

THE 19th DAY OF THE MONTH OF JUNE
THE COMMEMORATION OF OUR FATHER AMONG THE SAINTS, JOHN THE
WONDERWORKER, OF SHANGHAI AND SAN-FRANCISCO (ROCOR Version)
AT GREAT VESPERS

We sing “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera of the holy hierarch, 3 in Tone VI:

Spec. Mel.: “Having set all thine hope ...”:

Who can say that the grace-filled power of the first apostles has left the earth, who can claim that the sanctity of the ancient ascetics is seen no more? For Thou, O Lord, hast now raised up a new and glorious apostle, a new ascetic who hath overcome the enemy’s attacks and hath won the heavenly crown of victory.

Rejoice now, O Russian people, for from you a fiery pillar hath risen to heaven, where before the throne of God doth pray your new intercessor, a teacher of the Gospel to distant lands a pastor to all peoples, the holy Hierarch John.

Rejoice, O peoples of Serbia, China and the Philippines, and ye of Africa, France, Holland and America, for among you walked a living bearer of God, a saint enlightened by grace and touched by divinity, a visionary who beheld the realm outside of space and time, where he now doth pray for you.

And these 5 Stichera, in Tone III:

Behold the strange wisdom of God, how the great and beautiful was manifested in a vessel small and unadorned, how the Creator’s Mind was revealed to one whom the world considered mad: Behold, ye faithful, the life of John and know ye the ways of God.

Behold the world turned upside down, behold the wise and prudent put to shame, and all the secret and hidden things revealed to babes, to the guileless and childlike in faith, to those who believe in simplicity and warmth of heart, to the ever-memorable John.

What labors didst Thou not perform, O saint, what suffering didst Thou not endure for Christ’s sake. Thou didst not withhold the love for God that was ever burning within Thee, but didst spread it to the ends of the world, enkindling the flame that ascends to the kingdom above.

The Lord did not light this candle to be put under a bushel, but to be placed on a candlestick, from where it doth enlighten the world with grace; wherefore, we do honor His servant, our blessed Hierarch John.

O worker of countless miracles, feeder of the hungry, healer of the infirm, protector of orphans, teacher of theology, Thou who didst occupy thyself in constant prayer, Thou who didst take on the garments of a fool to be clothed in the wisdom of God, Thou who didst penetrate the hearts and minds of men, Thou who didst see the future as if present: how abundant were the fruits Thou didst bring forth for Thy Creator! Pray that we also may not be found with our hands empty at the day of judgment.

Glory ..., in Tone VI:

Before Thy precious relics, O holy Father, the faithful stand with reverence and awe, Thy loved ones cease not to speak to you, those who hurt you beg forgiveness, sinners are moved to repentance, those who sorrow are renewed with hope, the cold-hearted are warmed with love, those who stand at the abyss are drawn back by Thy gentle hand, those who are dying are given the breath of everlasting life, eyes which are closed in darkness are opened to the light of Christ, deafened ears are made to hear the voice of angels: O new apostle, pray that the Lord's grace may be sent even to us.

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

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.

THE READING FROM THE BOOK OF PROVERBS

The memory of the righteous man calleth forth for praises, and the blessing of the Lord is upon his head. Blessed is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than costly stones everything that is honored cannot be compared unto her. Length of days and years of life are in her right hand: and in her left hand riches and honor. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Hear me, then, O children, for I will speak of excellent things; and happy is the man that will keep unto my ways, for my paths are the paths of life, and the desire is fashioned of the Lord. Wherefore I entreat you and put forth my voice before the sons of men, for with wisdom I set up everything; I have called forth counsel, understanding and knowledge. Counsel is mine and sound wisdom, mine is understanding and strength is mine. I love them that love me; and those that seek me shall find grace. Understand, then, O ye simple, the cunning, and ye uninstructed; direct your hearts unto it. Harken unto me again, for I will speak of honorable things, and the opening of my mouth shall be of right things, for my mouth shall speak truth and wickedness is an abomination to my lips, all the words of my mouth are of righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. For I will teach you the truth, so that your hope may be in the Lord and ye may be with the Spirit.

