



SERVICE

to Our Father among the Saints
JOHN
Archbishop of Shanghai
& San Francisco, the Wonderworker

RUSSKIY PASTYR
San Francisco
2 0 0 4

Printed with the blessing of His Eminence
METROPOLITAN LAURUS
First Hierarch of the Russian Orthodox Church Outside of Russia

The Service to St. John was translated from the Church Slavonic by reader Isaac E. Lambertsen, from *The Service to the Holy Hierarch John, Archbishop of Shanghai & San Francisco*, (Jordanville: St. Job of Pochaev Press, 2001), pp. 5-35. Translation copyright © 2002. All rights reserved by the translator.

The Akathist to St. John was originally compiled in English by Hieromonk Seraphim (Rose), translated into Church Slavonic, edited and revised by Archbishop Alypy of Chicago and subsequently approved for liturgical usage by the Synod of Bishops of the Russian Orthodox Church Outside Russia. The present English text incorporates both Fr. Seraphim's original and Isaac Lambertsen's translation.

© 2004 by **Russkiy Pastyr**, 475 26th Ave., San Francisco, California 94121, U.S.A.

SERVICE

**to Our Father among the Saints
John, Archbishop of Shanghai
& San Francisco, the Wonderworker**

**This service is chanted on the Saturday
closest to June 19**

At Great Vespers

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

At Lord, I have cried, 8 stichera:

Tone 6, Special Melody: Having set all aside

Let us hymn John, the holy hierarch of Christ, the advocate given us by God, who, applying himself to unceasing prayer, and strengthened by the serving of the Liturgy and communion of the most holy Mysteries, went forth bravely to his labor, hastening to the homes of the suffering and to those treated in hospitals. Wherefore, revealed as sanctified and merciful, he was vouchsafed from on high the gifts of healing and clairvoyance; and now, in heaven, he prayeth with boldness for the salvation of our souls. *Twice.*

Let us hymn John, the holy hierarch of Christ, the loving healer of children and babes, the wise and

SERVICE

steadfast counselor of adults, who gave mothers word of their children, and bestowed blessing upon those being baptized and married, the most faithful advocate for those entering the life to come, the lover of the majesty and order of the divine services, a pastor and archpastor who went forth before the sheep given him by God; and let us cry out to him: O blessed wonderworker John, pray for us who honor thee with love!

Join chorus, ye East and West, ye North and South, celebrating the memory of the holy hierarch and wonderworker. Rejoice, O heavens, receiving the new angel, the divinely inspired man of prayer and unmercenary pastor, the gracious healer, prophet and herald, John, our merciful helper, the mighty surety for us at the judgment.

Tone 3:

Living in holiness and righteousness on earth, and tending well the flock of Christ, thou didst put off the old man, and didst repel the assaults of the enemy by tireless vigil, great asceticism and fervent prayer to the Lord, which do thou now offer up for us also, O father John. *Twice.*

How can we not marvel at thy sleepless vigilance, and how can we not hymn thine ascetic life? For in the midst of the world which lieth in evil didst thou struggle, imitating the desert-dwellers of old. Wherefore thou didst acquire true love for the Lord, wherewith do thou cover us who honor thy memory.

O good minister of the Gospel of Christ, who didst

gird thyself

gird thyself about with the truth of Orthodoxy, with the sling of thy words thou didst drive away the ravening wolves who do not confess Christ to be the true Wisdom of God, and who seek after alien wisdom. Wherefore, O blessed and divinely wise John, do thou make us wise unto salvation who with splendor honor thy most beautiful memory.

Glory, Tone 6:

Having assembled today, let us hymn the man of God, the most elect archpastor, the luminary of the Russian diaspora, the teacher of divers nations, the sojourner amid this transitory world, the heir to the transcendent kingdom of heaven, John, the beloved hierarch; and let us cry out to him: Ever entreat the Lord for the salvation of our souls.

Now & ever: Dogmaticon of the tone of the week.

Entrance. Prokimenon of the day. Three Readings:

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. You, 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 who love me; they who seek me shall find grace. O ye simple, understand subtlety, and ye who 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 who understand, and right to those who 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 which 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 Litia, the sticheron of the temple, and these stichera of the holy hierarch, Tone 6:

When thou wast yet a child, thou wast moved by the words of Christ, wherewith the Lord summoned the first apostles, saying: "Come, follow Me, and I will make you fishers of men." But heeding these divine words, O John of humble mind, thou didst nowise imagine thyself to be chosen like the heralds of God and the martyrs of times past. Yet, knowing thee, Christ Himself glorified thee. May thy crowning be for us a call to unfeigned repentance, unto the salvation of our souls.

