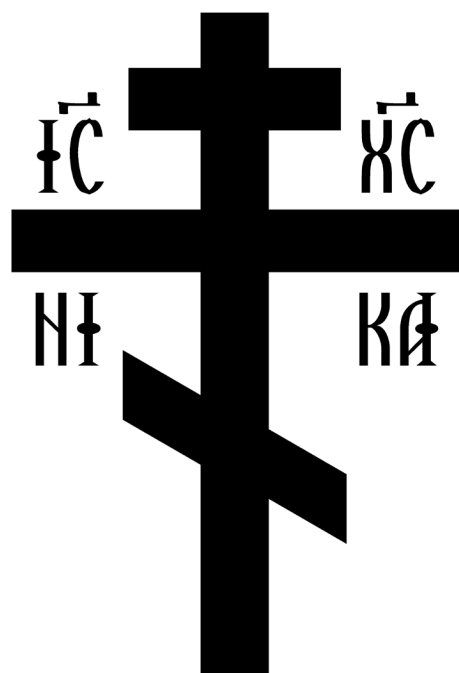




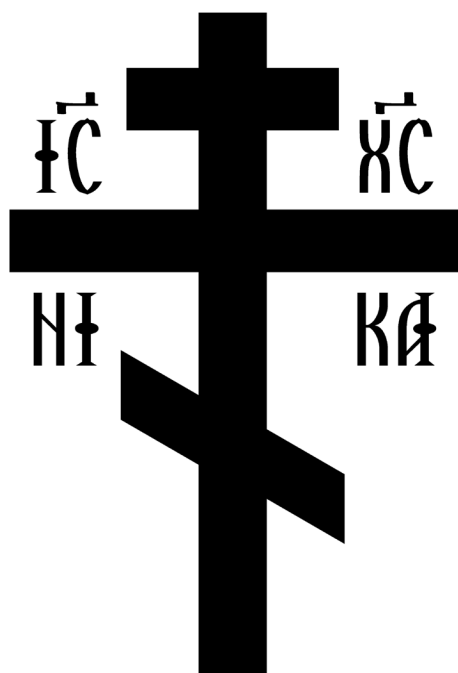
DECEMBER 20: COMMEMORATION OF THE REPOSE OF OUR FATHER
JOHN OF KRONSTADT, THE WONDERWORKER

Music for the Sunday of the Holy Fathers

Δόμνι εἰκόνι κένι μὲρονόεινι
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

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MMXXV



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MMXXV

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Choral arrangements from
Music for the Order of Vespers and Matins of the Sunday before Nativity:
The Sunday of the Holy Fathers
© 1999 Timothy J. Clader

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A.D. 2025 Saint Nina, Equal to the Apostles, Enlightener of the Georgians
2025 г. Св. равноапостольная Нины, просветительницы Грузии

**Music for the Sunday of the Holy Fathers
December 20: Saint John of Kronstadt**

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Great Vespers

After the Introductory Psalm, we chant Blessed is the man..., the entire kathisma.

Stichera at Lord, I Have Cried

We chant 3 stichera of the Resurrection in the tone of the week from the Octoechos, 3 stichera for the Fathers, and 4 for the Saint.

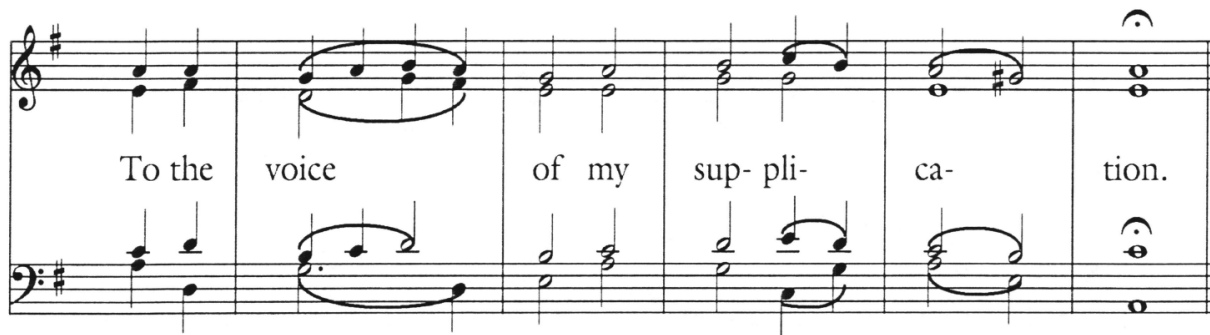
Stichos: Bring my soul out of prison,/ that I may confess Thy name.