THE READING FROM THE WISDOM OF SOLOMON

The mouth of the righteous man bringeth forth wisdom and the lips of the wise man know grace. The mouth of the wise man teacheth wisdom and the truth delivereth from death. If a righteous man happeneth to die, hope is not lost, for the Son of a righteous man is born unto life, and in his good things doth he acquire the fruit of righteousness. There is ever light unto the righteous and they obtain both grace and glory of the Lord; the tongue of the wise acknowledgeth the good, and in their hearts resteth wisdom. The Lord loveth the hearts of the righteous, and acceptable unto Him are all undefiled in the way. The wisdom of the Lord doth illumine the countenances of the wise. She preventeth them that desire her, in making herself first known unto them. She is easily seen of them that seek her. Whosoever seeketh her early shall have no great travail; and whosoever watcheth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, showing herself favorably unto them in the ways, and meeteth them in every thought. Vice shall never prevail against wisdom, wherefore I was a lover of her beauty; I loved her, and sought her out from my youth. I desired to make her my spouse, yea, the Lord of all things Himself loved her. For she is privy to the mysteries of the knowledge of God and a lover of His works. Her labors are virtues, for she teacheth temperance and prudence, justice and fortitude; and which are such things, as men can have nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come. She knoweth the subtleties of speeches and can expound dark sentences; she forseeth signs and wonders, and the events of seasons and times; unto all she is a counselor of good things, since there is immortality in her, and she is a comfort in cares and grief. Wherefore I prayed unto the Lord, and besought Him, and with my whole heart I said: O God of my fathers, and Lord of mercy, who hast made all things with Thy word, and fashioned man in Thy wisdom that he should have dominion over the creatures which Thou hast made, ordered the world according to equity and righteousness! Give me wisdom that sitteth by Thy throne, and reject me not from among, Thy children for I am Thy servant and the son of Thine handmaid O send her out of Thy holy heavens, and from the throne of Thy glory, that being present she may labor with me, that I may know what is pleasing unto Thee. And she shall lead me soberly in my doings and preserve me in her glory. For the thoughts of mortal men are miserable, and our devices are but uncertain.

THE READING FROM THE WISDOM OF SOLOMON

When the righteous man is praised the people rejoice, for his memory is undying, since he is acknowledged both of God and man, and his soul pleased the Lord. Love, therefore, O ye men, wisdom, and ye shall live; desire her and you shall be instructed, for the very beginning of her is love and the keeping of the law. Honor wisdom, that ye may reign for evermore. I will tell you and will not hide God's mysteries from you, for He it is that leadeth unto wisdom and directeth the wise; in His hands is all

wisdom and knowledge of workmanship; and wisdom, which is the worker of all things, will teach you all, for in her is a spirit understanding and holy, brightness of everlasting, light, and image of the goodness of God. She maketh people friends of God and prophets, she is more beautiful than the sun, and above all order of stars; being compared with the light, she is found before it. She hath freed from diseases those that pleased her, and hath set them in the right paths; she hath given unto them understanding to keep in holiness, saved them from those lying in wait, and granted them strength of power, so that all may understand that the most powerful of all is piety, and that vice shall never prevail against wisdom, nor shall judgment pass away without convicting the evil. But the ungodly, reasoning with themselves not aright, said: let us oppress the righteous man, let us not spare the widow, neither need we be ashamed of the ancient gray hairs of the aged. Let our strength be the law, and let us lie in wait for the righteous, because he is not off our turn, and he is clean contrary to our doings; he upbraideth us with our offending the law and objecteth to our infamy the transgressions of our education; he professeth to have the knowledge of God, and he calleth himself the child of the Lord. He was made to reprove our thoughts; he is grievous to us even to behold, for his life is not like other men's, his ways are of another fashion; we are esteemed of him as counterfeits; he abstaineth from our ways as from filthiness; he pronounceth the end of the just to be blessed. Let us see if his words be true let us prove what shall happen in the end of him. Let us examine him with despiteness and torture, that we may know his meekness and prove his patience; let us condemn him unto a shameful death, for by his own saying he shall be respected. Such things did they imagine and were deceived, for their own wickedness hath blinded them. As for the mysteries of God, they knew them not, neither did they discern that Thou art the Only God that hast the power of life and death, that savest in the time of tribulation and deliverest from every evil, that Thou art compassionate and merciful, granting to the just Thy grace, and setting Thy might against the haughty.

At Litiya: Sticheron of the Temple, and of the holy hierarch, in Tone II:

Heavenly apostle of Christ, Thou didst ever set Thine affection on things above, Thy mind being sent aloft and estranged from things below; Thou didst ascend in prayer unto realms infinite and beyond understanding, for which we do yearn with hope.

