

The 2nd Day of July (19th Day of June, O.S.)

✝ **Commemoration of the Repose of our Father among the Saints John, Archbishop of Shanghai and San Francisco, the Wonderworker.¹**

Note: An All-night Vigil is served in a church dedicated to the saint, or if the superior so wishes.

Also note: In many places this commemoration is served on the Saturday closest to the 2nd day of July (19th of June O.S.).

Small Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 4 stichera, in Tone 8: *To the melody, “Joy of the ranks of heaven...”*

O preacher of the apostolic Church /

Who art the peer of the apostles; /

A divine instructor of the Orthodox Faith; /

A zealous servant of the Gospel, and a good protector of the faithful: ///

Entreat Christ God to enlighten the world, that we all may be saved. *(twice)*

O John, thou wonderworker of Shanghai and San Francisco, /

Thou light of monastics and joy of virgins, /

Thou founder and protector of holy monasteries, and fiery pillar of the
Orthodox Church, /

Faithful child of the holy fathers: ///

Pray now that we all may be saved.

O holy protector of infants and children, /

Make us wise with angelic purity, /

And preserve the posterity of the Church from the wickedness of this world. /

Grant the love of chastity to all by thy supplications, ///

O holy one who lovest and is belovèd of God.

Glory..., in Tone 6:

As a protector of Orthodoxy in America, /

Truly didst thou fulfill the words of the apostle; /

¹ This service is an RLE (*Revised Liturgical English*) recension of the service published in 2004 by Russkiy Pastyr', San Francisco, CA., which itself is Monk Joseph (Isaac Lambertsen's) redaction of his own translation from the original Slavonic published in 2001 by St. Job of Pochaev Press, Jordanville, N.Y.

This present service maintains the structure and wording of the former to the extent possible while adapting only those forms and usages now standardized in RLE. Monk Joseph's original service (without Small Vespers), as well as another, can be found at st-sergius.org/services/emenaiion/06-19.pdf and 06-19A.pdf.

For where sin hath multiplied grace hath abounded. /
 Therefore, we, the unworthy, now beseech thee, O blessèd wonderworker John: /
 Grant abundant grace to our wretched and hardened hearts, /
 And teach us to love one another ///
 As thou thyself didst love us all.

Now and ever..., from the Pentecostarion, or this Theotokion, in the same Tone:

No one having recourse to thee, /
 O all-pure Virgin Mother of God, /
 Goeth away from thee ashamed; /
 For asking grace of thee, ///
 He is given that gift which is gainful to him.

At the Aposticha, these stichera, in Tone 8: *To the melody, "O most glorious wonder..."*

Join chorus, O ye four corners of the earth! /
 Exult, O ye lands and the seas!
 Rejoice, for ye have received a new angel, /
 The divinely inspired man of prayer, /
 The unmercenary pastor, the gracious healer, the new prophet and new herald
 of God, ///
 John, our all-good helper, and mighty advocate for us on Judgment Day.

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

O, the mystery of thy love divine! /
 Thou art truly revealed as a son of the heavenly Father, /
 O wondrous and wonderworking father John; /
 For He hath caused His Son to shine down upon both the wicked and the good, /
 And the rain to fall upon both the just and the unrighteous; /
 And thou didst pray for all thine enemies, /
 Thus vanquishing the devil, the one primeval enemy of all, ///
 Revealing to all the perfection of thy virtues.

Verse: **H**ear this, all nations! Give ear, all inhabitants of the world!

Shall we not who are belovèd respond to love? /
 How, then, can we not love thee who hath so utterly loved us all, /
 O holy and all-praised pastor, /
 True tower of strength amidst all the temptations of this world, /

And faithful mediator with the Theotokos before the throne of the All-holy Trinity, ///
Who intercedes for the remission of sins for all who lovingly honor thee?

Glory..., in Tone 8:

Perceiving thee to be lowly and humble,
Lacking in form and beauty,
The vainglorious despised thee, O blessèd one; /
But, imitating Christ, thou didst bear all their reproaches, /
Yet they could not ignore thine ascetic accomplishments, /
For thy virtues shone forth brighter than the sun. /
Therefore, those who before reviled thee later glorified thee, /
For thou, O pastor, wise in God, didst cry aloud: /
“O Christ, King of all, hide my lowly soul under the shadow of Thy protection, ///
That I may not be led utterly into temptation!”

Now and ever..., from the Pentecostarion, or this Theotokion, in the same Tone:

Accept, O Sovereign Lady, /
The prayers of us, thy servants, ///
And deliver us from every danger and necessity.

The Troparion of the Saint, in Tone 5:

The love with which thou didst care for thy flock /
Prefigured thy ceaseless supplications for all the world, /
O holy hierarch and wonderworker John. /
Thou wast wholly sanctified by the celebrations of the Holy Mysteries, /
Which strengthened thee as thou didst hasten to thy sufferings. /
Hasten now to help us, O joyful healer and wonderworker John, ///
As we lovingly honor thy precious and holy memory.

Another Troparion of the Saint, in Tone 1:²

Thou didst increase the gift of the episcopacy, /
Emulating the apostles in the preaching of the word, /
And for thy vigils, fasting and prayer thou wast reckoned among the ven'erable saints, /

² Some sources have yet another Troparion of the Saint, in Tone 6: *To the melody, “Steadfast Protectress...”*

O glorious apostle in the cold age of unbelief, /
Invested with the grace-filled power of the saints of old, /
O, divinely-illuminated eye witness of the heavenly mysteries, /
The hope of the hopeless, and feeder of orphans, /
Thou didst kindle on earth the ardent fire of love for Christ /
Upon the dark eve of the Day of Judgment: /
Pray now that this sacred flame ///
May also arise in our hearts.