Stichos: The righteous shall wait patiently for me/ until Thou shalt reward me.

Stichos: Out of the depths have I cried unto Thee, O Lord;/ O Lord, hear my voice.

Stichera for the Fathers, in Tone VI

Stichos: Let Thine ears be attentive:



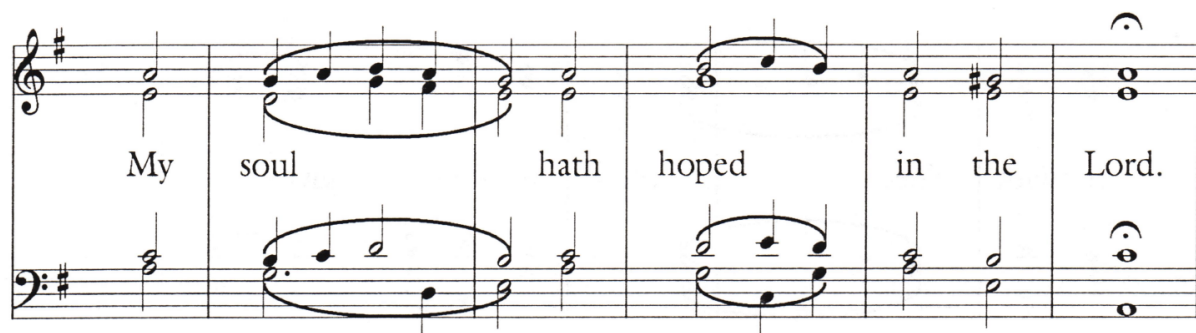
Unto the ends of the earth hath the memory of the forefathers/ been manifest as truly filled with light/ and shining with rays of grace;/ for Christ, the radiant Sun,/ shining from afar on high,/ doth lead forth an assembly of stars which shineth with Him,/ and in the midst of Bethlehem/ a nativity is shown to be that of God and man./ Therefore, piously clapping our hands,/ with faith let us all join chorus// to utter praise unto His nativity before the feast.

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?



Rejoicing today,/ Adam is adorned with the glory/ of divine communion,/ as the foundation and confirmation of the wise forefathers;/ and with him Abel doth leap for joy/ and Enoch is glad,/ and Seth danceth together with Noah;/ the all-praised Abraham/ doth chant with the patriarchs,/ and from on high Melchizedek/ doth behold a birth wherein a father had no part./ Wherefore, celebrating the divine memory/ of the forefathers of Christ,// we beseech Him, that our souls be saved.

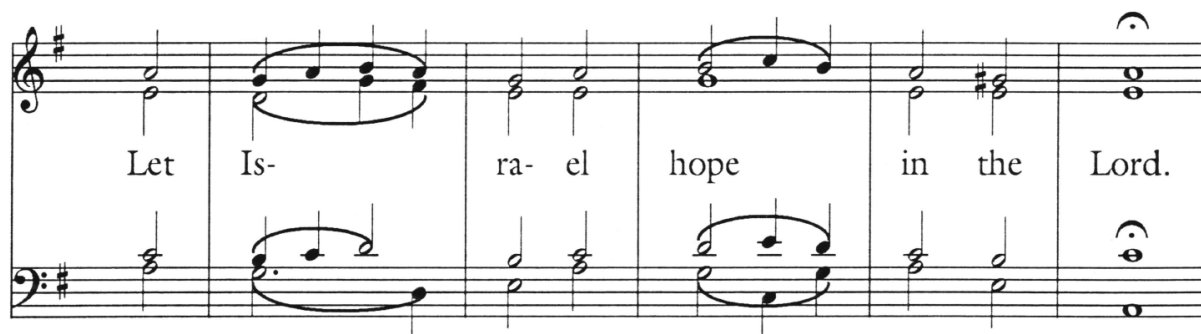
Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word:



With gladness hath the assembly/ of the divinely wise children in the furnace shone forth,/ and it proclaimeth the nativity of Christ on earth;/ for the Lord, descending like a precious dew,/ doth preserve unconsumed her who gave Him birth,/ doth keep her undefiled/ and doth enrich her with divine gifts./ Wherefore, the God-pleasing Daniel/ rejoiceth in gladness,/ for he hath clearly foreseen the Stone uncut from the mountain,// and with boldness doth now pray in behalf of our souls.

