”:

Having now assembled, * let us glorify the wondrous one, * who, even while among mortals, * attained heavenly things, * who by his deeds and words * did carry the light of Christ * unto the ends of the world * for the unenlightened people * who were crushed beneath the darkness of idolatry. ** By his supplications may Christ save our souls.

Rejoice, O Valaam, * thou dwelling-place of God, * for thou didst nurture * the wondrous ascetic of Christ, * who, like a lamp upon a lampstand, * shone forth among the islands of Alaska, * a new and unknown land, * and brought an unbelieving people to the Orthodox Faith. * With them let us glorify God, ** Who is wondrous in His saints!

Having but one desire, * to bring the unbelieving people * to the one God, * thou didst become all things to all people: * teaching them the sacred Scriptures * and how to live in accordant therewith; * training them in handicrafts; * acting as intercessor for them before the authorities, * teaching them in every way, * as though they were children, * that thou mightest lead the people to God. ** Forsake us not also, who hymn thee!

Following the words of the apostle, * to give place to the wrath of God, * thou didst withdraw to Spruce Island, * turning away from the hardheartedness * of the lovers of this world; * and, finding there a new Valaam, * preferring life there * with the birds and wild beasts, * and conversing with God and the angels, * illumined by visions from on high, * thou now dwellest in the highest. ** Pray thou on behalf of our souls!

What is above all, * if not the Lord, our Creator? * The Adorner of majesty, * the Bestower of life, * the Sustainer and Nurturer of all things. * Ought we not to love Him * as the One most worthy of love, * and place our own happiness in Him?" * Thus didst thou teach, O venerable one; ** wherefore, teach us

Glory ..., in Tone VI:

Have the fleeting years or the bosom of the earth been able to conceal thy glory, which is in the heavens, O venerable Herman? Wherefore, glorifying thee now, we, the children of thy people, fall down before thee, having thee as a mediator before the Lord. Him do thou entreat, that He grant salvation to the suffering land of Russia, prosperity to this land, and great mercy to our souls.

Both now ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though, they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They 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.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore 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. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, 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. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litiya, the Sticheron of the temple, and this of the venerable one, in Tone VIII:

O ascetic of New Valaam, thy brethren were dear to thee, and with them thou didst live in the Valaam of thy homeland. Yet thou didst desire a hundred times more thine incorporeal friends, who caught thy soul up to the vision of God, and with whom thou now makest thine abode. Rejoice, O father, for us who glorify thy memory, invisibly guiding us to goodly repentance! O Herman, thou favorite of God, scion of the Russian land, offspring of the waters of Ladoga, and blessing of the Church for Alaska and the Aleutian Islands, goodly hope of America, gracious witness to Orthodoxy: Ask for us great mercy and the peace of God which passeth all understanding.

Glory ..., in Tone VIII:

When the time of departure drew nigh for the venerable one, and the candles were lit and the Acts of the Apostles were read by his bier, the holy Herman shone forth wondrously, saying: "Glory to Thee, O Lord!" And, mystically receiving from the Savior seven more days of life, he awaited the day which was foretold. Then, when the candles were again lit and the Acts were being read, he reposed in the sweet savor of his asceticism, having lived a most fruitful and venerable life, and he liveth eternally, ever entreating the Lord of glory on our behalf.

Both now ..., Theotokion, in Tone VIII:

O Virgin Theotokos and Sovereign Lady, * as thou didst heal the venerable Herman, * ever heeding his supplications ** have mercy on us who hymn thee.

On the Aposticha, these Stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O Life-bearing Cross, * invincible victory of piety; * for through thee hath the gate of paradise been opened, * enlightenment been given to new lands, * the darkness of idolatry been abolished, * the dominion of death been trampled down, * and mortals are borne up to the heavens! * Rejoice. O ye faithful, and be glad, * for the glory of the Life-bearing Cross, * the hope of the new martyrs * and of the venerable Herman, * is proclaimed in a new land, * imparting to all the faithful ** great and rich mercy.