Enduring slander and mockery with meekness. /
 Therefore, Christ hath glorified thee with miracles, /
 Which thou pourest forth in abundance upon all who run to thee with faith. /
Save us now by thy supplications, ///
 O right-wondrous John, thou holy hierarch of Christ.

**Glory..., now and ever..., the Troparion from the Pentecostarion, or this
 Resurrectional Theotokion, in the same Tone:**

Rejoice, O impassible gate of the Lord! /
 Rejoice, O wall and protection of those who run to thee! /
 Rejoice, O unshakeable refuge! /
 Rejoice, O Virgin Mother of thy God and Creator! ///
 Cease not to pray for those who praise and worship Thy Son!

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera.

4 stichera in Tone 6: *To the melody, “Having set all aside...”*

Let us sing hymns of praise to 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 the Communion of the Most Holy Mysteries, /
 Went forth bravely to his labors, /
 Hastening to the sick and infirm on their beds of suffering. /
 By these, he was revealed as a holy and merciful physician, /
 Being vouchsafed from on high the gifts of clairvoyance and healing; ///
 And now in heaven, he boldly prays for the salvation of our souls. *(twice)*

Let us sing hymns of praise to John the holy hierarch of Christ, /
 The loving physician and healer of children and babes, /
 The wise and steadfast counselor and teacher of the faithful, /
 Who gave grieving mothers comforting news of their children, /
 The faithful advocate for those departing onto the path of the life to come, /
 The lover of the majesty and order of the divine services, /
 A true archpastor who went forth before the sheep entrusted to him by God; /
 And let us cry out to him with faith: ///
 O blessèd wonderworker John, pray for us who lovingly honor thee!

Join chorus, O ye four corners of the earth! /
Exult, O ye lands and seas!
Rejoice, for ye have received a new angel, /
The divinely inspired man of prayer, /
The unmercenary pastor, gracious healer, new prophet and herald of God, ///
John, our all-good helper, and mighty advocate for us on Judgment Day.

And 4 stichera, in Tone 3: *To the usual melody.*

Living in holiness and righteousness on earth, /
And tending well the flock of Christ entrusted to thee, /
Truly thou didst put off the old man, /
And didst repel all the assaults of the enemy /
By thy tireless vigils, great asceticism and ardent love for the Lord, ///
With which thou dost now pray for us, O holy father John. *(twice)*

How can we not marvel at thy sleepless vigilance, /
And how can we not praise thy holy and ascetic life? /
For in the midst of the world which lieth in swamp of evil /
Didst thou struggle, emulating the desert-dwelling fathers of old. /
Thereby, thou didst acquire the true love for the Lord, ///
With which thou dost now pray for us who honor thy holy memory.

O good minister of the Gospel of Christ, /
Who girded thyself about with the truth of Orthodoxy, /
And with the weapon of thy words /
Thou didst drive away the ravenous wolves who denied Christ to be the true
Wisdom of God, /
Who spread their own false teachings and doctrines. /
Therefore, O blessed and holy father John, who art wise in God, ///
Make wise, unto our salvation, us who with splendor honor thy most
beautiful memory.

Glory..., in Tone 6:

Come, O ye assembly of the Orthodox faithful, /
And let us sing hymns of praise to the man of God, /
The chosen and elect archpastor and luminary of the lost children of Rus', /
The teacher and apostle to many nations, /
The pilgrim and sojourner in this transitory world, /
And heir of the transcendent kingdom of heaven,
John, the beloved and wonderworking hierarch; /

And let us cry out to him: ///

Ceaselessly entreat the Lord for the salvation of our souls.

Now and ever..., the Dogmatic Theotokion, in the same Tone:

Who will not bless thee, O Most Holy Virgin? /

Who will not sing of thy most pure childbearing? /

The Only-begotten Son shone timelessly from the Father, /

But from thee He was ineffably incarnate; /

God by nature, yet man for our sake; /

Not two persons, but one in two natures. /

Entreat Him, O pure and all-blessèd Lady, ///

To have mercy on our souls.

Or, on Friday or Saturday evening, the Dogmatic Theotokion in the Tone of the Week.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from Proverbs (Composite 2, from Chapters 10 and 8):

^{10:7}**T**he memory of the just is blessed, and the blessing of the Lord is upon the head of the righteous. ¹³Blessèd is the man that hath found wisdom, and the man that knoweth discernment. ¹⁴For it is better to traffic in her than in treasures of gold and silver. ¹⁵She is more precious than precious stones; and nothing that is precious is equal to her worth. ¹⁶For length of days and years of life are in her right hand, and in her left hand are riches and glory; out of her mouth proceedeth righteousness, and on her tongue she carrieth law and mercy. ^{8:32}**N**ow therefore hearken unto me, O my son, for I will speak of solemn things. Blessèd are they that keep my ways; ³⁵For mine outgoings are the outgoings of life, and in them is prepared the favor of the Lord. ⁴Therefore, O men, do I exhort you, and I lift up my voice unto the sons of men.

