

THE 19th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR HOLY AND RIGHTEOUS FATHER, JOHN OF
KRONSTADT
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera of the righteous father, in Tone II:

“**O** Jesus, Son of God, my strength! O Light of my mind, Thou peace and joy of my heart: Glory to Thee! Glory to Thee Who dost deliver me from my invisible enemies” didst thou cry aloud, O John. Thus do thou also teach us to hymn the Lord with all our heart, O righteous John, servant of Christ. **(Twice)**

Incarnate, Christ called thieves and harlots to repentance, and thou, O merciful pastor, fulfilling the commandment of the Chief Shepherd, ate with publicans and conversed with sinners, calling all to repentance and teaching all to pray: O God, be merciful to me, a sinner! O merciful God, glory be to Thee!

Ye are the image of God, wherefore preserve ye this great image, the image of God’s beauty, the image of His boundless love, that ye may be children of our Father Who is in heaven, that ye may be holy as your Father is holy.” Thus, O divinely wise pastor, didst thou instruct thy flock, and thus didst thou thyself live in a holy manner.

Glory ..., in Tone VIII:

Never hath thy love failed, O merciful father John of Kronstadt. Thou art our hope for correction of life, our pastoral protector, O generous benefactor, our hope, O righteous John.

Both now ..., in Tone VIII:

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

On the Aposticha, these Stichera, in Tone IV:

Thou didst belong to the Lord from thine infancy, acquiring the sense of a grown man in thy childhood, desiring the wisdom of God; and didst wholly become a dwelling place of God, O gracious John, our father.

Verse: He hath dispersed, he hath given to the poor, * his righteousness abideth unto ages of ages.

Standing before the Holy Trinity with a mind illumined by grace, O blessed John, with heavenly rays thou hast illumined those who lie in the darkness of sin. Enlighten us also with the light of thy divine vision.

Verse: His heart is ready * to hope in the Lord.

Light unapproachable dwelt within thee, O righteous father, and the Lord set thee as a lamp amid the darkness of sin. Wherefore, instructed by thee, we hymn thy gracious memory, O John.

Glory ..., in Tone VI:

O Lord, Who didst bind Thine apostles with the bond of love, and hast appointed our father John as a new herald of Thy love: Establish even now the Church's bond of love, O our Savior, that united we may hymn Thee and Thine ineffable goodness.

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

No one that fleeth unto thee, O most pure Virgin Theotokos, * departeth from thee ashamed; * for those that asketh grace of thee, ** ever receiveth a gift for their profitable petition.

Troparion of the righteous father, in Tone IV:

With the apostles thy sound hath gone forth into all the earth; * with the confessors thou didst endure sufferings for Christ; * thou didst resemble the holy hierarchs in thy preaching of the Word; * and with the venerable hast thou shone forth in the grace of God. * Therefore, the Lord hath exalted the depths of thy humility above the heavens, * and hath given us thy name as a source of most wondrous miracles. * Wherefore, O wonderworker, who livest in Christ forever, * take pity in thy love upon people in misfortunes; * and hearken unto thy children, * who with faith call upon thee, ** O righteous John, our beloved pastor.

Or this Troparion, in Tone IV:

O wonderworker, who livest in Christ forever, * take pity in thy love upon people in misfortunes; * hearken unto thy children who with faith call upon thee, * expecting compassionate aid from thee, ** O John of Kronstadt, our beloved pastor.

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

Litany and Dismissal.

AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera of the righteous father, 4 Stichera, in Tone VI:

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

Having set aside all the things of this world, with one voice let us praise the wondrous beacon of the land of Russia and of the whole world, the good shepherd, the priest John, who hath given us a splendid model of life in Christ, who on earth was aflame with the spirit of prayer, and who received from the Lord a twofold gift of healing. Through his prayers may Christ strengthen us in piety and show us to be steadfast children of the Church, for the salvation of our souls. (Twice)

With all thy heart and mind, O blessed John, thou didst love the life in Christ; thinking and doing all things pleasing to God, thy labors bore fruit abundantly through the grace of the priesthood, and at the Lord’s Supper, as if in heaven, with enraptured spirit thou didst stand at the altar of the Lord from day to day with tears of compunction, and now, standing before the Holy Trinity in the highest, offer up prayers, that He grant peace to the world and save our souls.