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

Rejoice, O venerable guide * of the newly-chosen flock of Christ, * who didst enlighten the hearts of the unbelieving * with the grace of the word of God, * didst teach them with the spirit of meekness * and the piety of humility, * and didst root within them the truth of the Faith * by brotherly love and charity. * O wondrous elder Herman, * herald of the light of Christ * and dispeller of the darkness of the demons, * illumine also our hearts. * driving away the darkness of unbelief, ** that we may find great mercy with the Lord.

Verse: What shall I render unto the Lord * for all that He hath rendered unto me?

Rejoice. O defender of the newly-enlightened people, * most simple and lowly, * before the mighty of this world: * for by thy life's blood thou didst become * a mediator for them, * an instructor and most lowly servant of their race; * and likewise, thou wast a friend to those afflicted with an incurable disease, * listening to their cries and groaning day and night; * and, comforting them, thou didst lead them to the healing of heaven, * O fearless shepherd of thy flock, even though thou didst decline priestly ordination. * Rejoice, O thou who didst take pity on the wild beasts, * as didst the venerable Seraphim! ** Rejoice, thou who with the flame of faith didst subdue the conflagration of material fire!

Glory ..., in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens having routed the hordes of the demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask thou peace for our souls.

Both now ..., Theotokion, in the same tone:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, * O most pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Lady, ** the intercession, protection and salvation of our souls!

At the blessing of the loaves, the Troparion of the venerable one, in Tone IV:

O venerable Herman, * ascetic of the northern wilderness * and gracious advocate for all the world, * teacher of the Orthodox Faith, * good instructor of piety, * adornment of Alaska and joy of all America: ** Entreat Christ God, that He save our souls. (Twice)

And “Virgin Theotokos, rejoice! ...” (Once).

But if a vigil is not served, then after the Troparion:

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

On “God is the Lord ...,” the Troparion of the venerable one, in Tone IV:

O venerable Herman, * ascetic of the northern wilderness * and gracious advocate for all the world, * teacher of the Orthodox Faith, * good instructor of piety, * adornment of Alaska and joy of all America: ** Entreat Christ God, that He save our souls. (Twice)

Glory ..., Both now ..., Theotokion:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

Heeding the call of the Lord, and reckoning all the beauties of this world as but dung, thou didst attain unto the most beautiful wilderness in a remote and savage land, where, manfully putting to flight hordes of the demons, thou didst converse with the angels, thy companions. Wherefore, we praise thee as a wondrous adornment of the wilderness. (Twice)

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

O Lady, as the only hope of Christians and their intercessor before God, with the venerable Herman entreat thy Son on behalf of thy servants.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

Teaching illiterate peoples and converting the unbelieving, thou didst plant the true Faith among them, laboring in every way and edifying them with thy piety. Wherefore, O venerable Herman, teach us also to cleave unto the Truth and to do works of piety. (Twice)

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

Having thee as our sure hope and protection, O most pure Mother, trusting in thee we fear not the assault of the enemy, for thou savest our souls from all evils.

Polyeleos, and this magnification: We bless thee, O our venerable father Herman, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verse:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

In a fragile ship didst thou traverse the stormy abyss of the sea, O venerable one, until thou didst reach a far-away land. There Spruce Island became for thee a spiritual vessel, upon which thou didst reach the heavenly harbor through the preaching of the Gospel and thy works of piety, ever rejoicing in the Lord. (Twice)

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

O Theotokos our Lady, who hast revealed to us the pre-eternal Word in the flesh: to thee do we flee as to our protection and help. Shield us with the omophorion of thy prayers from all the assaults of the enemy, that undistracted we may worship thy Son.

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, §43 (MT. 11: 27-30)

The Lord said unto His disciples: All things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After Psalm 50, this Sticheron, in Tone VI:

Hath the bosom of the earth or the fleeting years been able to conceal thy glory, which is in the heavens, O venerable Herman? Wherefore, glorifying thee now, we, the children of thy people, fall down before thee, having thee as a mediator before the Lord. Him do thou entreat, that He grant salvation to the suffering land of Russia, prosperity to this land, and great mercy to our souls.