Stichera of the Saint, in Tone VI

Stichos: From the morning watch until night, from the morning watch:



Having set aside all the things of this world, with one voice let us praise the wondrous beacon of the land of Russia and of the whole world, the good shepherd, the priest John, who hath given us a splendid model of life in Christ, who on earth was aflame with the spirit of prayer, and who received from the Lord a twofold gift of healing. Through his prayers may Christ strengthen us in piety and show us to be steadfast children of the Church, for the salvation of our souls.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:

And He shall redeem Israel out of all his iniquities.

With all thy heart and mind, O blessed John, thou didst love the life in Christ. Thinking and doing all things to please God, thy labors bore fruit abundantly through the grace of the priesthood, and at the Lord's Supper, as if in heaven, with enraptured spirit thou didst stand at the altar of the Lord from day to day with tears of compunction. And now, standing before the Holy Trinity in the highest, offer up prayers, that He grant peace to the world and save our souls.

Stichos: O praise the Lord, all ye nations:

Praise Him all ye people.

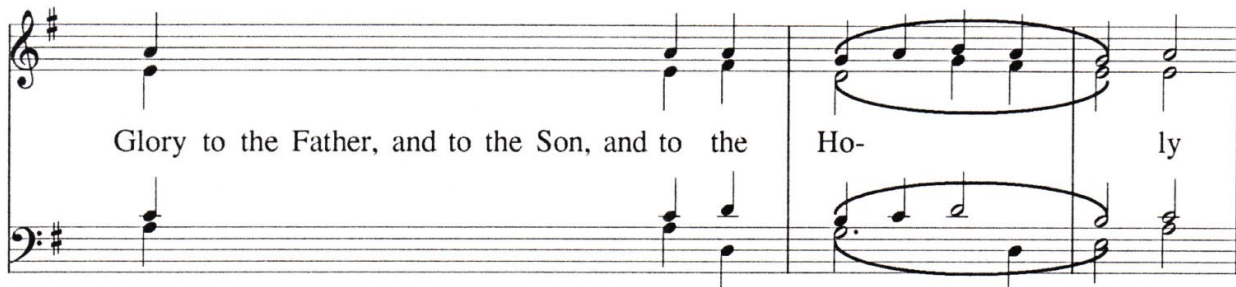
By the path of spiritual vigilance, reverence, contemplation of the mysteries of God, amendment of soul, and rest in God, thou didst attain unto the heavenly bridal chamber. By acts of mercy and thy miracles the Church is adorned, by the purity of thy life impiety is put to shame, and by the words of thy writings the Faith is confirmed. Wherefore, we entreat thee, O most honored John: Be thou our guide amid all our circumstances, that guided and guarded by thee, we may be vouchsafed the kingdom of heaven.

Stichos: For He hath made His mercy to prevail over us:



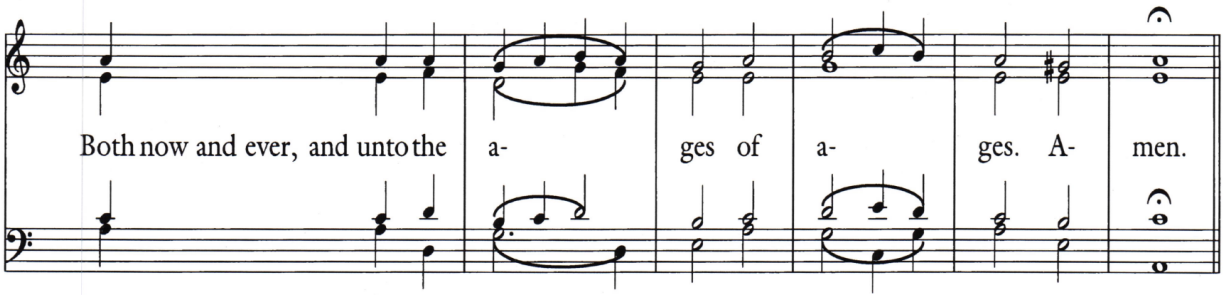
Travailing with all thy heart over the darkness of the nations, thou didst at first think to go to the lands of the East. But, beholding Kronstadt, which was far nearer, perishing, thou didst submit to the call from on high, which came once during sleep through a vision of a temple, O righteous John. "I know," thou didst say, "the loftiness of the priesthood, yet I hope in God; for I know that He is my strength." O, the divine power of love, which doth draw us to Christ and strengthen us!