By the path of spiritual vigilance, reverence, contemplation of the mysteries of God, amendment of soul, and rest in God, thou didst attain unto the heavenly bridal chamber. By acts of mercy and thy miracles the Church is adorned, by the purity of thy life impiety is put to shame, and by the words of thy writings the Faith hath been confirmed. Wherefore, we entreat thee, O all-honored John: Be thou our guide amid all our circumstances, that guided and guarded by thee, we may be deemed worthy of the Kingdom of heaven.

And 4 Stichera, in the same melody:

Travailing with all thy heart over the darkness of the nations, thou didst at first think to depart unto the lands of the East. But, beholding Kronstadt, which was far nearer, perishing, thou didst submit to the call from on high, which came once during sleep through a vision of a temple, O righteous John. “I know,” thou didst say, “the loftiness of the priesthood, yet I hope in God; for I know that He is my strength.” O, the divine power of love, which doth draw us to Christ and strengthen us! (Twice)

Making room for all in thy pastoral heart, and constrained by the wounds inflicted upon the poor by poverty, thou didst call all people by thy words and by thy writings, to build a house of industry, that the poor might find refuge therein. O teacher of good deeds worked through faith! O nurturer of the souls and bodies of the poor! O John, joy of those who before were in despair! Thy care for such here on earth was a likeness of thine intercession now in heaven.

Having acquired boldness in prayer, with a heart open to all, full of compassion, even after thy death thou dost not cease to offer it up. And growing eternally richer in love, thou dost ever pour forth healings and consolation, O John, joyful and speedy helper. O thou who didst heal through the laying on of thy hands, knowing the needs of those who asked before a word was uttered, intercede now invisibly for us who await thy help and assistance and hymn thee as one who liveth in Christ,.

Glory ..., in Tone VIII:

Thou didst believe in righteousness with thy whole heart, O priest of God, and with thy lips thou didst speak of salvation: The Lord is my being; the Lord is my deliverance from everlasting death; the Lord is my eternal life; the Lord is my purification, my deliverance and sanctification; the Lord is my strength in weakness, my freedom when I am straightened, my light amid darkness, my peace amid confusion! Glory to Thee, O my Savior, almighty power! Glory to Thee, O Savior, omnipresent power! Glory to Thee, most kind-hearted Compassion! Glory to Thee, Power ever open to my prayers! Glory to Thee, brightest Eye which ever regarded me and beholdest all my hidden things! Wherefore, O holy John, following after thee we also cry out to the Lord: Glory to Thee, O our God, wondrous in Thy saints whose teachings show forth Thy wonder! Glory be to Thee!

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

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, * twofold in nature but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

Entrance. Prokeimenon of the Day. Three Lessons:

READING FROM THE PROPHECY OF JOEL

Thus saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them:

wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great things. Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

READING FROM THE PROPHECY OF JOEL

Thus saith the Lord: Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I Will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned to darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

READING FROM THE FIRST EPISTLE GENERAL OF JOHN

Beloved, if a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ is born of God, and everyone that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his

commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

At the Litiya, the Sticheron of the temple, and these Stichera, in Tone II:

“O Jesus, Son of God, my strength! O Light of my mind, Thou peace and joy of my heart: Glory to Thee! Glory to Thee Who dost deliver me from mine invisible enemies!” didst thou cry aloud, O John. Thus do thou also teach us to hymn the Lord with all our heart, O righteous John, servant of Christ.

Incarnate, Christ called thieves and harlots to repentance; and thou, O merciful pastor, fulfilling the commandment of the Chief Shepherd, ate with publicans and conversed with sinners, calling all to repentance and teaching all to pray: O God, be merciful to me, a sinner! O merciful God, glory be to Thee!