Canon of supplication to the Theotokos (the Paraklisis), with 6 Troparia, including the Irmos; and that of the venerable one, with 8 Troparia, the acrostic whereof is:

“Let us love God more than all, and Herman let us hymn”, in Tone III:

ODE I

Irmos: He who of old gathered the waters * into one by His divine decree, * divided the sea for the people of Israel. * For He is our God and supremely glorious, * to Him alone let us sing, for He hath been glorified.

O most merciful Savior, help me to hymn Herman, Thy favorite, illumining the eyes of my darkened soul, that he who is glorious among Thy saints may be glorified to the ends of the world.

Desiring from thy youth to seek out the heavenly homeland and to labor for God alone, O venerable Herman, thou didst entrust thyself to the protection of heaven, having Sergius and Herman of Valaam as thy constant helpers.

Having the commandments of the Lord continually in thy heart, thou didst never give thy body over to the ways of slothfulness, every laboring, and enlightening thy soul with divine effulgence.

Loving God above all else, thou didst commit thy whole life to Him, cherishing most of all thy conversation with the choirs on high. Yet thou didst not neglect love for thy brethren, O venerable one, praying and crying out with them: O Jesus most sweet, save us sinners!

Theotokion: **T**hou didst cure the young Herman of a deadly ailment, O Theotokos, hearkening to his ardent entreaty; wherefore, disdain us not, who fall down before thee and call upon him to supplicate thee.

ODE III

Irmos: **O Most High, Ruler of all, * who out of nothing hath established all things, * fashioned by Thy Word, * perfected by the Spirit, * confirm me in Thy love.**

The divinely wise Nazarius, having come to Valaam from Sarov, planted there love for interior spiritual activity; wherefore, partaking of this grace, O venerable one, with spiritual enlightenment thou didst prepare thy soul for the struggle of evangelism.

As fruitful branches of the vine of Christ, O Sergius and Herman of Valaam, who nourished the new Herman with the grapes of the virtues, fill ye our hearts with the wine of divine gladness.

With prayer and activity thou didst prepare thy soul for a new task; wherefore, thou didst reach a far-away country with thy brother evangelists, leading the inhabitants of Alaska to Jesus most sweet.

Theotokion: **O** good Mother of the good King, who ever pourest forth thy benefactions upon thy servants: guide us to every good deed, protecting us from all the actions of the evil ones.

Sessional Hymn of the venerable one, in Tone III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

The day of thy commemoration hath arrived, O all-praised father Herman, gladdening thy chosen flock. Illumine us with the splendors of thy miracles, which issue forth from thy precious relics, quench thou the flame of our passions, and bedew the minds of the faithful who ever glorify thee with love. **(Twice)**

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

Rejoice, O Virgin who art full of grace, for thou revealest to us thy new chosen one, who sprang forth in the northern wilderness and hath made the newly-enlightened region fragrant with heavenly gifts! Wherefore, with gifts of thanksgiving we honor thee, the Sovereign Lady of the world.

ODE IV

Irmos: **Thou hast shown us steadfast love, O Lord, * for Thou gavest Thine only-begotten Son over to death for our sake. * Wherefore with thanksgiving we cry unto Thee, * ‘Glory to Thy power, O Lord!’**

Thou hast provided us an example of a good shepherd and a solicitous father, O venerable one, for thou wast the fervent help and healing of the sick and infirm, and protection and teaching of the orphaned. Wherefore, deprive us not, as orphans, of the protection of thy prayers.

O venerable Herman, the people marveled at how thou wast able to live alone in the forest. “I am not alone,” thou didst say; “for God, Who is everywhere present, is with me, as are His angels. How then can I be despondent, when I have such companions?” And now, O thou who dwellest with the inhabitants of heaven, depart not from us who are on earth.

O guardian of Alaska, who didst call thyself the servant and teacher of new peoples, even after thy death thou didst extend thy care to them. And lo! with thy words we now cry out to thee: Be thou for us a father and protector; wipe away the tears of defenseless orphans; cool the hearts of those who are melting under the heat of grief; and grant that they may come to know the consolation of God.

Theotokion: **C**ome, let us hymn the most pure Virgin, who by her humility hath corrected the deception of Eve and hath revealed to us the new Adam, that, receiving a new adoption, we may become heirs to life everlasting.

