

THE 19th DAY OF THE MONTH OF JUNE
COMMEMORATION OF OUR FATHER AMONG THE SAINTS,
THE HOLY HIERARCH JOHN MAXIMOVICH,
WONDERWORKER OF SHANGHAI & SAN FRANCISCO (Bulgarian version)
AT GREAT VESPERS

On “Lord, I have cried ...,” 8 Stichera of the holy hierarch, in Tone VI:

Thou wast a vessel filled to overflowing with grace, O John our most good master, wonderworker of all the world. Who then can say that there are now no grace-filled men in the world, that there are no longer any righteous men? O ye unbelievers, be ye sober of mind, and understand that God is with us who live in the darkness and deadly shadow of falsehoods. Beholding him who though in the tomb abideth in incorruption, be ye ashamed and turn to the true God, for God is with us and will remain inseparably with us until the end of the world. **(Twice)**

Join chorus, O ye east and west, ye north and the sea! Rejoice, receiving a new angel, the divinely inspired man of prayer, the unmercenary pastor, the gracious healer, the prophet and herald, the all-good John our helper, a mighty surety for us at the judgment. **(Twice)**

Shall not one who is beloved return that love? Wherefore, how can we not love thee who hast loved us utterly, O holy and guileless pastor, our true strengthener amid temptations and faithful mediator with the Theotokos before the throne of the most holy Trinity, who dost ask for the remission of sins of all of us who honor thee with love?

O the mystery of thy divine love! Thou hast truly been shown to be a son of our Father in the heavens, O John, wondrous and righteous; for the Father causeth His sun to shine upon both the wicked and the good, and the rain to fall upon the righteous and the unrighteous; and thou didst pray for thine enemies, vanquishing the devil, the one primeval enemy of all, showing forth the perfection of the virtues.

Straightway after thy blessed repose thy sepulcher was revealed to be a fount of healings and an abundant wellspring of miracles. And how much more is it now, O most blessed father, when the Church Militant hath glorified thee, having uncovered thine incorrupt relics with compunction and enshrined them with honor in the church, where thou grantest joy to all who sorrow, in accordance with its name?

As a protector of Orthodoxy in America, thou didst truly fulfill the words of the apostle; for where sin hath multiplied grace hath abounded. Wherefore we, the unworthy, now beseech thee, O blessed wonderworker John: grant abundant grace unto our wretched and hardened hearts, and teach us to love one another as thou thyself didst love all.

Glory ..., in Tone V:

Rejoice, O little and persecuted Orthodox flock, hated by all, for God hath given thee a great treasure: a wondrous comforter amid sorrow, an incorrupt fragrance amid the fetor of the present corruption of morals, a calm island of hope unashamed amid an ocean of storms.

Both now ..., Dogmatic Theotokion, in Tone V:

In the Red Sea of old * an image of the Bride who knew not wedlock was depicted. * There Moses was the one who parted the sea, * here Gabriel is the minister of the miracle. * At that time Israel marched dry-shod through the deep, * now the Virgin doth seedlessly give birth to Christ. * The sea after Israel's passage remained impassable; * the Immaculate one after bearing Emmanuel remained incorrupt. * O God, who doth exist and is pre-eternal, * and hath appeared as man, ** have mercy upon us.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the

overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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 lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hasted 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 doth visit His chosen.

At Litiya, the Sticheron of the temple, and these of the holy hierarch, in Tone VI:

When thou wast yet a little child, thou wast moved to compunction by the words whereby Christ called the holy apostles: “Come, follow Me, and I will make you fishers of men!” Yet as thou didst listen to these divine words, O humble-minded John, thou didst in nowise think thyself to be a choice like unto the latter messengers of God who were appointed to die (for Him). But Christ Himself, knowing thee, hath glorified thee. May thy crowning be for us a call to unfeigned repentance, and the salvation of our souls.

With faith and love we all honor thy memory today, O heavenly man and earthly angel; for in the midst of this greatly tumultuous world thou wast a true desert-dweller and, having mortified all the passions, thou didst reach a spiritual height hard to contemplate, and wast truly a most splendid wonder amid the darkness of this age. Wherefore, we marvel at the great glory which thou hast obtained in heaven, and celebrate thy glorification with compunction.

