

# Month of September

## THE 28<sup>TH</sup> DAY

### Commemoration of the New-Hieromartyr John, Archbishop of Riga & Latvia

*N.B.: If it be deemed advisable to avoid the coincidence of this commemoration with that of the Venerable Chariton, or of the Venerable Fathers of the Near Caves of Kiev, the celebration of this service may be transferred to September 29<sup>th</sup>, or to some other convenient or appropriate day determined by the superior or rector.*

#### At Great Vespers

*After the Introductory Psalm, we chant "Blessed is the man...", the first antiphon.*

*On "Lord, I have cried...", 8 stichera: 3 in Tone I, Spec. Mel.: "O wondrous marvel..."—*

O wondrous marvel! From the grave of the hieromartyr, his precious relics emerged as a treasure beyond price, resplendent with spiritual luster, enriching all who honor him and venerate his adamant will and his unwavering confession, whereby he hath rendered steadfast the Orthodox people in the face of oppression and manifold temptations. *Twice*

O wondrous marvel! In his youth John herded irrational sheep, and as a hierarch he tended well the rational flock of Christ, giving them to drink of the waters of grace, and grazing them upon the verdure of the Gospel, and with his shepherd's staff driving far from them the ravaging spiritual wolves, the unholy ones who sought to destroy their souls.

O wondrous marvel! In the many cities where the holy John served as hierarch he sowed piety among the people, planted within them the knowledge and love of God, and defended them against their ungodly foes; wherefore, Minsk and Odessa join chorus together, Taganrog lifteth its voice in song, Penza exulteth, and Riga rejoiceth above them all.

*And 3 in Tone VIII: Spec Mel.: "O all-glorious wonder..."—*

O all-glorious wonder! Groaning beneath the yoke of hatred, the Orthodox of Latvia besought the holy patriarch to send to them a defender who might swiftly deliver them from their dire tribulations; and he sent them the blessed John, who straightway became their champion, easing their grievous afflictions. *Twice*

O all-glorious wonder! Seeing thee defending Orthodoxy, the blasphemous were cut to the heart and gnashed their teeth at thee, O holy father John, and they plotted thy destruction; for unto all thou didst lay bare their vile treachery and lies and their treason most foul; wherefore, they slew thee most cruelly.

O all-glorious wonder! Aflame with zeal for Christ, the holy one preached the Gospel fearlessly, and speaking truth to those in power like one of the prophets of God, he denounced their ungodliness; wherefore, stopping their ears to his rebukes, they smote him and set him afire, sending his soul to dwell on high.

*Glory...: Idiomelon, in Tone I—*

O martyr of great renown, O hierarch of Christ most worthy, the flames that the godless enkindled to slay and consume thy body were for thy soul like a refiner's fire, burning away the dross of the cares of life, and leaving it like gold purified a hundredfold, which receiving, the King of kings hath made into a lustrous coin bearing the impress of His image divine, and therewith He wondrously enricheth His faithful servants.

*Now & ever...: Dogmatic theotokion, in the same tone—*

Let us hymn the Virgin Mary, the glory of the whole world, who sprang forth from men and gave birth unto the Master, the portal of heaven, and the subject of the hymnody of the bodiless hosts; for she hath been shown to be heaven and the temple of the Godhead. Having destroyed the middle-wall of enmity, she hath brought forth peace and opened wide the kingdom. Therefore, having her as the confirmation of our faith, we have as champion the Lord born of her. Be of good courage! Yea, be ye of good cheer, O people of God, for He vanquisheth the foe, in that He is almighty!

*Entrance. Prokimenon of the day. Three Readings:*

READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: "All the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness," saith the Lord God, "and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back?" Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

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.

READING FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for He it is Who is the instructor of wisdom, the Director of the wise, the Master of all

understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain those who please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: "Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited." Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, Who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; Who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

*Aposticha stichera, in Tone II: Spec. Mel.: "When from the Tree..."—*

When the enemies of God sought to slay thee, O hieromartyr, faithful believers surrounded thee in multitudes, like as guardsmen surround a prince with protecting arms; and, seeing this, the ungodly were dismayed, their vile plots confounded by the steadfast love of the pious, who honored thee as a true servant of the Lord.

*Stichos:* Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

When thy fame and repute grew daily among the people, O saint, and thou didst fearlessly preach the truth of Christ and His righteousness, the godless took counsel together, plotting how they might slay thee; but though they watched thee day and night, and sent their minions to kill thee, their murderous machinations came to naught.