Glory ..., in Tone II:

Seeking neither glory nor power from men, Thou, O blessed one, didst exalt the weak with the strength and majesty of God, Thou didst make the poor rich with the incorruptible treasures of virtue, Thou didst bring Thy fatherless orphans to the Father above all worlds, and didst receive a resplendent crown of glory.

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

Darkened by the stains of sins, we seek Thine aid, O Most Pure Mother of God. Wash us clean by Thy prayers, that we may be a fitting habitation of grace.

On the Aposticha, in Tone V:
Spec. Mel.: “Rejoice, Life-giving Cross ...”:

In triumph didst Thou enter God’s Kingdom O blessed John, having denied thyself on earth according to the Lord’s word, and having loved the Lord more than Thine own breath; and Thy surpassing love was requited with the surpassing gifts of heaven.

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

Armed with vigilance and vigor of prayer, Thou didst pass through the traps of earthly desire and the snares of pleasure, and didst escape the assaults of demons; wherefore, Thou didst gain the house not made with hands: the power of the Holy Spirit dwelling in Thee.

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

Thy mind set free from the disturbance of unquiet and vain thoughts, Thou didst behold as in a mirror the good things of eternity, abiding in the peace of Christ and passing from death unto everlasting life.

Glory ..., in Tone VI:

Keeping within Thy heart the word of God like a paradise, Thou didst ever enjoy its grace: holding it fast, Thou wast held fast, and guarding it Thou wast guarded. By the Truth Thou wast sanctified, for the Lord’s word is Truth.

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

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 Sovereign Lady, ** the intercession, protection and salvation for our souls!

At the blessing of the Loaves, the Troparion of the holy hierarch, in Tone VI:

Glorious apostle to an age of coldness and unbelief, * invested with the grace-filled power of the saints of old, * divinely-illuminated seer of heavenly mysteries, * feeder of orphans, hope of the hopeless, * Thou didst enkindle on earth the fire of love for Christ * upon the dark eve of the day of judgment; * pray now that this sacred flame ** may also rise from our hearts.

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

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

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

Gideon hath foretold of thy conception, * and David hath revealed thine ineffable child-bearing, * O Theotokos; * for the Word descended like a dew upon the fleece of thy womb, * and thou O Virgin full of grace, * like unto a holy and fertile earth, ** budded forth without seed our salvation, Christ God.

AT MATINS

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

Glorious apostle to an age of coldness and unbelief, * invested with the grace-filled power of the saints of old, * divinely-illuminated seer of heavenly mysteries, * feeder of orphans, hope of the hopeless, * Thou didst enkindle on earth the fire of love for Christ * upon the dark eve of the day of judgment; * pray now that this sacred flame ** may also rise from our hearts. (Twice)

Glory ..., Both now ...,

Gideon hath foretold of thy conception, * and David hath revealed thine ineffable child-bearing, * O Theotokos; * for the Word descended like a dew upon the fleece of thy womb, * and thou O Virgin full of grace, * like unto a holy and fertile earth, ** budded forth without seed our salvation, Christ God.

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

Child of light, child of the day, Thou didst heed the apostle’s words by not sleeping as do others, but watching with sobriety, putting on the breastplate of faith and love, and for a helmet the hope of salvation. (Twice)

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

How can we worthily magnify the wonder of wonders revealed through Thee, O Most Holy Virgin for Thou hast given birth in time to Him Who doth transcend all time.

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

The Lord, as was foretold through Thy beloved prophet Joel, poured out His Spirit upon all flesh and showed wonders upon the earth. And Thou, O John, wast revealed as a new wonder, becoming the Holy Spirit’s chosen vessel, which poureth forth grace upon us. (Twice)

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

How can we encompass in words the ineffable miracle of Thy birthgiving, O Mother of God, for Thou hast held within Thy womb Him Who doth encompass all creation.

Polyeleos and Megalynarion: We magnify Thee, our holy Hierarch John, and we honor Thy holy memory, for Thou dost pray for us to Christ our God.

Selected psalm verse:

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

After the Polyeleos, the Sessional Hymn of the holy hierarch, in Tone. VII:

Thou, O holy hierarch, wast a doer of wonders, having the gifts of healing and prophecy, knowing by grace the hidden things of God; yet all these gifts were as naught before Thy Greatest virtue, Thine overflowing love for God and Thy neighbor.