Glory of the Fathers, in Tone VI



Daniel, the man of divine desires,/ seeing Thee, the Stone uncut by human hands, O Lord,/ prophetically called Thee a babe born without seed,/ the Word incarnate of the Virgin,// the immaculate God, the Savior of our souls.

Both now, of the Forefeast, in Tone VI



The composition of Byzantium

Splendidly adorn thyself, O cave,/ for the ewe-lamb cometh who doth bear Christ in her womb!/ O manger, receive thou Him/ Who by a word doth release us mortals/ from irrational activity!/ Ye piping shepherds,/ bear witness to the awesome wonder!/ Ye magi from Persia,/ bring forth gold, frankincense and myrrh,/ for the Lord hath appeared from the Virgin Mary./ And the Mother, regarding Him/ as befitteth a handmaid,/ worshipped Him and cried out in greeting unto Him Who was laid in her arms:/ How wast Thou sown within me?// How didst Thou spring forth in me, O my Deliverer and God?

Paroemias for the Fathers

A Reading from Genesis (14:14-20)

Abram, having heard that Lot his nephew had been taken captive, numbered his own home-born servants three hundred and eighteen, and pursued after them to Dan. And he came upon them by night, he and his servants, and he smote them and pursued them as far as Hoba, which is on the left of Damascus. And he recovered them all the cavalry of Sodom, and he recovered Lot his nephew, and all his possessions, and the women and the people. And the king of Sodom went out to meet him, after he returned from the slaughter of Chedorlaomer, and the kings with him, to the valley of Shaveh, this was the plain of the kings. And Melchizedek, king of Salem, brought forth loaves and wine, and he was the priest of the Most High God. And he blessed Abram, and said: "Blessed be Abram of the Most High God, Who made heaven and earth, and blessed be the Most High God Who delivered thine enemies into thy power.

A Reading from Deuteronomy (1:8-11, 15-17)

In those days, Moses said to the children of Israel: "Behold, God hath delivered the land before you, [saying:] 'Go in and inherit the land, which I sware to your fathers, Abraham, and Isaac, and Jacob, to give it to them and to their seed after them.' And I spake to you at that time, saying: I shall not be able by myself to bear you. The Lord your God hath multiplied you, and behold, ye are today as the stars of heaven for multitude. The Lord God of your fathers add to you a thousandfold more than you are, and bless you as He hath spoken to you. So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers to your judges. And I charged your judges at that time, saying: Hear causes between your brethren, and judge rightly between a man and his brother, and the stranger that is with him. Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally,

thou shalt not shrink from before the person of a man, for the judgment is God's.

A Reading from Deuteronomy (10:14-21)

In those days, Moses said to the children of Israel: "Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are in it. Only the Lord chose your fathers to love them, and He chose out their seed after them, even you, beyond all nations, as at this day. Therefore ye shall circumcise the hardness of your heart, and ye shall not harden your neck. For the Lord your God, He is God of gods, and terrible God, Who doth not accept persons, nor will He by any means accept a bribe: executing judgment for the stranger and orphan and widow, and He loveth the stranger to give him food and raiment. And ye shall love the stranger, for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God, and serve Him, and shalt cleave to Him, and shalt swear by His name. He is thy boast, and He is thy God, Who hath wrought in the midst of thee these great and glorious things, which thine eyes have seen."