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

When, moved by hatred for the Orthodox, those in authority laid claim to the holy churches, and as Ahab of old seized the vineyard of Naboth unlawfully, so did they drive the faithful from their inheritance; undaunted, O John, thou didst speak boldly against their ungodliness, and by thy boldness didst regain the temples of the Lord.

*Glory...: Idiomelon, in Tone VI—*

Wholly lacking in the fear of God, the impious rulers in Riga resolved to demolish the wondrous cathedral of the Orthodox; but the most blessed hierarch John set their wiles at naught, for on his arrival having celebrated the Holy Eucharist there, like

Samuel of old he made his abode in the temple of the Lord, and such was his great spiritual authority and the sanctity of his presence that the blasphemers abandoned, perforce, their ungodly designs.

*Now & ever...: Theotokion, in the same tone—*

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the primal curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

*Troparion of the hieromartyr, in Tone IV—*

Having acquired the wisdom divinely granted to Solomon, and imitated the zeal of Ezra in restoring the holy things of God, thou didst show forth the zeal of thy namesake, the forerunner John, fearlessly preaching righteousness and piety, for which cause thou wast slain for Christ thy Lord. Wherefore, abiding now with all the saints on high, thou makest unceasing entreaty, that thy people be made steadfast in Orthodoxy. Pray thou earnestly, O sacred martyr, for us also, that our souls be saved.

*Or this troparion, in the same tone—*

Thy homeland rejoiceth in thee, O John, and Russia, thine adopted nation, likewise exulteth, for like a cedar of Lebanon thou didst spring forth and grow from their soil, uplifting thine arms in supplication, like mighty branches, unto Christ, the Sun of righteousness, and thereon all the peoples that dwell in Latvia find rest, like sweet-voiced birds, safely nesting in the goodly shade thereof, and uplifting their voices in gladness to their Creator, Who in thee hath bestowed so great a consolation upon the whole world.

*Glory..., Now & ever...: Resurrectional theotokion, in the same tone.*

### **At Matins**

*At "God is the Lord...", the troparion of the hieromartyr, twice; Glory..., Now & ever...: Resurrectional theotokion, in the tone of the saint's troparion.*

*After the first chanting of the Psalter, this sessional hymn, in Tone V: Spec. Mel.: "The Word, Who with the Father and the Spirit is equally without beginning..."—*

O ye faithful, let us praise the most valiant hieromartyr, who suffered immolation for the preëternal Word of God; for when the flames of the godless ones consumed his body, his soul rose like incense of sweet savor, and his good deeds arose like a pillar of fire, directing the faithful to paradise. *Twice*

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

O all-pure Virgin, from divers perils, evil circumstances and cruel misfortunes free those who place their unwavering trust in thee as their protection, entreating thy Son with His hieromartyr; and save all who hymn thee.

*After the second chanting of the Psalter, this sessional hymn, in Tone III: Spec. Mel.: "Of the divine Faith..."—*

For the people of Latvia thou art a treasury of loving-kindness, O martyr, whence they ever draw forth spiritual riches untold; and for all of us thou art a mighty intercessor

before the Trinity our God, Whom thou dost never cease to entreat, that He grant us His great mercy. *Twice*

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

Thou wast a divine tabernacle, surpassing the angels in purity, O most pure one who alone art Virgin and Mother. With the divine water of thy supplications do thou cleanse me, who have, more than all others, become dust, and am defiled by carnal transgressions.

*Polyeleos, and this magnification—*

We magnify thee, O holy new-hieromartyr John, and we reverence thine honored sufferings, which thou didst endure for Christ.

*Selected Psalm verses—*

- A Our God is refuge and strength. [Ps. 45: 2]  
B A helper in afflictions which mightily befall us. [Ps. 45: 2]  
A Therefore shall we not fear when the earth be shaken. [Ps. 45: 3]  
B O God, who shall be likened unto Thee? Be Thou not silent, neither be still, O God. [Ps. 82: 2]  
A For behold, Thine enemies have made a noise, and they that hate Thee have lifted up their heads. [Ps. 82: 3]  
B Against Thy people have they taken wicked counsel, and have conspired against Thy saints. [Ps. 82: 4]  
A They have made the dead bodies of Thy servants to be food for the birds of heaven. [Ps. 78: 2]  
B The flesh of Thy saints for the beasts of the earth. [Ps. 78: 2]  
A They have poured out their blood like water. [Ps. 78: 3]  
B For Thy sake we are slain all the day long. [Ps. 43: 23]  
A We are counted as sheep for the slaughter. [Ps. 43: 23]  
B Thou hast made us a byword among the nations. [Ps. 43: 15]  
A And I became a man scourged all the day long. [Ps. 72: 14]  
B By fire hast Thou tried us even as silver is tried by fire. [Ps. 65: 11]  
A We went through fire and water, and Thou didst bring us out into refreshment. [Ps. 65: 12]  
B Be glad in the Lord, and rejoice, ye righteous. [Ps. 31: 11]  
A For the Lord is in the generation of the righteous. [Ps. 13: 5]  
B And their inheritance shall be for ever. [Ps. 36: 18]  
A The righteous cried, and the Lord heard them. [Ps. 33: 18]  
B A light hath dawned forth for the righteous man, and gladness for the upright of heart. [Ps. 96: 11]  
A In everlasting remembrance shall the righteous be. [Ps. 111: 6]  
B In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them. [Ps. 15: 3]  
A Wondrous is God in His saints, the God of Israel. [Ps. 67: 36]  
B The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he

