

THE 18th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE REPOSE OF OUR HOLY & VENERABLE FATHER
JOHN OF RYLA
AT VESPERS

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

On “Lord, I have cried ...,” 6 Stichera of the venerable one: 3 in Tone I:

Spec. Mel.: “O wondrous marvel...”:

With the words of hymnody, O ye faithful, let us all praise the shining example who shone forth in fasting, the offspring of the wilderness, the lamp of men’s hearts, crying: Rejoice, O most blessed one, thou great glory who hast shone forth in our days!

In the midst of two ways of life didst thou wisely set thy balance in God-pleasing manner, O father, for thou didst forsake corruptible things; and with thy mind on Christ Who abideth forever, O blessed John, thou didst set Him as the rule of thy soul.

Thou rejoicest, seeing the completion of thy labors, which eye hath not seen, nor ear heard; and having the beauties of paradise as the splendid reward of thy struggles, thy tomb poureth forth grace and thy body remaineth untouched by corruption.

And 3 Stichera, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

Those things which eye hath not seen, nor ear heard, * and which have not entered into the heart of men, * which have been prepared by God for those who love Him, * didst thou desire, O divinely inspired John. * Thou didst hate the confusion of the world * and hastened to God alone, * ever delighting in His grace. * Him do thou earnestly beseech, ** that our souls be saved.

Adorned with the splendor of understanding, * with the commandments of God * thou didst illumine thy soul, * spurning corrupt things which pass away quickly, * and, having forsaken all earthly things, * thou didst desire to dwell in the wilderness, * and keep the commandments of Christ, * O venerable John. ** Him do thou entreat, that He save our souls.

With love thou didst desire the master, * observing His precepts from earliest childhood, * and thou wast raised more on piety than on milk. * Thou didst adorn thy body * with chastity and purity, * and, ever desiring to be in the house of God, * didst find Christ. * Him do thou beseech, O most blessed one, ** that He save our souls.

Glory ..., in Tone VIII:

The Spirit of God hath been poured forth, as the holy Joel prophesied; and, moved thereby, and having received His activity, the venerable John manifestly revealeth the mysteries of God to us, the faithful. Wherefore, he hath illumined us with the light of God and with grace.

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

When thou didst depart unto Him Who had been ineffably born of thee, O Virgin Theotokos, James the brother of God and first bishop was present, with Peter, the most honorable and preeminent, the foremost of theologians, and the whole divine choir of the apostles, hymning the divine and awesome mystery of God's dispensation with manifest theology; and, burying thy Life-giving and God-receiving body, they rejoiced, O most hymned one. And regarding one another, they said, marveling at the wonders of her who transcendeth the most holy senior ranks of the angels: "Lift up your gates and receive her who gave birth to the Creator of heaven and earth, and with glorifications let us hymn the precious and holy body which contained the Lord Who is invisible to us." Wherefore, celebrating thy memory, we also cry out to thee, O all-hymned one: Exalt the horn of Christians and save our souls!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the light-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage 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 against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

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 for ever. 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 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 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.

On the Aposticha, these Stichera of the venerable one, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

Thou wast a beholder in mind of the noetic hosts * as a doer of the words of God, * laying them up in thy heart, * wherein thou didst establish thine ascents * as if upon a ladder. * O John our venerable father, * pray that peace and great mercy ** be granted to the world.

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

O venerable John, * from childhood thou didst set thy life * upon Christ our God; * and, strengthened by Him, * thou didst subject the passions of the flesh * to thy mind, * making that which is lower submit to that which is higher. ** Wherefore, pray thou, that our souls be saved.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

O divinely wise John our father, * thou wast shown to be a great beacon, * enlightening the whole world * with the effulgence of miracles * and divine works. * Wherefore, after thy repose * thou hast received the Light which waneth not. ** Pray, therefore, that our souls be saved.