Paroemias for the Saint

Reading from the Prophecy of Joel (2:12-27)

Thus saith the Lord: Turn to Me with all your heart, and with fasting, and with weeping, and with lamentation: and rend your hearts, and not your garments, and turn to the Lord your God: for He is merciful and compassionate, long-suffering and plenteous in mercy, and repenteth of evils. Who knoweth if he will return, and repent, and leave a blessing behind him; even a meat-offering and a drink-offering to the Lord your God? Sound the trumpet in Sion, sanctify a fast, proclaim a solemn service: gather the people, sanctify the congregation, assemble the elders, gather the infants at the breast; let the bridegroom go forth from his chamber, and the bride out of her closet. Between the porch and the altar let the priests that minister to the Lord weep and say: Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them, lest they should say among the heathen: Where is their God? But the Lord was jealous of His land, and spared His people. And the Lord answered and said to His people: Behold, I will send you corn, and wine, and oil, and ye shall be satisfied with them: and I will no longer make you a reproach among the gentiles. And I will chase away from you the northern adversary, and will drive him into the dry land, and I will sink his face in the former sea, and his back parts in the latter sea, and his ill savor shall come up, and his stink shall come up, because he hath wrought great things. Be of good courage, O land; rejoice and be glad: for the Lord hath done great things. Be of good courage, ye beasts of the plain, for the plains of the wilderness have budded, for the trees have borne their fruit, the fig tree and the vine have yielded their strength. Rejoice then and be glad, ye children of Sion, in the Lord your God: for He hath given you food fully, and He will rain on you the early and the latter rain, as before. And the floors shall be filled with corn, and the presses shall overflow with wine and oil. And I will recompense you for the years which the locust, and the caterpillar, and the palmerworm, and the cankerworm have eaten, even My great army, which I sent against you. And ye shall eat abundantly, and be satisfied, and shall praise the name of the Lord your God for the things which He hath wrought wonderfully with you: and My people shall not be ashamed forever. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and that there is none else beside Me: and My people shall no more be ashamed forever.

Reading from the Prophecy of Joel (2:27-32)

Thus saith the Lord: Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and that there is none else beside Me: and My people shall no more be ashamed forever. And it shall come to pass afterward, that I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions. And on My servants and on My handmaids in those days will I pour out of My Spirit. And I will show wonders in heaven and upon the earth: blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

Reading from the First Epistle General of John (4:20-5:5)

Beloved, if a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him Who begat, loveth him also that is begotten of Him. By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

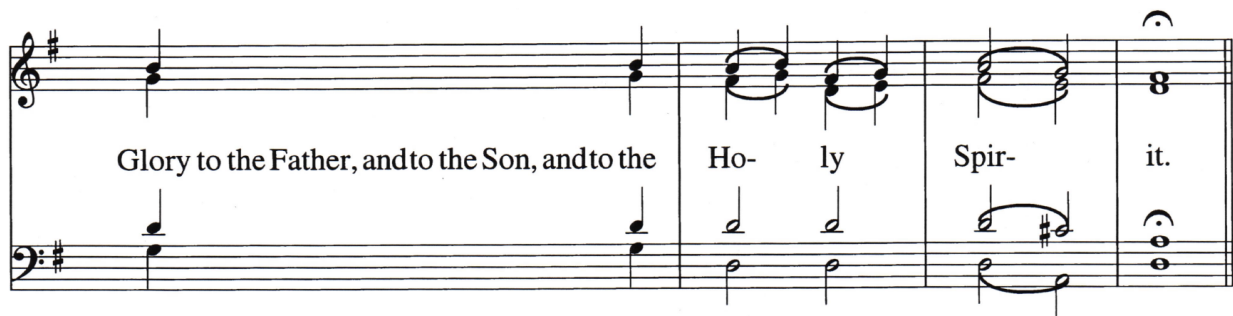
At Litya

At the Litya, the sticheron of the temple, and this sticheron of the Fathers

Tone I

The prophets of great renown,/ splendid in the rays of divine eloquence,/ are ever blessed, and, putting forth the sayings of the Spirit as fruit,/ they preached to all the ineffable nativity of Christ God;/ and having lived most wondrously,// they ended their lives in accordance with the law.