Glory ..., Both now ..., Theotokion Tone. VII:

As hurt and weeping children run to their mother for gentle care and consolation, so do we weak ones run to Thee, O Mother of the Most High God. Hear our entreaty and cleanse the unclean sores of our sins.

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon in Tone IV: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: The mouth of the righteous shall mediate wisdom and his tongue shall speak judgment.

THE HOLY GOSPEL ACCORDING TO ST. MATTHEW (CH. 5:15-19)

The Lord saith unto His disciples, ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

After Psalm 50, the Sticheron, in Tone VI:

Not trusting in the sons of men, Thou O Hierarch John didst heed only the commands of God inscribed on the clean tablets of Thy conscience. To God alone didst Thou answer for Thy deeds, and by Him alone wast Thou made glorious.

Canon to the Theotokos (the Paraclisis), with 6 Troparia, in Tone VIII: and 8 of the holy hierarch, the acrostic of which is: "Holy John, Wonderworker of the latter times", in Tone II:

ODE I

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

Refrain: Holy Hierarch John, pray to God for us.

Help me, O Christ my Lord, to praise with purity of heart Thy blessed servant John, whose life of unceasing labor and prayer Thou hast revealed to us as both a reproof and a source of inspiration for our feeble faith.

O Hierarch John, Thou art a lamp shining forth out of the dark apostasy of our evil times, beckoning us to follow Thee out of the nether chaos of our passions and to abide with Thee in Christ the Light that waneth not.

Love for the most wise and compassionate God, the simple Unity in Trinity, did give Thee both the divine wisdom of the great Elders of ancient times and the simple guilelessness of a child, O blessed John, enabling Thee to touch countless souls with the grace bestowed upon Thee.

Young, defenseless orphans flock to Thee, the old and infirm beg consolation from Thee, and all we who have fallen into sin seek the healing balm of Thy heavenly intercession. Holy Hierarch John, saint and wonderworker in our midst, pray for us.

Theotokion: John wast seen prostrated before Thy sacred images, praying alone in the deep hours of the night warring with sleep and keeping constant vigilance over his soul. O blessed Mother of God, warm our hearts that we too may pour out such ardent love for Thee.

ODE III

Irmos: Thou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

O blessed one, Thou didst have as Thine ancestor a saint, whose name Thou wast given as a monk. Truly his spirit rested upon Thee, for Thou didst become, like the great John of Tobolsk, a holy hierarch, a zealous missionary to foreign lands, and a miracle-worker even after Thy repose.

Having the heavenly saints as Thine instructors, Thou wast as a child taught the life of ascetic struggle and unconquerable faith in Christ. Preferring this learning above all other, Thou didst become an earnest student of Orthodox sanctity.

Never ceasing to nourish Thy soul with the Lives of Saints, Thou didst carefully study their every thought, word and action, thereby perceiving their otherworldly mind and spirit and acquiring these for thyself: for indeed Thou didst become like Thine instructors, a saint by whom God is glorified.

Theotokion: When a child in Kharkov, the blessed John devoutly prayed before Thine Ilyetskaya icon. O Lady, cleanse our unclean hearts and grant us such childlike faith.

Sessional Hymn of the holy hierarch, in Tone II:

Who can fathom the mysterious ways of sanctity? Who can perceive the celestial beauty of Thy life enshrouded in the garments of humility? Thou, O John, wast illumined by the Light that came into the world, and the world knew it not. (Twice)

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

O Queen of Heaven, Thou abidest now with all the saints whom Thou didst strengthen and console during their sojourn on earth. And behold! A new saint is among them, the righteous John, praising Christ with Thee throughout the ages.

ODE IV

Irmos: **F**rom a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

O holy Hierarch, Thou wast sent as a shepherd at Christ's flock to Shanghai, where Thou didst become known as a wonderworker and healer of diseases, a great ascetic who gave no repose or comfort to the temple of the body, but rather sanctified it through the constant work of prayer.

Neglecting no opportunity to help those in need, Thou didst boldly walk through the slums and dark alleys of Shanghai, gathering sick and starving orphans and providing them with Thy fatherly protection. Do Thou take us, too, under Thy care.

Redeemer of the oppressed, Thou didst see no separation between Thy good works and Thy constant prayers, for in both didst Thou serve God and raise people from the mire of suffering.