be multiplied .[Ps. 91: 13]

A The righteous man shall be glad in the Lord, and shall hope in Him. [Ps. 63: 11]

B And all the upright in heart shall be praised. [Ps. 63: 11]

Glory..., Now & ever... Alleluia, Alleluia, Alleluia, glory to Thee, O God. *Thrice*

*After the Polyeleos, this sessional hymn, in Tone VIII: Spec. Mel.: "Of the Wisdom..."—*

As a branch sprung from the root of piety, grown strong in the Spirit, thou wast shown to be an uprooter of all unrighteousness; for thou didst ever rebuke injustice, and didst bravely denounce the iniquitous, right boldly preaching the Orthodox Faith. Wherefore, when the godless slew thy body most savagely, O hierarch, by thy martyrdom thou didst strike down the serpent, the author of evil. Wherefore, we cry aloud unto thee: Beseech our merciful God, that He grant remission of transgressions unto all who honor thy holy memory with love.

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

O undefiled, blameless and most immaculate Mistress, thou cloud of the noetic Sun and golden lamp-stand of the light of God: with the radiance of dispassion illumine my soul, which hath grown dim through the blindness of the passions, I pray; and with torrents of compunction wash thou my polluted heart, and with tears of repentance cleanse me of the mire of mine evil deeds, that I may cry out with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me remission of my transgressions; 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 JOHN, §35

The Lord said to the Jews who came to Him: "For judgment I am come into this world, that they who see not might see; and that they who see might be made blind." And some of the Pharisees who were with Him heard these words, and said unto Him: "Are we blind also?" Jesus said unto them: "If ye were blind, ye should have no sin: but now ye say, 'We see'; therefore your sin remaineth. Verily, verily, I say unto you, he who entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he who entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again: "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

*After Psalm 50, this sticheron, in Tone VI—*

Emerging from the earth like a most fragrant blossom, thy holy relics fill the land of Latvia with the sweet savor of grace, O John; and they perfume the whole world like a beauteous rose of wondrous scent; which breathing we are transported to the garden of

paradise, whither thou hast been transplanted by the heavenly Husbandman.

*Canon of Supplication to the Theotokos [the Paracletis], with 6 troparia, including the irmos, twice; and that of the saint, with 8 troparia, the acrostic whereof is "Ever doth John protect Riga and Latvia", in Tone VI—*

#### Ode I

*Irmos:* When Israel of old, traversing the surging sea with dryshod feet, beheld proud Pharaoh drowned, they joyfully cried out: Let us sing unto the Lord Who hath wrought glorious wonders!

Exulting in spirit, O New Israel, with hymns let us praise John, the namesake of grace, crying aloud to God our Deliverer; Let us sing unto the Lord Who hath wrought glorious wonders!

Venden of Latvia witnessed thy birth, O hieromartyr, and therein thou grewest in wisdom and stature, crying aloud unto God: Let us sing unto the Lord Who hath wrought glorious wonders!

Ever growing in reverence and knowledge, John surpassed all his peers in learning; and enrolled in the school of piety, he cried: Let us sing unto the Lord Who hath wrought glorious wonders!

*Theotokion:* "Rejoice, O thou who art full of grace! The Lord is with thee!" Thus did the supreme commander of the angelic hosts cry out, O Theotokos, announcing the conception of the Lord.

#### Ode III

*Irmos:* My mouth hath been enlarged over mine enemies, for my heart hath been made steadfast in the Lord.

Doing all in accordance with divine providence, O John, thy madest thine intellect steadfast in the Lord.

Observing all the precepts of Christ, O venerable one, thou didst bow thy neck beneath the monastic yoke.