Glory, in Tone III



The composition of Germanus

Come, ye lovers of the feasts of the Church,/ and with psalms let us praise the assembly of the forefathers:/ Adam, the forefather of us all,/ Enoch, Noah, Melchizedek, Abraham, Isaac and Jacob;/ and, after the Law, Moses and Aaron,/ Joshua, Samuel and David,/ and, with them, Isaiah, Jeremiah, Ezekiel, Daniel and the twelve prophets,/ together with Elijah, Elisha and all the rest,/ Zechariah and the Forerunner:// who all preached Christ, the Life and Resurrection of our race.

Both now, Theotokion, in Tone III



Adorn thyself splendidly, O Bethlehem,/ for Eden hath been opened!/ Make ready, O Ephratha, for Adam is restored,/ and Eve with him; for the curse is annulled,/ the salvation of the world hath blossomed forth,/ and the souls of the righteous are adorned./ And bearing hymnody as a gift of offering instead of myrrh,/ they receive salvation of soul and incorruption./ For, lo! He Who lieth in the manger doth command before,/ that a spiritual hymn be chanted by those who cry out unceasingly:// O Lord, glory be to Thee!

At Aposticha

At the Aposticha, the stichera of the Resurrection in the tone of the week from the Octoechos

Glory, in Tone II

Glory to the Father, and to the Son, and to the Ho- ly Spir- - it.

The musical score is written for two staves, Treble and Bass, in the key of D major (indicated by two sharps). The melody is primarily in the Treble staff, with the Bass staff providing a harmonic accompaniment. The lyrics are written below the staves. The piece concludes with a final cadence marked by a double bar line and a fermata over the final note.

The composition of Cyprian

Rejoice, ye honorable prophets/ who dedicated yourselves well to the law of the Lord,/ and by faith revealed yourselves as unshaken and unbreakable pillars of Christ;/ and, having passed on to heaven,// beseech Him to grant peace to the world and to save our souls.

Both now, Theotokion, in Tone II

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

The musical score is written for two staves, Treble and Bass, in the key of D major. The melody is primarily in the Treble staff, with the Bass staff providing a harmonic accompaniment. The lyrics are written below the staves. The piece concludes with a final cadence marked by a double bar line and a fermata over the final note.

Behold, the hour of our salvation hath arrived!/ Make ready, O cave, for the Virgin approacheth to give birth!/ Rejoice and be glad, O Bethlehem, land of Judah,/ for from thee shall our Lord shine forth!/ Hearken, ye mountains and hills, and ye surrounding lands of Judæa,/ for Christ cometh to save man whom He created,// in that He loveth mankind!

At the Blessing of the Loaves

O Theotokos Virgin, rejoice..., the Troparion of the Fathers, and the Troparion of the Saint.

Troparion of the Fathers, in Tone II

Great are the accomplishments of faith! / In the fountain of flame, as in refreshing water,
the three holy children rejoiced; / and the prophet Daniel was shown to be a shepherd of
lions, as of sheep. // By their prayers, O Christ God, save Thou our souls!

Troparion of the Saint, in Tone IV

With the apostles thy sound hath gone forth into all the earth; / with the confessors thou
didst endure sufferings for Christ; / thou didst resemble the holy hierarchs in thy preaching
of the Word; / and with the venerable hast thou shone forth in the grace of God. / Therefore,
the Lord hath exalted the depths of thy humility above the heavens, / and hath given us thy
name as a source of most wondrous miracles. / Wherefore, O wonderworker, who livest in
Christ forever, / take pity in thy love upon people in misfortunes; / hearken unto thy chil-
dren, / who with faith call up-on thee, // O John of Kronstadt, our beloved pastor.

Matins

At God is the Lord

The Troparion of the Resurrection in the tone of the week from the Octoechos, once

Troparion of the Fathers, in Tone II

Great are the accomplishments of faith! / In the fountain of flame, as in refreshing water, the three holy children rejoiced; / and the prophet Daniel was shown to be a shepherd of lions, as of sheep. // By their prayers, O Christ God, save Thou our souls!

Glory...