Tone 1:

In thy fiery love thou didst fittingly imitate the incorporeal hosts who unceasingly praise God, O ever-vigilant and venerable John; wherefore, thou hast joined their choirs.

O father John

O father John, great wonderworker, we praise thee, the grace-filled apostle of times that lack grace, the all-wise imitator of the fools for Christ, and the great-minded emulator of the ascetics.

Glory, in the same tone:

Unceasingly dost thou offer hymnody and confession to God the Master, Who is wondrous in His saints, Who is known in three Persons and is proclaimed to be in a single Essence, Who raised up a temple for Himself in thy soul and illumined thee with His eternal light, and through thee doth enlighten us.

Now & ever: Theotokion, in the same tone:

Rejoice, O all-pure Virgin! Rejoice, O Bride of God! Rejoice, refuge of the faithful! Rejoice, unceasing hymn of holy hierarchs! Rejoice, thou who didst enable thy favored one, the blessed John, to erect thy temples! And accepting his entreaties, save those who piously hymn thee.

Aposticha stichera,

Tone 1, Special Melody: *Joy of the ranks of heaven:*

Keeping vigil and praying day and night, thou didst vanquish all the temptations of the enemy, O John, most patient hierarch, who from childhood didst desire to serve the righteousness of God; and striving constantly for the kingdom of heaven, thou didst take pity on those here on earth, comforting them.

Tone 6:

Stichos: *Their sound hath gone forth into all the earth, and their words unto the ends of the world.*

Utterly rejecting corrupting pleasures, thou didst follow after thy Lord; and taking up thy shepherd's staff like a heavy cross, thou didst tend thy sheep, walking before them and calling them by name. And, knowing well thy voice, we strive to follow after thee. Having gone up now into the joy of thy Lord, remain thou inseparable from us.

Stichos: *The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.*

O blessed John, thou wast truly shown to be a universal instructor, a teacher of piety and the chosen vessel of the Holy Spirit. Wherefore, all the ends of the earth glorify thee, from the rising of the sun even unto the setting thereof; and, hastening to thy relics, the faithful receive healings and help amid tribulations: for having risen unto the joy of thy Lord, thou dost yet remain inseparable from us.

Glory, in the same tone:

Thou wast truly a model for the faithful in word, life, love, spirit, faith and purity; wherefore, the sound of thy corrections hath gone forth into all the earth, and thou hast found the reward of thy labors in heaven; yet thou hast not parted from those on earth, but hast left

us thy relics

us thy relics as an ever-flowing well-spring of grace, and now dost pray that we who have delighted in thy gifts may also produce goodly spiritual fruit.

Now & ever: Theotokion, in the same tone:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

*After the Blessing of the Loaves,
the TROPARION of the saint, Tone 5:*

So, 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 wonder-worker John.* Wholly sanctified by God through the ministry of the all-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.**

Or this troparion, Tone 1:

Thou didst increase the gift of the episcopacy, imitating the apostles in the preaching of the word, and

for thy vigils

SERVICE

for thy vigils, fasting and prayer wast reckoned among the venerable, enduring slander and mockery with meekness. Wherefore, Christ hath glorified thee with miracles, which thou pourest forth in abundance upon all who have recourse to thee with faith. Save us now by thy supplications, O right wondrous John, holy hierarch of Christ. *Twice.*

And Virgin Theotokos, rejoice, *once.*

At matins



At Matins

At God is the Lord, the troparion of the saint, *twice*;
Glory, Now & ever: the Resurrectional Theotokion,
in the tone of the week.

After the first chanting of the Psalter,
this sessional hymn, Tone 6:

O faithful servant of God the Word and chosen vessel of the Holy Spirit, thou didst ground the house of thy soul upon the rock of the commandments of Christ, and when the winds of temptations rose up thine inner home did not collapse: wherefore, power was given thee to rebuke elemental winds and earthquakes. But shield us now from the billows of the sea of life, and steer us into the calm haven. *Twice.*

Glory, Now & ever: Theotokion:

Human discourse is insufficient to hymn thy mighty works and to glorify thy wonders in every generation and generation, O Mistress; wherefore, with a paucity of words and with great hope we cry out to thee like the archangel: Rejoice, O thou who art full of grace!