“Ye are the image of God; wherefore preserve ye this great image, the image of God’s beauty, the image of His boundless love, that ye may be children of our Father Who is in heaven, that ye may be holy as your Father is holy.” Thus, O divinely wise pastor, didst thou instruct thy flock, and thus didst thou thyself live in a holy manner.

Glory ..., in Tone I:

“When we pray, we pray through the Holy Spirit; wherefore, all the prayers of the Church are the breathing of the Holy Spirit, and all we Christians are His offspring. Come, therefore, and abide in us, O Holy Spirit! Have mercy on us and renew us all, that we may be one Body of Christ.” Such was thine unceasing prayer, O most wondrous John our father, and God hearkened unto thee and anointed thee with the oil of eternal joy.

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

We see thee as the resplendent dawn of the unwaning Light, O Virgin; for He Who dispelled the darkness of sin came forth from thee, renewing our hearts with the fervor of the Spirit. We beseech thee: Cease not to pray earnestly to Him on behalf of us who confess thee to be the true Theotokos.

On the Aposticha, the Stichera of the righteous father, in Tone VI:

O venerable father John, being an emulator of all the saints, thou didst acquire the holy faith of the patriarchs, the zeal of the prophets and the apostles, the sanctity and godly-mindedness of the holy hierarchs, the boldness of the confessors, the freely-given aid of the unmercenary healers, the unceasing prayer of the venerable. Wherefore, we celebrate thy holy memory with splendor.

Verse: He hath dispersed, he hath given to the poor, * his righteousness abideth unto ages of ages.

O divinely wise father John, having begun with the fear of God, in understanding thou didst reach the heights of wisdom. And being crucified with Christ by love, having become His very own, thou didst later drive out fear by love; for fear hath torment, as the Apostle of love hath taught us. Wherefore, O father, thou didst adorn the minds of the faithful and teach thy flock to love God. O John, entreat Christ our God, that He grant us also this grace and great mercy.

Verse: His heart is ready * to hope in the Lord.

The Lord is the strength of my heart, the Lord is the light of my mind, the Lord is; my rest and my joy, my faith, hope and love; He is my food and drink, my vesture and protection. Teach us also, O holy father, to understand these words and to place our salvation in the Lord. Grant us of thy goodness, as Elijah granted to Elisha, that all our hope and steadfastness may be in the Lord.

Glory ..., in Tone VIII:

It was not our fathers that told us, nor our elders that informed us, but we ourselves have seen the miracles that have taken place through thee; we ourselves have experienced the grace that doth pour forth from thee. Our loved ones were healed, those who were dying arose from bed in good health, our every petition was granted through thy prayer. Wherefore, we honor thee as a favorite of God and an intercessor before the Lord.

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

Thou hast been exalted above all creatures, O Virgin Theotokos, for He who doth dwell in the highest chose thee to be His habitation, that He might raise up our fallen nature. Wherefore, we fall down before thee, as the Mother of our Savior. Thou art our hope, thou art our confidence. Reject us not who seek thine aid.

At the blessing of the Loaves: The Troparion, in Tone IV:

With the apostles thy sound hath gone forth into all the earth; * with the confessors thou didst endure sufferings for Christ; * thou didst resemble the holy hierarchs in thy preaching of the Word; * and with the venerable hast thou shone forth in the grace of God. * Therefore, the Lord hath exalted the depths of thy humility above the heavens, * and hath given us thy name as a source of most wondrous miracles. * Wherefore, O wonderworker, who livest in Christ forever, * take pity in thy love upon people in misfortunes; * and hearken unto thy children, * who with faith call upon thee, ** O righteous John, our beloved pastor. **(Twice)**

And this Troparion, in Tone IV:

O wonderworker, who livest in Christ forever, * take pity in thy love upon people in misfortunes; * hearken unto thy children who with faith call upon thee, * expecting compassionate aid from thee, ** O John of Kronstadt, our beloved pastor. **(Once)**

If there be a vigil, this Troparion, (Twice), and “Virgin Theotokos, rejoice ...,” (Once)

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

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

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

Thou didst not despise either stranger or sojourner, O father John, but wast kind and merciful and compassionate unto all: A father for orphans and a defender for widows, clothing for the naked and food for the hungry. Remember us also, thy poor children, and deny us not thy gracious love.