Glory ..., in Tone VIII:

O ye chosen flock of Christ, ye councils of the faithful, ye newly consecrated people, come, let us all hasten to the honored memorial of our venerable father John, Who shone forth in heart and hath come to us. For, lo! his sacred body lieth before

us, an honorable confirmation of our Faith, a true adornment of the venerable. Let the assemblies of the heretics who believe not in the resurrection be put to shame! For, behold, even after death his countenance is preserved: he enableth the lame to walk and the blind to see, and empowereth the paralyzed; and he strengtheneth our pious Orthodox hierarchs against all heresies; and, standing in spirit before the throne of the Master, he prayeth that our souls be saved.

Both now ..., of the feast, in Tone V:

Come, ye assembly of those who love the feasts of the Church! Come, let us form a choir! Come, and with hymns let us crown the temple, the ark of the rest of God! For today heaven expandeth its bosom, receiving her who gave birth to Him Who is invisible to all, and the earth receiveth the well-spring of Life, who imparteth blessing and is adorned with splendor. The angels form a chorus with the apostles, gazing with awe upon her who gave birth to the Author of life, and who is translated from life to Life. Let us all bow down before her, praying: O Lady, forget not thy kinship with those who celebrate thine all-holy dormition with faith!

At the blessing of the Loaves, the Troparion of the venerable one, in Tone I:

Thine angelic life hath been the foundation of repentance, * the prescription of compunction, * the model of consolation and spiritual perfection, * O venerable father John, * who abode in prayers, fasting and tears. ** Entreat Christ God on behalf of our souls. **(Twice)**

Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, * and in thy dormition thou didst not forsake the world, O Theotokos. * Thou hast been translated unto life, * since thou art the Mother of Life. ** And by thine intercessions thou dost deliver our souls from death. **(Once)**

AT MATINS

On “God is the Lord ...”, the Troparion of the venerable one, in Tone I:

Thine angelic life hath been the foundation of repentance, * the prescription of compunction, * the model of consolation and spiritual perfection, * O venerable father John, * who abode in prayers, fasting and tears. ** Entreat Christ God on behalf of our souls. (Twice)

Glory ..., Both now ..., Troparion of the Feast, in Tone I:

In giving birth thou didst preserve thy virginity, * and in thy dormition thou didst not forsake the world, O Theotokos. * Thou hast been translated unto life, * since thou art the Mother of Life. ** And by thine intercessions thou dost deliver our souls from death. (Once)

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

Spec. Mel.: “Go thou quickly before ...”:

With abstinence thou didst cause the carnal passions to wither, O father, and through the giving of alms thou didst receive great spiritual grace. Wherefore, thou wast well-pleasing to God, and even after thy death wast revealed to be a worthy vessel of miracles, cleansing us from the passions. O venerable John, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory. (Twice)

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

Spec. Mel.: “Thou hast appeared today ...”:

The whole world is adorned by the immaterial Spirit in thy glorious memory, and it crieth out to thee noetically with gladness: Rejoice, O Virgin, thou boast of the Christians!

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

Spec. Mel.: “The co-beginningless Word ...”:

With hymns let us honor the faster of the Lord as one who struck down the assaults of the passions with steadfast abstinence, with patience truly put to shame the adverse foe and set his arrogance at naught, and now prayeth that our souls find mercy. (Twice)

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

Spec. Mel.: “The portal of tender compassion ...”:

Praising thy repose, O pure one, all of us, the faithful, hymn thee; for thou hast been translated from the earth, from life unto life, and in the heavens thou prayest to God, that the human race be delivered from misfortunes.

Polyeleos, and this magnification: We bless thee, O venerable father John, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verse:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

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

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

Spec. Mel.: “Of the Wisdom ...”:

Receiving pastoral ability, O pillar and foundation of monastics, thou didst tend thy flock with understanding; for, having desired the divine teachings of Christ, thou didst find illumination therein, O venerable one. Wherefore, thou didst inspire all to zeal for the angelic life, that they might glorify God with oneness of mind. O God-bearing John, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

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

O most pure Virgin Mother of God, heal thou the grievous passions of my soul, I pray, and grant me forgiveness of the transgressions which I have committed, defiling my soul and body, wretch that I am. Woe is me! What shall I do at that hour when the angel will separate my soul from my passion-plagued body? Then be thou my helper and most fervent intercessor; for thee do I, thy servant, have as my hope.