The Scriptures were thy treasures on earth, O saint of God, and thou didst share them with those taught by thee.

*Theotokion:* Help us sinners by thine almighty supplications, O Queen of heaven, lest our enemies prevail over us.

*Sessional hymn, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—*

Thy grave was like a lamp, O hierarch and martyr, for thy body was like a wick fed by the oil of compassion, which burned with the pure radiance of grace yet was never consumed; for though it lay long years in thy native soil, it emerged untouched by corruption, enriching all with miracles.

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

O all-holy Virgin, thou hope of Christians, with the heavenly hosts unceasingly entreat God, to Whom thou gavest birth in manner past understanding and recounting, that He grant remission of all sins and amendment of life unto those who ever glorify thee with faith and love.

#### Ode IV

*Irmos:* Thy virtue hath covered the heavens, O Christ, and all things have been filled with Thy praise, O Lord.

Joyfully do we praise thy manifest virtues, whereby thou didst serve the Lord, O martyr and hierarch.

Order didst thou instill among thy charges, O saint, that they might pursue the knowledge of God in peace.

How great was thine authority, O holy hierarch, for thou didst soberly wage war on the sin of drunkenness.

*Theotokion:* Now are we filled with thy praise, O most blessed Lady, for in the heavens thou ever prayest for us all.

#### Ode V

*Irmos:* Grant Thy light and peace to Thy servants, O Christ, for Thou art the peace of all, the bond of love for those who acknowledge Thee, the radiant dawn, the true Master and Lord, O Thou Who lovest mankind!

Presaging thine own martyrdom, O holy John, Vladimir, first among the hieromartyrs slain by the godless, ordained thee to the hierarchal rank, to be a true servant of Christ Who loveth mankind.

Rejoicing in thy great piety, O blessed one, the faithful desired to have thee, the newest of the hierarchs of the Church of Russia, as their ruling bishop, perceiving thine abilities as the gray hair of wisdom.

O child of God, great was thy renown as a peacemaker, in accordance with the saying of the Lord, for those hostile one towards another found in thee an impartial mediator, reconciling them in peace.

*Theotokion:* Thou gavest birth ineffably to Christ, our Life and Peace, O Mother of God, having conceived Him without seed through the Holy Spirit, in accordance with the Father's will, in that He loveth mankind.

#### Ode VI

*Irmos:* Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as Thou didst the prophet.

Every town and village under thy care didst thou visit, O holy one, bringing the light of Christ thereto.

Czechs and Galicians, uprooted by the horrors of war, were brought to the Faith by thee, O wondrous John.

The monster of sin stalked Russia while the Great War raged; but John taught the people to flee its corruption.

*Theotokion:* Restore us to godly life, O Lady, for we are dragged down into the pit of corruption by the primordial beast.

*Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today..."—*

Thou hast appeared today as a radiant beacon, O John, shining upon thy city and land and on the whole world, the light of the knowledge of God, Who ineffably filleth us with rays of grace divine.

*Ikos:* In all the places where thou didst labor for thy Master, thou didst plant the Orthodox Faith and piety deep within the souls of the faithful, and didst bring the heterodox to Orthodoxy by thy great loving-kindness, O servant of Christ; and even those sent by the godless to assault or slay thee thou didst move to repentance by thy love and holiness. Wherefore, having reaped for the heavenly Husbandman a great harvest of souls, which thou didst lay up in abundance, thou hast received great recompense for thine archpastoral labors from God Who ineffably filleth us with rays of grace divine.

#### Ode VII

*Irmos:* Thy grace hath been revealed upon us, O Savior, and the light of Thy



Cross hath shone forth upon the world.

In whatever place thou didst dwell thou didst snare men like fish in the net of divine love, and as an abundant catch didst bring them to the God of our fathers.

Grace abounded in Latvia when thou didst take up thine apostolic cross, O hierarch, crying out to thy people: Blessed is the Lord God of our fathers!

As the Savior of the world, Who was preached by thee, O saint, shineth forth the light of redemption, we all cry: Blessed art Thou, O Lord God of our fathers!

*Theotokion:* As a lamp of divine grace thou hast shone forth with splendor, O all-immaculate one, illumining all who chant: Blessed art Thou, O God of our fathers!

#### Ode VIII

*Irmos:* Once, threatening the youths, the king prepared a furnace, and commanded that the innocents be cast therein, who confessed our all-glorious God, Whom the works of all creation bless forever.

Neither fear nor trembling shook thee when the ungodly slandered thee with base calumny, O holy one, but knowing thine own innocence, undaunted thou didst confess our all-glorious God.