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

As he contemplated that which was beyond nature * Joseph was struck with wonder O Theotokos, at thy conception without seed. * He contemplated the mysterious dew upon the fleece, * the bush un-burnt by fire, * Aaron's rod which budded. * Thus thy Betrothed and guardian bore witness and cried unto the priests saying: * A Virgin beareth a child, ** and after child-birth remaineth yet a virgin.

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

Strengthened by divine power, thou didst overcome the temptations of the invisible foe, and passed on to the unwaning light. Heal thou the sufferings of our souls and direct us by thy counsel, for thou hast been given by God to all as a physician and comforter, O John, our father.

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

The Bride who knew not wedlock, the Birthgiver of God, * who turned Eve's grief to joy, * do we the faithful hymn and worship, * for thou hast redeemed us from the ancient curse. * And now, O All-hymned Most holy one, ** cease not to make intercession for the salvation of our souls.

After the Polyeleos, this Magnification: We magnify thee, O holy and righteous father John, and we honor thy holy memory, for thou dost entreat Christ God for us.

Selected Psalm:

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

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

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

A fiery minister of the Word of God and a vessel of faith wast thou, O divinely inspired John; wherefore, the Lord appointed thee a new Abraham, O father of many. Pray thou therefore, O holy father, that we may all be children of God and that our souls may be saved.

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

Let us hymn the heavenly gate and ark, * the most holy mountain, the cloud of light, the heavenly ladder, * the spiritual Paradise, the redemption of Eve, * the great treasure of the world; * because salvation for the world and forgiveness of ancient

offences were wrought in her. * Therefore we cry unto her: * Intercede with thine own Son and God to grant forgiveness of offences ** to those who devoutly worship thy most holy Offspring.

Song of Ascent, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: Let thy priests be clothed with righteousness, * and let thy saints sing with joyfulness.

Verse: O Lord, remember David, and all his meekness.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. LUKE (6:17-23)

At that time: Jesus 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: for in the like manner did their fathers unto the prophets.

After Psalm 50, this Sticheron, in Tone VI:

O earthly angel, friend of all, instrument of the Spirit Comforter, bearer of the love of Christ, griever over all the world and mouth of all the faithful, consolation of the grieving and sorrowful, help of the persecuted, physician of our souls and bodies, father and intercessor, holy and righteous John: come thou and stand with us, that with thee we may offer up praise and thanksgiving unto God the Savior, performing this great solemnity.

Canon of the most holy Theotokos (the Paraklisis), with 6 Troparia, including the Irmos; and that of the righteous father, with 8 Troparia, the acrostic whereof is: "My life is in Christ, to Whom I chant throughout all ages", in Tone IV:

ODE I

Irmos: **T**hrough the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Make firm my senses and mind, O my Savior, that I may worthily hymn the supplications and struggles of Thy servant John our father, who loved Thee and was beloved of Thee.

O blessed one who from thy youth wast forechosen to chant unto the first-called apostle in his holy temple, illumined with the radiance of the Cross thou didst flee the gloom of sin, unceasingly offering up prayers and hymnody to God our Savior.

On a chariot of the virtues didst thou mount to heaven, as once did Elijah on a chariot of fire; hence, beseech thou the Lord that He send down upon us correction of life.

Theotokion: **T**hrough thee, O Virgin Theotokos, we who were once deprived of life in paradise have received everlasting life; for thou hast given birth unto Him Who alone is without beginning and giveth life unto all.

Katavasia: I shall open my mouth ...,

ODE III

Irmos: **T**hy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

As one who shared in the manner of life of the apostles and wast an emulator of their life, O divinely inspired one, thou didst set forth the word of truth unto the end.