Ever following the injunctions of Christ, Thou didst feed Him when He was hungry, take Him in when He was homeless, clothe Him when He was naked, visit Him when He was sick and in prison: for in everyone didst Thou see His divine image.

Theotokion: **R**eceive our prayers, O Mother of God, as Thou didst once receive the prayers of the blessed John while he served in the Shanghai Cathedral dedicated to Thee, the Surety of Sinners, and besought Thee to save those languishing in sin and Sorrow.

ODE V

Irmos: **O** Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee O King of Peace, * enlighten me with Thy radiance, * for I know no other God than Thee.

When Thou didst bring Thy flock to the Philippine Islands, O Hierarch John, Thou didst show thyself to be a new Moses, leading Thy people out of bondage and always trusting in the protection of the merciful God.

O protector of those in danger and tribulation, through Thy holy prayers Thou didst deliver Thy flock on the island from certain destruction, averting the violent typhoons, as did Thy Master Christ Who calmed the stormy waters of Galilee.

Revealing from East to West, from the remote corners of the world, the glory with which God hath endowed His saints, Thou didst allow no earthly distance to hinder Thy heavenly ministry. Even now, from where space is effortlessly traversed by the angelic powers, come to our aid and bring our petitions before the Lord.

Theotokion: **K**eeping vigil on a remote island, the blessed John prayed before Thy wondrously renewed icon. O Thou Who art the Quencher of Sorrow and the relief of affliction, we run to Thy motherly protection and tell the burdens of our hearts.

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Endeavoring to find refuge for Thy flock, who had no secure place whereon to lay their heads, Thou didst bring them under Thy mantle to the New World. Let us likewise find refuge in Thy prayers.

Reaching the land wherein the ancient ascetics of Gaul attained to holiness, Thou O Lord, didst once more grace it with the presence of a saint, returning the French people to the Orthodox and apostolic faith, and tirelessly laboring to ground them on the firm Rock of salvation.

Of all the saints, both of East and West, wast Thou an ardent disciple, O holy Hierarch; wherefore, in Thy travels Thou didst learn of the saints of different lands, introducing the faithful to yet more residents of the heavenly mansions, with whom Thou art now glorified.

Foretelling future events, seeing mystically within the hearts of men, hearing prayers and thoughts across great distances, Thou wast shown to be in the presence of the realm beyond earthly limitations, amazing all who had eyes to see and moving them to greater faith and devotion.

Theotokion: Thou hast given birth to Him who gave me life, O Most Pure Virgin. Let me not squander this gift by desiring that which endeth in death, but like our blessed John let me seek that fountain which springeth up into everlasting life, Thy Son Christ our God.

Kontakion of the holy hierarch, in Tone IV:

Chosen Wonderworker and superb servant of Christ, * who pourest out in the latter times, * inexhaustible streams of inspiration and multitudes of miracles. * We pray thee with love and call out to thee, ** O holy hierarch John, Wonderworker of the latter times.

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

Having purified thyself in Thy work of prayer, O holy one, Thou wast deemed worthy to behold the ineffable light that cometh directly from God. Surrounded by the uncreated essence of Divinity, Thou wast lifted above the earth, knowing the bliss of wordless prayer, and of the silence of the future age.

An elder in the tradition of the desert saints of Thy native Russia, a seer of the heart and well-spring of God-revealed counsel, Thou wast sent at a time when men of Thy stature had disappeared from the face of the earth. In Thee we see a precious gift from God and thus honor Thy words of wisdom.

Leaving behind the vain wisdom of this world, Thou didst choose the foolishness of God which is wiser than that of men, and thus wast chosen by Him to confound the prudent and mighty, bringing to naught their carnal understanding. Marveling at His ways past speech, we cry aloud: O God of our fathers, Blessed art Thou.

Awe and wonder are born in us as we behold Thy life, O blessed one, for Thou wast both a wise teacher of theology and a Fool for Christ's sake, a hierarch and a humble servant of the poor. Thou wast a compassionate friend of all, yet was alone with God in the secret chambers of Thy spirit.