ODE V

Irmos: **I rise at dawn unto Thee, * the Creator of all, * surpassing all worldly understanding; * for Thy commandments are light, * wherein do Thou guide me.**

Thou wast like unto Adam the first-formed when thou didst purify thy soul by many sorrows, vigils and prayers, and arrayed it in man's primal beauty. And the wild beasts submitted themselves to thee, sensing in thee the odor of paradise and the kingdom.

Restraining the passions of the senses with the reins of abstinence and with constant prayer, thou didst reach the summit of dispassion; wherefore, we fall down before thee, as before O gracious physician, crying aloud: Cure us of the passions and move us to do good works!

Desiring to mystically labor for God alone, thou didst make thine abode in a cave, striving to bury the passions of the flesh, that thou mightest resurrect thy soul, illumined with the effulgence of heaven, receiving a foretaste of the eternal Pascha.

Thou didst enter the noetic paradise of the virtues, where thou didst produce multifarious flowers of good works, whereby thou dost emit sweet fragrance in the world even to this day, O father Herman.

Theotokion: **T**he choir of holy angels hymn thy majesty, O all-immaculate one, and I, a sinner, entreat thee: Drive far from me the ugly fantasies of the demons, preserving my heart in tranquility.

ODE VI

Irmos: **T**he uttermost depths of sin have surrounded me, * and my spirit perisheth. * but do Thou, O Master, stretch forth Thy lofty arm * and like Peter save me, * O my Helmsman.

To proclaim the glad tidings of the Gospel thou didst travel to the ends of the world, to a new place, Spruce Island, which thou didst call New Valaam, showing thy love for the Valaam of thy homeland; and therein thou didst acquire new brethren, the newly-enlightened people, through the discourse of thy preaching and thy works of piety.

The Lord glorified thy brethren, O venerable one, for their works were truly like unto the struggles of the apostles: Juvenal chanteth in the choir of the martyrs, Joasaph and Innocent, and those with them, sing in the ranks of hierarchs, and together we chant unto God: Glory to Thee Who hast shown us the light!

Thy works and those of thy fellow evangelists have received their sanctification and crowning through the confession and martyr's blood of Peter the Aleut, at whose mighty faith and endurance thou didst marvel. Wherefore, following thee, we cry aloud: O holy new-martyr Peter, pray to God for us!

By thy life thou didst show forth the justification of the true Faith, O venerable one; wherefore, the teaching of the discourse which thou didst make hath been shown forth in deed, drawing thirsting hearts to correction when thou didst cry aloud: Glory to the holy judgments of our merciful God!

Theotokion: **C**ome, ye people, that we may see how the stormy waters which were about to engulf the island submitted to the meek Herman. Before the icon of the Mother of God they humble themselves and turn back to the ocean's depths. And let us, who are tempest tossed by the waves of life, cry out with the chosen of the Mother of God: O most holy Theotokos, save us!

Kontakion of the venerable one, in Tone VIII:

O beloved of the Mother of God, who received the tonsure at Valaam, * new zealot of the struggles of the desert-dwellers of old: * wielding prayer as a spear and shield, * thou didst show thyself to be terrible to demons and pagan darkness. * Wherefore, we cry out to thee: O venerable Herman, ** entreat Christ God, that our souls be saved!

Ikos: Being of our race, and having fled to the Lord in thy youth, like unto Herman of Valaam in name and struggle, this Herman grew to the stature of the fathers of old, who brought forth fruits in patience. And the meek one was sent to the Aleut people, who had not yet been enlightened. Hard was his life among those simple people, but harder yet was the opposition of his compatriots to his goodly admonitions. Yet showing kindness to them all, the meekness of Herman instructed them. Glorifying thy memory for all these things, O venerable Herman, we cry out to thee: Entreat Christ God, that our souls be saved!

ODE VII

Irmos: As of old Thou didst bedew * the three pious children in the Chaldean flames, * so also with the radiant fire of Thy divinity * illumine us who cry to Thee, * 'Blessed art Thou, the God of our fathers!'

The order of nature is altered when the Spirit of God worketh. And having illumined the eyes of thy soul with His effulgence, O venerable one, thou didst see things afar off as though they were near at hand, and things yet to come as though they were of the present, declaring the judgments of God for the edification and correction of all.