¹²For I, Wisdom, have dwelt with counsel and have called upon understanding. ¹⁴Counsel is mine and safety; prudence is mine, strength also is mine. ¹⁷I love them that love me, and those that seek me shall find grace. ^{8:5}O ye simple, understand subtlety, and ye that are untaught, take heart. ⁶Hearken unto me, for I will speak of solemn things and bring forth that which is right out of my lips. ⁷For my throat shall speak truth, and false lips are an abomination in my sight. ⁸All the words of my mouth are with righteousness; there is nothing contrary or perverse in them. ⁹They are all plain to them that understand and upright to them that find knowledge. I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit."

The Reading from Proverbs (10:31-11:12):

Thus saith the Lord Almighty: ^{10:31}The mouth of the righteous bringeth forth wisdom, but the tongue of the unjust shall perish. ³²The lips of the righteous bring forth grace, but the mouth of the ungodly is perverse. ^{11:1}False balances are an abomination to the Lord, but a just weight is acceptable to Him. ²Wheresoever pride entereth, there will be also dishonor, but the mouth of the humble meditateth wisdom. ³When a righteous man dieth, he leaveth regret, but the destruction of the ungodly is hard at hand, and bringeth joy. ⁴The integrity of the righteous shall guide them, but the perverseness of transgressors shall destroy them. ^{4a}Riches shall not profit in the day of wrath, but righteousness delivereth from death. ⁵The virtue of

the righteous makes straight their paths, but unrighteousness leadeth to deceit. ⁶The righteousness of the upright delivereth them, but transgressors are caught in their own destruction. ⁷When the righteous dieth, his hope perisheth not, but the boast of the ungodly perisheth. ⁸A righteous man escapeth from a snare, but the ungodly man is delivered up in his place. ⁹A hypocrite with his mouth destroyeth his neighbor, but through knowledge shall the righteous be delivered. ¹⁰In the prosperity of the righteous a city doth prosper, ¹¹but it is overthrown by the mouth of the ungodly. ¹²A man that is void of understanding despiseth his neighbor, but a man of understanding holdeth his peace.

The Reading from the Wisdom of Solomon (4:7-15):

^{4:7}**T**he righteous man, though he die early yet shall he be at rest. ⁸For old age is not honored for length of time, nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul. ¹²For the fascination of

wickedness obscures that which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Litya, the sticheron of the temple, and these of the Saint, in Tone 6:

When thou wast yet a child, /
 Thou wast moved by the words of Christ /
 With which 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, /

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Thou didst not imagine thyself being chosen like the heralds of God /
And the martyrs of ages past; /
Yet, knowing thee, Christ Himself glorified thee. /
May thy crowning be for us a call to fervent repentance, ///
Unto the salvation of our souls.

In Tone 1:

In thy fiery love thou didst fittingly emulate the bodiless angels /
Who unceasingly praise God, O ever-vigilant and ven'erable father John; ///
Therefore, thou hast joined their choirs in heaven.

We praise thee, O our great and wonderworking father John, /
The grace-filled apostle of our times which are devoid of grace, /
The all-wise imitator of the blessed fools-for-Christ, ///
And the steadfast emulator of the holy ascetics.

Glory..., in Tone 1:

Ceaselessly dost thou offer hymns of praise and confession to God the Master /
Who is wondrous in His saints, /
Who is known in three Persons and is One in Essence, /
Who raised up a temple for Himself in thy soul and illumined thee with His eternal
light, ///
And through thee doth He enlighten us.

Now and ever..., Theotokion, in the same Tone:

Rejoice, O all-pure Virgin! /
Rejoice, O Bride of God! /
Rejoice, O 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, dost save those who piously sing thy praises!

At the Aposticha, these stichera, in Tone 1: To the melody, "Joy of the ranks of heaven..."

Keeping vigil and praying both night and day, /
Thou didst vanquish all the temptations of the enemy, /
O holy John, the most patient hierarchy, /
Who from thy 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, and didst comfort them.

In Tone 6:

Verse: Their proclamation has gone out into all the earth, / and their words to the
ends of the universe!

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; /
Knowing well thy voice, we strive to follow after thee; /
And having gone up now into the joy of thy Lord, ///
Thou dost remain inseparable from us.

Verse: The heavens are telling the glory of God, and the firmament proclaims His
handiwork!

O blessèd father John, /
Thou wast revealed as our true preceptor of the Faith, /
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 to its setting; /
And, hastening to thy relics, the faithful receive healings and help in tribulations: /
For having risen unto the joy of thy Lord, ///
Thou dost yet remain inseparable from us.

Glory... in Tone 6:

Thou wast truly a model for all the faithful /
In word, life, love, spirit, faith and purity; /
And the sound of thy teachings hath gone out to the ends of the earth. /
Therefore 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 as an ever-flowing wellspring of grace, /
And now thou dost pray that we who have delighted in thy gifts ///
May also produce goodly spiritual fruit.

Now and ever..., Theotokion, in the same Tone:

My Maker and Redeemer, Christ the Lord, /
Was born of thee, O most pure Virgin; /

By accepting my nature He freed Adam from the ancestral curse. /
Therefore, we magnify thee unceasingly as the Mother of God. /
Rejoice, O joy of heaven! ///
Rejoice, O protection, intercession and salvation of our souls.

