

*At the Glory of "Lord I have cried":*

*Reader: Glory, in the 5th Tone.*

Glory to the Father, and to the Son, and to the Ho-ly Spi - - - rit.

Rejoice, O little flock of the Orthodox, /  
persecuted and hated by all, /  
for God hath given thee a great treasure: /  
a wondrous comforter amid sorrow, /  
an incorrupt fragrance /  
amid the foetor of the present corruption of morals, //  
a calm island of hope unashamed amid an ocean of storms.

English translation by Isaac E. Lambertsen, "The Menaion of the Orthodox Church", Vol. X,  
St. John of Kronstadt Press. The complete service text may be purchased through: [sjkp.org](http://sjkp.org)

*If the feast day falls on a Saturday or Sunday, instead of the following we sing the Dogmatic Theotokion in the Tone of the Week.*

**Reader: Both now, the Dogmatic Theotokion in the same tone:**

Both now and ever, and unto the a-ges of a - - - - ges. A-men.

Once, the image of the Bride who knoweth not wedlock /  
was inscribed in the Red Sea. /  
There Moses was the parter of the waters; /  
and here Gabriel is the minister of a miracle. /  
There Israel traversed the deep dryshod; /  
and now the Virgin giveth birth unto Christ without seed. /  
The sea remained impassable after Israel had crossed; /  
and the immaculate one remaineth incorrupt /  
after the birth of Emmanuel. /  
O God Who hast appeared as a man, /  
Who existest and hast existed from the beginning: //  
Have mercy upon us!

## Old Testament Readings

### **Reader: The Reading from Proverbs:**

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace; O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

### **A Reading from Proverbs:**

The mouth of the righteous droppeth wisdom; but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath,

### Old Testament Readings (continued)

but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish; but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

#### **The 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 lust 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 doth visit His chosen.

## The Stichera of the Litia

*Reader:* In the 6th Tone— When thou wast yet a little child

When thou wast yet a little child, /  
thou wast moved to compunction /  
by the words whereby Christ called to the holy apostles: /  
"Come follow Me, and I will make you fishers of men!" /  
Yet as thou didst listen to these divine words, /  
O humble-minded John, /  
thou didst in nowise consider thyself /  
to be chosen like the messengers of God, /  
whom it was ordained would die [for Him].  
But Christ Himself, knowing thee, hath glorified thee. /  
May thy crowning be for us a call to unfeigned repentance, //  
unto the salvation of our souls.

With faith and love we all honor thy memory today, /  
O heavenly man and earthly angel; /  
for in the midst of this greatly turbulent world thou wast a true desert-dweller /  
and having mortified all the passions, /  
thou didst reach a spiritual height hard to contemplate, /  
and wast truly a most splendid wonderworker amid the darkness of this age. /  
Wherefore, we marvel at the great glory /  
which thou hast obtained in heaven, //  
and celebrate thy glorification with compunction.

Litia (continued)

The love of the Lord is all-glorious wisdom, saith the son of Sirach; /  
wherefore, thy divine love /  
seemed as foolishness to the corrupt world, /  
O blessed and holy hierarch John; /  
for, as saith the apostle of the gentiles, /  
the preaching of the Cross is to those who perish foolishness. /  
but we, casting off the wisdom of this vain world, /  
like children bless thee with purity, //  
O John our beloved father.

*Reader: Both now, in the same tone.*

Glory... Both now and ev-er and un-to the a-ges of a-ges, A - - men.

The image shows a musical score for two staves, treble and bass clef, in a key signature of one sharp (F#). The melody is written in a simple, homophonic style. The lyrics are written below the notes. The text is: "Glory... Both now and ev-er and un-to the a-ges of a-ges, A - - men." The melody consists of a series of eighth and sixteenth notes, with some rests. The final note is a whole note, followed by a double bar line.

O all-pure Theotokos, /  
good surety of sinners /  
and all-wondrous joy of all who sorrow: /  
Before the end overtaketh us, /  
turn us to repentance //  
and deliver us from grievous torments forever.

## Aposticha

*Reader:* In the **8th Tone**— O protector of infants and youths

O protector of infants and youths, /  
make us wise with angelic purity, /  
and preserve the children of the Church from the wickedness of this world, /  
granting love of chastity unto all //  
by thy supplications, /  
O holy one who lovest God.

*Reader:* My mouth shall speak wisdom,

And the meditation of my heart shall be of un-der-stand - - - ing.

The image shows a musical score for two staves, treble and bass clef, in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are written below the notes. The text 'And the meditation of my heart shall be of un-der-stand - - - ing.' is written below the notes. The word 'un-der-stand' is split across two notes, and 'ing.' is written below a final note. There are three hyphens between 'stand' and 'ing.'.

O John, wonderworker of San Francisco, /  
light of monastics and joy of virgins, /  
founder and protector of holy monasteries, /  
fiery pillar of the Orthodox Church, /  
faithful child of the holy fathers: /  
Pray that we all be saved.

Aposticha (continued)

*Reader:* Hear this all ye nations;

The musical score consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Give ear, all ye that inhabit the world." The word "inhabit" is hyphenated as "in - hab - - - it". There are long horizontal lines above the words "inhabit" and "world" in the original image, which appear to be artifacts of the scanning process.

O preacher of the apostolic Church /

who art the peer of the apostles, /

divine instructor in Orthodoxy, /

zealous servant of the Gospel /

and good protector of the Orthodox: //

Entreat Christ God, that the world may be enlightened and all may be saved.



Aposticha (continued)

*Reader: Glory, in the 8th Tone:*

Glory to the Father, and to the Son, and to the Ho-ly Spi - rit.

The musical score is written for two staves, Treble and Bass clef, in the key of D major (one sharp). The melody is primarily composed of eighth and sixteenth notes, with some rests. The lyrics are placed below the notes. The piece concludes with a double bar line and a fermata over the final notes.

As one truly foreign to covetousness, /  
thou didst utterly vanquish anger, /  
and thy countenance was ever illumined with paschal joy. /  
As a father full of abundant love for all, /  
thine ascetic feats knew no bounds; /  
for day and night thou didst immerse thyself in prayer. //  
Wherefore, O father John, pray that we all be saved.

*Reader: Both now, in the same tone.*

Both now and ev-er and un-to the a - ges of a - ges, A - men.

The musical score is written for two staves, Treble and Bass clef, in the key of D major (one sharp). The melody is primarily composed of eighth and sixteenth notes, with some rests. The lyrics are placed below the notes. The piece concludes with a double bar line and a fermata over the final notes.

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