Troparion of the Saint, in Tone IV

With the apostles thy sound hath gone forth into all the earth; / with the confessors thou didst endure sufferings for Christ; / thou didst resemble the holy hierarchs in thy preaching of the Word; / and with the venerable hast thou shone forth in the grace of God. / Therefore, the Lord hath exalted the depths of thy humility above the heavens, / and hath given us thy name as a source of most wondrous miracles. / Wherefore, O wonderworker, who livest in Christ forever, / take pity in thy love upon people in misfortunes; / hearken unto thy children, / who with faith call up-on thee, // O John of Kronstadt, our beloved pastor.

Both now...

Troparion of the Forefeast, in Tone IV

Once Mary, bearing in her womb an Offspring conceived without seed, / was registered in Bethlehem with the elder Joseph, as being of the seed of David. / And while they were there, the days were accomplished that she should be delivered. / There was no room for them in the inn. / But the cave showed itself to be a beauteous palace for the Queen, // and Christ is born to raise up the image that fell of old!

At the Kathismata

The usual kathismata and the Sessional hymns of the Resurrection in the tone of the week from the Octoechos, with their Theotokia

Sessional Hymn of the Saint

Tone VIII

A fiery minister of the Word of God and a vessel of faith wast thou, O divinely inspired John; wherefore, the Lord appointed thee a new Abraham, a father of many. Pray thou therefore, O holy father, that we all may be children of God and that our souls may be saved.

Sessional Hymns of the Fathers

Tone VIII, Special Melody: Of the Wisdom...

With hymns let us all praise Abraham, Isaac and Jacob, the meek David, Joshua, and the twelve patriarchs, together with the three youths who quenched the fiery flame with the power of the Spirit. And let us cry out to them: Rejoice, ye who bravely denounced the deception of the mad king! Pray ye to Christ, that He grant remission of offenses unto those who celebrate your holy memory with love.

Glory..., Both now..., another Sessional hymn, in the same tone and melody

From the bosom of the Father didst Thou come down, and in Thine ineffable condescension didst Thou take upon Thyself poverty like unto ours, in manner surpassing nature, O Thou Who lovest mankind. It was Thy good pleasure to make Thine abode in a cave, O Lord, and like as a babe art Thou suckled at Thy Mother's breast, Who art Creator and Lord. Wherefore, the magi, guided by the star, bring gifts unto Thee and cry out: Glory in the highest to God, Who cometh to earth to be born as a man!

The Canon

The canon to the Resurrection from the Octoechos, with four Troparia, including its Irmos; the canon for the Forefeast, with four Troparia; and the canon to the Fathers, with six Troparia.

Ode I

Canon of the Righteous One

Refrain: O Holy Righteous Father John, pray to God for us

Make firm my senses and mind, O my Savior, that I may be able worthily to hymn the supplications and struggles of Thy servant John our father, who loved Thee and was beloved of Thee.

O blessed one who from thy youth wast forechosen to chant unto the first-called apostle in his holy temple, illumined with the radiance of the Cross thou didst flee the gloom of sin, unceasingly offering up prayers and hymnody to God our Savior.

On a chariot of the virtues didst thou mount to heaven, as did Elijah on a chariot of fire; wherefore, beseech thou the Lord, that He send down upon us correction of life.

Theotokion: Through thee, O Virgin Theotokos, have we received everlasting life who once were deprived of life in paradise; for thou gavest birth unto Him Who alone is without beginning and giveth life unto all.

Canon of the Fathers

Refrain: O Holy Fathers, pray to God for us.

Today the assembly of the divine fathers doth radiantly celebrate the forefeast of the nativity of Christ, and most glorious grace doth prefigure it, for Abraham and the children of the Law are an image thereof.

Of old the sacred Abraham received One of the three Persons of the Godhead, and now the Word of the Father, Who is equally enthroned with Him, doth, through the divine Spirit, come to the children, He Who is gloriously praised.

The children who cast down ungodliness in the furnace are in number and faith images of the divine Trinity, and they have revealed to the world the hidden mysteries of God.

Abraham was delivered from the hands of the unrighteous, and the divine youths and Daniel the prophet were once saved from the flame of the furnace and from the den of wild beasts. Wherefore, we now celebrate the forefeast of the nativity of Christ.

