

THE 27th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE RIGHTEOUS CONFESSOR JOHN THE RUSSIAN
AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera: 3 from the Pentecostarion.

And 5 for the righteous one, in Tone IV:

The day of thy commemoration hath now shone forth, O righteous John, illumining the hearts and minds of the faithful; wherefore, we bless thee as one forbearing, unshaken in the right Faith, adorned with the virtues, and glorified by incorruption and wonders. And we earnestly beseech thee, O saint: pray thou for the salvation of our souls. (Twice)

Thou didst live on the earth like an angel, causing thy body to wither through abstinence, and coming to share in the divine mysteries through vigilance, standing whole nights in prayer and the constant remembrance of death; and, dedicating thyself to these things every Saturday, thou wast shown to be well pleasing to God. Pray thou that we also may be well pleasing to Him, and that our souls may be saved.

Thou wast tried like gold in the crucible of tribulations, O thou of valiant mind, ill-treated by those who held thee captive; wherefore, after thy repose thy holy soul came to dwell with the angels and rejoiceth with them as is meet. And thou dost gladden those who have recourse to thy relics with the gift of healings. Therefore, gazing upon the beauty of the Master with the righteous, pray thou for the salvation of our souls.

Neon-Prokopion of Euboea possesseth thy holy relics as a great treasure, O John; and, assembling to venerate them, we honor thy repose with hymns, crying out to thee: Rejoice, O star who hath shone forth from Russia and illumined Asia with thy struggles! Rejoice, boast and adornment of the faithful! Rejoice, O thou who prayest for the salvation of our souls!

Glory ..., in Tone I:

How can we fail to praise the goodly courage thou didst show in the midst of bodily captivity, whereby thou didst put to shame the cause of spiritual captivity; the meekness, innocence and humility whereby thou didst cast down the enemy; the inner stillness and asceticism, and thy prayers which lasted for whole nights, in which thou didst bathe the pavement of the church’s porch with the streams of thy tears, quenching the fire of the passions, and receiving the fire of divine love within thy heart, thereby becoming radiant through grace-bearing ascents? As thou now joinest chorus amid the splendors of the saints, O John, be thou mindful of those who remember thee.

Both now ..., Doxasticon from the Pentecostarion, or the Dogmaticon in Tone I:

Let us hymn the whole world's glory, * who sprang forth from mankind and who gave birth to the Master, * the Portal of heaven, Mary the Virgin, * the hymn of the Bodiless Powers and adornment of the faithful; * for she hath been revealed as the Heaven and Temple of the Godhead. * By destroying the middle wall, she hath brought forth peace, * and opened wide the Kingdom. * Therefore, holding fast to her as a firm confirmation of the faith, * we have as our champion the Lord born from her. * Take courage therefore, take courage, O ye people of God; ** for as the Invincible one he shall conquer our adversaries.

Entrance. Prokeimenon of the day. Three Lessons:

READING FROM THE WISDOM OF SOLOMON (3:1-9)

But 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.

READING FROM THE WISDOM OF SOLOMON (5:15-6:3)

But 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 instead of an helmet. He shall take holiness 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 right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage 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 of the Lord, and sovereignty from the highest, who shall try your works, and search out your counsels.

READING FROM THE WISDOM OF SOLOMON (4:7-15)

But 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 loved 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 it 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 righteous one, in Tone II:

O divinely wise John, illumined by the grace of God and given wings by divine love, thou didst pass unhindered through the night of suffering of a slave's life in the midst of infidels, and didst attain unto the never-waning day of the freedom of paradise, enlightening the fullness of the faithful with the rays thereof.

Verse: Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all.

Made captive by Tartars and sold into bondage to Moslems, O most honored one, thou wast made to dwell in a horse's stall, as Job sat upon his dung-hill, afflicted and oppressed; wherefore, in accordance with the righteous judgment of God, thou hast found consolation in the bosom of Abraham after thy repose, where the abode of all those who rejoice is found.

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

Having lived in a God-pleasing manner far from thine earthly native land, O blessed one, thou hast made thine abode in the heavenly homeland, adorned with the gifts of the Spirit. Be thou therefore a fervent mediator before the Lord for Russia and its people, and for this land; and by thy supplications free them all from sufferings and disease, O namesake of grace.