The eye of thy soul beheld the kingdom of heaven, for it was pure; wherefore, thou didst splendidly set forth thy life, and, honoring it in God, we glorify thee.

Let him who doth not labor not eat! These words of the Apostle Paul didst thou proclaim to thy brethren; wherefore, thou didst raise up a house of industry for the sake of the poor, wherein the impoverished and ailing might be provided for, being sustained by the work of their own hands.

Theotokion: **T**hou art wholly light, all-goodness, all-wisdom; thou canst, as Mother of the Almighty, do all things; thou alone art all-perfect, in that thou art the Mother of the all-perfect King of glory.

The Sessional Hymn of the righteous father, in Tone VIII:

O blessed John, lamp of Kronstadt, thou whose activity and preaching were continual, who offered up before the throne of the Most High lamentation over the sins of many, and who in the Spirit beheld the bowing down of the heavens at the holy liturgy: Pray thou on behalf of our souls!

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

O ye faithful, with hymns let us magnify the Theotokos, * the unshakable confirmation of the Faith * and the precious gift of our souls: * Rejoice, thou who didst hold within thy womb the Stone of life! * Rejoice, thou hope of the ends of the earth * and aid of the sorrowful! ** Rejoice, thou Bride unwedded!

ODE IV

Irmos: **B**eholding Thee, the Sun of righteousness, * lifted up upon the Cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord!

Having a firm foundation in Christ, thou didst imitate Abraham of old in thy hospitality, receiving those who came to thee from all lands, and leading them to the Lord; and thus didst thou do that which is pleasing unto God.

Desiring to make thy heart a temple of God, it was thy wish to serve unceasingly in the house of God, adorning thy soul with the beauties of heaven.

Having extinguished all the passions of the body with the dew of thy feats, thou didst kindle the light of dispassion; wherefore, thou wast shown also to be a child of the everlasting day, O blessed father.

Theotokion: **T**he divine Ezekiel, O most pure one, called thee prophetically the gate which was closed, through which He Who alone is pre-eternal hath passed without change, granting His peace.

ODE V

Irmos: **T**hou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

Unceasingly serving thy Lord and ever emulating the labors of the apostles, O father, thou wast deemed worthy of heavenly gifts.

Having slain the passionate pleasures of thy corruptible flesh, thou didst enliven thine incorruptible soul with piety, and make of it a house of the divine Spirit.

Earnestly proclaiming the Gospel of Christ unto all, thou wast a daily communicant at the banquet of the Lord, making thyself and thy flock a living offering which was holy in God's sight.

Theotokion: **O** most pure one, thou hast given birth unto One of the Trinity, Who, for the sake of His loving-kindness, appeared on earth in two natures; Him do thou unceasingly entreat, that He save our souls.

ODE VI

Irmos: **T**he church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.

Thou wast a fruitful olive tree in the house of thy Lord, O divinely manifest John, for the Lord imparted divine knowledge unto thee and strengthened thee in thine apostolic work.

Ye are the members of the body of Christ! Thus, with the Apostle Paul didst thou preach, teaching thy flock to love Christ alone, that all may be one.

Thy life is holy, thy discourse, O divinely wise one, was filled with the grace of God, and thy heart became a vessel of grace-filled prayer. Wherefore, with faith and love we honor thee.

Theotokion: **T**he angelic hosts marveled at the ineffable wonder which took place within thee, O most holy Virgin; how He Who is incorporeal and sustaineth all things took flesh from thee.

Kontakion of the righteous father, in Tone IV:

O father John, namesake of grace, * who wast chosen by God from childhood, * who in thy youth miraculously received from Him the gift of learning, * and in a dream wast most gloriously called to be a priest: ** Entreat Christ God, that we may all be with thee in the kingdom of heaven.

Ikos: **T**he Holy Spirit Who spake in the prophets and enlightened the whole world through the apostles, Who gave strength to the martyrs and made clear the Orthodox Faith through the holy hierarchs, poured forth His grace abundantly upon thee, O father John; for by thy discourse, by thy works and thy whole life thou didst proclaim the faith of Christ. Wherefore, the Lord hath summoned thee to His habitations; and as thou dost now stand before the throne of His glory, do thou pray that all who honor thee may be with thee in the kingdom of God.