Sessional hymn, Tone 5

After the second chanting of the Psalter,
this sessional hymn, Tone 5:

With faith and love do we all honor thy memory today, O heavenly man and earthly angel; for thou wast a true desert-dweller amid this greatly turbulent world. Having mortified all the passions, thou didst attain spiritual heights hard to see, and wast truly a most splendid miracle in the midst of the darkness of this age. Wherefore, we marvel at thy great glory in heaven, and with compunction we celebrate thy glorification. *Twice.*

Glory, Now & ever: Theotokion:

The divine Wisdom of the Father, the Word Who existeth from before time and is inseparable from the divine glory, from thee, O Mother of God, taketh upon Himself our poverty and incorruptibly assumeth the form of a servant, that He may lead up to the primal glory and sublime blessedness those fallen therefrom. Wherefore, as ones delivered by thee, O Mistress, we unceasingly call thee blessed.

Polyeleos, and this magnification:

We magnify thee, O holy hierarch John, and we honor thy holy memory; for thou dost pray to Christ our God.

Selected Psalm verses:

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

B. My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

A. Come, ye children, hearken unto me; I will teach you the fear of the Lord.

B. I have proclaimed the good tidings of Thy righteousness in the great congregation.

A. Thy truth and Thy salvation have I declared.

B. I will declare Thy name unto my brethren, in the midst of the church will I hymn Thee.

A. That I may hear the voice of Thy praise, and tell of all Thy wondrous works.

B. O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.

A. I have hated the congregation of evil-doers, and with the ungodly will I not sit.

B. For I have kept the ways of the Lord, and I have not acted impiously toward my God.

A. The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

B. His righteousness abideth unto ages of ages.

A. Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

B. Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee.

Glory, Now & ever. Alleluia. Thrice.

After the Polyeleos, this sessional hymn, Tone 4:

O excellent lover of the glory of the ancient saints unknown to the East and neglected in the West, thou didst follow in their steps, and, having been protected by their intercession, hast been shown to dwell with them after thy death. To thine aid do we now flee: Disdain not the poor, O father John, but escort us into this assembly as laborers of the eleventh hour, that in triumph we may go up to the last place among the firstborn of the Church. *Twice.*

Glory, Now & ever: Theotokion:

Having assembled today, let us celebrate the solemnity of the wondrous hierarch John, who raised up for thee a temple, O Mistress, in that thou art the joy of all who sorrow, the help and healing of the infirm; and we fall down before thee, having him as our surety: Help us who languish amid our weaknesses and are heavy laden with many sins, that by thy supplications we may quickly find mercy with thy Son and our God.

Song of Ascents, the first antiphon of Tone 4.

Prokimenon, Tone 4: Precious in the sight of the Lord is the death of His saints.

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

Let every breath praise the Lord.

Gospel

**GOSPEL according to John,
§35 from the midpoint (Jn. 10: 1-9)**

The Lord said to the Jews who came to Him: "Verily, verily, I say unto you: He who entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he who entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again: "Verily, verily, I say unto you, I am the door of the sheep. All who ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

After Psalm 50, this sticheron, Tone 6:

The councils of the Orthodox rejoice today, and joining chorus in splendor, they magnify the new luminary whose light was equal to that of the hierarchs of old, and who in the fullness of time shone forth upon the world and illumined all the ends of the earth: the all-wondrous John, fellow faster with the venerable and

converser with holy hierarchs, peer to the confessors in might, the crown and adornment of unmercenary healers, who ever prayeth in behalf of our souls.

Canon

of Supplication to the Theotokos [the Paracletis], with 6 *troparia*, including the *irmos*; and that of the holy hierarch, with 8 *troparia*, Tone 4:

Ode 1

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

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

O the desire of thy God-loving heart! Even in childhood thou didst wish to be a champion of the Truth. For thus wast thou captivated by the accounts of the wondrous saints, who spared not their own lives for the righteousness of God.

For a time thou wast perplexed as to which path to choose for thyself—the military or the civil service. Yet thou didst sense within thy soul an even stronger calling: to commit thyself wholly to the service of the Holy Church of Christ.

Theotokion: We boast in thee, O Theotokos, and have thee as an intercession unashamed before God. Stretch forth thine invincible hand and crush our enemies; and send down upon thy servants help from the Holy One.

Ode 3

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my confirmation!

We celebrate thy memory with gladness, O our arch-pastor and guide; and we venerate thy precious and incorrupt relics, asking thy supplications.

Thou didst assume the image of an angel, and, clad in the full armor of God, didst array thyself against the spirits of wickedness in high places, vanquishing them.

Thou didst not give sufficient sleep to thine eyes, nor didst thou lie upon a bed to take thy rest, imitating the fathers of old, O ascetic.

Theotokion: In that thou art a garden of life, O Theotokos, speedily deliver me from mortal sin and the multifarious passions.