Glory ..., in Tone VI:

Possessed of a goodly mind, a watchful heart and love unfeigned, and ever uniting himself to God in vigils of prayer, the righteous John received his blessed repose on this day: he soareth aloft in the purity of his soul to rejoice with the elect of the heavenly Father, but hath left us his holy relics for our consolation and sanctification. And hastening to them, we cry out to him: O God-pleaser, ask thou forgiveness of sins, peace and great mercy for those who hymn thee!

Both now ..., Doxasticon from the Pentecostarion.

Or the Theotokion, in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, O most pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation for our souls!

Troparion of the righteous one, in Tone IV:

The Lord, Who summoned thee forth from thine earthly captivity * to the mansions of heaven, * preserveth thy body intact, imparting to it * the ability to heal, O righteous John; * for thou, who wast captured in Russia and sold in Asia, * didst live piously among the Moslem infidels, * and in great endurance having sown here in tears, * thou hast there reaped ineffable joy. ** Wherefore, entreat Christ God, that our souls be saved.

Or this Troparion, in the same tone:

He Who summoned thee to the mansions of heaven * hath preserved thy body incorrupt after death; * for as a captive thou wast taken to Asia, * where thou didst emulate Christ. ** Wherefore, entreat Him, that our souls be saved.

Both now ..., Troparion from the Pentecostarion, or the 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

On “God is the Lord ...,” the Troparion from the Pentecostarion, (Twice);
Glory ..., that of the righteous one, in Tone IV:

The Lord, Who summoned thee forth from thine earthly captivity * to the mansions of heaven, * preserveth thy body intact, imparting to it * the ability to heal, O righteous John; * for thou, who wast captured in Russia and sold in Asia, * didst live piously among the Moslem infidels, * and in great endurance having sown here in tears, * thou hast there reaped ineffable joy. ** Wherefore, entreat Christ God, that our souls be saved.

Both now ..., that from the Pentecostarion.

But if this day fall within the fast, the Troparion of the righteous one, (Twice);
Glory ..., Both now ..., the 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.

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

Because of thy radiant life and continual prayers thou wast not overtaken by the pursuit of the prince of darkness, O John, and, lying in the tomb, thou remainest incorrupt, imparting healing to those who invoke thee and celebrate thy memory with love. (Twice)

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion, or this Theotokion:

O Sovereign Lady who lovest mankind, only far-famed and mighty helper of Christians after God, intercessor amid tribulations, protect and preserve us, annulling all the counsels of our enemies who are skilled in evil.

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

Thou didst quench the fire of the passions with the flow of thy tears, O blessed one, and wast enriched with the virtues, revealed as a man of heavenly wisdom. That I also may obtain deliverance from the darkness of the passions by thy mediation, O John, and may be shown to be saved, I hasten to thee with faith. (Twice)

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion, or this Theotokion:

To thee, O Queen of all, do I offer my prayer born of pain: Have mercy on me, O thou who art most good, and make me unshaken by the assaults of the deceiver, that, calling upon thee on the day of trial, I, thine unworthy servant, may not be ashamed.

Polyeleos, and this magnification: We bless thee, O holy and righteous John, and we honor thy holy memory, for thou dost entreat Christ God on our behalf.

Selected Psalm verse:

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 I:

With hymns let us all praise John, who dwelt righteously amid the tumult of the world as in the silence of the wilderness, who took the Cross of the Lord upon his shoulder and followed after Him in feats of suffering, whom Russia budded forth and Asia came to know as a saint.

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion, or this Theotokion:

Who among men can recount thine ineffable mysteries which pass all understanding, O Virgin? For thou hast been revealed to be far greater than all the saints, more exalted than the angels, and more spacious than the heavens, in that Christ God, Who saveth our souls, hath shone forth from thee.

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 LUKE, § 64 (12: 8-12)

The Lord said: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

After Psalm 50, this Sticheron, in Tone VI:

O righteous John, faithful servant of Christ God, heir to His kingdom, adornment of Neon-Prokopion and boast of Russia, who art steadfast in the right Faith and unconquered by the infidels: ask that victory over the enemy be given to this land, that the children of Russia be invincible and unfailing in piety, and that we all may find salvation in peace.

Canon from the Pentecostarion, or the Canon of Supplication to the Theotokos (the Paraklisis), with 6 Troparia, including the Irmos; and the canon of the righteous one, with 8 Troparia, in Tone II:

ODE I

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up

out of the bondage of Egypt; * for He hath been glorified.

Illumined by the most splendid light of the Sun of righteousness, O divinely radiant one, ask enlightenment for me, the darkened one, that I may hymn thy radiant solemnity.

