

THE 30th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY MARTYR JOHN THE WARRIOR
AT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera of the holy martyr: 4 in Tone II:

Spec. Mel.: “When from the Tree ...”:

When on earth thou wast a soldier of a corrupt king, * thou wast a warrior faithful to God, O John, * and then, receiving help from Christ the King, * aiding the martyrs of Christ * thou didst vanquish the enemy, visible and invisible; * and now thou joinest chorus with the angelic hosts and the armies on high. * Wherefore, O blessed passion-bearer, * pray thou to the Savior of us all, ** that He save our souls. (Twice)

Desiring to leave the earthly army, * thou didst take care * to please Christ the King of heaven; * for, having armed thyself * with faith in Him, * thou wast found to be a mighty warrior, O John, * protecting the martyrs of Christ * from the ungodly tyrant ** by thy prayers to God, O blessed one.

When by faith in Christ and by prayer * thou didst desire to obtain the portion of the righteous, * thou didst then aid those persecuted for their faith in Christ. * Therefore, Christ the Lord * hath enriched thee with gifts of miracles; * for unto those who call upon thee amid divers tribulations * thou showest thyself to be a speedy helper. * Wherefore, pray thou unto God ** on behalf of us who observe thy most honored memorial.

And 4 Stichera, in the same tone:

Spec. Mel.: “With what crowns of praise ...”:

Come, ye who love what is holy, * let us all be glad in spirit and hold festival, * glorifying Christ our God, * for today He hath prepared a most abundant banquet for us, * the memorial of the glorious martyr and valiant warrior John, * a helper for all amid tribulations, * denouncer of evil deeds * and revealer of lost and hidden things ** for those who call upon his assistance. (Twice)

O most blessed and right victorious John, * mighty warrior of our God, the Creator of all, * as one chosen by God * thou didst preserve thy nobility of soul; * and having disdained the vanity and deceptions of the world, * thou didst lovingly show sympathy for those in torment. * And now thou abidest sweetly with Christ in the heavens, * from whence look thou down upon and preserve all who call upon thee ** in time of battle and all manner of misfortunes.

What shall we offer unto Thee, O God our Creator? * What manner of thanks shall we give Thee? * For Thou hast given Thy people true grace, * the holy John, a pious warrior and bestower of alms, * a helper of soldiers in battle, * a consoler of sorrows, * who doth pray fervently to Thee for our salvation. * Wherefore, for the sake of Thy mercy, ** save us, O Master and Lover of mankind!

Glory ..., in Tone VI:

Having struggled zealously for Christ, O John, with the Christian martyrs, helping Christians in the pious Faith, thou wast an exemplary soldier of thy Master. Feeding the needy and preparing abundant alms for the poor, thou didst reject the commands of the iniquitous Emperor Julian; and, destroying the vessels of His tyranny, thou wast shown to be a victor excellent in thine Orthodoxy. Wherefore, thou hast passed over to the mansions of heaven, and there dost most joyously behold Christ, Who hath crowned thee with an imperishable crown. Him do thou unceasingly entreat, O most blessed one, that those who honor thee be deemed worthy of everlasting blessedness.

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

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

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their

visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

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 grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds, that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litiya, the Sticheron of the temple;

And these Stichera of the martyr, in Tone VIII:

○ all-praised John, martyr of Christ, thou didst count as naught a violent death, and the assaults of the wicked and tyrannical emperor, having right boldly arrayed thyself for combat with manly wisdom. Wherefore, crowned with the glory of victory, thou hast been numbered among all the righteous; and, praising thee with them, we call thee blessed.

○ most blessed John, martyr of Christ, seeing the martyrs of Christ led to the slaughter, thou didst aid them with fraternal love. For, exhorting them to suffer even to the shedding of their blood and unto death, thou didst say: “Our suffering here is naught compared to the reward which awaiteth us in the heavens!” And thou didst thyself strive to suffer with them for the sake of thy Creator’s love. Wherefore, having received the gift of miracles from Christ God, thou helpest those who suffer amid divers trials, rescuing from cruel misfortunes those who glorify the Lord and honor thy sacred sufferings with love.