ODE VII

Irmos: **I**n the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * **Blessed art Thou in the temple of Thy glory, O Lord.**

By the providence of God thou wast revealed to be a light of piety amid the heavy darkness of godlessness and unbelief, O father, calling upon all to cry aloud: Blessed art Thou in the churches of Thy glory, O Lord!

Man is formed in the image of God; and thou, O father John, wast a most splendid mirror of the love of God and a dwelling place of the Holy Trinity, Whom we sinners also glorify.

From the Lord didst thou receive the grace to heal the infirmities and passions of all; visit us also therewith always, that with thee we may all chant in oneness of mind: Blessed art Thou, O Lord God, throughout all ages!

Theotokion: **O** Lady, save thy people, save those who are of the same blood as thee. Save us, O Mother of life and of the whole human race, and, even though we are unworthy to call thee our mother, sanctify, make steadfast and save us by thy supplications.

ODE VIII

Irmos: **H**aving spread his hands, Daniel closed the lions jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * **Bless ye the Lord, all ye works of the Lord.**

Cleanse our hearts and thoughts by thy supplications, and show us forth to be fertile ground, that, girded about with virtue, we may cry aloud: Bless the Lord all ye works of the Lord!

Thou wast crowned with a crown of gifts of grace, contemplating heavenly wisdom and ever crying aloud: Bless the Lord, all ye works of the Lord!

Trinitarian: **G**lory to Thee, O most holy, life-creating Spirit, Who proceedest from the Father and ever retest in the Son! Glory to Thee, O Son of God, Who sanctifiest through the Holy Spirit, and strengthenest and makest us wise! Glory to Thee, O Father, Who art ever well pleased with us through the Holy Spirit! O indivisible Triune Unity, have mercy upon us!

Theotokion: **R**ejoice, thou who hast given birth to the salvation of the world! for through thee we have been raised up from earth to heaven! Rejoice, O blessed one, thou protection and dominion, rampart and foundation of those who chant: Hymn the Lord, O ye works, and supremely exalt Him throughout all ages!

ODE IX

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Truly thou wast a light to the world, O holy father, for, having adorned thy soul with godly works, thou wast revealed to be an eminent pastor of the Orthodox Church, being a model for the faithful in word and life; wherefore, we bless thee.

Keeping the One Creator ever before thy mind, through Whom and in Whom all things exist, with a pure heart and guileless soul thou didst labor for Him throughout thy life as thy Lord; and in no wise wast thou bound by Mammon.

Princes praised thee and many people glorified thee; but, disdaining earthly glory, thou didst desire to be in the eternal mansions of God, there to glorify the Lord always.

Theotokion: **H**e Who is pre-eternal descended into thy womb, O most holy Virgin, and ineffably, in a manner transcending comprehension and all telling, was born from thee, that He might renew Adam of old; wherefore, we ever magnify thee as the cause of our renewal.

Exapostilarion of the righteous father:

Performing thy priestly ministry in the temple of the first-called of Christ, and zealously emulating his apostolic service of faith, thou wast a good laborer of the garden of Christ, bringing the faithful to the Lord like a bountiful harvest, ever proclaiming throughout thy whole life: My life is in Christ!

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

He Who was born from thee, O most holy Virgin, pouring forth His Spirit upon all flesh, sanctified, glorified and received into His mansions His faithful servant John, as an intercessor and prophet; with him cease thou never to pray for those who honor thee.

On the Aposticha, 4 Stichera of the righteous father, in Tone VIII.

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

O most joyous tidings! * the child John entreateth God, * asking God’s mercy, * that He enlighten his mind. * He casteth himself down before the icon, * confessing to God the sorrow of his heart. * And, lo! the bindings fall from the eyes of the child’s mind, * and the boy is illumined with the light of Christ, ** that he might do mighty things and teach many. (Twice)

O abundance of wonders! * O living splendor of love! * Who will not marvel at thy beneficence * and thy tender compassion toward the destitute? * In the countless number of thy miracles * thou wast like the glorious and holy hierarch of Myra in Lycia. * Wherefore, the cities and villages of the land of Russia, * O righteous John, ** through thee beheld the light of Christ.

