

THE 18th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE REPOSE OF OUR HOLY & VENERABLE FATHER
JOHN OF RYLA
AT VESPERS

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

On "Lord, I have cried ...", 6 Stichera: 3 in Tone I:

Spec. Mel.: "O wondrous marvel...":

With the words of hymnody, O ye faithful, let us all praise the shining example who shone forth in fasting, the offspring of the wilderness, the lamp of men's hearts, crying: Rejoice, O most blessed one, thou great glory who hast shone forth in our days!

In the midst of two ways of life didst thou wisely set thy balance in God-pleasing manner, O father, for thou didst forsake corruptible things; and with thy mind on Christ Who abideth forever, O blessed John, thou didst set Him as the rule of thy soul.

Thou rejoicest, seeing the completion of thy labors, which eye hath not seen, nor ear heard; and having the beauties of paradise as the splendid reward of thy struggles, thy tomb poureth forth grace and thy body remaineth untouched by corruption.

And 3 Stichera, in Tone VIII:

Spec. Mel.: "O most glorious wonder ...":

Those things which eye hath not seen, nor ear heard, * and which have not entered into the heart of men, * which have been prepared by God for those who love Him, * didst thou desire, O divinely inspired John. * Thou didst hate the confusion of the world * and hastened to God alone, * ever delighting in His grace. * Him do thou earnestly beseech, ** that our souls be saved.

Adorned with the splendor of understanding, * with the commandments of God * thou didst illumine thy soul, * spurning corrupt things which pass away quickly, * and, having forsaken all earthly things, * thou didst desire to dwell in the wilderness, * and keep the commandments of Christ, * O venerable John. ** Him do thou entreat, that He save our souls.

With love thou didst desire the master, * observing His precepts from earliest childhood, * and thou wast raised more on piety than on milk. * Thou didst adorn thy body * with chastity and purity, * and, ever desiring to be in the house of God, * didst find Christ. * Him do thou beseech, O most blessed one, ** that He save our souls.

Glory ..., in Tone VIII:

The Spirit of God hath been poured forth, as the holy Joel prophesied; and, moved thereby, and having received His activity, the venerable John manifestly revealeth the mysteries of God to us, the faithful. Wherefore, he hath illumined us with the light of God and with grace.

Now & ever ..., Dogmatic Theotokion, in Tone VIII:

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, twofold in nature * but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

Entrance. Prokeimenon of the day. 3 Readings:

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 light-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 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 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

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 for ever. 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

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 the Aposticha, these Stichera, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

Thou wast a beholder in mind * of the noetic hosts * as a doer of the words of God, * laying them up in thy heart, * wherein thou didst establish thine ascents * as if upon a ladder. * O John our venerable father, * pray that peace and great mercy * be granted to the world.

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

O venerable John, * from childhood thou didst set thy life * upon Christ our God; * and, strengthened by Him, * thou didst subject the passions of the flesh * to thy mind, * making that which is lower submit to that which is higher. * Wherefore, pray thou, * that our souls be saved.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

O divinely wise John our father, * thou wast shown to be a great beacon, * enlightening the whole world * with the effulgence of miracles * and divine works. * Wherefore, after thy repose * thou hast received the Light which waneth not. * Pray, therefore, * that our souls be saved.

Glory ..., in Tone VIII:

O ye chosen flock of Christ, ye councils of the faithful, ye newly consecrated people, come, let us all hasten to the honored memorial of our venerable father John, Who shone forth in heart and hath come to us. For, lo! his sacred body lieth before us, an honorable confirmation of our Faith, a true adornment of the venerable. Let the assemblies of the heretics who believe not in the resurrection be put to shame! For, behold, even after death his countenance is preserved: he enableth the lame to walk and the blind to see, and empowereth the paralyzed; and he strengtheneth our pious Orthodox hierarchs against all heresies; and, standing in spirit before the throne of the Master, he prayeth that our souls be saved.