Zealous concerning celestial things, thou didst lay up for thyself treasure in heaven; wherefore, those who sought earthly treasures in thy cell found nothing. Teach us now, O unmercenary father, to lay up heavenly treasures, and to set our heart on Him Who alone is beyond price.

Many are the tribulations of the righteous, and the Lord delivered thee from them all, filling thy heart with heavenly joy, which thou dost now enjoy in the never-waning day of the kingdom of Christ. Pray for us, O venerable one, that the Lord may transform our tribulations into joy.

Theotokion: Come ye all, and let us honor the joy of the angels, the instructor of the monastic ranks, and the protectress of the Christian race, and let us pay homage to her as the Queen of heaven, the constant intercessor for mortals before God.

ODE VIII

Irmos: United together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * O all ye works of the Lord, * bless ye the Lord and supremely exalt Him throughout all ages.

Neither thy weakness, thine advanced age, nor the blindness of thine eyes; was able to hinder thy mediation for the people before those in authority, whom thou didst beseech to deal mercifully with them, rather than make them victims, that they themselves might find mercy with the Lord. And now, as thou art in heaven, deprive us not also of thy mediation.

Thy forest cell rang with angelic hymnody when thou didst chant alone, so that the

people marveled exceedingly. And an angel likewise served thee, sanctifying the waters with the blessing of the Jordan, when thou didst cry: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Arroyed in the robe of salvation and the vesture of gladness which was woven of thy manifold labors and tribulations, thou didst enter into the bridal-chamber of Christ the King, where, with the choirs of the angels and the apostles, thou dost partake eternally of the banquet of joy.

Theotokion: **O**ur sins consume the good intentions of our soul with the likeness of unbearable fire; wherefore, we fall down before thee, as to the Sovereign Lady of heaven and earth, crying: Bedew thou our hearts, that every good work may spring forth!

ODE IX

Irmos: **N**ew is the wonder and befitting of God: * for the Lord clearly passes through the closed gate of the Virgin: * naked at His going in and God bearing flesh at His coming out, * while the gate remaineth closed. * As ineffably the Theotokos and Mother of our God we magnify her.

Glory to Thee, O God, Who hast revealed to us Thy wondrous favorite, by whose prayers do Thou preserve us from every assault of the enemy and from the soul-destroying passions; and guide us to every good thing, that, having escaped everlasting torment, we may attain unto Thy kingdom.

The evening of thy life arrived, O venerable one and the book of thine apostolic works was brought to an end in the never-waning effulgence of thy countenance, shining forth thy glory in the mansions of heaven, do thou also help us attain thereto by thy holy prayers.

A pillar of fire was seen, marking the departure of the venerable one from earth to heaven, so that the people were greatly astonished. Wherefore, we cry out to him: Be thou ever for us a pillar of fire, lighting and showing us the path to the heavens.

To Thy true disciple, O Lord, have we offered praises with our unworthy mouths, glorifying Thee Who art wondrous in Thy saints; by their prayerful intercession preserve this land and its cities from misfortunes and plague, granting us great mercy.

Theotokion: **O** Mary, thou dwelling-place of God and instructor of purity, by thine aid show me forth as pure, who have become the abode of sinful defilements and impurity, and have fallen into the snares of the unclean spirits; and make me again a habitation of God, that I may magnify thee with piety.

Exapostilarion of the venerable one:

Spec. Mel.: “Hearken, ye women ...”:

O Lord, Bestower of life, by the supplications of our beacon of piety, the venerable Herman, shine forth Thy never-waning light upon this land and upon us who with faith serve Thee and piously celebrate his luminous memory.

Glory ..., Both now ..., Theotokion:

O Bride of God, mystic lamp, who by the activity of the divine Spirit hast revealed the pre-eternal Light to the world: upon us who are in the darkness of ignorance do thou shine forth the light of the truth, and save all who piously magnify thee as the Mother of God.

On the Praises, 4 Stichera of the venerable one, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

Herman, the meek and humble, * as a lover of the glory of God * is sent forth to announce the glad tidings of Christ: * and he preached the Gospel with his mouth * and confirmed It with piety. * Wherefore, he hath inherited glorious things in heaven. * Let us then glorify him also on earth. * By his supplications, O Christ God, ** save Thou our souls.