Theotokion: **T**he blessed John did always wear Thine optina icon upon his heart, O Most Holy Virgin: likewise let us always remember Thee in the tabernacles of our hearts, for Thou art the sacred Tabernacle which hath wondrously borne God

ODE VIII

Irmos: **G**od Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

Thy flock of Shanghai rejoiced at thy return to them in America, where Thou didst end Thy days as an unrelenting champion of Orthodoxy, experiencing sorrows from those who despised Thee for Thy holy life, yet meeting Thy false accusers with the meekness made invincible through Christ.

Even as Thy great ascetic preceptors did teach Thee, Thou didst know the love of God as suffering of heart endured in the spirit of devotion, and didst call out in Thine hour of trial: O ye works, praise the Lord God, and supremely exalt Him throughout all ages.

Rare are those who can go on the narrow and rugged path that Thou hast trod. O saint, for in Thy sorrows Thou didst with courage place Thy trust only in God, being tested like gold in the forge and thereby entering the celestial habitations purified in spirit.

Theotokion: **T**o Thee, O Joy of All Who Sorrow, the ever-present recourse of the blessed John in his tribulations, we cry with faith: grant us that spiritual joy which is undiminished in times of adversity.

ODE IX

Irmos: **G**od the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

In a divine manner Thy soul's departure was known to Thee beforehand, and Thou didst prepare to meet the mystical Bridegroom, Christ, to Whom Thou dost not cease to pray for us sinners.

Marveling at the death of a newly revealed saint, Thy flock found their sorrow had turned to gladness, feeling the victorious joy of Pascha and glorifying God for giving them a new intercessor in heaven.

Even after Thy blessed repose Thou dost grant instruction, healing and consolation to all who come to Thee, O blessed John. As Thou dost now give miraculous help to the blind, sick and sorrowing, so also pour the healing balm of Thy prayers upon us who bear the wounds of sin.

Theotokion: Silently praying before the Kursk Icon of God's Mother, the new apostle John departed from earth to paradise. And let us, knowing not the hour of the end of our sojourn here, offer such heartfelt devotion to Her who doth reign with the King of glory

Exapostilarion of the holy hierarch.

Spec. Mel.: "Hear, ye women ...":

O Christ, Thou Light of the world, we fall down before Thee in thanksgiving, for Thou hast sent us another witness to Thy lights: Thy blessed servant John.

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

Most Holy Lady Theotokos, Thou radiant cloud at which the prophet hath spoken, shine on us the light of Thy Son which hath illumined Thee, that we may no longer walk in the sunless caverns of our sins.

On the Praises, 4 Stichera of the holy hierarch, in Tone I:

Holiness is not simply righteousness, for which the righteous merit the blessed Kingdom, but rather such a height of virtue that men and women are filled with the grace of God, a grace that floweth from them upon all peoples, a grace that issued from Thee, O John and doth still fall on those who in faith beseech Thy prayers.

Great is the blessedness of the saints, didst thou once say, O blessed one. Being filled with love for Thy fellow men, which proceedeth from love of God, Thou art attentive to our needs, hear then our supplications, and appear as our intercessor before the Lord.

By what unseen exploits didst Thou attain to holiness? By fasting, vigils and ceaseless prayer, by active love for Christ's flock, by unquenchable love for Christ Himself? Awesome is the mystery of sanctity hidden in the humble closet of Thy soul, where Thou didst speak with God in secret.

To the world Thou wast a fool, but to God Thou wast a wise and faithful servant; to the world Thou wast inglorious and poor but to God Thou wast a rich, majestic palace of virtue. The evil of the world brought tears to Thine eyes, but the Lord kissed them with tender love.

Glory ..., in Tone VIII:

Like Christ Thy Master, O blessed John, Thou wast not of this world, yet as His apostle Thou wast sent into the world, to lead us unto His Kingdom,

Both now ..., in Tone VIII:

O Sovereign Lady, accept the prayer of us Thy slaves, and deliver us from every need and sorrow.

Great Doxology, Litanies and Dismissal

AT THE LITURGY

With the Beatitudes. 8 Troparia from the canon of the holy hierarch; 4 from ODE III, and 4 from ODE IV.

O blessed one, Thou didst have as Thine ancestor a saint, whose name Thou wast given as a monk. Truly his spirit rested upon Thee, for Thou didst become, like the great John of Tobolsk, a holy hierarch, a zealous missionary to foreign lands, and a miracle-worker even after Thy repose. (Twice)

Having the heavenly saints as Thine instructors, Thou wast as a child taught the life of ascetic struggle and unconquerable faith in Christ. Preferring this learning above all other, Thou didst become an earnest student of Orthodox sanctity.

