



VIGIL SERVICE
FOR OUR FATHER AMONG THE SAINTS
JOHN,
ARCHBISHOP OF SHANGHAI AND SAN
FRANCISCO, THE WONDERWORKER
Chanted on the 19th of June

*Composed by the Brotherhood of the Holy Monastery of
Sts. Cyprian and Justina, Phyle, Attica.*

© Holy Monastery of Sts. Cyprian and Justina
Phyle, Attica
T. Th. 46006 — Ano Liosia, 133 10 Greece
Tel: 210 24 11 380
Fax: 210 24 11 080
email: kyprianos@hol.gr

AT VESPERS

At "Lord I have cried," we allow for 6 verses and chant the following Stichera Prosomoia of the Saint.

First Tone. Of the Heavenly Orders

Let all of us, the multitudes of the Orthodox, devoutly celebrate the struggles of Saint John; for, as a meek Shepherd, who was one with the Fathers in their way of life and illustrious for his ascetic labors, he is now glorified in incorruption. *(Twice)*

Let the assemblies of the Orthodox venerate the sacred Body of the New Holy Hierarch that poureth forth miracles; for he was a pillar of patience and a converser with Angels, and, having shone forth in discourse and virtue, he is now glorified in Paradise. *(Twice)*

Let the choirs of the Orthodox exult as they joyfully honor the Lscion of Russia; for he proved, in the last days, to be a shelter for the faithful and a haven of consolation; having humbled himself beyond measure, he is now glorified in Heaven. *(Twice)*

Glory.... Plagal of the Fourth Tone

We, the multitudes of the pious, hymn thee, O Divine John, thou Wonderworker; for through thy Body there flow forth streams of healings, O all-blessed one. In the last times, and in the midst of the world, thou didst emulate the contests of the ascetics, O earthly Angel, who didst share the ways and mind of the Fathers. Intercede now with the Savior that He show mercy upon them that honor thee.

Both now.... Theotokion. Same Tone

The King of Heaven, in His love for mankind, appeared on earth and dwelt among men; for He Who took flesh of the pure Virgin, and came forth from her with what He had assumed, is one Son, twofold in nature, but not in hypostasis; wherefore, proclaiming Him as truly perfect God and perfect man, we confess Christ

our God; Him do thou beseech, O Mother who knewest not wedlock, that He show mercy upon our souls.

At the Lite

The first Idiomelon of the Saint of the Monastery and then the following Idiomela.

First Tone

Come, ye Divine choirs of Feast-loving Hierarchs, and with garlands of encomia encircle the Shrine of Saint John, who hath shone forth in recent times. For by his ascetic exploits he rose as a star in the midst of the world; wherefore, even now doth he gush forth for us streams of healing and mercy. Leap for joy, O Russia, be glad, O China and Shanghai, and be radiant, O West, for ye have received in abundance the blessings of the Godly-minded Pastor; deem us also worthy thereof, O Father, as we draw nigh with reverence unto thy Relics.

Second Tone

Company of Feast-loving Priests, come and make haste with piety to the celebration of Saint John. For he contended on earth as one without flesh, and hath in these last times astounded the assembly of the Angels, and, as a wondrous Shepherd, hath guided the faithful to the meadows of salvation. By the Grace of Christ, his Shrine hath now proved to be a wellspring of healings for all.

Third Tone

Come, all ye throngs of monastics, let us sing of John the renowned and blessed of God, the scion of Russia and the Divinely-chosen Prelate of Shanghai, for he was a pillar of godly conduct; wherefore, he hath attained to Divine Glory and delivereth us who now draw nigh with yearning unto his incorrupt Relics with new songs.

Glory... Fourth Tone

Come, ye peoples, let us laud the new glory of Hierarchs, the wondrous John. For, having received his talent, he hath increased it by Grace; and, having attained to imperishable crowns, he maketh glad with the choirs of the Bodiless Powers in Heaven. Let us now fall down with love before his holy tomb, beseeching healing of our souls and bodies.

Both now... Theotokion

Protect thy servants from perils of all kinds, O blessèd Theotokos, that we may glorify thee, the hope of our souls.

At the Aposticha, Stichera Prosomoia

Fourth Tone. *As one valiant among Martyrs*

Let us hymn the Hierarch with garlands of encomia, and let us all clap our hands and cry: O wondrous John, earthly Angel, emulator of the Ascetics, image of the Fathers and their fellow-strug-gler, new boast of the Orthodox, cease not to protect those who celebrate thy memorial.

Verse. God is wonderful in His Saints.