Sessional hymn, Tone 4:

Thy supplications, O father John, are like a pillar of fire reaching up to the heavens, guiding the New Israel amid life's wanderings; wherefore, unto us who honor thee, grant patience, and instill in our hearts gratitude to the Lord, that we may not be condemned like those complainers, the lovers of the hotpots of Egypt, but

may be vouchsafed to enjoy the incorruptible good things of the promised land.

Glory, Now & ever: Theotokion:

O Mother of God, thou art a citadel and sacred refuge for us who are battered by the assaults of the enemy; and, protected by thee, we find forgiveness of sins and boldness before the Lord.

Ode 4

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

As the guide of a multitude of Russian archpastors, a leader of the Church Abroad, and a zealot of the monastic life, O holy John, thou hast been called a miracle in our days and one who standeth steadfastly in ascetic feats.

"If ye wish to see a living saint, O ye people, hasten to the city of Bitol, and there look upon Father John!" Thus did an eminent Serbian archpastor say, enraptured by the character and works of John.

Young men from Carpatho-Russia, students at a Serbian seminary, have spoken of thee with great compunction, of thy self-abnegation and thy love for them, and how thou didst make the sign of the Cross over them as thou didst walk among them while they slept, protecting their rest.

Theotokion: O all-pure Virgin Mother of our Lord, who takest pity even on the most sinful of thy servants,

as an all-rich

as an all-rich treasury of loving kindness restore us who have beggared ourselves immeasurably, O helper and joy of all who sorrow.

Ode 5

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Thou wast a true imitator of Christ, O holy hierarch, who didst lay down thy life for thy flock and take thy place, unashamed, before the Chief Shepherd.

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

Thou didst labor with the venerable Nahum in working 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: Hearken even now unto us who pray to thee.

Ode 6

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

Come, let us praise him who raised up a temple to the Theotokos, and who was himself a joy for all the sorrowful and a temple of the Holy Spirit.

Thou didst hasten to the homes of the suffering and to those lying ill in hospitals, of whom the Lord

informed thee, that thou mightest administer to them His all-pure Mysteries.

Thou wast revealed as a mediator of health for sick children, O holy John, transforming the sorrow of their parents' souls into joy, and wast shown to be a much desired helper for those of all ages.

Theotokion: We were deprived of an Orthodox homeland, O Mistress, when the waves of God's wrath passed over us, for we had become maintainers of vain and false things; but when our souls could stand no more, we remembered the Lord, that through thee our supplications and hymnody might reach Him.

Kontakion, Tone 4:

Following Christ, the Chief Shepherd, thou wast shown to be most excellent among hierarchs; for thou didst save thy sheep from destruction by the godless, arranging a tranquil refuge for them; and exercising unceasing care for thy flock, thou didst heal the infirmities of their souls and bodies. Entreat Christ God now for us who fall down before thy precious relics, O father John, that our souls may be saved in peace.

Ikos: The heavens rejoice with us now, and the choirs of the saints receive a new and all-glorious adornment. The apostles greet a universal preacher; the ancient martyrs praise one who wondrously glorified their memory; holy hierarchs converse with their peer in eloquence and wisdom; the venerable marvel at a vigilant ascetic; holy kings honor an advocate for the

restoration of Orthodox kingship; and the unmercenary share their incorrupt and unapportioned reward with an unmercenary healer. As all-glorious as thy ministry was, O father John, so great was the multitude of wreaths fashioned for thee. Wherefore, with the choirs of the saints pray to Christ God in behalf of us who fall down before thy precious relics, that our souls may be saved in peace.

Ode 7

Irmos: The children of Abraham in the Persian furnace, a fire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Grace truly made thee a child of the light and the day; for, strengthened and deified every day by the holy Mysteries, thou didst render thy heart steadfast in the Lord.

By thy merciful intercession both believers and unbelievers were saved and received the gifts of grace; and imparting healings in abundance, thou dost not cease to abide with those lost in the darkness of deception, but teachest them to hymn in Orthodox manner the one King of glory for all ages.

The Lord wondrously bestowed help and consolation upon thy people, who had been driven into exile, granting thee to us as a helper, O holy hierarch John. Protect us even now from our enemies, visible and invisible, and from the hands of all who hate us.

Theotokion: Our fathers sinned and were given into the hands of iniquitous foes more wicked than the earth had ever seen. What, then, shall we do who con-

stantly multiply the offenses of our parents, O Mistress? And how will we avoid the snares of the cruel, if thou wilt not help those who repent and are in need of salvation?

Ode 8

Irmos: *Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!*

Thy heart hath reached forth to all who pray to 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 all-pure Directress.