After the Blessing of the Loaves, the Troparion of the Saint, in Tone 5:

The love with which thou didst care for thy flock /
Prefigured thy ceaseless supplications for all the world, /
O holy hierarch and wonderworker John. /
Thou wast wholly sanctified by the celebrations of the Holy Mysteries, /
Which strengthened thee as thou didst hasten to thy sufferings. /
Hasten now to help us, O joyful healer and wonderworker John, ///
As we lovingly honor thy precious and holy memory. (twice)

Or this Troparion of the Saint, in Tone 1:³

Thou didst increase the gift of the episcopacy, /
Emulating the apostles in the preaching of the word, /
And for thy vigils, fasting and prayer thou wast reckoned among the ven'rable saints, /
Enduring slander and mockery with meekness. /
Therefore, Christ hath glorified thee with miracles, /
Which thou pourest forth in abundance upon all who run to thee with faith. /
Save us now by thy supplications, ///
O right-wondrous John, thou holy hierarch of Christ. (twice)

Now and ever..., Theotokion, in Tone 4: “Rejoice, O Virgin Theotokos...”

Matins

At “God is the Lord...” the Troparion of the Saint, in Tone 5, (twice): “The love with which...” Glory..., now and ever, **the Theotokion, in the Tone of the Week.**

After the 1st Kathisma, the Sessional Hymn, in Tone 6:

O faithful servant of God the Word /
And chosen vessel of the Holy Spirit, /
Thou didst establish the house of thy soul upon the rock of the commandments
of Christ, /

³ Or, the other Troparion of the Saint, in Tone 6: *To the melody, “Steadfast Protectress...”*
O glorious apostle in the cold age of unbelief... (see page 3.)

And when the winds of temptations rose up, thine inner home did not collapse: /
For which power was given thee to rebuke the elemental winds and earthquakes. /
Therefore, shield us now from the raging billows of the sea of life, ///
And steer us into the calm haven of salvation. *(twice)*

Glory..., now and ever..., Theotokion, in the same Tone:

Human words are insufficient to hymn thy mighty deeds, /
Or to glorify thy wonders in all generations, O Lady; /
Therefore, with great hope and with our meager words, /
We cry out to thee with the words of the archangel: ///
Rejoice, thou who art full of grace!

After the 2nd Kathisma, the Sessional Hymn, in Tone 5:

We all honor thy memory today with faith and love, /
O man of heaven and angel on the earth; /
For thou wast truly a dweller of the desert in the midst of this turbulent world. /
Having mortified the passions, thou didst attain to spiritual heights that are
hard to see, /
And didst miraculously become a most brilliant star in the midst of the darkness of
this age. /
Therefore, we marvel at thy great glory in heaven, ///
And with compunction we celebrate thy glorification here on earth. *(twice)*

Glory..., now and ever..., Theotokion, in the same Tone:

The divine Wisdom of the Father,
The Word, who didst exist before the pre-eternal times /
And is inseparable from the divine glory of God, /
Came forth from thee, O Mother of God, /
Taking upon Himself the poverty of our human nature, /
Incorruptibly assuming the form of a servant, /
That He may lead us up to the primal glory and blessedness /
From which we had fallen. /
Therefore, as ones who have been delivered by thee, O Lady, ///
We ceaselessly call thee blessèd.

Polyeley and Magnification:

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

Selected Psalm verses:

Hear this all nations! Give ear, all inhabitants of the world!

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

After the Polyelely, the Sessional Hymn, in Tone 4:

O excellent lover of the glory of the ancient saints, /
Those unknown to the East and those equally neglected in the West, /
In whose steps thou didst earnestly follow, /
And, having been protected by their intercessions, /
Hast been shown to dwell with them now after thine own repose. /
So now we flee to thee for thine intercession: /
Disdain not thy poor, O father John, but escort us into their holy assembly /
As laborers of the eleventh hour, ///
That in triumph we may ascend to the last place among the firstborn of the
Church. *(twice)*

Glory..., now and ever..., Theotokion, in the same Tone:

Having assembled today, O ye faithful, /
Let us celebrate the wondrous solemnity of the hierarch John, /
Who raised up for thee a temple, O Lady, /
Thou joy of all who sorrow, the help and the 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.

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth...”

The Prokeimenon, in Tone 4:

Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I
render to the Lord for all His bounty to me?

Let every breath praise the Lord! ...

Gospel: (35-ctr) John 10:1-9

After Psalm 50 (51), the Post-Gospel sticheron of the Saint, in Tone 6:

The assemblies of the Orthodox rejoice today, /
And joining chorus, they magnify the new luminary of the Church /
Whose light is equal to that of the great 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, the fellow faster with all the ven'rable saints, /
And the converser with the holy hierarchs, /
The equal to the great confessors in wisdom, /
And the crown and adornment of the unmercenary healers, ///
Who ceaselessly prays in behalf of our souls.

The Canon

The Supplicatory Canon to the Theotokos (*Paraklesis*), with 6 troparia, including the irmos, and the Canon of the Saint, with 8 troparia.

Ode 1

The Supplicatory Canon to the Theotokos, Tone 8

***Irmos:** Having crossed the water as though it were dry land and escaped from the wickedness of the Egyptians, the children of Israel cried aloud: Let us sing to our Redeemer and our God.*

***Refrain:** Most Holy Theotokos, save us!*

Distressed by many temptations, I flee to thee, seeking salvation. O Virgin and Mother of the Word, deliver me from my burdens and afflictions.

The increase of passions troubles me and fills me with great distress. Calm my soul, O Maiden, by the peace of thy Son and God, O all-blameless one.

I implore thee who gavest birth to our Savior and God, O Virgin: deliver me from perils, for, fleeing now unto thee for refuge, I lift up both my soul and my thoughts before thee.