○ invincible John, martyr of the Lord, bearing the name which signifieth grace, thou bestowest grace and mercy upon those who with faith call upon thee with prayer, bringing joy to the divinely wise people who with faith call upon thee for aid amid their trials and who honor thy memory with sacred joy. Wherefore, entreat Christ, that He save us from all misfortunes, in that He is omnipotent.

Glory ..., in Tone IV:

Who doth not marvel, who doth not render glory, who doth not hymn the miracles of John, the glorious warrior of Christ, who is wise in the faith? For even after his repose, he bestoweth a great many healings upon all who diligently have recourse unto him. For his precious and holy relics pour forth grace, abundantly fulfilling profitable requests. Wherefore, we piously cry out to him: Unceasingly beseech the Lord, that He save our Orthodox hierarchs and all who with faith have recourse to thy holy temple and ask thy fervent intercession before God: for thee do we have as an earnest mediator and intercessor for our souls.

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

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

On the Aposticha, these Stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

The cruel tyrant * gave thy holy body over to be executed * by multifarious tortures; * yet thou, O John of godly mind, * didst not deny Christ, * nor didst thou sacrifice to idols, * but valiantly endured all, * trusting in the future reward ** of never-ending delight in the Lord.

Verse: The righteous man shall flourish like a palm-tree, * and like a cedar in Lebanon shall he be multiplied.

By thy virtuous life * thou didst spurn the world, * O wonder-worker John, * and, showing great loving-kindness for Christians * in the command of thine army, * thou didst set them at liberty. * And having thereafter suffered thyself for Christ God * in the Orthodox Faith, ** thou didst receive the inheritance of eternal blessedness.

Verse: They that are planted in the house of the Lord, * in the courts of our God they shall blossom forth.

Thy relics, O glorious one, * pour forth the gift of healings * upon those who honor thee diligently, * drowning the passions * and curing ailments, O John; * putting hordes of wicked demons to flight, * and watering the hearts of the faithful, * producing the divine fruits of the virtues ** and the understanding of piety.

Glory ..., in Tone VIII:

Come, ye Christ-loving people, and with understanding let us contemplate the good fight and generous courage attained upon the right path; for John, who is newly crowned, the great intercessor and martyr, crieth thus to the iniquitous Julian, an emperor loathsome to God: “Thou canst not lure me with thy words of evil or by the luxury of this vain world, nor shalt thou separate me from the love of my God, the Creator of all! For, lo! I place my trust in Him, and on Him do I set all my desire, that I may become an heir to His heavenly kingdom!” Wherefore, glorifying Christ the King, let us praise the martyr, and make earnest entreaty on this the day of his commemoration: O holy John, pray thou continually, that peace be granted to the world and great mercy to our souls.

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

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

Troparion of the holy martyr, in Tone IV:

O wonder-worker John, * thou hast been shown to be a right faithful servant and warrior of God, the supremely good King; * for, having manfully suffered for the Faith * and finished thy course in blessedness, * in the heavens thou dost most splendidly behold the Lord and Creator of all, * and helpst those who suffer amid all manner of trials. * Thou dost strengthen soldiers in battle, * rescuing them from capture by the enemy, * from wounds, sudden death and cruel misfortunes. * Wherefore, entreat Christ the Master, O ever-memorable one, * that He deal mercifully with us in every circumstance, * that He lead us not into temptations, ** but save our souls, in that He is the Lover of mankind.

Glory ..., another Troparion of the holy martyr, in Tone VIII:

Loving the blessedness of the Gospel, O divinely wise John, * thou didst honor purity with virginity of heart; * wherefore, spurning the vanity of this world, thou didst hasten to behold God, * Who hath glorified thee with miracles in the healing of those who suffer divers ailments. * Therefore, we beseech thee: Entreat Christ God, * that He grant us deliverance from all tribulations, ** that we may receive the kingdom of heaven.