As one who shared the ways of the Apostles and conversed with the Martyrs, thou wast truly shown to be full of Grace; for thou didst valiantly destroy the devices of the enemy, and didst proclaim Christ in both words and deeds. Do thou entreat Him that He grant peace to the Church and those who honor thee with faith, O all-wondrous John.

Verse. In the Saints that are in His earth hath the Lord wrought wonders.

We, the assemblies of the pious, now devoutly stand around the Shrine of Saint John that poureth forth miracles; for he accomplished struggles and drove away demons, and, going about in the flesh, he lived as one without a body. He glorified the Holy

Faith of the Orthodox and was vouchsafed crowns from God, the Ruler of all.

Glory.... Third Tone

Thou wast a most ardent zealot of the Apostolic Traditions, O all-blessed Father John. For thou didst make activity the basis for thine ascent to vision, and didst prove to be one with the Fathers in their way of life, and also their successor, shining forth unto all with the wealth of thy spiritual gifts. Being a servant of the Virgin and Child of God, thou didst trample underfoot the villanies of the demons. We beseech thee to deliver from their deception us who venerate thy Reliquary and honor thy memorial with anthems.

Both now.... Theotokion

By the will of the Father, thou hast conceived of the Divine Spirit without seed the Son of God Who, begotten of the Father, existed without mother before the world began; thou gavest birth in the flesh to Him Who for our sake came forth from thee without a father and thou hast fed Him as an infant with thy milk. Wherefore, cease not to intercede that our souls be delivered from perils.

Apolytikion

Fourth Tone. *Be swift to anticipate*

Thou didst live in the world as a wondrous ascetic, and thou becamest a support of the rational sheep of Christ, O Blessed one; thy body was seen to be incorrupt and intact, gushing forth without ceasing the Grace of miracles; wherefore, we acclaim thee with love, O John.

Theotokion

The mystery hidden from all ages and unknown to the Angels was made manifest to those on earth through thee, O Theotokos: God took flesh in a union without confusion and for our sake willingly accepted the Cross; and thereby He raised the first-formed man and saved our souls from death.

AT MATINS

After the first reading from the Psalter, Sessional Hymns.

First Tone. *The soldiers keeping watch*

Thou didst live on earth as one fleshless, O Father, and becamest a resplendent vessel of the Trinity, a heavenly man and an earthly Angel, and by the streams of thy miracles thou dost astonish the companies of those who piously venerate thine incorrupt Body.

Theotokion

Thy Son and Master, O Virgin who knewest not wedlock, showed thee to be god after God, higher than the Seraphim, the frontier between created and uncreated nature, and the boast of mankind, for He dwelt in thine immaculate womb, deifying that which He assumed.

After the second reading from the Psalter, Sessional Hymns.

Third Tone. *Of Divine Faith*

By thine own choice thou becamest a Martyr, O servant of the Lord who art synonymous with Grace, thou new adornment of Hierarchs; having endured temptations most valiantly, thou wast vouchsafed the incorruption of thy Body. O Holy Father, Godly savior of Russia, entreat that our souls be saved.

Theotokion

The laws of nature are made new in thee, O Immaculate Birth-giver of God; for the only thing new under the sun is ineffably revealed by thy childbirth, and the Uncreated is made manifest in the flesh. Entreat Him that He deliver from calamities those who run to thy mediation.

After the Polyeleos, Sessional Hymns.

Third Tone. Awed by the beauty

The choirs of the Bodiless Powers marvelled, O blessèd one, at the contests and struggles which thou didst accomplish by Divine Grace; hence, as we now have recourse to thine incorrupt Relics, we stand perplexed as to what to call thee. Wherefore, we cry in compunction: Rejoice, O Godly-minded John.

Theotokion

We, the whole company of the faithful, glorify the rich diversity of thy charisms and thy Divine birthgiving that passeth understanding, O Theotokos; having united Heavenly and earthly things, O Immaculate one, thou didst shatter the age-old hand-writing of our sin. For this cause, the assembly of the Orthodox exclaimeth “Rejoice!” to thee, O Virgin.

After the Gospel. Idiomelon.

Plagal of the Second Tone

O John, the Grace of thy miracles gusheth forth unceasingly, and the multitude of the faithful of Christ’s Church maketh haste to thy venerable Shrine, crying: O Hierarch who art synonymous with Grace, protect us by thy prayers.

Canon

Plagal of the Fourth Tone

Ode 1

Heirmos: Having passed through the water.

Inow fall down with reverence and gladness before thine incorrupt Relics, and I exclaim: Grant me Grace, O John, that I may extol the glory of thy contests.