Ailing am I in body and soul; do thou vouchsafe me the divine visitation and thy care, O thou who alone art the Mother of God, for thou art good and the Mother of the Good One.

The Canon of the Saint, Tone 4

***Irmos:** In days of old Israel, crossed the depths of the Red Sea with dry-shod feet, and vanquished the power of Amalek in the wilderness by Moses' arms upraised in the form of the Cross.*

***Refrain:** Holy hierarch father John, pray to God for us!*

It is good to sing the praises of the favorites of God, among whom our holy father John shineth forth joyfully, comforting and healing those who call upon him, and teaching us by the example of his own most industrious life to be zealous in helping those in need.

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.

Glory...

Deciding on which path to choose for thyself in the secular world, thy soul chose rather to commit herself wholly to the service of the Holy Church of Christ.

Now and ever...

Theotokion: **O**ur boast is in thee, O Theotokos, as we have thee as a mediatrix unashamed before God. Stretch forth thine invincible hand and crush our enemies; and send down upon us, thy servants, help from the Holy One.

Katavasia: "I shall open my mouth..."

Ode 3

The Supplicatory Canon to the Theotokos

Irmos: **O** Lord, Creator of the vault of heaven and Founder of the Church, strengthen me in Thy love, for Thou art our supreme desire and the support of the faithful, O Thou who lovest mankind.

I have thee as the protection and intercession of my life, O Virgin, Mother of God. Pilot me to thy haven, O giver of blessings, O support of the faithful, O thou only all-praised one.

I pray thee, O Virgin, to dispel the tumult of my soul and the storm of my grief; for thou, O Bride of God, hast given birth to Christ, the Prince of Peace, O only immaculate one.

Pour forth on us from the wealth of thy generosity, O thou who hast brought forth the Benefactor and Cause of all good; for thou canst do all things, O blessed one of God, since thou didst bear Christ, the One mighty in power.

I am tortured by grievous sicknesses and morbid passions. Help thou me, O Virgin, for I know thee, O all-blameless one, to be an inexhaustible treasury of unfailing healing.

The Canon of the Saint

Irmos: The Church rejoices in Thee, O Christ, and it cries aloud: Thou art my strength, O Lord, my refuge and confirmation!

We joyfully celebrate thy memory, O our archpastor 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, and arraying thyself against the spirits of wickedness in high places, thou didst vanquish them.

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

Theotokion: In that thou art a fruitful and bountiful garden of life, O Theotokos, speedily deliver me from mortal sin and the manifold passions that, like weeds, choke my soul.

Katavasia: “O Theotokos, living and abundant fountain...”

Sessional Hymn, in Tone 4:

Thy prayers, O holy father John, /
Are like a pillar of fire reaching up to the heavens, /
Guiding the New Israel amid the wanderings of life; /
Therefore, instill patience in the hearts of those who honor thee, /
And may we always show our gratITUDE to the Lord, /
That we may not be condemned like those who protest and complain: /
The lovers of the seductions of Egypt, ///
But may be vouchsafed to enjoy the incorruptible good things of the promised land.

Glory..., now and ever..., Theotokion, in the same Tone:

Thou art the fortress and sacred refuge, /
O holy Mother of God, /
For us who are battered by the assaults of the enemy; /
But being protected by thee, ///
We find forgiveness of our sins before the Lord.

Ode 4

The Supplicatory Canon to the Theotokos

***Irmos:** I have heard the mystery of Thy dispensation, O Lord; I have considered Thy works and glorified Thy Godhead.*

O Bride of God, who gavest birth to the Lord and Master, still thou the turmoil of my passions and the stormy seas of my sins.

O, bestow thy compassion on me, thy servant, out of the depths of thy tender mercy; for thou didst give birth to the Compassionate One, the Savior of all those who praise thee.

While delighting in thy gifts, O immaculate one, we sing a song of thanksgiving to thee, knowing thee to be the Mother of God.

As I lie on the bed of my pain and infirmity, do thou help me, as thou art a lover of goodness, O Ever-virgin Mary Theotokos.

Having thee as our staff and hope, and as our salvation's unshakable defense, we are then delivered from all adversity, O thou all-praised one.

The Canon of the Saint

***Irmos:** Beholding Thee, the Sun of Righteousness, lifted up upon the Cross, the Church stood rooted in place, and rightly it cried aloud: Glory to Thy power, O Lord!*

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

"If ye wish to see a living saint, O ye people, hasten to the city of Bitola,⁴ and there look upon Father John!" a Serbian archpastor once proclaimed, enraptured by the character and works of John.

Young men from Carpatho-Rus', seminary students in Serbia, remembered thee with great love, recalling thy self-denial and thy great love for them, and how thou didst make the sign of the Cross over them while walking among them as 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 thou art a rich treasury of lovingkindness, restore us who have squandered the riches that we have been given, O helper and joy of all who sorrow.

Ode 5

The Supplicatory Canon to the Theotokos

***Irmos:** Enlighten us by Thy commandments, O Lord, and by Thine uplifted arm grant us Thy peace, O Lover of mankind.*

Fill my heart with gladness, O pure Lady, with thine incorruptible joy, for thou didst bear the Cause of all Joy.

Deliver us from dangers, O pure Theotokos, who gavest birth to Eternal Redemption, and to the Peace that passes all understanding.