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

**But if a vigil be celebrated, we chant the first Troparion, (Twice):
and “Virgin Theotokos, rejoice”, (Once)**

AT MATINS

On “God is the Lord“, the Troparion of the holy martyr in Tone VIII:

O wonder-worker John, * thou hast been shown to be a right faithful servant and warrior of God, * the supremely good King; * for, having manfully suffered for the Faith * and finished thy course in blessedness, * in the heavens thou dost most splendidly behold the Lord and Creator of all, * and helpest those who suffer amid all manner of trials. * Thou dost strengthen soldiers in battle, * rescuing them from capture by the enemy, * from wounds, sudden death and cruel misfortunes. * Wherefore, entreat Christ the Master, O ever-memorable one, * that He deal mercifully with us in every circumstance, * that He lead us not into temptations, ** but save our souls, in that He is the Lover of mankind. (Twice)

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

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

Spec. Mel.: “Thy tomb, O Savior ...”:

Having beheld the sufferings of the honored martyrs, and kissed their fetters, thou didst ascend the heights of witness, O most wondrous one; and setting all thy desire on Christ, thou didst become a merciful helper for all, assisting the suffering and nurturing the hungry, until thou didst commit thy soul into the hands of the Lord, O much-suffering John. (Twice)

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

O most holy Virgin, hope of Christians, with the hosts on high do thou unceasingly beseech God to Whom, in a manner surpassing understanding and all telling, thou hast given birth, that He grant forgiveness of all our sins and correction of life unto those who with faith and love ever glorify thee.

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

Spec. Mel.: “Of the Wisdom ...”:

Pleasing the immortal King of the ages, thou didst not sacrifice to graven images, but didst spurn all the wicked counsels of the iniquitous emperor, O glorious one. Wherefore, thou didst offer thyself as a sacrifice unto the Word Who was sacrificed; for which cause thou pourest forth streams of miracles upon those who suffer amid trials, O merciful intercessor who prayest to God, O great John, soldier of the King, Christ our God. Him do thou beseech, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

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

O undefiled, blameless and all-immaculate Lady, thou cloud of the noetic Sun and golden candle-stand of the light of God: with the radiance of dispassion illumine my soul, which hath grown dim through the blindness of the passions, I pray; with torrents of compunction enlighten my polluted heart, and with tears of repentance cleanse me of the mire of my evil deeds, that with love I may cry out to thee: O Ever-virgin Theotokos, entreat Christ God, that He grant me forgiveness of my transgressions; for thee do I, thy servant, have as my hope.

Polyeleos, and this magnification: We magnify thee, O holy passion-bearer John, and we reverence thine honored sufferings, which thou didst endure for Christ.

Selected Psalm verse:

A: Our God is refuge and strength. A helper in afflictions which mightily befall us.

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

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

Spec. Mel.: “Joseph marveled ...”:

We cry out to thee, O John, as to a valiant athlete, and mighty soldier of Christ, the King of all: Rejoice, adornment and splendor of martyrs! Rejoice, radiant star of the Church and rampart and haven for those who have recourse unto thee, O glorious great-martyr John the warrior! Through thy supplications save those who hymn thee from all harm by the alien and deliver them from cruel afflictions. (Twice)

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

We, thy sinful servants, falling down cry out to thee with compunction, as to the Queen surpassing the hosts of heaven, the Mother of Christ our God, the mighty helper of our race: O Mary Theotokos, Virgin, and Lady, guide us to the will of the Lord, the King of heaven all the days of our lives, and preserve us from all trials and afflictions of body and soul, entrusting us not to the aid of men; and have mercy on us, O all-hymned one.

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: The righteous man shall flourish like a palm-tree, * and like a cedar in Lebanon shall he be multiplied.

Verse: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

Let every breath ...,

GOSPEL ACCORDING TO ST. JOHN, §51 (JN 15:9-16)

The Lord said to His disciples: “As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

After Psalm 50, this Sticheron, in Tone VI:

Today, the universal festival of the passion-bearer calleth us together. Come, ye who love God, let us with splendor celebrate his memory, saying: Rejoice, O great-martyr John, invincible warrior of the King of heaven, for thou didst manfully spurn the mindless command of the lawless Emperor Julian the idolater! Rejoice, O blessed one, helper of the spiritual athletes of Christ, for thou didst make them steadfast in the Orthodox Faith during persecution by the iniquitous, and with love didst suffer with them! Wherefore, Christ hath enriched thee with gifts of miracles. Entreat, then, the supremely good God, that He save our souls.

Canon of supplication to the Theotokos (the Paraclysis), with 6 Troparia, including the Irmos, and two canons of the holy martyr, with 8 Troparia.