Now & ever ..., Theotokion in Tone VIII:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

Troparion, in Tone I:

Thine angelic life hath been the foundation of repentance, * the prescription of compunction, * the model of consolation and spiritual perfection, * O venerable father John, * who abode in prayers, fasting and tears. ** Entreat Christ God on behalf of our souls.

Glory ..., Now & ever ..., Theotokion:

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving.

AT MATINS

On "God is the Lord ... ", the Troparion of the venerable one, in Tone I:

Thine angelic life hath been the foundation of repentance, * the prescription of compunction, * the model of consolation and spiritual perfection, * O venerable father John, * who abode in prayers, fasting and tears. ** Entreat Christ God on behalf of our souls. (Twice)

Glory ..., Now & ever ..., Theotokion:

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving.

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

With abstinence thou didst cause the carnal passions to wither, O father, and through the giving of alms thou didst receive great spiritual grace. Wherefore, thou wast well-pleasing to God, and even after thy death wast revealed to be a worthy vessel of miracles, cleansing us from the passions. O venerable John, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone IV:

By thy divine birthgiving, O pure one, * thou hast renewed the mortal nature of those born on earth, * which had become corrupt through the passions, * raising up all from death to a life of incorruption. * Wherefore, as is meet we all bless thee, ** O most glorious Virgin, as thou didst foretell.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is co-beginningless ...":

With hymns let us honor the faster of the Lord as one who struck down the assaults of the passions with steadfast abstinence, with patience truly put to shame the adverse foe and set his arrogance at naught, and now prayeth that our souls find mercy. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone V:

Awesome is the miracle of thy conceiving, and the ineffable image of birth giving known in thee, O pure Ever-virgin, filleth my mind with awe and amazeth my thoughts. Thy glory hath spread over all, O Theotokos, unto the salvation of our souls.

Polyeleos, and this magnification: We bless thee, O venerable father John, 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 ..., Now & ever ...

Alleluia, Alleluia, Alleluia, Glory to Thee, O God! Thrice

After the Polyeleos, this Sedalion, in Tone VIII:

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

Receiving pastoral ability, O pillar and foundation of monastics, thou didst tend thy flock with understanding; for, having desired the divine teachings of Christ, thou didst find illumination therein, O venerable one. Wherefore, thou didst inspire all to zeal for the angelic life, that they might glorify God with oneness of mind. O God-bearing John, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone VIII:

O most pure Virgin Mother of God, heal thou the grievous passions of my soul, I pray, and grant me forgiveness of the transgressions which I have committed, defiling my soul and body, wretch that I am. Woe is me! What shall I do at that hour when the angel will separate my soul from my passion-plagued body? Then be thou my helper and most fervent intercessor; for thee do I, thy servant, have as my hope.

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 MATHEW, §43 [MT. 11: 27-30]

The Lord said to 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:

O venerable father John, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed 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 peace for our souls.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 Troparia, including the irmnos; and that of the venerable one, with 8 Troparia.

ODE I

Canon of the venerable one, the acrostic whereof is: "O most blessed luminary, I hymn thy wonders", in Tone IV:

Irmos: The people of Israel passed dry-shod across the watery deep of the Red Sea * and beholding the riders and captains of the enemy * swallowed by the waters, they cried out for joy: * 'Let us chant unto our God, for He hath been glorified.'

Illumined with divine light, thou dwellest now with the angels, O father. By thy supplications ever save those who keep thy sacred memory, chanting with joy: 'Let us chant unto our God, for He hath been glorified'!

Thou didst unwaveringly traverse the path that leadeth to life O most blessed one, and feeing the nets of earthly things, thou didst destroy the beguilements of the demons O father John, joyously crying aloud; 'Let us chant unto our God, for He hath been glorified.'

Mortifying fleshly wisdom, warring by means of thine ascetic deeds, thou wast protected by, and nourished with, the divine Spirit, joyously crying aloud; 'Let us chant unto our God, for He hath been glorified'!