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATHEW, §43 (MT. 11: 27-30)

The Lord said to His disciples: all things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After Psalm 50, this Sticheron, in Tone VI:

O venerable father John, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of the demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask peace for our souls.

ODE I

1st Canon of the Feast with 6 Troparia, including the Irmos; Canon of the venerable one, the acrostic whereof is: "O most blessed luminary, I hymn thy wonders", in
Tone IV:

Canon of the feast

Irmos: Thy sacred and glorious memory, * supremely adorned with divine glory, O Virgin, * hath gathered all the faithful in gladness, * and led by Miriam with choirs and timbrels, * hymn thine only-begotten Son, * for gloriously hath He been glorified.

Let the immaterial ranks accompany thy divine and immaterial body to Sion. For the multitude of the apostles, coming together of a sudden from the ends of the earth, stood before thee, O Theotokos; With them we also glorify thine honored memory, O pure one.

The honors of victory over nature hast thou taken, having given birth unto God, O pure one; yet, emulating thy Creator and Son, thou didst submit to the laws of nature in a supra-natural manner. Wherefore, having died, thou didst arise with thy Son unto everlasting life.

Canon of the venerable one

Irmos: The people of Israel passed dry-shod across the watery deep of the Red Sea * and beholding the riders and captains of the enemy * swallowed by the waters, they cried out for joy: * 'Let us chant unto our God, for He hath been glorified.'

Illumined with divine light, thou dwellest now with the angels, O father. By thy supplications ever save those who keep thy sacred memory, chanting with joy: 'Let us chant unto our God, for He hath been glorified'!

Thou didst unwaveringly traverse the path that leadeth to life O most blessed one, and feeing the nets of earthly things, thou didst destroy the beguilements of the demons O father John, joyously crying aloud; 'Let us chant unto our God, for He hath been glorified.'

Mortifying fleshly wisdom, warring by means of thine ascetic deeds, thou wast protected by, and nourished with, the divine Spirit, joyously crying aloud; 'Let us chant unto our God, for He hath been glorified'!

Having left behind all the beauty of this life, thou didst ever love the true beauty of the house of the Lord, wherein is heard the sounds of those keeping festival, who cry aloud; 'Let us chant unto our God, for He hath been glorified'!

Theotokion: The eternal Son of the beginningless Father ineffably assumed flesh, and became a man for our sake within thy womb, wherefore rejoicing we cry aloud; 'Let us chant unto our God, for He hath been glorified'!

ODE III

Canon of the feast

Irmos: **T**hou art the creative and almighty Wisdom, * and the Power of God, * do Thou establish the Church immovable and unshaken, O Christ; * for Thou alone art holy * Who retest in the saints.

The glorious apostles, seeing thee to be a mortal woman, yet, in a manner transcending nature, the Mother of God, O all-immaculate one, with awe touched with their hands, thee who art resplendent in glory, perceiving thee to be a habitation acceptable to God.

When God preserved with the glory of His divinity the honor of the animate ark wherein the Word becometh flesh, the judgment of retribution overtook the insolent one through the severing of his audacious hands.

Canon of the venerable one

Irmos: **T**he bow of the mighty hath waxed feeble * and the weak have girded themselves with strength: * therefore is my heart established * in the Lord.

Thou didst turn thy desire to the acquisition of law of the Spirit, which thou didst set forth before all, turning away from the law of sin.

Having attained the height of God's Wisdom, O father, which thou didst acquire through abstinence here on earth, thou dost unceasingly grant healings to the infirm.

Overcoming the barriers of human nature, by the supra-natural nature of thy most pure life, O god-bearing father John, thou wast granted the gift of miraculous activity.