ODE I

Canon I of the holy martyr, in Tone II

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Thy splendid feast doth joyfully summon us to a spiritual banquet, O holy John; and thereat thou dost honor with gifts all who have recourse to thee, fulfilling our profitable requests.

Having fought the good fight on earth, O most blessed John, protecting the martyrs of Christ from the evil tyrant, thou hast received heavenly life from Christ God; wherefore, grant us help amid misfortunes.

Having spurned the tyranny of the iniquitous emperor as a true soldier, O divinely wise one, and distributed thy wealth to the poor for Christ’s sake, thou didst receive the gift of miracles from God; and reproving wicked men, thou didst give aid to the pious.

Theotokion: In the excess of His love for mankind, the incorporeal Word became incarnate of thee in a godly manner, O most pure Virgin. Him do thou entreat, O Lady, that He grant us everlasting blessedness.

Canon II of the holy martyr, in Tone I

Irmos: I shall exalt Thee, O God my Savior, * for Thou hast arisen from the dead, * trampling down death.

O Jesus our Savior, grant us the disposition to thank Thee for all things, and to praise John, Thy favored one.

O glorious spiritual athlete John, with a divinely wise mind thou didst do battle for God, the Creator of all; wherefore, thou hast conquered all our enemies.

O all-praised warrior, who hast been deemed worthy to behold the incarnate God, we beseech thee: By thine entreaties deliver us from all misfortunes.

Theotokion: O Virgin Mary, divinely joyous palace of the pre-eternal Word, in thy tender compassion make our hearts ever glad in God, even in the midst of tribulations.

ODE III

Canon I

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.

Having acquired a sure faith with the martyrs, and become a soldier of Christ Jesus, O courageous one, thou wast enriched with the virtues. Wherefore, ever grant goodly enlightenment unto those who celebrate thine honored memory.

Thou hast revealed thyself to be an invisible persecutor of those who wickedly work evil, O martyr of Christ, exposing thefts which are done in secret. For thou hast received from God the power to do for everyone all things which are conducive to salvation.

Possessed of a heart like an immovable pillar, O most honored John, thou didst show love for the martyrs of Christ, undaunted by the cruelty of the emperor. Wherefore, help us, that we be rendered steadfast in the love of the Lord.

Theotokion: O Theotokos, Mother of Jesus the Lord, entreat Him with all the saints, that He deliver us from all misfortunes and sorrows, that all who do evil to thy servants may be put to shame; and grant that we may ever praise thee and thy Son.

Canon II

Irmos: O Lord and Master, Who hast by Thy word * made steadfast the whole world, * that I not be shaken, establish our mind in the fear of Thee.

Falling down before Thee, our God and Creator, in every evil circumstance, we pray: Through the entreaties of Thy martyr establish us in Thy will and in love.

With steadfast mind thou didst rely on the uprightness of the knowledge of God, O divinely blessed John; wherefore, make our souls steadfast, that we may set our hope in the Lord in all things.

Having spurned the lust of thy flesh, the lust of thine eyes and the pride of life, O martyr, thou wast established in the love of Jesus. Help us also to attain this.

Theotokion: **O** most blessed Lady who hast given birth unto Christ Who establisheth all things: ever strengthen us, that we may remain in His providence.

Sessional Hymn, in Tone VIII: Spec. Mel.: “Of the Wisdom ...”:

Ever pleasing the King of heaven and Creator of the ages, thou didst spurn the malicious and abominable counsels of the lawless tyrant Julian, O glorious one, refusing to offer sacrifice unto inanimate idols; and thus thou didst commit thy soul into the hands of the Lord God. Him do thou beseech, O holy John, that He grant remission of sins unto us who honor thy holy memory. **(Twice)**

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

In Thee, O Full of grace, * doth all creation rejoice, * the ranks of Angels and the race of mankind; * O all-hallowed Temple and spiritual Paradise, * boast of Virgins. * For from thee God became incarnate * and He who is our God before the ages became a child. * He hath made thy womb a throne and rendered it wider than the heavens. * In thee, O Full of grace, doth all creation rejoice; ** glory be to thee.

ODE IV

Canon I

Irmos: **T**hou hast come forth from the Virgin, not as a mediator, nor as an angel, but Thyself, incarnate, O Lord, and hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, a Lord!

Thou didst emulate Christ God, Who of His own will was crucified on the Tree, O most honored one, crucifying thyself with Him by all manner of abstinence, prayer, almsgiving and many benefactions.