Having left behind all the beauty of this life, thou didst ever love the true beauty of the house of the Lord, wherein is heard the sounds of those keeping festival, who cry aloud; 'Let us chant unto our God, for He hath been glorified'!

Theotokion: The eternal Son of the beginningless Father ineffably assumed flesh, and became a man for our sake within thy womb, wherefore rejoicing we cry aloud; 'Let us chant unto our God, for He hath been glorified'!

ODE III

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

Thou didst turn thy desire to the acquisition of law of the Spirit, which thou didst set forth before all, turning away from the law of sin.

Having attained the height of God's Wisdom, O father, which thou didst acquire through abstinence here on earth, thou dost unceasingly grant healings to the infirm.

Overcoming the barriers of human nature, by the supra-natural nature of thy most pure life, O god-bearing father John, thou wast granted the gift of miraculous activity.

O blessed one, thou didst guilelessly commune with God, willingly making thy dwelling in the wilderness, O father, separating thyself from earthly cares.

Theotokion: **D**esiring to save us, as the Benefactor and Lover of mankind, O Mother of God, He ineffably made His abode with thy womb.

The Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared today":

Likened to gold purified in the furnace, by the fire of abstinence thou wast revealed to be exceedingly pure O venerable father John, whereby thou wast translated to Heaven. Therefore with faith we cry aloud chanting: beseech thou O father, that we be granted grace, mercy and purification.

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

Do thou guide me to the path of repentance, for I have angered the supremely good Lord, O blessed and unwedded Mary, as thou art the refuge of those who sorrow, and the dwelling place of God

ODE IV

Irmos: **S**eated in glory * upon the throne of the Godhead, * Jesus most divine is come on a swift cloud, * and with His incorrupt arm hath He saved those who cry aloud: * **G**lory to Thy power, O Christ!

Filled with the Holy Spirit, O sacred Father John, thou didst drive away evil spirits from those who made recourse unto thee, enriching the faithful with thy spiritual instructions.

Thou didst teach that God is a Unity undivided and yet known in three Hypostases, not separated nor mingled, thus enlightening the devout with thy sacred theology.

Having first mortified the subtleties of the flesh by abstinence and spiritual labors, thou hast been revealed to be an all-sacred intercessor before the Trinity.

Theotokion: **T**he foremothers curse hath been done away with by thee, O Mother of God; for thou, O most pure one, hast brought forth unto us the Source of holiness, the Ever-lasting Life.

ODE V

Irmos: **D**o Thou send down upon us O Lord * Thine enlightenment, and free us * from the gloom of transgression, * O Good One, * granting us Thy peace.

Performing thine ascetic struggles in a god-pleasing manner, and with a most pure mind, thou didst blamelessly serve God.

By thy precious instructions thou hast recalled those who abandoned God, turning them from their unworthy ways, wherefore thou wast manifest as a worthy servant of God Almighty.

Called by grace O holy one, to dwell in a god-pleasing manner in the wilderness, thou didst render thy soul fertile with the fruits of the spirit.

Theotokion: O Mary, thou who knewest not wedlock didst remain a Virgin even after thy strange birth-giving, for it was God Who was born of thee and Who commands everything as He wills, O Bride of God.

ODE VI

Irmos: Prefiguring Thy three-day burial * Prophet Jonah praying in the belly of the sea-monster cried aloud: * Deliver me from corruption * O Jesus Thou King of hosts.

Thou didst sincerely love to dwell in the wilderness, O God-bearer, receiving therein God Who delivereth thee and guardeth thy steps.

Thou didst endure, unwavering, in the wilderness, O divinely wise one, preserving the purity of thy life unadulterated even until thy repose; therefore thou hast been deemed worthy of delight.

Thou didst live an angelic life on earth and fittingly received honor equal to that of the angels, standing with the angels before God.

Theotokion: In thy womb, O Mother of God, thou didst conceive the Word of the beginningless God, Who became like us among men for our sake, being known immutably in two natures.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

Emulating the life of the angels, O venerable one, * forsaking all things of earth thou didst hasten to Christ; * and guarding thyself with His commandments, thou wast shown to be a tower unshaken by the assaults of the enemy. * Wherefore, we cry out to thee: ** Rejoice, O father John, thou most radiant luminary!