O blessed one, thou didst guilelessly commune with God, willingly making thy dwelling in the wilderness, O father, separating thyself from earthly cares.

Theotokion: **D**esiring to save us, as the Benefactor and Lover of mankind, O Mother of God, He ineffably made His abode with thy womb.

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, * who is untiring in her supplications * and our certain hope in her intercessions. * For, as the Mother of Life, she hath passed over to the Life ** Who dwelt within her ever-virgin womb.

Ikos: **G**uard my thoughts, O my Christ, for I make bold to hymn the bulwark of the world, Thy pure Mother. Establish me firmly in the bastion of my words, and help me in the midst of difficult thoughts; for Thou fulfillst the entreaties of those who cry out and ask with faith. Wherefore, grant unto me a deft tongue and a ready mind, for every good deed of enlightenment cometh down from Thee, O Bestower of light, Who dwelt within her ever-virgin womb.

The Sessional Hymn of the venerable one, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

Likened to gold purified in the furnace, by the fire of abstinence thou wast revealed to be exceedingly pure O venerable father John, whereby thou wast translated to Heaven. Therefore with faith we cry aloud chanting: beseech thou O father, that we be granted grace, mercy and purification.

Glory..., Both now ..., Sessional Hymn of the Feast, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Having conceived God without seed and given birth to Him, incarnate, without corruption, thou wast clad in the new raiment of the incorruption of the Spirit; for as the Mother of Life and the Queen of all, O Virgin, thou hast been translated to immaterial life. Wherefore, as is meet, thou hast truly been shown to be a cloud pouring forth the waters of our life, O all-immaculate Mother of God. Entreat thy Son and God, that He grant forgiveness of sins unto those who celebrate thy holy dormition with love.

ODE IV

Canon of the feast

Irmos: The sayings and imagery of the prophets * revealed Thine incarnation from the Virgin, O Christ. * The splendor of Thine effulgence * hath gone forth unto the enlightenment of the nations * and the abyss gaveth forth its voice to Thee with gladness: * Glory to Thy power, O Lover of mankind.

Behold, O ye people, and marvel, for the holy and openly manifest mountain of God is exalted on high to the mansions of heaven: the earthly heaven becometh a celestial and incorrupt habitation.

Thy death hath become a passage to an everlasting and better life, O pure one, translating thee from transitory life to that which is truly divine and eternal, that thou mightest behold thy Son and Lord in gladness, O pure one.

The gates of heaven were raised and the angelic choirs chanted; and Christ received the vessel of His Mother's virginity. The cherubim lifted her up with gladness, and the seraphim glorify her, rejoicing.

Canon of the venerable one

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

Filled with the Holy Spirit, O sacred Father John, thou didst drive away evil spirits from those who made recourse unto thee, enriching the faithful with thy spiritual instructions.

Thou didst teach that God is a Unity undivided and yet known in three Hypostases, not separated nor mingled, thus enlightening the devout with thy sacred theology.

Having first mortified the subtleties of the flesh by abstinence and spiritual labors, thou hast been revealed to be an all-sacred intercessor before the Trinity.

Theotokion: **T**he foremothers curse hath been done away with by thee, O Mother of God; for thou, O most pure one, hast brought forth unto us the Source of holiness, the Ever-lasting Life.

ODE V

Canon of the feast

Irmos: **T**he divine and ineffable goodness of Thy virtues, * do we confess O Christ; * for having shone forth from the pre-eternal glory * as the co-eternal and hypostatic Effulgence, * incarnate from the Virgin's womb, * Thou hast shone forth as the Sun * upon those in the darkness and shadows.

The choir of the apostles assembled, borne as on a cloud to Sion from the ends of the earth, to serve thee, the cloud of light through whom God Most High, the Sun of righteousness, hath shone forth upon those who are in the darkness and shadows.