The love of the Lord is the most glorious wisdom, saith the son of Sirach; wherefore, thy divine love seemed as foolishness to the corrupt world, O blessed and holy hierarch John; for, as saith the apostle of the gentiles, the preaching of the Cross is to those who perish foolishness. But we, casting off the wisdom of this vain world, like children bless thee with purity, O John our beloved father.

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

O most pure Theotokos, good surety of sinners and most wondrous joy of all who sorrow: Before the end overtaketh us, turn us to repentance and deliver us from grievous torments throughout the ages.

On the Aposticha, these Stichera, in Tone VIII:

O protector of infants and youths, make us wise with angelic purity, and preserve the children of the Church from the wickedness of this world, granting love of chastity unto all by thy supplications, O holy one who lovest God.

Verse: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

O John, wonderworker of San Francisco, light of monastics and joy of virgins, founder and protector of holy monasteries, fiery pillar of the Orthodox Church, faithful child of the holy fathers: Pray that we all be saved.

Verse: Hear this, all ye nations; give ear, * all ye that inhabit the world.

O preacher of the apostolic Church who art the peer of the apostles, divine instructor in Orthodoxy, zealous servant of the Gospel and good protector of the Orthodox: Entreat Christ God, that the world may be enlightened and all may be saved.

Glory ..., in Tone VIII:

As one truly foreign to covetousness, thou didst utterly vanquish anger, and thy countenance was ever illumined with paschal joy. As a father full of abundant love for all, thine ascetic feats knew no bounds; for day and night thou didst immerse thyself in prayer. Wherefore, O father John, pray that we all be saved.

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

O Sovereign Lady, accept the supplication of thy servants, and deliver us from all want and grief.

Troparion of the holy hierarch, in Tone V:

Lo, thy care for thy flock in its sojourn * prefigured the supplications which thou dost ever offer up for the whole world. * Thus do we believe, having come to know thy love, * O holy hierarch and wonderworker John. * Wholly sanctified by God through the ministry of the most pure Mysteries, * and thyself ever strengthened thereby, * thou didst hasten to the suffering, O most gladsome healer. * Hasten now also to the aid of us ** who honor thee with all our heart.

AT MATINS

On “God is the Lord ...,” the Troparion of the holy hierarch, in Tone V:

Lo, thy care for thy flock in its sojourn * prefigured the supplications which thou dost ever offer up for the whole world. * Thus do we believe, having come to know thy love, * O holy hierarch and wonderworker John. * Wholly sanctified by God through the ministry of the most pure Mysteries, * and thyself ever strengthened thereby, * thou didst hasten to the suffering, O most gladsome healer. * Hasten now also to the aid of us ** who honor thee with all our heart. (Twice)

Glory ..., Both now ..., Resurrectional Theotokion, in Tone V:

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those ** who praise and worship thine Offspring.

After the 1st chanting of the Psalter, these Sessional Hymns, in Tone I:

In the wilderness Thy people thirsted and called upon Thee, O almighty Lord, and Thou gavest them a most wise and blameless guide: this new Moses who stuttered and spake with difficulty, who led forth the exiles from China as Moses (of old) once led (the children of Israel) forth from Egypt. And he escorteth the souls of those who love him to the Jerusalem which is on high.

Glory ..., in Tone I:

Grant healing unto those who are consumed with the fire of many passions amid the desert of corruption, O greatly merciful Christ our God; and as once Thou didst cause water to issue forth from a hard stone, so now cause compunction to pour forth from our hearts, through the supplications of thy wondrous saint, O Master of those in heaven and on earth.

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

Who is this who springeth up like the dawn, who is as beautiful as the moon, and as lovely as the sun? The good Shepherd who was tended in her womb giveth splendid answer to all the Orthodox: “She is mine all-good Mother, the most comely Virgin, who hath crushed the head of the devil granting everlasting gladness unto those who love her!”

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

O father John, great wonderworker, we praise thee as a grace-filled apostle of times devoid of grace, a most wise emulator of the fools for Christ, and a highly moral emulator of fasters.

Glory ..., in Tone I:

O father John, great and righteous, we hymn thee as one who is speedily hearkened to in prayer, a great and clairvoyant wonderworker, and a faithful preserver of the monasteries and churches of the Orthodox.