Having mortified all thy members, O wise one, thou didst have within thy pure heart Christ Who slew and crushed the head of the serpent, and hath delivered human nature from his venom.

Learning the law of the Lord, thou wast like the tree which bringeth forth good fruit in due season; for after thy repose, O right glorious one, thou hast received the grace to heal those who call upon thee.

Theotokion: Professing thee to be the Theotokos, O most hymned Ever-virgin, we have thee as our confirmation and intercession; and, fleeing to thee, we are delivered from the tempest of life's temptations.

ODE III

Irmos: O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

Thy holy life shone forth in Asia, O blessed one, resplendent with the light of miracles. Ask for us who honor thy memory the grace to desire, and to do good.

Thou gavest no sleep to thine eyes until, by thine all-night vigils of prayer to the Lord, thou didst lull to sleep the movements of the flesh which rise up against the spirit, O right laudable one.

Having vanquished the assaults of the demons by the invincible power of the Cross of Christ, thou hast been shown to be a cause of salvation for many, for thou art the helper of those who have recourse to thy relics.

Theotokion: O Theotokos, we magnify thee as the animate bridal-chamber of God and the censer of the noetic and light-bearing Ember; and we cry out to thee: Rejoice, O mediatrix of our salvation!

Kontakion of the righteous one, in Tone IV:

Today hath dawned the commemoration of thy holy deeds, * O holy father John, ** gladdening the souls of the pious who honor thee with faith.

Sessional Hymn of the righteous one, in Tone IV:

Thou wast a captive on earth, O divinely wise one, enduring all manner of ill treatment; and thou didst offer thy virtues to God like fragrant incense and a right acceptable sacrifice. Him do thou entreat, that He grant cleansing of sins to those who honor thy holy memory.

Glory ..., Both now ..., Sessional Hymn the Pentecostarion, or this Theotokion in Tone IV:

Thou art our refuge, power and consolation, O most pure Theotokos; for, lo! the

Lord of all, Who was born of thee, preserved thee a divine Virgin even after thou hast given birth, and hath made thee the Queen of heaven and earth. Wherefore, we all glorify thee with unworthy mouths.

ODE IV

Irmos: I heard report of Thee, O Lord, * and I was afraid; * I understood Thy works, * and marveling cried aloud: * Glory to Thy power, O Lord!

Thou didst adorn thy soul, mortifying carnal knowledge; wherefore, thou dost now behold the beauties of heaven.

Thou wast righteous and guileless, truthful and blameless, faithful and pious, O all-praised one.

Exalted in divine humility, thou didst bring down the enemy, O blessed one, being glorious in heaven and on earth.

Theotokion: O Mother of God, preserve thy flock unharmed by any malice, for thee do we have as our deliverance amid evil circumstances.

ODE V

Irmos: O Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee O King of Peace, * enlighten me with Thy radiance, * for I know no other God than Thee.

Though thou wast made a lowly slave in body, in soul thy character was noble, O all-honored one, and thou didst direct all thy desire to God Who seeth all things.

Having completed thy course on earth in a God-pleasing manner, thou dost now join chorus with those who have been pleasing to God, praying on behalf of those who honor thy repose, O chosen of God.

In thee is a miracle seen, O glorious one, for after thy repose thy body hath been preserved intact, fragrant and full of healings by the judgments of Him Who hath glorified thee.

Theotokion: Fill our mouths with Thy praise, O Lady, and show us to be another psaltery of ten strings by the cleansing of our five senses.

ODE VI

Irmos: O Master, hearkening unto the sound of entreaties * from a soul in pain, * do Thou deliver me from my grievous sins, * for Thou alone art the Cause of our salvation.

Russia gave rise to thee like a fragrant lily, and like a beautiful rose blossoming in the midst of the Moslems' thorns, thou wast fragrant with the grace of God.

Having flourished like a palm-tree, O namesake of grace, thou dost delight the senses of the faithful with the sweetness of thy fruits; likened to a mighty cedar unbroken by the storm of temptations and perils.

Thou didst reveal thy relics to the pious in a vision, hidden in the earth like a priceless treasure, and thereby healing men's sickness, thou dost impart sanctification from God upon those who reverence them.

Theotokion: **T**hou hast been shown to be the Mother of the Bestower of all gifts, a greatly flourishing and fragrant orchard and garden, taking pity upon those who hymn thee with the fruits of the Spirit and perfuming them with grace.