More harmonious than trumpets, the God-pleasing tongues of the theologizing men sounded forth to the Theotokos, playing a funeral hymn inspired by the Spirit: Rejoice, O incorrupt fountain of God's life-creating incarnation which saveth all!

Canon of the venerable one

Irmos: **D**o Thou O Lord send down upon us * Thine enlightenment, and free us * from the gloom of transgression, O Good One, * granting us Thy peace.

Performing thine ascetic struggles in a god-pleasing manner, and with a most pure mind, thou didst blamelessly serve God.

By thy precious instructions thou hast recalled those who abandoned God, turning them from their unworthy ways, wherefore thou wast manifest as a worthy servant of God Almighty.

Called by grace O holy one, to dwell in a god-pleasing manner in the wilderness, thou didst render thy soul fertile with the fruits of the spirit.

Theotokion: **O** Mary, thou who knewest not wedlock didst remain a Virgin even after thy strange birth-giving, for it was God Who was born of thee and Who commands everything as He wills, O Bride of God.

ODE VI

Canon of the feast

Irmos: **T**he inner fire of the whale * born in the depths of the sea, * was a prefiguring of Thy three-day burial, * of which Jonah showed himself to be a prophet, * having been delivered before being sent forth unharmed, crying: * I will sacrifice to Thee * with a voice of praise, O Lord!

God, the King of all, giveth thee that which transcendeth nature; for, as He kept thee a virgin during thy birthgiving, so did He preserve thy body untouched by corruption in the tomb; and He glorified thee with Himself by a divine translation, rendering thee honor as a Son to His Mother.

Truly, O Virgin, thine Offspring set thee in the Holy of Holies as the splendid candles tick of the immaterial Light, the golden censer of the divine Ember, the jar and the staff, the divinely inscribed tablet, the holy ark, the table of the Word of life.

Canon of the venerable one

Irmos: **P**refiguring Thy three-day burial * Prophet Jonah praying in the belly of the sea-monster cried aloud: * Deliver me from corruption * O Jesus Thou King of hosts.

Thou didst sincerely love to dwell in the wilderness, O God-bearer, receiving therein God Who delivereth thee and guardeth thy steps.

Thou didst endure, unwavering, in the wilderness, O divinely wise one, preserving the purity of thy life unadulterated even until thy repose; therefore thou hast been deemed worthy of delight.

Thou didst live an angelic life on earth and fittingly received honor equal to that of the angels, standing with the angels before God.

Theotokion: **I**n thy womb, O Mother of God, thou didst conceive the Word of the beginningless God, Who became like us among men for our sake, being known immutably in two natures.

Kontakion of the venerable one, in Tone VIII:

Spec. Mel.: “To thee, the champion leader ...”:

Emulating the life of the angels, O venerable one, * forsaking all things of earth thou didst hasten to Christ; * and guarding thyself with His commandments, thou wast shown to be a tower unshaken by the assaults of the enemy. * Wherefore, we cry out to thee: ** Rejoice, O father John, thou most radiant luminary!

Ikos: **C**ome, all ye faithful, let us hymn the venerable John, who in his mortal body supra-naturally emulated the life of the angels and joinest chorus with them in the heavens. For he considered all the beauties of this world but dung, that he might receive the things of heaven, and, having ascended the mountain, like the great Moses and Elijah of old, and purified himself by fasting, he hath been deemed worthy to behold the effulgence of the Trinity, not in darkness, nor in the whirlwind, but in the light of the grace of God. Wherefore, radiantly emitting beams of miracles, and pouring forth rivers of healing from his tomb, he is like a living healer of infirmities; for which cause we cry to him: Rejoice, father John, thou most radiant luminary!

ODE VII

Canon of the feast

Irmos: Divine desire, opposing the rage and fire * of the shameless one, * bedewed the fire and put his rage to shame, * countering the musical instruments * with the divinely inspired sound of the three-stringed harp * of the venerable ones in the midst of the flame. * Blessed art Thou, O supremely glorious God of us and our fathers!