O herald of the words of the Lord * and pious doer of them, * as one mighty in the grace of the Holy Spirit * thou didst bear the weakness of the infirm * caring for the infants as a teacher * and for the children as a father, * Instructing them in every way by thy deeds and words. * Wherefore, visit us also, ** healing our infirmities.

O venerable Herman, thou didst say * “From this day and from this hour * let us love God above all, * and let us do His holy will, * that we may inherit good things!” * O thou wondrous teacher * and confirmation of Orthodoxy, * preaching of the glory of God, ** and the teaching of us sinners!

O most glorious wonder! * A new land hath been sanctified! * For the wonder-worker Herman appeareth today, * borne up to the heights. * Wondrous is God in His saints! * God is with us! Understand, O ye nations! * Be ye instructed by Herman in Orthodoxy! * By his supplications, O Christ God, ** save Thou our souls!

Glory ..., in Tone VIII:

Thou didst wondrously ascend the ladder of the virtues, O venerable one; for, receiving prayer, fervor of heart and tears, thou didst purify thy mind of vainglorious thoughts and thy heart of multifarious sensations, and didst attain unto the dispassion of paradise, illumined by visions of the mysteries on high, which lead us up to the heavens, that we may know God.

Both now ..., Theotokion, in Tone VIII:

O Sovereign lady, * accept the supplications of thy servants, ** and deliver us from all want and grief.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III and 4 from ODE VI, of the canon of the venerable one.

The divinely wise Nazarius, having come to Valaam from Sarov, planted there love for interior spiritual activity; wherefore, partaking of this grace, O venerable one, with spiritual enlightenment thou didst prepare thy soul for the struggle of evangelism. (Twice)

As fruitful branches of the vine of Christ, O Sergius and Herman of Valaam, who nourished the new Herman with the grapes of the virtues, fill ye our hearts with the wine of divine gladness.

With prayer and activity thou didst prepare thy soul for a new task; wherefore, thou didst reach a far-away country with thy brother evangelists, leading the inhabitants of Alaska to Jesus most sweet.

To proclaim the glad tidings of the Gospel thou didst travel to the ends of the world, to a new place, Spruce Island, which thou didst call New Valaam, showing thy love for the Valaam of thy homeland; and therein thou didst acquire new brethren, the newly-enlightened people, through the discourse of thy preaching and thy works of piety.

The Lord glorified thy brethren, O venerable one, for their works were truly like unto the struggles of the apostles: Juvenal chanteth in the choir of the martyrs, Joasaph and Innocent, and those with them, sing in the ranks of hierarchs, and together we chant unto God: Glory to Thee Who hast shown us the light!

Thy works and those of thy fellow evangelists have received their sanctification and crowning through the confession and martyr's blood of Peter the Aleut, at whose mighty faith and endurance thou didst marvel. Wherefore, following thee, we cry aloud: O holy new-martyr Peter, pray to God for us!

Theotokion: Come, ye people, that we may see how the stormy waters which were about to engulf the island submitted to the meek Herman. Before the icon of the Mother of God they humble themselves and turn back to the ocean's depths. And let us, who are tempest tossed by the waves of life, cry out with the chosen of the Mother of God: O most holy Theotokos, save us!

Troparion of the venerable one, in Tone IV:

O venerable Herman, * ascetic of the northern wilderness * and gracious advocate for all the world, * teacher of the Orthodox Faith, * good instructor of piety, * adornment of Alaska and joy of all America: ** Entreat Christ God, that He save our souls.

Kontakion of the venerable one, in Tone VIII:

O beloved of the Mother of God, who received the tonsure at Valaam, * new zealot of the struggles of the desert-dwellers of old: * wielding prayer as a spear and shield, * thou didst show thyself to be terrible to demons and pagan darkness. * Wherefore, we cry out to thee: O venerable Herman, ** entreat Christ God, that our souls be saved!

Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, §213 (5: 22-6: 2)

Brethren: The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE: § 24 (LK. 6: 17-23)

At that time: Jesus stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy, for behold, your reward is great in heaven.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.