Kontakion of the righteous one, in Tone VIII:

On the day of thine honored commemoration, O saint, * Russia, who raised thee in piety, is gladdened by thee, * and Asia, where thou didst travel the narrow path of suffering, in captivity and ascetic struggles, * doth now rejoice in thy healing relics. * Thou hast been revealed to be a precious vessel of the grace of God, * which do thou also beg for us who honor thee, * that we may cry out to thee: ** Rejoice, O John, thou namesake of grace!

Ikos: **H**ow shall we worthily praise thee, O right wise one, who slew the passions by thy struggles, enslaved the flesh to the spirit and vanquished the enemy? How, hearing of thy great endurance and humility, thy meekness toward all, thine innocence, thy sympathy for the suffering, and thy helping of those amid tribulations and sicknesses, will not marvel? For, rightly delighting in the never-waning day of the kingdom of God with the righteous, pray thou on behalf of those who honor thy memory, that we may cry aloud to thee: Rejoice, O John, thou namesake of grace!

ODE VII

Irmos: **W**hen the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

On this festive day we celebrate thy blessed repose, O radiant one, on which, bearing a lamp full of the oil of good works, thou didst enter into the splendid bridal chamber, crying out to the Bridegroom of souls: O God of our fathers, Blessed art Thou!

Having made thy soul fertile with the plough of prayer, O divinely wise one, and sown it with abstinence and watered it with tears, thou didst reap the grain of purity and righteousness, and with the just thou dost cry aloud to Christ Who strengthened thee: O God of our fathers, Blessed art Thou!

The souls of the saints, the choir of the righteous and the hosts of incorporeal intelligences received thee who now joinest chorus with them, O right wondrous one, arrayed in the incorrupt vesture of glory and chanting with them: O God of our fathers, Blessed art Thou!

Theotokion: **O**n thee, O Lady, have I placed my trust with all my soul, hoping for divine consolation from thee. Send down thy gracious assistance, and show me the path which leadeth up to the heavens, that I may chant: O God of our fathers,

Blessed art Thou!

ODE VIII

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

When, as thou wast about to depart from this life, thou didst desire to partake of the most holy and life-creating Mysteries, O all-praised one, they were brought to thee, concealed in an apple; and, receiving them, thou didst take wing to the heavens.

The beauty of the Creator, which thou didst behold here as in a glass and reflections, dost thou now behold most clearly, having passed over to the highest, O blessed of God, the mirror having been broken.

Thy sweat and tribulations pour forth sweet streams of healings, which are the joy of those who with faith have recourse to thy relics, to the glory of Christ our God.

Theotokion: O most blessed Theotokos, the most holy temple of our Savior, His exceedingly glorious throne, the all-exalted heaven and noetic garden of paradise: open unto us the gates of paradise.

ODE IX

Irmos: God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

Having amassed riches which cannot be taken away, which neither worm nor corruption can spoil; and sailed forth from the earth like a mariner, thou hast reached the most tranquil harbor of eternal blessedness.

Thou hast been deemed worthy of the kingdom of heaven, the city of the Most High, the paradise of God, the delight of the righteous and never-waning light. There be thou mindful of us who hymn thee, O all-praised one.

Joining chorus with the assembly of the righteous and all the saints, O ever-memorable one, entreat God the Creator of all, that He grant unto those who celebrate thy memory the portion of the saved.

Theotokion: O Master, accept the mediation of Thy Mother on our behalf, and that of the righteous John, whom Thou hast glorified; and, considering their supplications, deprive us not of the good things prepared for those who love Thee.

Exapostilarion of the righteous one:

Beholding the wondrous sign, the darkened Moslems were terrified, for a light

shone forth brightly where John was buried; and they straightway informed the faithful, who, excavating his grave, to their joy discovered the body of the righteous one to be incorrupt, fragrant and healing, and they magnified Christ God for him.

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

The light of grace which shone forth through thy birthgiving, hath illumined the whole world and destroyed the princes of darkness, O most pure Theotokos, thou boast of the angels and salvation of all who ceaselessly magnify thee.

On the Praises, 4 Stichera of the righteous one, in Tone VIII:

O most glorious wonder! John, the right-believing scion of Russia and true son of the Church of Christ, living with the cruel Moslems amid the sorrows of captivity and suffering, hath found the One he sought, the Liberator of our souls, Who accepted suffering and the Cross to free mankind from sin.