Naught could hinder thee when thou didst visit thy children in the hospital—neither rain, nor storm, nor gloom of night—betimes when no one summoned thee, O good shepherd; for thou didst foresee their need in spirit, the Lord aiding and pointing the way to thee, that all may glorify the God of our fathers.

When the Orthodox kingdoms on earth fell and were consigned to oblivion, thou didst not cease to pray that victory be given to right-believing kings, refusing to alter the ancient hymns, in that their dominion had been blessed by the God of our fathers.

Theotokion: Thy soul doth magnify our Lord, O Mistress, and thy spirit rejoiceth in thy God, Savior and Son. How would we be able to chant this hymn if thou thyself hadst not been pleased to say prophetically, "All generations will call me blessed"?

Ode 9

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Hastening unto the suffering, thou didst ever lay down thy life for thy sheep; wherefore, the gift of working miracles was bestowed upon thee, for at thy supplications the weak have been girded about with strength and through virtue the poor have been raised up from the dung-heap of the passions.

Thou didst emit a ray of light upon the people of thy flock, O father John, when their souls were troubled in the time of God's wrath; but the Lord was mindful of His mercy, and through thee comforted the lowly.

Direct our paths to the kingdom of God, O thou who didst serve Him in holiness and righteousness all the days of thy life; guide the minds of thy people to salvation, and enlighten those who sit in darkness and the shadow of death, O blessed father John, that, chanting joyously, we may celebrate thy memory.

Theotokion: Direct our feet to the path of peace, O most pure Mistress, who unto men hast brought true Peace, thy Son, Who by the Cross abolished enmity and in triumph cast down the ancient adversary.

Exapostilarion:

"Even though I have died, yet am I alive! Grieve not, O ye people!" Thus thou hast proclaimed after thy

repose, illumining with mystic light those who hymn thee, O father John, all-wondrous and holy hierarch.

Glory, Now & ever: Theotokion:

Celebrating, all the saints rejoice in thee, O Virgin Theotokos; and we, thy greatly sinful servants, set our hope on thee, crying: Be glad and rejoice, O Mother of Christ Almighty!

On the Praises, 4 stichera, Tone 4:

O ye faithful, with thanksgiving let us chant unto the Lord our God, and let us praise Him for the magnitude of His greatness, for He hath given us an excellent helper, who worketh miracles on earth and from heaven looketh down upon the wretched. Unto him let us now offer hymnody, and with fear let us fall down before his relics, asking deliverance from our transgressions and salvation for our souls.

Let us praise the good shepherd and nurturer of children; for though he was zealous for his flock, yet had he great concern for orphaned children, and acquired a house for them, calling upon the holy hierarch Tikhon for help; and he did not abandon them when conflict arose with the godless, but established them in a peaceful refuge, going even to the ends of the earth. By his supplications, O Savior, show mercy also upon us.

Offering up hymnody in vigil, O ye faithful, let us praise the Lord our God and His good servant, whom He chose because he was not of this world; for he hath provided us with a model of patience and unceasing

prayer, vigilantly overcoming the weakness of the body; and enlightened by the wisdom of God, he became a lover of the Orthodox Faith, instructing the faithful in every way. Wherefore, by his supplications, O Christ God, grant that we may abide in right faith and piety.

As saith the Psalm, let everything that hath breath praise God Who is wondrous in His saints, and Who at the end of time hath sent us wondrous consolation: John, the universal hierarch, the mighty champion of the Truth, who remained unshakable amid scandals and falsehood, who doth raise all up from dark deception, and leadeth us to salvation.

Glory, in the same tone:

We confess thy wondrous aid, nor do we conceal the miracles thou hast wrought for us, O holy hierarch John, our mediator before the Lord; for thereby thou dost teach Orthodox hope unto us who are of little faith and are despondent and complaining, that by thy supplications we may acquire divine help, whereby we who honor thy memory as is meet may be saved from this corrupt generation.

Now & ever: Theotokion, in the same tone:

O Theotokos, Queen of all, boast of the Orthodox! Set at nought the machinations of the heretics and shame the countenances of those who neither venerate nor honor thy precious image, O all-pure one.

Great Doxology. Troparion. Dismissal. First Hour.

At Liturgy

At Liturgy

On the Beatitudes, 8 troparia: from Odes 3 & 6.

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

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

Epistle to the Hebrews, §318 (Heb. 7: 26-8: 2)

Srethren: 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 sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests who 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 a 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, Tone 2:

Stichos: *The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.*

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

Gospel

GOSPEL according to John,

§36 (Jn. 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 who 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."

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