Having walked in God-pleasing asceticism and dispelled the gloom of the passions, thou didst receive from Heaven the illumination of the Trinity beyond measure, O blessed one.

Theotokion

After valiantly struggling against the flesh, and with the aid of Mary the Child of God, thou didst prove to be a luminary of those in darkness and a guide and support of those in error.

Ode 3

Heirmos: Of the vault of the Heavens.

Having passed thy life as an Angel upon earth and adorned the Church by the tabernacle of thy Body, from which streams of miracles pour forth, thou dost now rest in the Divine tabernacles, O blessed one.

From thy youth, O Holy Father, thou wast a servant of Christ and thou didst abound in the Grace of theology, from which thou didst water the hearts of thy rational flock, that they might pursue a higher life.

Theotokion

Thou didst show John to be a zealot of the Lord and a pure mirror of the virginal way of life, O Mother, for he was illumined in mind and soul and proved to be an excellent initiate of Grace.

Mid-Ode Sessional Hymns

Plagal of the Fourth Tone. *When the Bodiless one.*

Rendered comely by the vesture of the Episcopacy and made chaste by thy pure way of life, and resplendent with thy miracles, O Father John, thou didst prove to be a mystagogue of Heavenly things and a herald of resplendent Orthodoxy. Now, thy whole flock, standing around thy holy Reliquary, crieth unto thee: Rejoice, initiate of Grace.

Theotokion

Let the Virgin and Mother be magnified and acclaimed in odes as Theotokos; she gave birth ineffably to One of the Trinity, the Word Who is coëssential with the Father and is known as One in two natures. The God-Man is the Redeemer, possessing two wills and energies alike, as assurance of His two natures.

Ode 4

Heirmos: I have heard, O Lord.

Thy life astounded the Orders of Angels, O Father John; the assemblies of the Orthodox recount this and hymn thee.

Thy coffin is an inexhaustible treasury of Divine gifts that water the souls of us who piously bless thee.

Theotokion

Be thou the swift propitiation, O Lady, for us who have recourse to thee and who glorify John, thy servant, O Bride of God.

Ode 5

Heirmos: Lord, enlighten us.

By thine intercessions, O John who art glorified by God, swiftly lay to rest the knaveries of the demons and the billows of most hateful passions.

More radiant than the sun in thy far-shining brilliance, O allwondrous one, as a tabernacle of the Trinity, thou now dispellest the afflictions of adversities.

Theotokion

Thou art called Mother of God, O All-Hymned one, for thou truly gavest birth beyond nature to One of the Trinity in two natures.

Ode 6

Heirmos: Entreaty do I pour forth.

Bedew our hearts with the cloud of thy gifts of Grace, O Saint. Quench the burning heat of the passions, we fervently beseech thee, O John, and vouchsafe that we may attain to the refreshment of Paradise.

The assembly of the faithful is amazed in piously studying thy life, for thou didst compel thy nature beyond measure; having exalted thy mind by prayer, and been enraptured by Divine love, thou becamest a rival of the Angels.

Theotokion

Thy Creator was incarnate from thy pure blood, O All-Holy Virgin, and the two natures were unchangeably united in the one Hypostasis of the Divine Word, and Jesus is known as One Christ in two essences.

Kontakion

Plagal of the Fourth Tone. To thee, O Guardian Leader.

Unto thee, O John, Hierarch and ascetic, do we now offer encomia with faith, since through thee we have been delivered from calamities; and, venerating with love thy Grace-filled Reliquary, O Blessed one, we cry: Rejoice, O Divinely-eloquent Father.

Synaxarion.

On the 19th day of the same month, we celebrate the memory of our Father among the Saints John the Wonderworker, who was Archbishop, successively, of Shanghai, in China, then of Western Europe, and finally, of Western America, and who reposed in peace in the year of salvation 1966.

Verses

Having forcibly smitten the wiles and snares
Of the enemy by the power of Thine aid, O Savior,
John was raised up to the mansions of Heaven on the nineteenth.

This Saint was the offspring of a noble family, and was born in Kharkov, Russia, in the year of salvation 1896. Brought up in the nurture and admonition of the Lord by his pious parents Boris and Glafira, he was adequately schooled in both secular wisdom and the inner wisdom according to Christ, being by nature sagacious, a lover of quietude, and obedient, ascetical, and devout.

When, by God's permission, atheism took hold in Russia, he followed the clergy and people into exile. Having received the anointing of the Episcopacy, he shone therein until his holy repose, in the year of salvation 1966, as a God-bearing Pastor full of love and self-denial, as a wondrous ascetic living in the midst of the world, as a devotee of Church services and her liturgical order and life, communing daily of the Immaculate Mysteries of Christ, as a Grace-filled theologian, teacher, and instructor, and finally, as an energetic missionary in China, Western Europe, and America, becoming the cause of salvation and eternal life for countless souls.