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

All of us, the generations of mortals, truly ever bless thee, the Theotokos, as the rose of sweet fragrance, the incense of sweet savor, the cup full to overflowing with the quenching of divine thirst.

Polyeleos, and this magnification: We magnify thee, O holy hierarch John, and we honor thy holy memory; for thou dost entreat Christ God on our behalf.

Selected Psalm verse:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

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

After the Polyeleos, these Sessional Hymns, in Tone II:

Multiplying thy labors, thou didst seek incorruptible riches, O blessed one, opposing the world, the flesh and the devil; and like a new Stylite thou didst never lie down to rest on thy back, but didst put to shame the carnal wisdom of this corrupt age, restoring the unfading bloom of Orthodox asceticism. Wherefore, O John our father, we earnestly praise thee as an emulator of Symeon the Stylite.

Glory ..., in Tone II:

Our Father in the heavens did not hesitate to send us, even in these last times, an angelic guide, a true hierarch who laid down his life for the sheep, this blessed wonderworker John, to whom we all cry aloud: O our comforter and advocate, harp of God and radiant star amid the darkness! Ever console us, and protect thy flock until the end from the assault of false Christ's!

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

Thy name is like myrrh poured forth in every generation and generation, O all-immaculate Bride of God, and the fragrance of thy virtues is beyond all perfumes. Wherefore, thou impartest unto us purity of soul, with the nard of thy supplications freely washing away the stench of sin from the hearts of those who hymn thee.

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 JOHN, § 36 (10:9-16)

The Lord said to the Jews who came to Him: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd,

whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd.”

After Psalm 50, this Sticheron, in Tone VI:

O John, namesake of grace, thou hast been shown to be a true God-bearer, shining forth the light of salvation upon the pagan world, a preserver of the Orthodox in dispersion, a wondrous defender of those persecuted for the sake of righteousness, an almighty protector of those who stand against falsehood, a steadfast hierarch of the universal Church. O our beloved master, earnestly entreat the loving Christ that we may be delivered from the coming torments of Hades.

Canon of Supplication to the Theotokos (the Paraclysis), with 6 Troparia; and that of the holy hierarch, with 8 Troparia, in Tone IV:

ODE I

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

It is good to hymn the favorites of God, among whose choir the holy John joyfully shineth upon us, comforting and healing those who call upon him, and teaching us by the example of his life of many labors to be zealous in helping those in misfortunes.

O the desire of a heart which loveth God! While yet a child thou didst desire to be a champion of the truth; for thus did the accounts of the multitudes of wondrous saints who did not spare their lives for the righteousness of God captivate thee.

For a time thou wast at a loss whether to choose a military path or one in civilian life; but an even stronger thought appeared in thy soul: to commit thyself wholly to the ministry of the Holy Church of Christ.

Theotokion: Thy soul doth magnify our Lord, O Sovereign Lady, and thy spirit rejoiceth in God, thy Son and Savior. How then would we dare to chant thy hymn if thou thyself hadst not been well pleased to say prophetically that all generations will call thee blessed?

ODE III

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

Celebrating thy memory with gladness, O our archpastor and instructor, we bow down before thy precious and incorrupt relics.

Thou didst receive the holy tonsure, putting on the full armor of God, arming thyself against the spirits of evil in high places, and vanquishing them.

Thou didst not give sufficient sleep to thine eyes, neither didst thou lie down upon a bed to take thy rest; and thus wast like the fathers of old, O ascetic.

Theotokion: **O** pure Virgin, divinely chosen Maiden who wast led into the temple of the Lord and raised in the temple, in the Holy of holies: Thou art truly higher than all others.

Sessional Hymn of the holy hierarch, in Tone VIII:

Beholding thee humble, bereft of form and beauty, vain people despised thee, O blessed one; but, emulating Christ, thou didst accept their reproach. Yet they could not ignore thine ascetic struggles, for thy virtue shone forth more brightly than the sun. Wherefore, those who before reviled thee glorified thee, and thou, O wise one, didst cry out: "O Christ, King of all, conceal my lowly soul, that I be not led utterly into temptation!"