Dispel the darkness of my sins by the radiance of thy splendor, O Bride of God, for

⁴ An industrial city in North Macedonia.

thou didst bear the Divine and Pre-eternal Light.

Heal the infirmity of my soul, O pure Lady, when thou hast deemed me worthy of thy visitation, and grant me health by thy blessed intercessions.

The Canon of the Saint

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

Thou didst truly emulate Christ, O holy hierarch, when thou didst devote thy whole life to thy flock and take thy place, unashamed, before the Chief Shepherd.

The gift of healings wast given thee upon the day of thine ordination to the priesthood, and it increased in the days of thine episcopate. Now it is become perfected in the life which is eternal.

Thou didst labor with thy fellow worker, the venerable Nahum, and accomplished miraculous healings, visiting the homes of the suffering with his holy icon.

***Theotokion:** O Virgin Theotokos, good helper of the whole world and healer of our souls and bodies: hearken to us now, even as we pray to thee.*

Ode 6

The Supplicatory Canon to the Theotokos

***Irmos:** I will pour out my prayer before the Lord; I will make known to Him my sorrow, for my soul has been filled with afflictions, and my life has drawn near to hell, and like Jonah I will pray: O God, raise me up from corruption.*

My nature, held by corruption and death, hath He saved out of death and corruption; for unto death hath He submitted Himself. Wherefore, O Virgin, do thou intercede with Him who is thy Lord and Son, to deliver me from the wickedness of the enemy.

I know thee as the protection of my life, and most safe fortress, O Virgin; disperse the horde of temptations, and drive away demonic vexation. Unceasingly I pray to thee: Deliver me from the corruption of passions!

We have acquired thee as a wall of refuge, and the perfect salvation of our souls, and a relief in afflictions, O Maiden, and we ever rejoice in thy light. O Sovereign Lady, do thou also now save us from passions and dangers.

Bedridden, I lie supine with sickness now and there is no healing for my flesh; but to thee, O good one who gavest birth to God, the Savior of the world and the Healer of infirmities, I pray: Raise me up from the corruption of illness.

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The Canon of the Saint

Irmos: Prefiguring Thy three-day burial, the prophet Jonah cried out in the belly of the whale; Deliver me from corruption, O Jesus, king and Lord of hosts.

Come, let us praise him who raised up a temple to the Holy 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 the 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 father John, transforming the sorrow of their parents' souls into joy, and thou wast revealed as a desired helper for all the afflicted.

Theotokion: **W**hen great multitudes of the faithful were deprived of an Orthodox homeland in Russia, O Lady, and the waves of God's wrath passed over them, they held on to vain and hopeless things; but when their souls could stand no more, they remembered that the Lord, through thee, would hear their prayers and supplications.

Katavasia: "Let us clap our hands in gladness..."

The Kontakion of the Saint, in Tone 4:

O our holy hierarch and father John, /
Thou dost love all who turn to thee with faith, /
And remember all thy struggles and fruitful labors /
And thy painless and blessèd repose, ///
O faithful servant of the all-pure Theotokos, the Directress of our lives.

Ikos: **T**he heavens rejoice together with us now, for the choirs of the saints have received a new and all-glorious adornment. The apostles greet a new universal preacher; the ancient martyrs praise one who wondrously glorified their memory; holy hierarchs converse with their peer in eloquence and wisdom; the venerable saints all marvel at a vigilant ascetic; holy kings honor an advocate for the restoration of Orthodox kingship; and all the unmercenary saints share their incorrupt and freely-given gifts with a new unmercenary healer. As glorious as thy ministry was, O father John, so great was the multitude of wreaths that were fashioned for thee in heaven. Now pray, together with the choirs of all the saints, to Christ God in behalf of us who fall down before thy precious relics, that our souls may be saved in peace.

Ode 7

The Supplicatory Canon to the Theotokos

***Irmos:** The children of Judæa who dwelt of old in Babylon trampled underfoot the flames of the furnace by their faith in the Trinity, as they sang: Blessèd art Thou, O God of our fathers.*

Having willed to accomplish our salvation, O Savior, Thou didst dwell in the womb of the Virgin, and didst show her forth unto the world as its intercessor. Blessèd art Thou, O God of our fathers.

Pray to Him, the dispenser of mercy whom thou didst bear, O pure Mother, and implore Him to deliver from all transgressions and defilements the souls of those who with faith cry out: Blessèd art Thou, O God of our fathers.

A treasury of salvation and a fountain of incorruption is she who gave Thee birth; a tower of safety, and a gate of repentance hast Thou proved her to those who cry: Blessèd art Thou, O God of our fathers.

Grant healing from physical weakness and spiritual infirmities to those who with love draw near to thy protection, O Virgin Theotokos, for thou gavest birth to Christ our Savior.

The Canon of the Saint

***Irmos:** In the Persian furnace the youths, descendants of Abraham, burned with a love of piety rather than by the flames of fire, and they cried aloud saying: Blessèd art Thou in the temple of Thy glory, O Lord!*

The grace of God truly made thee a child of the light and the day; for, being strengthened and deified daily by the Holy Mysteries, thou didst render thy heart steadfast in the Lord.

By thy merciful intercessions, both believers and unbelievers alike receive the gifts of grace and attain salvation; and, imparting healings in abundance, thou dost ever guide those lost in the darkness of deception, teaching them to sing the praises of the one King of glory in an Orthodox manner.