Ikos: Come, all ye faithful, let us hymn the venerable John, who in his mortal body supra-naturally emulated the life of the angels and joinest chorus with them in the heavens. For he considered all the beauties of this world but dung, that he might receive the things of heaven, and, having ascended the mountain, like the great Moses and Elijah of old, and purified himself by fasting, he hath been deemed worthy to behold the effulgence of the Trinity, not in darkness, nor in the whirlwind, but in the light of the grace of God. Wherefore, radiantly emitting beams of miracles, and pouring forth rivers of healing from his tomb, he is like a living healer of infirmities; for which cause we cry to him: Rejoice, father John, thou most radiant luminary!

ODE VII

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

With the most high power of the help of God thou didst cast down the enemy, and wast a victor, crying out: O supremely hymned Lord God of our fathers, blessed art Thou!

Having done away with the darkness of the passions and been illumined with the enlightenment of dispassion, O venerable one, thou didst cry: O supremely hymned Lord God of our fathers, blessed art Thou!

Having wounded thy soul with the beauties of the virtues, thou didst become comely in beauty, and, rejoicing, thou chantest to the Lord: O supremely hymned Lord God of our fathers, blessed art Thou!

Theotokion: **The Lord Who is the Lover of mankind, having made His abode in thy womb and become incarnate, O Virgin, hath called us captives to the state we enjoyed in the beginning.**

ODE VIII

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath since been born on earth, * and he gathers all creation to sing: * O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.**

Taking the words of life everlasting to heart, O most blessed one, thou didst lay waste to thy flesh; and having mortified thyself to the world, thou didst clothe thyself in life-bearing mortality, chanting: Hymn ye the Lord, and supremely exalt Him throughout all ages!

O God-bearer, entreat the only Benefactor, that He be merciful unto those who celebrate Thy most honored memorial and grant forgiveness of sins to those who chant: Hymn ye the Lord, and supremely exalt Him throughout all ages!

Giving wings to the understanding of thy soul, and directing thy senses, O wise one, thou didst become an honorable temple consecrated to God, and adorning the three parts of thy soul, O venerable one, thou didst chant Hymn ye the Lord, and supremely exalt Him throughout all ages!

Theotokion: **The Virgin gave birth to the most pure God Who setteth down the law, the Savior of all mankind, Who hath proclaimed piety unto all on earth, wherefore we chant: Hymn ye the Lord, and supremely exalt Him throughout all ages!**

ODE IX

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

With the tears of ascetic endeavor thou didst water thy furrow, O God-bearing father, and thou rejoicest now, gathering in the sheaves of the honor of thy struggles with joy. Wherefore, we all call thee blessed.

The never-waning Light shone within thee, and thou hast received everlasting gladness where thou joinest chorus with the angels around the King and Lord. O all-blessed father, be thou mindful of those who keep thy memory with faith.

Enabled to elude the demons' arrows and evil wiles, thou wast saved, O blessed one; wherefore, thy soul, which is holy, pure and undefiled, hath been deemed worthy of heavenly delight. Remember those who honor thee.

Exercising thyself in the law of asceticism, thou didst vanquish hordes of the demons, O father; wherefore, He Who alone is the Bestower of honors crowneth thee with glory and hath deemed thee worthy of divine enjoyment of the effulgence of God.

Theotokion: **H**aving given birth to the Author of all created things, O Mother of God, thou hast surpassed all creation in divine glory, holiness and grace, and art greater than all in virtue. Wherefore, we all magnify thee.

Exapostilarion: Spec. Mel.: "Heaven with stars ...":

Desiring the life of the angels, thou didst withdraw to the wilderness; and having brought the carnal passions to submission, thou wast shown to be the peer of the angels, O John our God-bearing father. Twice

Glory ..., Now & ever ..., Theotokion:

By thy mighty protection, O pure one, preserve all of us, thy servants, unharmed by the assault of the enemy; for thee alone among women do we have as a refuge.

