

THE 19th DAY OF THE MONTH OF OCTOBER
COMMEMORATION 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: 3 in Tone I:

Spec. Mel.: "O wondrous marvel...":

With the words of hymnody, O ye faithful, let us all praise the paragon who shone forth in fasting, the offspring of the wilderness, the lamp of men's hearts, crying: Rejoice, O all-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 all-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 didst hasten 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. * Thou didst spurn corrupt things which pass quickly away, * and, forsaking all earthly things, * didst desire to dwell in the wilderness. * Thou didst 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 all-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.

Now & ever ..., Dogmatic Theotokion, in the same tone:

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, two 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 Mother unwedded, that our souls find mercy!

Entrance. Prokimenon of the day. 3 Readings:

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.

N.B.: There are no *Litia stichera* provided for this service.

At the Aposticha, these stichera, in Tone I: Spec. Mel.: "O most 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 they were a ladder. * O John our venerable father, * pray that peace and great mercy * be granted to the world.

Stichos: 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.

Stichos: 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 he preserveth his countenance: 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.

Now & ever ..., Theotokion:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

Troparion, 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 in behalf of our souls.

Glory ..., Now & ever ..., Theotokion:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who cameth forth from thee! Glory to Him Who hath set us free by thy birthgiving!

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 in behalf of our souls. (Twice)

Glory ..., Now & ever ..., Theotokion:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who cameth forth from thee! Glory to Him Who hath set us free by thy birthgiving!

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

With abstinence thou didst cause the carnal passions to wither away, 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 shown 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 ..., Now & ever ..., Theotokion:

By thy divine birthgiving, O pure one, thou hast restored the dead nature of mortals which had become corrupt in the passions, and thou hast raised all up from death to the life of in corruption. Wherefore, as is meet, we all bless thee as thou didst foretell, O all-glorious Virgin.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is co-unoriginate ...":

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 nought, and now prayeth that our souls find mercy. (Twice)

Glory ..., Now & ever ..., Theotokion:

Awesome is the miracle of thy conceiving, and the ineffable image of birth giving known in thee, O pure Ever-virgin, filleth my mind with awe and amazeth my thoughts. Thy glory hath spread over all, O Theotokos, unto the salvation of our souls.

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 verses-

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

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ...

Alleluia, Alleluia, Alleluia, Glory to Thee, O God! Thrice

After the Polyeleos, this Sedalion, 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 ..., Now & ever ..., Theotokion:

O all-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.

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

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

Let every breath praise the Lord.

GOSPEL 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.

Canon of Supplication to the Theotokos [the Paraclisis], with 6 troparia, including the irmos; and that of the venerable one, with 8 troparia.

ODE I

Canon of the venerable one, the acrostic whereof is: "O most blessed luminary, I hymn thy wonders", in Tone IV:

Irmos: The people of Israel, having fled across the watery deep of the Red Sea with dryshod feet, beholding the mounted captains of the enemy drowned therein, sang with gladness: 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!

Elected by the Lord to serve the precious gospel, thou O blessed Father John, nourished thy people with wisdom by thy wise instructions.

Enriched with God's understanding, O most wise Hierarch of God, thou didst take the living-word that flowed from thy heart and feed it unto souls deadened by passions, O God-blessed John.

Theotokion: The sacred choir of Prophets foretold of thee O pure one, as one that was to become a true Parent of God, higher than the Cherubim and all created things.

ODE III

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

Giving wings to the understanding of thy soul, and directing thy senses, O wise one, thou didst become an honorable temple consecrated to God.

Thou didst adorn the three parts of thy soul, O venerable one, making thy mind the master, for it hath Christ guiding thee to the heavenly way.

Predestined by God's judgment, thou didst appear O Hierarch offering the bloodless sacrifice unto God who offered up Himself for our sake, O Father John.

Theotokion: The Virgin gave birth to the all-pure God Who setteth down the law, the Savior of all men, who proclaimeth piety to all on earth.

The Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared today":

In an Orthodox manner hast thou, O holy one, tended the Church of Christ in Ryla, driving off the bitter taxing of heresy, wherefore, O blessed one, thou dost now make thine abode on high.