Lo! even to thy death thou didst humble thyself, O martyr John; for thy holy relics were hidden at a place where strangers were buried. Wherefore, the Lord hath glorified thee throughout all the world.

Having command of the corruptible army of the Emperor Julian the apostate, thou wast dispatched to put Christian martyrs to death; yet, preserving them, O blessed one, thou didst keep them in the Faith, that they might chant: Glory to Thy power, O Lord!

Theotokion: **D**oubt of my salvation assaileth me, O most pure one, because of the evils which surround me; wherefore, quickly deliver me from them, granting me goodly knowledge, for to thee alone have I fled, O Mother of God.

Canon II

Irmos: **I** have understood Thy dispensation, * O Almighty one, * and have glorified Thee with fear, O Savior.

Great is Thy dispensation in all the world, O Lord, to Whom we ardently commit ourselves, praying to Thee with the saints.

Having finished the good fight in suffering, O martyr, help us with goodly understanding to glorify the Lord in fear.

Casting aside all fear of tyrants, thou didst render brotherly assistance to the people of God in the time of persecution, O John. Drive from us the fear of dangers.

Theotokion: **T**hou wast deemed worthy to be the Queen and Mother of the almighty King. Grant that we may glorify His merciful dispensation toward us.

ODE V

Canon I

Irmos: **O** Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Experiencing the divine mysteries in understanding, O John, thou didst proclaim the nativity of God, saying in the presence of all: “I know none other God than the Creator of all!”

“**L**ove the Lord Who loveth you!” thou didst say to the suffering martyrs, O passion-bearer; made steadfast in His love, thou wast enriched with miracles, healing many sicknesses.

For the sake of Christ’s glory thou didst consider the glory of this world to be as naught, O divinely wise warrior; wherefore, having completed thy contest and been deemed worthy of divine glory, pray that we also receive it.

Theotokion: **G**lorifying thy tender compassion toward us, O Lady, we entreat thee: Free us from all tribulations, O Mary, and help us to rise early unto God, that we may be deemed worthy of everlasting blessedness.

Canon II

Irmos: **O** Lord, Who from the night of ignorance * hath illumined the ends of the earth, * illumine me with the dawning of Thy love for mankind.

O Master Who lovest mankind, enlighten us on the day when Thy spiritual athlete is commemorated in prayer, that with reverence we may rise early unto Thee.

Thou wast enlightened with God-given miracles, O martyr John; wherefore, rescue those who glorify thee from evil people, from loss and from pain.

Valiantly conquering all the soul-destroying enemies with the luminous dawn, draw us out of the darkness of grievous passions into the light of joy.

Theotokion: O most pure Virgin who hast given birth to God in our flesh, extending thy mercy unto all, entreat Him, that we be illumined with heavenly light.

ODE VI

Canon I

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

Strengthened by the power of God, O John, thou glory of the martyrs, thou didst pay no heed to the threats of the impious; and, gazing joyously now upon God, deliver us from evils.

With supplications, fasting and all manner of abstinence in chastity, O most honored one, thou didst please God. Looking down from on high, free us from tribulations.

Thou grantest the petitions of those who honor thee with faith, O blessed one, denouncing evil people, and praying to God for the penitent.

Theotokion: O Theotokos who hast given birth for us to Christ the Physician, heal thou the sufferings of our souls and bodies, and put to shame the evil machinations of the enemy by thy tender compassion.

Canon II

Irmos: With Jonah I cry to Thee, O Lord, * praying with a voice of praise: * Lead my life up from corruption!

We will not cease to beseech Thee, the most compassionate Lord, moving Thy faithful warrior to pray with us: Rescuing us from sin, make us to dwell in heavenly life.

Thou dost praise God in the highest, O holy John, having served Him faithfully here on earth; wherefore, that hast drawn nigh also unto us who praise thee, for our salvation,

Having endured sufferings for Christ's sake, O all-praised one, thou hast received most joyful blessedness; wherefore, accept thou our entreaties, and lead us into joy.

Theotokion: O most pure Virgin, who hast saved the world from pernicious corruption, deliver us from every evil circumstance.