As light and warmth * cannot be separated from the sun, * so in thee sanctity and learning, * love and compassion were present, * O most sacred John, * who wast given by God to the people. * Wherefore, O pastor, * warm us and enlighten us; ** be thou like the sun unto our souls.

Glory ..., in Tone VII:

“**B**owing down before the holy icons, I glorify Christ, God incarnate, the image of the glory of the Father. I confess the Father, Who begat the Son without beginning. I glorify the divine likeness of mortals, who are temples of the Holy Spirit. And beholding the image of the Cross, I sense the power of the Cross.” Behold, this is thy theology, O holy father, wherein thou didst emulate the great teachers of the Church, honoring the iconographic images to the glory of their prototypes.

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

Ineffably wast Thou born of the Virgin, O Christ, * and Thou hast enlightened those who are in darkness and cry aloud: ** O Lord, glory be to Thee!

Great Doxology, Troparia, Dismissal and First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI of the canon of the righteous father

As one who shared in the manner of life of the apostles and wast an emulator of their life, O divinely inspired one, thou didst set forth the word of truth unto the end. (Twice)

The eye of thy soul beheld the kingdom of heaven, for it was pure; wherefore, thou didst splendidly set forth thy life, and, honoring it in God, we glorify thee.

Let him who doth not labor not eat! These words of the Apostle Paul didst thou proclaim to thy brethren; wherefore, thou didst raise up a house of industry for the sake of the poor, wherein the impoverished and ailing might be provided for, being sustained by the work of their own hands.

Thou wast a fruitful olive tree in the house of thy Lord, O divinely manifest John, for the Lord imparted divine knowledge unto thee and strengthened thee in thine apostolic work.

Ye are the members of the body of Christ! Thus, with the Apostle Paul didst thou preach, teaching thy flock to love Christ alone, that all may be one.

Thy life is holy, thy discourse, O divinely wise one, was filled with the grace of God, and thy heart became a vessel of grace-filled prayer. Wherefore, with faith and love we honor thee.

Theotokion: **T**he angelic hosts marveled at the ineffable wonder which took place within thee, O most holy Virgin; how He Who is incorporeal and sustaineth all things took flesh from thee.

Troparion of the righteous father, in Tone IV:

With the apostles thy sound hath gone forth into all the earth; * with the confessors thou didst endure sufferings for Christ; * thou didst resemble the holy hierarchs in thy preaching of the Word; * and with the venerable hast thou shone forth in the grace of God. * Therefore, the Lord hath exalted the depths of thy humility above the heavens, * and hath given us thy name as a source of most wondrous miracles. * Wherefore, O wonderworker, who livest in Christ forever, * take pity in thy love upon people in misfortunes; * and hearken unto thy children, * who with faith call upon thee, ** O righteous John, our beloved pastor.

Or this Troparion, in Tone IV:

O wonderworker, who livest in Christ forever, * take pity in thy love upon people in misfortunes; * hearken unto thy children who with faith call upon thee, * expecting compassionate aid from thee, ** O John of Kronstadt, our beloved pastor.

Kontakion of the righteous father, in Tone IV:

O father John, namesake of grace, * who wast chosen by God from childhood, * who in thy youth miraculously received from Him the gift of learning, * and in a dream wast most gloriously called to be a priest: ** Entreat Christ God, that we may all be with thee in the kingdom of heaven.

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

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

THE FIRST EPISTLE GENERAL OF JOHN (4:7-11)

Brethren: let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because, that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

Alleluia, in Tone IV: His heart is ready to hope in the Lord.

Verse: A good man is he that is compassionate and lendeth.

THE GOSPEL ACCORDING TO ST. LUKE (6:31-36)

The Lord said: As ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.

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