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

We have come to know, O Theotokos Virgin, the Word of the Father, Christ God, who became incarnate from thee, the only pure, the only blessed one; wherefore, unceasingly hymning thee, we magnify thee.

The Stavrotheotokion: Upon seeing thy Son hung upon the cross and lacerated thou, O most pure one, didst cry out from the depths of thy motherly bosom: 'Woe unto me! To where hast Thou descended, O my Ever-shining Light?'

ODE IV

Irmos: Christ is my power, my God and my Lord, the holy Church divinely sings, crying with a pure mind, keeping festival in the Lord.

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 as a divine Hierarch and all-sacred intercessor before the Trinity.

Theotokion: The 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

Irmos: Illumine with Thy divine light, I pray, O Good One, the souls of those who with love rise early to pray to Thee, that they may know Thee, O Word of God, as the true God, Who recallesh us from the darkness of sin.

Performing the divine mysteries in a godlike manner, and with a most pure mind approaching the holy things, thou hast blamelessly served God as a most sacred Hierarch.

By thy precious instructions those who were enslaved to idolatrous things have become favorites of God, and recalling them from their unworthy ways thou hast become a worthy servant of God Almighty.

Called by grace O holy one, to abolish the lawlessness of idolatry by the sacred waters of thy instructions, thou hast, by the grace of God, made barren and frozen hearts 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

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

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 vouchsafed delight.

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

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

Kontakion, 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 all-radiant luminary!

Ikos: Come, all ye faithful, let us hymn the venerable John, who in his mortal body supernaturally 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 vouchsafed 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 all-radiant luminary!

ODE VII

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom justice rightly overtook: 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 all-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 all-hymned Lord God of our fathers, blessed art Thou!

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

Theotokion: **T**he Lord Who loveth 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

Irmos: **T**he birthgiving of the Theotokos saved the pious children in the furnace-then in figure, but now in deed-and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

Taking the words of life everlasting to heart, O all-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 exalt Him supremely for all ages!

O God-bearer, entreat the only Benefactor, that He be merciful unto those who celebrate thine all-honored memorial and grant them remission of offenses.

Unceasingly directing thy gaze toward God, and receiving the radiance of effulgence therefrom, like a mirror thou dost reflect the never

Giving wings to the understanding of thy soul, and directing thy senses, O wise one, thou becamest an honorable temple consecrated to God.

Thou didst adorn the three parts of thy soul, O venerable one, making thy mind the master, for it hath Christ guiding thee to the heavenly way.

Theotokion: **T**he Virgin gave birth to the all-pure God Who setteth down the law, the Savior of all men, who proclaimeth piety to all on earth.

ODE IX

Irmos: **E**ve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. 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 most 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 vouchsafed 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 vouchsafed thee divine enjoyment of the effulgence of God.

Theotokion: **H**aving 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: Spec. Met.: "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 ..., Now & ever ..., Theotokion:

By thy mighty protection, O pure one, preserve all of us, thy servants, unharmed by the assault of the enemy; for thee alone among women do we have as a refuge.

On the Praises, 4 stichera, in Tone VIII: Spec. Mel.: "O all-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 all-blessed boast of monastics. * For which cause, entreat Christ unceasingly, * that He save our souls. **(Twice)**

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 the same tone:

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 all-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.

Now & ever ..., Theotokion:

○ Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

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

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the venerable one.

Giving wings to the understanding of thy soul, and directing thy senses, O wise one, thou didst become an honorable temple consecrated to God. (Twice)

Thou didst adorn the three parts of thy soul, O venerable one, making thy mind the master, for it hath Christ guiding thee to the heavenly way.

Predestined by God's judgment, thou didst appear O Hierarch offering the bloodless sacrifice unto God who offered up Himself for our sake, O Father John.

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 vouchsafed delight.

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

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

Troparion, 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 in behalf of our souls.

Theotokion, in Tone I:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who cameth forth from thee! Glory to Him Who hath set us free by thy birthgiving!

Kontakion, 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 all-radiant luminary!

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

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

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

Stichos: 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: for in the like manner did their fathers unto the prophets.

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