Kontakion of the holy martyr, in Tone VI:

Let us right worthily praise John the warrior with hymns, * the pious soldier of Christ, * who with divine wisdom * vanquished enemies, spiritual and corporeal; * for working wonders, he bestoweth abundant healings * upon suffering people, * and he entreateth the Lord God * to save the Orthodox faithful, ** from all misfortunes.

Ikos: Who can recount thy struggles and sufferings for thy faith in the Lord Jesus? With what praises can we crown thee for thy courageous stand in the law of the Lord and true piety? For, armed with chastity and all manner of good works, thou didst trample underfoot all the wiles of the soul-destroying foe; and hating wealth, glory and harmful lust, thou didst love poverty and affliction for Christ's sake, helping the suffering amid their tribulations. Wherefore, having made thine abode in the tabernacles of heaven, thou hast been enriched with the gifts of most glorious miracles. Therefore, O blessed one, watch over those who have recourse unto thee, rendering them aid, and saving the Orthodox from all misfortunes.

ODE VII

Canon I

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!

Abrogating the ungodly command of the iniquitous tyrant, O passion-bearer John, thou wast shown to be a pious warrior of the almighty King; and, bedewed with grace, thou didst chant with the people of God: O God of our fathers, Blessed art Thou!

The sweet, great and joyful festival which the chaste John, the most valiant of martyrs, hath organized, hath now illumined the people of the Lord; for he poureth forth healings upon those who pray to the Lord with faith and cry aloud: O God of our fathers, Blessed art Thou!

As thou hast boldness before the Master of all, O holy John, in that thou art His dear favorite, intercede before Him for us in the midst of our perils, and help us to find deliverance from sins, that with godly mind we may chant: O God of our fathers, Blessed art Thou!

Theotokion: A most glorious mystery hath been accomplished in thee, O Mother of God; for without seed thou didst conceive thy Son Who hast abolished the burden of our sins. Wherefore, placing our hope in thee and looking to thy help, we cry out with fervor: Blessed art thou, O Virgin Lady!

Canon II

Irmos: All Thy works are true, * and Thy paths are straight, * O God of our fathers.

O John, physician who taketh no fee, by thy supplications heal the infirmities and sufferings of the souls and bodies of those who cry out to the Lord: O God of our fathers, Blessed art Thou!

Thou didst set about doing the work of every virtue, and offered thyself to the Creator of all as a living sacrifice, crying aloud: O God of our fathers, Blessed art Thou!

Having pleased the supremely good God in purity, with prayer and fasting, O martyr, grant that we may cry out in a God-pleasing manner: O God of our fathers, Blessed art Thou!

Theotokion: **O** all-immaculate Virgin who hast given birth to Christ, the way and the truth, direct us to the life on high, to the God of our fathers.

ODE VIII

Canon I

Irmos: **In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!**

Seeking the highest, thou didst hate delusion on earth, O blessed of God. Wherefore, united spiritually in love with the martyrs of Christ, thou didst boldly preach Jesus, the God-man, of Whom thou didst cry aloud: Bless the Lord, all ye works of the Lord!

Providing in abundance what was needed, O John of pious mind, thou wast a nurturer of the poor; and watching over us who now have recourse unto thee, fulfill our requests, that we may cry out with joy: Bless the Lord, all ye works of the Lord!

Seeing thy zeal and thy perfect faith, O John, God Who beholdeth all things glorified thee with everlasting glory. Him do thou expediently entreat, that He take pity upon us who chant with reverent mind: Bless the Lord, all ye works of the Lord!

Theotokion: **O** Mary, Bride of God, we flee unto thee and, falling down before thee, we pray: Look upon our sorrow and the affliction wrought upon us by our enemies, O Lady, and render peaceful the life of us all, in that thou hast given birth to the Lord, Whom we bless throughout the ages.

Canon II

Irmos: **Jesus of Nazareth, the King of glory * and the Vanquisher of death, * exalt ye supremely throughout all ages!**

O King of heaven, Who hast granted victory over the power of the enemy to thy holy martyr, grant that, delivered from all want, we also may glorify thee throughout all ages.

Joyfully, O blessed one, thou hast gazed upon the King and Lord in the highest. Pray thou, that with a pure heart we may supremely exalt Him throughout all ages.

O warrior who reignest with Christ, vanquish all barbarians and destroy the counsels wickedly devised against us, that we may supremely exalt the Lord throughout all ages.