Enraged, Moses smashed the divinely wrought tablets which had been inscribed by the divine Spirit; but the Master, preserving unharmed her who gaveth birth to Him, hath now caused her to dwell in the mansions of heaven. Celebrating with her, let us cry out to Christ: O supremely glorious God of our fathers, blessed art Thou!

On the cymbals of pure lips, with the music of a radiant heart, on the high-sounding trumpet of exalted thought, clapping our diligent hands on the renowned and chosen day of the repose of the pure Virgin, let us cry aloud: O supremely glorious God of our fathers, blessed art Thou!

Gather ye together, O divinely wise people, for the dwelling-place of the glory of God is translated from Sion to the habitation of heaven, where is the pure voice of those who keep festival, the voice of the unutterable rejoicing of those who cry out to Christ in gladness: O supremely glorious God of our fathers, blessed art Thou!

Canon of the venerable one

Irmos: Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O supremely hymned Lord, God of our fathers, * blessed art Thou.

With the most high power of the help of God thou didst cast down the enemy, and wast a victor, crying out: O supremely hymned Lord God of our fathers, blessed art Thou!

Having done away with the darkness of the passions and been illumined with the enlightenment of dispassion, O venerable one, thou didst cry: O supremely hymned Lord God of our fathers, blessed art Thou!

Having wounded thy soul with the beauties of the virtues, thou didst become comely in beauty, and, rejoicing, thou chantest to the Lord: O supremely hymned Lord God of our fathers, blessed art Thou!

Theotokion: The Lord Who is the Lover of mankind, having made His abode in thy womb and become incarnate, O Virgin, hath called us captives to the state we enjoyed in the beginning.

ODE VIII

Canon of the feast

Irmos: The flame which bedewed the venerable children, * but utterly consumed the ungodly, * did the almighty Angel of God reveal to them; * and He rendered the Theotokos a life-creating well-spring * pouring forth destruction for death but life for those who chant: * O ye who have been delivered, * let us hymn and supremely exalt the only Creator * throughout all ages!

With discourses the whole multitude of theologians accompanied the sacred coffin of the Theotokos in Sion, exclaiming: Whither goest thou, O tabernacle of the living God? Cease not to regard those who chant with faith: O ye who have been delivered, let us hymn and supremely exalt the only Creator throughout all ages!

Thou goest forth, O all-immaculate one, lifting up thine hands, the hands wherewith thou didst bear God in the flesh; and as a Mother didst boldly say to Him Who was born of thee: Preserve Thou forever those whom Thou hast given to me, and who cry out to Thee: O ye who have been delivered, let us hymn and supremely exalt the only Creator throughout all ages!

Canon of the venerable one

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

Taking the words of life everlasting to heart, O most blessed one, thou didst lay waste to thy flesh; and having mortified thyself to the world, thou didst clothe thyself in life-bearing mortality, chanting: Hymn ye the Lord, and supremely exalt Him throughout all ages!

O God-bearer, entreat the only Benefactor, that He be merciful unto those who celebrate Thy most honored memorial and grant forgiveness of sins to those who chant: Hymn ye the Lord, and supremely exalt Him throughout all ages!

Giving wings to the understanding of thy soul, and directing thy senses, O wise one, thou didst become an honorable temple consecrated to God, and adorning the three parts of thy soul, O venerable one, thou didst chant Hymn ye the Lord, and supremely exalt Him throughout all ages!

Theotokion: The Virgin gave birth to the most pure God Who setteth down the law, the Savior of all mankind, Who hath proclaimed piety unto all on earth, wherefore we chant: Hymn ye the Lord, and supremely exalt Him throughout all ages!

ODE IX

Canon of the feast

Irmos: In thee, O pure Virgin, have the laws of nature * been overcome: * for thy birthgiving remaineth virginal * and thy life is betrothed unto death; * and remaining a Virgin after giving birth * and alive after dying, O Theotokos, * thou dost ever save thine inheritance.