On the Praises, 4 Stichera, in Tone VIII:

Spec. Mel.: "O most glorious wonder ...":

O venerable father John, * having taken the yoke of Christ * upon thy shoulders, * thou didst manfully trample underfoot * the visitation of the enemy. * Wherefore, with faith we all honor thee, * O most blessed boast of monastics. * For which cause, entreat Christ unceasingly, * that He save our souls. **(Twice)**

Assembling with faith, * we all honor thee, O wise John, as an ascetic of Christ; * for, rejoicing, thou didst journey * into the impassable wilderness, * becoming an honored guide. * Wherefore, we cry to thee with faith, O blessed one, * thou boast of fasters; * pray for us to the Lord, * that our souls find mercy.

O John our venerable father, * for the sake of the life which is to come * thou didst confine thyself to rocky places and forests, * in nowise daunted by the invisible foe who assailed thee many times. * But by thy supplications thou didst cause them to vanish, * O thou who art steadfast of soul, * thou wondrous sheep in the wilderness of Ryla, * who hast Christ the Lamb as thy Shepherd. * Wherefore, we all honor and bless thee with faith.

Glory ..., in Tone VIII:

Mounting the chariot of the virtues, bound for heaven, O wondrous one, thou didst attain unto the highest life through abstinence. Dwelling in the wilderness, looking toward the beauty of the Jerusalem on high, and having received honors for thy struggles and pangs, thou rejoicest with the heavenly ranks, O most blessed one, having become a dweller in the kingdom, an heir to eternal good things. Yet entreat the Savior of all, O God-bearing John, that He grant peace to the world and save our souls.

Now & ever ..., 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.

Thou didst turn thy desire to the acquisition of law of the Spirit, which thou didst set forth before all, turning away from the law of sin.

Having attained the height of God's Wisdom, O father, which thou didst acquire through abstinence here on earth, thou dost unceasingly grant healings to the infirm.

Overcoming the barriers of human nature, by the supra-natural nature of thy most pure life, O god-bearing father John, thou wast granted the gift of miraculous activity.

O blessed one, thou didst guilelessly commune with God, willingly making thy dwelling in the wilderness, O father, separating thyself from earthly cares.

Thou didst endure, unwavering, in the wilderness, O divinely wise one, preserving the purity of thy life unadulterated even until thy repose; therefore thou hast been deemed worthy of delight.

Thou didst live an angelic life on earth and hast fittingly received honor equal to that of the angels, standing with the angels before God.

Theotokion: In thy womb, O Mother of God, thou didst conceive the Word of the beginningless God, Who became like us among men for our sake, being known immutably in two natures.

Troparion, in Tone I:

Thine angelic life hath been the foundation of repentance, * the prescription of compunction, * the model of consolation and spiritual perfection, * O venerable father John, * who abode in prayers, fasting and tears. ** Entreat Christ God on behalf of our souls.

Kontakion, in Tone VIII:

Emulating the life of the angels, O venerable one, * forsaking all things of earth thou didst hasten to Christ; * and guarding thyself with His commandments, thou wast shown to be a tower unshaken by the assaults of the enemy. * Wherefore, we cry out to thee: ** Rejoice, O father John, thou most radiant luminary!

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]

But 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].

And [Jesus] came down with them, and 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:

NOTE: Instead of "It is truly meet ...", we chant, in Tone I, the Irmos of ODE IX of Canon I, and we continue to do so until the leave-taking of the feast:

Refrain I: All of us, the generation of men, bless thee, the only Theotokos.

Irmos I: In thee are the laws of nature overcome, * O pure Virgin, * for birthgiving is virginal * and death is betrothed to life. * For after giving birth thou didst remain a Virgin, * and after death thou didst remain alive, * O Theotokos, do thou ever save thine inheritance.

Communion verse of the feast: I will take the cup of salvation, and I will call upon the name of the Lord.

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