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

***Theotokion:** Our fathers had sinned and were given over into the hands of evil enemies, more wicked than the world had ever seen before. What, then, shall we do who constantly multiply the offenses of our forebears, O Lady? And how will we avoid the cruel snares of the wicked, if thou wilt not help those who repent and are in need of salvation?*

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Ode 8

The Supplicatory Canon to the Theotokos

***Irmos:** The King of heaven whom the hosts of angels praise, let us praise and exalt throughout all ages.*

Disdain not those who need thy help, O Virgin, and who hymn and supremely exalt thee unto all ages.

Thou healest the infirmity of my soul and the pains of my body, O Virgin, that I may glorify thee, O pure one, unto all ages.

Thou pourest forth a wealth of healing, on those who with faith sing praises unto thee, O Virgin, and who supremely exalt thine ineffable Childbearing.

Thou drivest away the assaults of temptations, and the attacks of the passions, O Virgin; Therefore, we sing thee hymns unto all ages.

The Canon of the Saint

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

Thy loving heart reaches out to all who beseech thee with love, O holy hierarch father John, and who remember the struggles of thy entire industrious life, and thy painless, easy, and blessed repose, O faithful servant of the all-pure Theotokos, the Directress of our lives.

Nothing could hinder thee when thou didst go to visit thine infirm children – neither rain, nor storm, nor gloom of night – even when no one had 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.

Even when all the Orthodox kingdoms on the earth had fallen and were consigned to oblivion, thou didst not cease to pray that victory be given to the right-believing monarchs, refusing to alter the words of the ancient hymns, for their dominions had been blessed by the God of our fathers.

Let us bless the Father and the Son and the Holy Spirit, the Lord!

***Theotokion:** Thy soul doth ever magnify our Lord, O Lady, and thy spirit rejoiceth in thy God, thy Savior and thy Son. How would we ever be able to sing this hymn if thou thyself hadst not been pleased to prophetically exclaim, “All generations will call me blessed”?*

We praise, bless, and worship the Lord, singing and exalting Him throughout all ages.

Katavasia: “The Offspring of the Theotokos...”

The Magnificat is sung.

Ode 9

The Supplicatory Canon to the Theotokos

Irmos: **S**aved through thee, O pure Virgin, we confess thee to be truly Theotokos, and with the choirs of angels we magnify thee.

O Virgin, who didst give birth to Christ, who doth wipe away every tear from every face: turn not away from the torrent of my tears.

O Virgin, who didst receive the fullness of joy, and didst banish the grief of sin: fill my heart with joy.

Be thou the haven and protection, the unshakable wall, the refuge, the shelter, and the joy of those who flee to thee, O Virgin.

Illumine with the rays of thy light, O Virgin, those who piously confess thee to be the Theotokos, and banish from them the darkness of ignorance.

I am brought low by mine afflictions and infirmities, but do thou, O Virgin, heal me, bringing me from illness into health.

The Canon of the Saint

Irmos: Christ, the chief Cornerstone not cut by human hands, who united two different natures, was cut from thee, the unquarried mountain, O Virgin. Therefore, we joyfully magnify thee, O Theotokos!

Hastening to the sick and suffering, thou didst truly lay down thy life for thy sheep; for the gift of working miracles was bestowed upon thee, and at thy supplications and thy prayers, the weak are girded about with strength and the poor are raised up from the dungheap of despair through thy great virtues.

Thou didst shine forth with rays of light upon the people of thy flock, O holy hierarch 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, the humble and the meek.

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 in the shadow of death, O blessed father John, that, singing these joyous hymns, we may celebrate thy memory.

Theotokion: **O** most pure Lady, direct our steps onto the path of peace, for thou hast brought true Peace unto all mankind: thy Son, who by the Cross abolished enmity and in triumph cast down the ancient foe and adversary.

Katavasia: “Let every earth-born exult...”

The Exapostilarion of the Saint:

“**E**ven though I have died, yet am I alive! Grieve not, O ye people!” Thus thou didst proclaim at thy repose, illumining with mystic light those who praise thee, O our wondrous and holy hierarch father John.

Glory..., now and ever..., Theotokion:

Celebrating, all the saints rejoice in thee, O Virgin Theotokos; and we, thy sinful servants, set all our hope in thee, as we cry aloud: Rejoice and be glad, O Mother of Christ God Almighty!

At the Praises, 4 stichera, in Tone 4:

Come, O ye faithful, /
And with thanksgiving let us sing to the Lord our God, /
And let us praise Him for the magnitude of His greatness, /
For He hath given us an excellent helper and guide, /
Who worketh miracles on the earth as he looketh down from heaven upon us pitiful
creatures. /
Let us now offer our hymns of praise to him, /
And with fear and gladness let us fall down before his holy relics, ///
Asking for deliverance from our transgressions and salvation for our souls.

Let us praise the good shepherd and nurturer of children; /
For being zealous for the least of his flock, /
He greatly loved all orphaned children, /
And always acquired places of safe refuge for them, /
Calling upon the holy hierarch Saint Tikhon to assist him. /
Never did he abandon them when conflicts arose with the godless, /
Always establishing them in safety and peace, /
Often going even to the farthest ends of the earth. ///
Through his supplications, O Savior, have mercy on us.