The angelic hosts were amazed, seeing their Master in Sion, bearing in His arms a woman's soul; for as befitteth a Son, He exclaimed to her in a most pure manner: Come, O pure one, and be glorified with thy Son and God!

The choir of angels buried thy body, which had received God, gazing upon it with fear, and exclaiming with a loud voice: O Theotokos who ascendest to thy Son in the heavenly mansions, thou ever savest thine inheritance!

Canon of the venerable one

Irmos: Eve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

With the tears of ascetic endeavor thou didst water thy furrow, O God-bearing father, and thou rejoicest now, gathering in the sheaves of the honor of thy struggles with joy. Wherefore, we all call thee blessed.

The never-waning Light shone within thee, and thou hast received everlasting gladness where thou joinest chorus with the angels around the King and Lord. O all-blessed father, be thou mindful of those who keep thy memory with faith.

Enabled to elude the demons' arrows and evil wiles, thou wast saved, O blessed one; wherefore, thy soul, which is holy, pure and undefiled, hath been deemed worthy of heavenly delight. Remember those who honor thee.

Exercising thyself in the law of asceticism, thou didst vanquish hordes of the demons, O father; wherefore, He Who alone is the Bestower of honors crowneth thee with glory and hath deemed thee worthy of divine enjoyment of the effulgence of God.

Theotokion: Having given birth to the Author of all created things, O Mother of God, thou hast surpassed all creation in divine glory, holiness and grace, and art greater than all in virtue. Wherefore, we all magnify thee.

Exapostilarion of the venerable one:

Spec. Mel.: "Heaven with stars ...":

Desiring the life of the angels, thou didst withdraw to the wilderness; and having brought the carnal passions to submission, thou wast shown to be the peer of the angels, O John our God-bearing father. (Twice)

Glory ..., Both now ..., Exapostilarion of the feast:

Spec. Mel.: “Heaven with stars ...”:

O ye apostles, having gathered here from the ends of the earth, bury my body in the Garden of Gethsemane. And do Thou, O my Son and God, receive my spirit!

On the Praises, 6 Stichera, 3 of the feast, in Tone II

Spec. Mel.: “O house of Ephratha ...”:

Brought together from the ends of the earth * by the hand of God, * the choir of the disciples, * gathereth together ** to bury the Mother and Theotokos.

The Bride of God, * the Virgin Queen, * the glory of the elect, * the boast of virgins; ** passeth over to dwell with her Son.

Thy body * was untouched by corruption, * and though given over for burial * according to the law of nature, ** it remaineth incorrupt.

And 3 of the venerable one, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O venerable father John, * having taken the yoke of Christ * upon thy shoulders, * thou didst manfully trample underfoot * the visitation of the enemy. * Wherefore, with faith we all honor thee, * O most blessed boast of monastics. * For which cause, entreat Christ unceasingly, ** that He save our souls.

Assembling with faith, * we all honor thee, O wise John, as an ascetic of Christ; * for, rejoicing, thou didst journey * into the impassable wilderness, * becoming an honored guide. * Wherefore, we cry to thee with faith, O blessed one, * thou boast of fasters; * pray for us to the Lord, * that our souls find mercy.

O John our venerable father, ** for the sake of the life which is to come * thou didst confine thyself to rocky places and forests, * in nowise daunted by the invisible foe who assailed thee many times. * But by thy supplications thou didst cause them to vanish, * O thou who art steadfast of soul, * thou wondrous sheep in the wilderness of Ryla, * who hast Christ the Lamb as thy Shepherd. ** Wherefore, we all honor and bless thee with faith.

Glory ..., in Tone VIII:

Mounting the chariot of the virtues, bound for heaven, O wondrous one, thou didst attain unto the highest life through abstinence. Dwelling in the wilderness, looking toward the beauty of the Jerusalem on high, and having received honors for thy struggles and pangs, thou rejoicest with the heavenly ranks, O most blessed one, having become a dweller in the kingdom, an heir to eternal good things. Yet entreat the Savior of all, O God-bearing John, that He grant peace to the world and save our souls.