Theotokion: **O** almighty Queen, maternally entreat God the King, that we may supremely exalt Him in every place, and hymn thee the Sovereign Lady throughout all ages.

ODE IX

Canon I

Irmos: **T**he Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

Thou wast revealed to be a good ally of the people of God, O most glorious one, protecting the persecuted, and even now aiding the faithful with miracles; wherefore, we magnify Christ God at the memorial of thy benefactions.

Thy wonders are proclaimed throughout all the world, O most blessed John; wherefore, assembling today, we send up glory to Christ Who hath glorified thee.

Hearken today unto us who praise thee and ask thy help, O martyr of Christ, and cease not to guide us toward those things which are profitable, showing thyself to be a most fervent intercessor and mediator before our God.

Thou hast shown thyself to be an excellent physician of the hearts of mortals, helping all the pious with miracles, O John; wherefore, hymning thee, we magnify Christ.

Theotokion: **W**e never cease to hymn thee, O Virgin, our helper, protection, speedy aid and unashamed intercessor. Preserve thy servants from all afflictions, and ever free us from the machinations of the evil one.

Canon II

Irmos: **T**he incorporeal minister stood before her who is full of grace, * saying the Lord is with thee, * whom we magnify.

O Lord of hosts, be Thou with us, strengthening our civil authorities, our hierarchs and all Thy people, and saving them by the supplications of Thy saint, that we may magnify Thee and the Theotokos piously and without ceasing.

Pray thou to God in Trinity, O holy John, that He deem those worthy, who believe on His name with a proper understanding, to ever magnify Him as the Creator of all.

By thine intercessions, O favorite of the Lord, free from grief those who celebrate thy memory, and give us joy to drink, that we may magnify the Lord and the Mother of God.

Theotokion: **O** Mary full of grace, regard all thy servants with mercy, that in joy we may magnify thee without ceasing.

Exapostilarion of the holy martyr:

Spec. Mel.: “With the disciples ...”:

O holy crown-bearer, standing before the throne of Christ with the angels, and filled with light therefrom, win peace for the world by thy supplications, O spiritual athlete, and salvation for us who piously celebrate thy memory and have recourse to thee amid tribulations, O spiritually rich John.

**Glory ..., Another Exapostilarion:
Spec. Mel.: “The heaven with stars ...”:**

By knowing thyself, thou didst come to know God, the all-creating Cause, in Whom thou didst believe; and, having confessed Him, thou dost illumine the world with miracles, O divinely blessed John.

Both now ..., Theotokion:

Desiring to recall the perishing world out of corruption, O Theotokos, the Lord made His abode within thy womb, as thou didst know. Wherefore, having obtained salvation, we all cry out to thee: O most hymned Virgin who hast given birth to the Joy of the whole world, fill us with joy, ever preserving us from the evils committed by the enemy.

On the Praises, 4 Stichera of the holy martyr, in Tone VI:

Spec. Mel.: “Having set all aside ...”:

Beholding the sufferings * of the right victorious martyrs, * full of divine boldness * thou didst not fear * the tyrannical and ungodly emperor, * but, approaching them with zeal, * thou didst strengthen them for their contest. * With them entreat the Lord, * O athlete John, ** that our souls be saved.

Beholding the flesh and flowing blood * of the many saints * who were suffering * at the hands of the iniquitous Emperor Julian * for Christ our God, * thou didst help them, O blessed one, in their chains and afflictions, * consoling them with goodly discourse, * that they not lose their goodly hope, * but await their future reward ** and the joy of heavenly crowns.

By thy patience, * O John most praised, * thou didst obtain thy reward, * committing thy soul * into the hands of the Master of all; * and thou hast been enriched by Him * with gifts of miracles. * Wherefore, beseech Christ God * on behalf of those who honor with love ** thy holy memory.

A pious woman * was deemed worthy to behold thee. * And, appearing to her, O martyr, * thou didst command * that thy precious relics be glorified. * And she, receiving them with joy, * set them forth in the church with sweet fragrances. * O spiritual athlete, entreat Christ God, * that He grant great mercy ** unto those who hymn thee.