Offering our joyful hymns in vigil, O ye faithful, /
Let us praise the Lord our God and His good servant, John, /
Whom He chose to Himself because he was truly not of this world; /
Thus providing for us a model of patience and ceaseless prayer, /
One who valiantly overcame the weakness of his body; /
And being enlightened by the wisdom of God, /
Became a lover of the holy Orthodox Faith, /

REPOSE OF ST JOHN MAXIMOVICH OF SHANGHAI AND SAN FRANCISCO

Instructing both the faithful and the godless in every way. ///

By his prayers, O Christ our God, grant that we may ever abide in right faith and piety.

As the prophet David didst sing in the Psalm, /

“Let everything that hath breath praise the Lord,” /

Who is wondrous in His holies and in His saints, /

And who at the end of time hath sent us His wondrous consolation: /

John, the new and universal hierarch, /

The mighty champion of the Truth, /

Who remained unshakable amid all the scandals and falsehoods of this age, ///

And who doth raise us up from its dark deceptions, leading us all to salvation.

Glory..., in the same Tone:

We freely confess thy wondrous aid, /

And do not conceal the miracles which thou hast wrought for us, /

O holy hierarch father John, our mediator before the Lord; /

For by them thou dost teach us to have true and Orthodox hope, /

Who are despondent, petulant, and of little faith, /

That by thy prayers we may acquire divine help, ///

And thus be saved from this corrupt generation as we honor thy holy memory.

Now and ever... Theotokion, in the same Tone:

O most pure Theotokos, /

The boast of all Orthodox Christians! /

Set at nought the machinations of the heretics ///

And put to shame those who do not venerate nor honor thy precious image, O most pure
Lady, and Queen of all.

Liturgy

At the Beatitudes, 8 troparia from the Third and Sixth Odes of the Canon of the Saint.

1. We joyfully celebrate thy memory, O our archpastor and guide; and we venerate thy precious and incorrupt relics, asking thy supplications.

2. Thou didst assume the image of an angel, and, clad in the full armor of God, and arraying thyself against the spirits of wickedness in high places, thou didst vanquish them.

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

4. Theotokion: In that thou art a fruitful and bountiful garden of life, O Theotokos, speedily deliver me from mortal sin and the manifold passions that, like weeds choke my soul.

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

6. Thou didst hasten to the homes of the suffering and to those lying ill in the hospitals, of whom the Lord informed thee, that thou mightest administer to them His all-pure Mysteries.

7. Thou wast revealed as a mediator of health for sick children, O holy father John, transforming the sorrow of their parents' souls into joy, and thou wast revealed as a desired helper for all the afflicted.

8. Theotokion: When great multitudes of the faithful were deprived of an Orthodox homeland in Russia, O Lady, and the waves of God's wrath passed over them, they held on to vain and hopeless things; but when their souls could stand no more, they remembered that the Lord, through thee, would hear their prayers and supplications.

The Troparion of the Saint, in Tone 5:

The love with which thou didst care for thy flock /
Prefigured thy ceaseless supplications for all the world, /
O holy hierarch and wonderworker John. /
Thou wast wholly sanctified by the celebrations of the Holy Mysteries, /
Which strengthened thee as thou didst hasten to thy sufferings. /
Hasten now to help us, O joyful healer and wonderworker John, ///
As we lovingly honor thy precious and holy memory.

Another Troparion of the Saint, in Tone 1:

Thou didst increase the gift of the episcopacy, /
Emulating the apostles in the preaching of the word, /
And for thy vigils, fasting and prayer thou wast reckoned among the ven'erable saints, /
Enduring slander and mockery with meekness. /
Therefore, Christ hath glorified thee with miracles, /
Which thou pourest forth in abundance upon all who run to thee with faith. /
Save us now by thy supplications, ///
O right-wondrous John, thou holy hierarch of Christ.

The Kontakion of the Saint, in Tone 4:

O our holy hierarch and father John, /
Thou dost love all who turn to thee with faith, /
And remember all thy struggles and fruitful labors /
And thy painless and blessèd repose, ///
O faithful servant of the all-pure Theotokos, the Directress of our lives

Prokeimenon, in Tone 1: My mouth shall speak wisdom / and the meditation of my heart shall be understanding. *Verse:* Hear this, all nations! Give ear, all inhabitants of the earth!

The Epistle: (318) Hebrews 7:26-8:2

Alleluia, in Tone 2: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment. *Verse:* The Law of God is in his heart and his steps shall not falter.

The Gospel: (36) John 10:9-16

The Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings.

A Prayer to our Father among the Saints, John

O beloved hierarch John, while living amongst us thou didst see the future as if present, distant things as if near, and 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 dost now eternally abide.

As thou once didst hear the mental petitions of thy far-scattered flock even before they were spoken to thee, so now, hear our prayers and bring them before the Lord. Thou hast gone over unto the life unfading and everlasting, unto the other world, yet thou art in truth not far from us, for heaven is closer to us than even our own souls.

Show us who feel frightened and alone the same compassion that thou didst once show to the trembling orphans. 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. For in thee we see the living likeness of our Maker, the living spirit of the Gospel and the foundation of our Faith.

Thou hast led during our sinful times by the purity of thy life, and in thee we see a model

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of virtue and a source of instruction and inspiration. Beholding the grace that was bestowed upon thee, we know that God hath not abandoned His people. It is, rather, we that have fallen away from Him, and so must regain the likeness of divinity even as thou hast done.

Through thine intercession, O blessed father, grant that we may increase our striving toward our heavenly homeland, setting our affections on things above rather than on thing below, laboring in prayer and virtue, and waging war against the temptations 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: the Father, and the Son, and the Holy Spirit, now and ever and unto ages of ages. Amen.

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