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

All of us, the generation of mortals, call thee, the Virgin, blessed, who alone among women hast given birth unto God in the flesh without seed; for the fire of the Godhead dwelt within thee, and with milk thou didst nurture the Creator and Lord as a babe. Wherefore we, the race of angels and mankind, glorify thy most holy birthgiving as is meet, and cry out to thee together: Entreat Christ God, that He grant forgiveness of sins unto those who with faith worship thy most holy birthgiving!

ODE IV

Irmos: **Beholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.**

Instructor of a multitude of Russian arch-pastors, leader of the Church in the diaspora, thou wast a veritable mountain of love; wherefore, the assembly of the faithful hath called thee a miracle of our days, O John who stood firmly in thine ascetic feats.

"If ye desire to see a living saint, make haste to the city of Bitol, O ye people, and there behold Father John!" Thus did a renowned Serbian archpastor say, captivated by the character and works of the holy one.

The young men of Carpatho-Russia, students of theology in Serbia, told of thee with great compunction: how thou didst not spare thyself, and of thy love for them, and how, while walking among them when they were sleeping, thou didst make the sign of the Cross over them, preserving their rest.

Theotokion: **O** most pure Virgin Mother of our Lord, who hast mercy even on thy most sinful servants! As the most rich treasury of loving kindness, restore us who have impoverished ourselves beyond all measure, O helper and joy of all who sorrow.

ODE V

Irmos: **Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.**

Thou wast a true emulator of Christ, laying down thy life for thy flock, and hast come to stand unashamed before the Chief Shepherd.

The gift of healings was given thee even when thou wast a priest, and thou didst increase it in the days of thine episcopacy, and dost perfect it in the other life which is eternal.

Thou didst labor together with the venerable Nahum of Okhrid in healings, visiting the homes of the suffering with his holy icon.

Theotokion: **O** Virgin Theotokos, good helper of the whole world, healer of our souls and bodies: On the day of judgment hearken unto us who pray to thee!

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.**

Christ the Master revealed thee as an edifier and teacher of His Holy Church, O wondrous and holy hierarch, who wast graced with the gift of healings and consolations.

Thou didst hasten to the homes of the suffering, and to those lying afflicted in hospitals, of whom the Lord informed thee, as an imparter of His most pure Mysteries.

Thou wast shown to babes as the mediator of their healing, O holy John, transforming the sorrow of their parents into joy; and wast revealed to all from all ages as the helper they desired.

Theotokion: **All** the saints joyfully celebrate thee, O Virgin Theotokos, and we, thy greatly sinful servants, place our trust in thee. Be glad and rejoice, O Mother of Christ the Almighty!

Kontakion of the holy hierarch, in Tone IV:

Thy heart hath gone out to all who entreat thee with love, * O holy hierarch John, * and who remember the struggle of thy whole industrious life, * and thy painless and easy repose, ** O faithful servant of the most pure Directress.

Ikos: **Truly** such a hierarch, of whom the whole world hath been found to be unworthy, hath been found fitting for the Orthodox Church: a fiery minister of the divine Mysteries, possessed of great reverence, honorably and blamelessly observing the canons of the Church. For as a pastor he warmed our hearts and made us firm in the Faith; by his supplication he poured forth the dew of consolations upon the sorrowful, and taught piety to us all, that though we are weak, we also may be deemed worthy to join him in his abode in the kingdom of God.

ODE VII

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

In the Lesna Convent a nun beheld thee suspended in the air over the ground, shining most radiantly with beams of uncreated light, while thou wast praying ardently before the Iveron Icon of the Mother of God which thou so loved. And marveling at the height of such holiness, we cry out to God with compunction: Blessed art Thou in the temple of Thy glory, O Lord!

In the church in Shanghai a wondrous vision was revealed to the Nun Augusta; for she beheld fire descending from heaven into the holy chalice while the holy John was serving. And marveling at the manifestation of such grace, we cry out to God with compunction: Blessed art Thou in the temple of Thy glory, O Lord!