Despite all the threats and attempts upon thy life, thou didst not put down the cross of the confession of God from off thy shoulder, O John, but didst bless the Creator of all without ceasing.

Learning of thy cruel murder, which the enemies of God wrought by burning thee alive, O hieromartyr, the rulers of the land, threatened by the godless, would not pursue thy slayers, O holy one.

*Theotokion:* Awe and fear overcome us when we ponder thine ineffable birthgiving, O most blessed one; for thou gavest birth to our Savior and Redeemer, Whom the works of all creation bless forever.

#### Ode IX

*Irmos:* O thou who alone gavest birth to the Word at the word of the archangel, stop thou the blasphemous mouths of the heretics. O all-pure one, we magnify thee as a new heaven, a garden of paradise which cannot be taken away.

The blasphemies of the godless fell mute when the faithful in vast throngs escorted thy much-suffering body to the grave, O hieromartyr; and we never cease to sing praises, exalting thee who dwellest now in paradise.

Verily did the light of divine loving-kindness shine forth when thy sacred relics emerged from the earth, like a long-hidden treasure, enriching all who magnify thee and celebrate thine honored memory with love, O holy one.

In the mansions of the righteous, amid the choirs of the martyrs and angels in the garden of paradise on high, thou dwellest in light unapproachable, O hieromartyr John, where thou prayest unceasingly in behalf of us sinners.

*Theotokion:* Astonished by the sublimity of thy birthgiving, which is beyond mortal understanding, O all-pure Mother, those who refuse to call thee the Theotokos fall dumb, utterly confounded, their blasphemies dying in their mouths.

*Exapostilarion: Spec. Mel.: "By the Spirit in the holy place..."—*

Having dwelt beneath the great Cathedral of the Nativity of the Lord, that thou mightest prevent its demolition, O John, thou art become the foundation of the Latvian Church and a warrior of Christ, Who is the Revelation of the nations and the Salvation of the New

Israel.

*Theotokion—*

As is meet, we, the faithful, set before Thee as suppliant and fervent intercessor Thy pure Mother. Vouchsafe that Thy servants may partake of Thy glory, the portion of the righteous and the sweetness of paradise, and that we may obtain the kingdom of heaven.

*On the Praises, 4 stichera, in Tone VI: Spec. Mel.: "On the third day..."—*

A great defender of the oppressed, a champion of all the Orthodox, a wise and subtle leader of men, was the holy hieromartyr; wherefore, from the heights of heaven he ever watcheth over us. *Twice*

Great was the lamentation among the Latvians when the body of the hieromartyr was borne to burial; but while they long bewailed their loss, the holy John became their intercessor on high.

When thy grave was opened in latter years, and thy coffin removed from the earth, thy much-suffering body was found to be untouched by corruption, bearing witness most wondrously to thy holiness.

*Glory...: Idiomelon, in Tone II—*

Bearing praises like wreaths and hymns like torches, O ye faithful, let us honor the sacred memory of the holy hieromartyr John; for throughout his life he struggled manfully to plant the love of God in the hearts of all, to teach them to observe all the precepts of the Lord, to uproot from them the insidious doctrines of the material world, and to defend them against the temptations and assaults of the ungodly; wherefore, he passed from this world in triumph, and hath received the reward Christ promised to those who endure to the end: rich recompense for all struggles and sufferings, a dwelling-place in paradise, and a crown of victory from the right hand of the Lord and Judge of the contest.

*Now & ever...: Theotokion, in the same tone—*

Save thy servants from misfortunes, O Virgin Theotokos, for after God it is to thee that we flee, as to an impregnable rampart and protection.

*Great Doxology. Troparia. 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 hieromartyr.*

*Prokimenon, in Tone IV—*

I have hated the congregation of evil-doers, and with the ungodly will I not sit.

*Stichos:* Judge me, O Lord, for in mine innocence have I walked.

EPISTLE TO THE ROMANS, §99

Brethren: We know that all things work together for good to those who love God, to those who are called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, those He also called: and whom He called, those He also justified: and whom He justified, those He also glorified. What shall we then say to these things? If God be for us, who can be against us? He Who spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of

God's elect? Shall God Who justifieth? Who is he who condemneth? It is Christ Who died, yea rather, Who is risen again, Who is even at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him Who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

*Alleluia, in Tone II—*

*Stichos:* The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

*Stichos:* The law of his God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO JOHN, § 52

The Lord said to His disciples: "These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you: The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him Who sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He who hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law: They hated Me without a cause. But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Who proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

*Communion Verse—*

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