Hence, our true Triune God Who was glorified through him glorified him during his lifetime and after his death by the gift of miracle-working, and moreover, by the incorruption of his sacred Relics, which were translated in the year of salvation 1994 and placed in the Cathedral of the Most Blessed Theotokos "the Joy of All Who Sorrow" built by him in San Francisco, California, United States of America, where his holy Synaxis is also celebrated.

Ode 7

Heirmos: Once from out of Judæa.

Schooled in God-pleasing manner in sacred literature, as thou didst desire, O Father, thou didst prove to be a champion of the dogmas of piety and of the Holy Faith, as a follower of our Fathers in all things.

By thy stalwart struggles thou didst dash to the ground the wiles of the grievous destroyer, and wast a bulwark and protector of

the Church in the last times, ever walling her off from the assaults of her foes.

Theotokion

By thine unceasing intercessions to the Lord of Glory, O Maiden who art exceedingly hymned, do thou heal the maladies of our bodies and the wounds of our souls, and cease not to enlighten the darkness of our minds.

Ode 8

Heirmos: The King of Heaven.

We hymn the Hierarch who was a lover of Heavenly things and a treasury of virtues, the good Shepherd and pillar of piety.
We all now confess thee to be a preceptor of the virtues, the yardstick of the Faith, and the Glory of the Church.

Theotokion

Guiding me by the light of thy prayers, O Theotokos, drive away the tempest of my despondency; for thou gavest birth, O Mother, to the Luminary of those in darkness.

Ode 9

Heirmos: Most rightly we confess thee.

Divine streams of Grace unceasingly pour forth in thy Holy Church, gladdening and bedewing the Convent of the Holy Angels.

Be thou the protector and unbreakable rampart of the souls and bodies of this thy flock, together with the shelter of the Bodiless Hosts and our Father.

Theotokion

Thou hast beautified the nature of men, O Pure Virgin, in joining it to Heavenly things, and the Convent of the Holy Angels now blesseth thee.

Exaposteilarion

Third Tone. *Thou Who, as God, adornest.*

Having sown the word of piety in the hearts of the faithful by Divine zeal, O thrice-blessed John, thou now enjoyest the fruits thereof in the courts of the Lord.

Theotokion

We all implore thee, who art unceasingly extolled in Heaven and upon earth as the Mother of the Light and the dwelling-place of God: show us to be children of light.

At the Praises, we allow for 4 verses and chant the following Stichera Prosomoia of the Saint.

Plagal of the Fourth Tone. O extraordinary wonder.

O extraordinary wonder! In the last times, O Blessed John, thou shinest by thy miracles, healing illnesses; for, since thou didst live Angelically, thy venerable Body hath remained incorrupt. Wherefore, we cry unto thee: O Father who art synonymous with Grace, shelter us, dashing the waves of afflictions by thine intercessions. (*Twice*)

O extraordinary wonder! Thou art shown to be a converser with Martyrs, O Hierarchy of Christ, and a fellow-struggler with them in ascesis and contests; having purified thyself through abstinence, thou hast exalted thyself through love. Wherefore, thy Body is seen to be incorrupt, pouring forth for the faithful Heavenly dew and streams of Grace.

O extraordinary wonder! Having received Divine anointing, O all-wondrous John, thou wast illustrious as a Shepherd by thy loving attitude towards thy fellow men, and in thy yearning for the tabernacles of Paradise, thou didst increase thy talent manifoldly. Wherefore, falling down before thy Reliquary with fervent faith, we draw forth Grace and Divine mercy.

Glory.... Plagal of the First Tone.

Come, ye congregations of the pious, come, let us make haste in gladness; come, let us reverently crown the Shrine of Saint John with encomia and odes. For today the choirs of the Bodiless Hosts rejoice at receiving him who lived wondrously upon earth as one fleshless. And we, honoring the earthly Angel, stand around his incorrupt Body with love. A company of Hierarchs and an assembly of Priests doth celebrate the Feast, and a choir of monastics keepeth vigil, supplicating the renowned Hierarch: Lay to rest all the confusions of heresies, granting the Orthodox unanimity in Christ, and compunction to the monastics who hymn thee in thy Church.

Both now.... Theotokion.

We bless thee, O Virgin Theotokos, and as is fitting we, the faithful, glorify thee, the impregnable city, unassailable rampart, steadfast intercessor and refuge of our souls.