Both now ..., of the Feast, in Tone IV:

O most holy and pure virgin, we, the multitude of angels in heaven and the generation of mortals on earth, bless thy most honored dormition, for thou wast the Mother of Christ God, the Creator of all We pray thee: Him do thou never cease to entreat on behalf of us who have set our hope on thee and God, O most hymned Theotokos who knewest not wedlock.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE IV of the Feast, and 4 from ODE III of the canon of the venerable one.

The sayings and imagery of the prophets revealed Thine incarnation from the Virgin, O Christ. The splendor of Thine effulgence hath gone forth unto the enlightenment of the nations and the abyss gaveth forth its voice to Thee with gladness: Glory to Thy power, O Lover of mankind.

Behold, O ye people, and marvel, for the holy and openly manifest mountain of God is exalted on high to the mansions of heaven: the earthly heaven becometh a celestial and incorrupt habitation.

Awonder was it to see the animate heaven of the King of all, which surpasseth the barren places of the earth. How wondrous are Thy works! Glory to Thy power, O Lord!

If her unapproachable Fruit, through Whom the heavens arose, chose of His own will to accept burial as a mortal, how can she, who gaveth birth to Him without knowing wedlock, refuse burial?

Thou didst turn thy desire to the acquisition of law of the Spirit, which thou didst set forth before all, turning away from the law of sin.

Having attained the height of God's Wisdom, O father, which thou didst acquire through abstinence here on earth, thou dost unceasingly grant healings to the infirm.

Overcoming the barriers of human nature, by the supra-natural nature of thy most pure life, O god-bearing father John, thou wast granted the gift of miraculous activity.

Theotokion: **D**esiring to save us, as the Benefactor and Lover of mankind, O Mother of God, He ineffably made His abode with thy womb.

Troparion of the feast, in Tone I:

In giving birth thou didst preserve thy virginity, * and in thy dormition thou didst not forsake the world, O Theotokos. * Thou hast been translated unto life, * since thou art the Mother of Life. ** And by thine intercessions thou dost deliver our souls from death.

Troparion of the venerable one, in Tone I:

Thine angelic life hath been the foundation of repentance, * the prescription of compunction, * the model of consolation and spiritual perfection, * O venerable father John, * who abode in prayers, fasting and tears. ** Entreat Christ God on behalf of our souls.

Kontakion of the venerable one, in Tone VIII:

Emulating the life of the angels, O venerable one, * forsaking all things of earth thou didst hasten to Christ; * and guarding thyself with His commandments, thou wast shown to be a tower unshaken by the assaults of the enemy. * Wherefore, we cry out to thee: ** Rejoice, O father John, thou most radiant luminary!

Kontakion of the feast, in Tone II:

The tomb and mortality could not hold the Theotokos, * who is untiring in her supplications * and our certain hope in her intercessions. * For, as the Mother of Life, she hath passed over to the Life ** Who dwelt within her ever-virgin womb.

Prokeimenon of the feast: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Savior.

Prokeimenon of the saint, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

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

EPISTLE TO THE GALATIANS, §213 (5: 22-6: 2)

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, of the feast: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Alleluia of the saint, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE; § 24 (LK. 6: 17-23).

And (Jesus) came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed

them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven:

NOTE: Instead of "It is truly meet ...," we chant, in Tone I, the Irmos of ODE IX of Canon I, and we continue to do so until the leave-taking of the feast:

Refrain I: All of us, the generation of men, bless thee, the only Theotokos.

Irmos I: In thee are the laws of nature overcome, * O pure Virgin, * for birthgiving is virginal * and death is betrothed to life. * For after giving birth thou didst remain a Virgin, * and after death thou didst remain alive, * O Theotokos, do thou ever save thine inheritance.

Communion verse of the feast: I will take the cup of salvation, and I will call upon the name of the Lord.

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