Glory ..., in Tone V:

Let us hasten with faith and with love give voice to festive hymns, and let us join chorus, rejoicing, on the present festival of the all-praised John, the warrior of Christ. Let kings and princes come together, let choirs of hierarchs hymn the feast of the spiritual athlete with song, and let the armies of the angels be glad, looking on. For we know him to be our intercessor amid tribulations, the true joy of the despondent, the enricher of the poor, the comforter of all who find themselves in grief, who fervently anticipateth the needs of all in every place. To him do we now say: O John, warrior of Christ, by thy supplications save those who with faith have recourse to thy sacred temple.

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

Let us sound the trumpet of hymnody! For the Queen of all, who is both Mother and Virgin, hath been revealed from on high, and with blessings crowneth those who hymn her. Let those who exercise dominion assemble and in hymns praise the Queen who hath given birth unto the King Who before was well-pleased, in His love for mankind, to deliver those held fast by death. Ye pastors and teachers, assembling, let us praise the most pure Mother of the good Shepherd, the golden lamp-stand, the Light-bearing cloud, her who is more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar which received the Manna, the gate of the Word which was shut, the refuge of all Christians; and praising her with divinely eloquent hymns, let us say thus: O palace of the Word, vouchsafe the kingdom of heaven unto us, the lowly, for naught is impossible for thy mediation.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

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

Having acquired a sure faith with the martyrs, and become a soldier of Christ Jesus, O courageous one, thou wast enriched with the virtues. Wherefore, ever grant goodly enlightenment unto those who celebrate thine honored memory. (Twice)

Thou hast revealed thyself to be an invisible persecutor of those who wickedly work evil, O martyr of Christ, exposing thefts which are done in secret. For thou hast received from God the power to do for everyone all things which are conducive to salvation.

Possessed of a heart like an immovable pillar, O most honored John, thou didst show love for the martyrs of Christ, undaunted by the cruelty of the emperor. Wherefore, help us, that we be rendered steadfast in the love of the Lord.

We will not cease to beseech Thee, the most compassionate Lord, moving Thy faithful warrior to pray with us: Rescuing us from sin, make us to dwell in heavenly life.

Thou dost praise God in the highest, O holy John, having served Him faithfully here on earth; wherefore, that hast drawn nigh also unto us who praise thee, for our salvation,

Having endured sufferings for Christ's sake, O all-praised one, thou hast received most joyful blessedness; wherefore, accept thou our entreaties, and lead us into joy.

Theotokion: **O** most pure Virgin, who hast saved the world from pernicious corruption, deliver us from every evil circumstance.

Troparion of the holy martyr, in Tone IV:

O wonder-worker John, * thou hast been shown to be a right faithful servant and warrior of God, * the supremely good King; * for, having manfully suffered for the Faith * and finished thy course in blessedness, * in the heavens thou dost most splendidly behold the Lord and Creator of all, * and helpest those who suffer amid all manner of trials. * Thou dost strengthen soldiers in battle, * rescuing them from capture by the enemy, * from wounds, sudden death and cruel misfortunes. * Wherefore, entreat Christ the Master, O ever-memorable one, * that He deal mercifully with us in every circumstance, * that He lead us not into temptations, ** but save our souls, in that He is the Lover of mankind.

Another Troparion, in Tone VIII:

Loving the blessedness of the Gospel, O divinely wise John, * thou didst honor purity with virginity of heart; * wherefore, spurning the vanity of this world, thou didst hasten to behold God, * Who hath glorified thee with miracles in the healing of those who suffer divers ailments. * Therefore, we beseech thee: Entreat Christ God, * that He grant us deliverance from all tribulations, ** that we may receive the kingdom of heaven.

Kontakion of the holy martyr, in Tone VI:

Let us right worthily praise John the warrior with hymns, * the pious soldier of Christ, * who with divine wisdom * vanquished enemies, spiritual and corporeal; * for working wonders, he bestoweth abundant healings * upon suffering people, * and he entreateth the Lord God * to save the Orthodox faithful, ** from all misfortunes.

Prokeimenon, in Tone VII: The righteous man shall be glad in the Lord, * and shall hope in Him.

Verse: Harken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO THE ROMANS, §116 (Rom 15:1-7)

Brethren: We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God.

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, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO ST. MATTHEW, §69 (MT 16:24-28)

The Lord said to His disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.

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