In a Brazilian hospital a most glorious wonder was wrought: John, the good shepherd, made the sign of the Cross, and cried out with a loud voice to a dying Jewish woman: “Christ is risen!” And she straightway arose from her death bed, her physicians marveling greatly, and cried: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: With thy protecting veil cover thy servants who are beset by misfortunes and temptations, O Sovereign Lady who art blessed by all generations, and at the hour of testing show us all to elude the pursuit of the aerial tormenters, that we may unceasingly cry out to thee: Blessed art thou among women, O thou who hast given birth to the Redeemer of our souls,

ODE VIII

Irmos: Having spread his hands, Daniel closed the lions’ jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Emulating the fiery spirit of Meletius, who slept not, thou didst never lie down to rest on thy side, assiduously adding labors to labors; wherefore, thou hast not been deprived of ineffable rest in heaven, and dost now eternally enjoy the sweetness of the sight of Jesus face to face.

Thou wast deemed worthy of the gift of prophecy for the sake of the chaste purity of thy soul and thy great humility. And thou hast appeared in dreams unto many, delivering them from death and perils, and faithfully showing us the path to salvation, O righteous John.

Thou wast revealed as a minister of the universal Church and an apostle of these times; wherefore, even after death thou dost proclaim Orthodoxy to the whole world through the sweet fragrance of incorruption.

Theotokion: **O** pure and blessed one, heavenly ladder reaching from earth to the heavens, whereby God the Word descended unto mankind, O ineffable wonder and incomprehensible sight: Save those who have recourse unto thee!

ODE IX

Irmos: **A** cornerstone not cut by hand **O** Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * **O** Theotokos.

By thy supplications unto God thou hast dried the tears of many who sorrow, **O** John who art quickly heard, and thou preparest everlasting joy for the souls of those who love thee.

The new Chrysostom, Nicholas, the angel of the Church of Okhrid, said thus of thee: “Pay heed unto Father John, my children; for he is an angel of God in human garb!”

Showing the wisdom of this world to be foolishness, thou didst play with children in church, mindful of a higher divine liturgy, revealing to them and to us that the kingdom of heaven is given only to those who are as simple and humble as children.

Theotokion: **O** most blessed Virgin, thou wast a chamber of the Light which hath illumined all and shown forth His favored one as light-bearing. And now, removing the darkness of the passions, **O** only Ever-virgin, deliver from the gloom of eternal torments those who have recourse unto thee.

Exapostilarion of the holy hierarchy:

Who can understand the mystery of piety? Yet we approach thy shrine with faith and are enlightened, drawing forth never-fading grace with thanksgiving.

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

Thou wast the Mother of the Light, **O** Virgin. Wherefore, we cry out to thee with compunction: Rejoice, **O** most radiant lamp who shone forth the Sun of salvation upon the world!

On the Praises, 6 Stichera of the holy hierarchy, two in Tone VIII:

Spec. Mel.: “What shall we call you ...”:

What shall we call thee, **O** all-wondrous John? A most wise one, who for Christ’s sake assumed the guise of foolishness. An Innocent one, for thou didst maintain angelic guilelessness toward all who did thee wrong; A Traverser of the heavens, for thou wast borne up to heaven, like Elijah, by thy fiery prayer, as upon a chariot; A wanderer, for in this world thou hadst no place to lay thy head. Wherefore, thou didst weave an incorrupt wreath for thyself. Pray to Christ on behalf of us all, **O** our most good master.

What shall we call thee, O right laudable John? Turtledove, for in prayer thou didst soar aloft to heaven in prayer. White dove bearing from paradise in thy mouth the olive branch of the hope of salvation for us, that, setting our mind on heaven, we may not fear the coming antichrist, having thee as our helper to the end of time.

And these Stichera, in Tone VI:

Spec, Mel.: “Having set aside ...”:

Beholding the incorrupt relics of the holy hierarchy, marvel, O world enamored of the lies of the devil! O false teachers who say that death is the end of the body and the soul, be ye ashamed! Be enlightened, O ye ends of the earth, and rejoice with us, for a radiant festival hath dawned today.

Emulating John thine ancestor, the enlightener of Siberia, the first to send preachers of Orthodoxy to the land of China, thou didst become the bishop of the city of Shanghai, and like a new Moses, led forth the Russian exiles from the Egypt of the new godless ones, conveying them across the ocean. Wherefore, by thy supplications lead us also to the land of the never-waning Light, O blessed one.