Never ceasing to nourish Thy soul with the Lives of Saints, Thou didst carefully study their every thought, word and action, thereby perceiving their otherworldly mind and spirit and acquiring these for thyself: for indeed Thou didst become like Thine instructors, a saint by whom God is glorified.

Endeavoring to find refuge for Thy flock, who had no secure place whereon to lay their heads, Thou didst bring them under Thy mantle to the New World. Let us likewise find refuge in Thy prayers.

Reaching the land wherein the ancient ascetics of Gaul attained to holiness, Thou O Lord, didst once more grace it with the presence of a saint, returning the French people to the Orthodox and apostolic faith, and tirelessly laboring to ground them on the firm Rock of salvation.

Of all the saints, both of East and West, wast Thou an ardent disciple, O holy Hierarch; wherefore, in Thy travels Thou didst learn of the saints of different lands, introducing the faithful to yet more residents of the heavenly mansions, with whom Thou art now glorified.

Theotokion: **T**hou hast given birth to Him who gave me life, O Most Pure Virgin. Let me not squander this gift by desiring that which endeth in death, but like our blessed John let me seek that fountain which springeth up into everlasting life, Thy Son Christ our God.

Troparion of the holy hierarch, in Tone VI:

Glorious apostle to an age of coldness and unbelief, * invested with the grace-filled power of the saints of old, * divinely-illuminated seer of heavenly mysteries, * feeder of orphans, hope of the hopeless, * Thou didst enkindle on earth the fire of love for Christ * upon the dark eve of the day of judgment; * pray now that this sacred flame ** may also rise from our hearts.

Kontakion of the holy hierarch, in Tone IV:

Chosen Wonderworker and superb servant of Christ, * who pourest out in the latter times, * inexhaustible streams of inspiration and multitudes of miracles. * We pray thee with love and call out to thee, ** O holy hierarch John, Wonderworker of the latter times.

Prokeimenon, in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

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

THE EPISTLE TO THE HEBREWS (HEB. 7:26-8:2)

Brethren, for such a high priest became us, Who is holy, harmless, undefiled, separate from sinners and made higher than the heavens; Who needeth not daily, as those high priests to offer up sacrifice, first for his own sin and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity: but the word of the oath, which was since the law, maketh the son Who is consecrated for evermore. Now of the things which we have spoken this is the sum: we have such an high priest, Who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II: The mouth of the righteous shall mediate wisdom and his tongue shall speak judgment.

The Verse: The law of God is in his heart, and in his steps shall he not be tripped.

THE HOLY GOSPEL ACCORDING TO ST. JOHN (JN. 10:9-16)

The Lord said, 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 Thy 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 an 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 an 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 must I bring, and they shall hear My voice; and there shall be one fold, and one shepherd.

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

PRAYER OF SUPPLICATION

O beloved Hierarch John, while living amongst us thou didst see the future as if present, distant things as if near the hearts and minds of men as if they were thine own. We know that in this thou wast illumined by God, with Whom thou wast ever in the mystical communion of prayer, and with Whom thou now abidest eternally. As thou once didst hear the mental petitions of thy far-scattered flock even before they could speak to thee, so now hear our prayers and bring them before the Lord. Thou hast gone over unto the life un-aging, unto the other world, yet thou art in truth not far from us, for heaven is closer to us than our own souls. Show us who feel frightened and alone the same compassion that thou didst once show to the trembling fatherless ones. Give to us who have fallen into sin, confusion and despair the same stern yet loving instruction that thou didst once give to thy chosen flock. In thee we see the living likeness of our Maker, the living spirit of the Gospel and the foundation of our Faith. In the pure life that thou hast led during our sinful times, we see a model of virtue, a source of instruction and inspiration. Beholding the grace bestowed upon thee, we know that God hath not abandoned His people. It is rather we that have fallen from Him, and so must regain the likeness of Divinity as thou hast done. Through thine intercession, O blessed one, grant that we may increase our striving toward our heavenly homeland, setting our affections on things above, laboring in prayer and virtue, waging war against the attacks of our fallen nature. Invoke the mercy of God, that we may one day join thee in His Kingdom. For our deepest wish is to live forever with Him, with the Father, and the Son and the Holy Spirit, now and ever and to the ages of ages. Amen.