O most glorious wonder! Sojourning amid those who love the flesh, the wholly pure and spiritual John had his bed in a horse's stall. His riches were poverty and hunger, and instead of honor he received mockery and blows. But the valiant one endured all this steadfastly for the sake of Christ, Who did not turn His face away from spitting and buffeting for the sake of men's salvation.

Come, ye faithful, and let us now piously praise the sacred and honored memory of the righteous John; for, having lived in exile as one imprisoned in a dungeon, after his repose he hath been deemed worthy of the most radiant effulgence of the righteous in the heavens; and he prayeth that those who lovingly hymn his splendid struggles may also receive them.

The divine grace of the Spirit, which lived within thee, O most honored one, showed thee to be wondrous in the incorruption of thy precious relics and the miracles and healing which flow from them; and we, kissing them with love, glorify Christ God, Who is wondrous in His saints, for thee. Be thou a fervent mediator before Him on behalf of those who hymn thy splendid struggles.

Glory ..., in Tone VI:

Who will not praise thee who art truly right praiseworthy, O righteous John? How will we not marvel at thy God-loving character? For when thy cruel master saw the abundance of all things which abounded in his home because of thee and gave thee thy liberty, thou, consumed by the fire of love for the Lord, increased thine ascetic labors. Wherefore, thou hast been shown to be holy by the most holy Trinity, Whom do thou entreat, that our souls be saved.

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

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

Great Doxology. Litanies. Dismissal.

AT LITURGY

On the Beatitudes, 8 Troparia: if this day fall within the period of the Pentecostarion, 4 from the appointed ODE of the canon from the Pentecostarion, and 4 from ODE III of the canon of the saint; but if this day fall within the Apostles' Fast, 4 from ODE III and 4 from ODE VI of the saint's canon, chosen as needed, in the order of those given below:

Thy holy life shone forth in Asia, O blessed one, resplendent with the light of miracles. Ask for us who honor thy memory the grace to desire, and to do good. (Twice)

Thou gavest no sleep to thine eyes until, by thine all-night vigils of prayer to the Lord, thou didst lull to sleep the movements of the flesh which rise up against the spirit, O right laudable one.

Having vanquished the assaults of the demons by the invincible power of the Cross of Christ, thou hast been shown to be a cause of salvation for many, for thou art the helper of those who have recourse to thy relics.

Russia gave rise to thee like a fragrant lily, and like a beautiful rose blossoming in the midst of the Moslems' thorns, thou wast fragrant with the grace of God.

Having flourished like a palm-tree, O namesake of grace, thou dost delight the senses of the faithful with the sweetness of thy fruits; likened to a mighty cedar unbroken by the storm of temptations and perils.

Thou didst reveal thy relics to the pious in a vision, hidden in the earth like a priceless treasure, and thereby healing men's sickness, thou dost impart sanctification from God upon those who reverence them.

Theotokion: **T**hou hast been shown to be the Mother of the Bestower of all gifts, a greatly flourishing and fragrant orchard and garden, taking pity upon those who hymn thee with the fruits of the Spirit and perfuming them with grace.

Troparion of the righteous one, in Tone IV:

The Lord, Who summoned thee forth from thine earthly captivity * to the mansions of heaven, * preserveth thy body intact, imparting to it * the ability to heal, O righteous John; * for thou, who wast captured in Russia and sold in Asia, * didst live piously among the Moslem infidels, * and in great endurance having sown here in tears, * thou hast there reaped ineffable joy. ** Wherefore, entreat Christ God, that our souls be saved.

Or this Troparion, in the same tone:

He Who summoned thee to the mansions of heaven * hath preserved thy body incorrupt after death; * for as a captive thou wast taken to Asia, * where thou didst emulate Christ. ** Wherefore, entreat Him, that our souls be saved.

Kontakion of the righteous one, in Tone IV: (ODE III)

Today hath dawned the commemoration of thy holy deeds, * O holy father John, ** gladdening the souls of the pious who honor thee with faith.

Kontakion of the righteous one, in Tone VIII: (ODE VI)

On the day of thine honored commemoration, O saint, * Russia, who raised thee in piety, is gladdened by thee, * and Asia, where thou didst travel the narrow path of suffering, in captivity and ascetic struggles, * doth now rejoice in thy healing relics. * Thou hast been revealed to be a precious vessel of the grace of God, * which do thou also beg for us who honor thee, * that we may cry out to thee: ** Rejoice, O John, thou namesake of grace!

Prokeimenon, 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)

Brethren: 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, 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 (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.

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