Come, let us marvel at the incorruption of the wonderworker! come, let us bless this sun which imparteth abundant warmth amid the winter of our fall! This is a victory won over the world which would drag us down! Wherefore, rejoice, ye Orthodox people, and joining chorus, leap up. Where is the corruption of death? Where is the stench of the grave? For with his sweet fragrance John, the incomparable boast of piety, doth enlighten the whole world,!

Thou wast as innocent as a lamb, O John our master, as meek and humble as David; and judging no one while thou thyself wast unjustly condemned, thou didst never complain. Wherefore, we pray that thou wilt deliver from condemnation to the fire us whose ways are evil, and that thou wilt impart childlike innocence and purity of heart unto those who stand before thee.

Glory ..., in Tone II:

O new wonder surpassing the understanding of the world! Who perceived this sun which was hidden in a cloud of humility? Who knew this righteous man who lived in the midst of this sinful world? For, wickedly indifferent to the glory of God, this accursed world did not desire to honor thee even during the days of thy glorification, O right wondrous father. Yet, lo! we, the unworthy, joining chorus and rejoicing, sing unto thee: Rejoice, O most splendid rainbow, binding unto God those who love thee! Rejoice, pillar of the Church and unshakable confirmation of all the Orthodox! Rejoice, most tranquil haven for souls which love God! Rejoice, O John, our all-good master!

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

Thou art most blessed, O Virgin Theotokos, * for through Him who took flesh from thee, Hades hath been captured, * Adam recalled, the curse slain, Eve set free, * death put to death, and we have been given life. * Therefore in praise we cry: ** Blessed art thou, O Christ our God, who hast been thus well-pleased, glory be to thee.

Great Doxology. Troparion. Litanies. First Hour.

AT LITURGY

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

Celebrating thy memory with gladness, O our archpastor and instructor, we bow down before thy precious and incorrupt relics. (Twice)

Thou didst receive the holy tonsure, putting on the full armor of God, arming thyself against the spirits of evil in high places, and vanquishing them.

Thou didst not give sufficient sleep to thine eyes, neither didst thou lie down upon a bed to take thy rest; and thus wast like the fathers of old, O ascetic.

Christ the Master revealed thee as an edifier and teacher of His Holy Church, O wondrous and holy hierarch, who wast graced with the gift of healings and consolations.

Thou didst hasten to the homes of the suffering, and to those lying afflicted in hospitals, of whom the Lord informed thee, as an imparter of His most pure Mysteries.

Thou wast shown to babes as the mediator of their healing, O holy John, transforming the sorrow of their parents into joy; and wast revealed to all from all ages as the helper they desired.

Theotokion: All the saints joyfully celebrate thee, O Virgin Theotokos, and we, thy greatly sinful servants, place our trust in thee. Be glad and rejoice, O Mother of Christ the Almighty!

Troparion of the holy hierarch, in Tone V:

Lo, thy care for thy flock in its sojourn * prefigured the supplications which thou dost ever offer up for the whole world. * Thus do we believe, having come to know thy love, * O holy hierarch and wonderworker John. * Wholly sanctified by God through the ministry of the most pure Mysteries, * and thyself ever strengthened thereby, * thou didst hasten to the suffering, O most gladsome healer. * Hasten now also to the aid of us ** who honor thee with all our heart.

Kontakion of the holy hierarch, in Tone IV:

Thy heart hath gone out to all who entreat thee with love, * O holy hierarch John, * and who remember the struggle of thy whole industrious life, * and thy painless and easy repose, ** O faithful servant of the most pure Directress.

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 HEBREWS, § 335 (HEB. 13: 17-21)

Brethren: Obey those who have the rule over you, and submit yourselves: for they watch for your souls, as ones who must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in his sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, but the Lord shall deliver them out of them all.

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 sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who 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 who hunger now: for ye shall be filled. Blessed are ye who 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.

Note: This service was, with the exception of the Troparion and Kontakion, was composed at the Holy Dormition Monastery in Sofia, Bulgaria. In anticipation of the publication of a full service by the Russian Orthodox Church Abroad, we are supplying it to those who wish to glorify the saint with hymns specific to Saint John, rather than resorting to the General Menaion.