Theotokion: O joyous and unwedded Mother, incorrupt Virgin, we bless thee, for thou didst blossom forth from the generation of Abraham and the tribe of David, and gavest birth unto Christ, Who of old was foretold by the prophets.

Katavasia — Ode I

Christ is born, give ye glo- ry, Christ com- eth from the hea- - vens,

meet ye Him! Christ is on earth be ye ex- al- ted!

Hymn the Lord, all the earth,

and chant to Him with glad- ness, ye peo- ple,

for He is glor- i- fied!

This musical score is written for two staves, treble and bass, in a key with one flat (B-flat). The lyrics are 'for He is glor- i- fied!'. The melody in the treble staff begins with a half note G4, followed by a half note A4, then a quarter note Bb4, and a quarter note A4. The bass staff provides a harmonic accompaniment with a half note G3, a half note A3, and a half note Bb3. The phrase 'glor- i- fied!' is set to a longer melodic line in the treble staff, starting on a half note G4, followed by a half note A4, and then a half note Bb4. The bass staff continues with a half note G3, a half note A3, and a half note Bb3. The piece concludes with a final chord in both staves, consisting of G4, A4, and Bb4 in the treble and G3, A3, and Bb3 in the bass.

Ode III

Canon of the Righteous One

Refrain: O Holy Righteous Father John, pray to God for us

One who shared in the manner of life of the apostles and an emulator of their life wast thou, O divinely inspired one, and thou didst set forth the word of truth unto the end.

The eye of thy soul beheld the kingdom of heaven, for it was pure; wherefore, thou didst splendidly set forth thy life, and, honoring it in God, we glorify thee.

Let him who doth not labor not eat! These words of the Apostle Paul didst thou proclaim to thy brethren; wherefore, thou didst raise up a house of industry for the sake of the poor, wherein the impoverished and ailing might be provided for, being sustained by the work of their own hands.

Theotokion: Thou art wholly light, all goodness, all wisdom; thou canst, as Mother of the Almighty, do all things; thou alone art all-perfect, in that thou art the Mother of the all-perfect King of glory.

Canon of the Fathers

Refrain: O Holy Fathers, pray to God for us.

Faithfully preserving the glory of the image and likeness of God, with the fire of the Spirit the children, as champions, extinguished the fire of the golden image, chanting: We know but one Lord!

The captive children, clothed with the wisdom and power of the Spirit, put to shame the wise men of Babylon and boldly cried out: None is holy save Thee, O Lord Who lovest mankind!

The law doth rejoice and joineth chorus with the children and the prophets and doth exult today before the divine advent of the Lord. And Abraham doth rejoice, for from his seed hath the incarnate Lord appeared.

Theotokion: A conception without pain, an acceptance of thy birthgiving hath transpired in manner beyond recounting, O Theotokos, for the Word of God, Who is God and was proclaimed by the prophets, hath shown Himself to be a mystery beyond nature.

Katavasia — Ode III

To Christ God, the Son Who, be- fore time be- gan,

was begotten in- cor- rup- ti- bly from the Fath- er

and in latter days with- out seed became incarnate of the Vir- gin,

let us cry a- loud: O Lord, Who hath lift- ed up our horn,

A musical score for a vocal duet, consisting of a treble and a bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). It contains a melodic line with a slur over the first four measures, followed by two measures with chords. The lyrics 'ho-' and 'ly art Thou!' are written below the treble staff. The bass staff begins with a bass clef and a key signature of one flat (B-flat). It contains a supporting line with a slur over the first four measures, followed by two measures with chords. The lyrics 'ho-' and 'ly art Thou!' are written above the bass staff. The score ends with a double bar line.

Hypacoï of the Fathers

Tone VIII

An Angel bedewed the children in the furnace, and hath now put an end to the lamentation of the myrrh-bearing women, saying: Why bring ye myrrh? Whom seek ye in the tomb? Christ God is risen, for He is the life and salvation of the human race!

Kontakion of the Saint, in Tone IV

O father John, namesake of grace, who wast chosen by God from childhood, who in thy youth miraculously received from Him the gift of learning, and in a dream wast most gloriously called to be a priest: Entreat Christ God, that we may all abide with thee in the kingdom of heaven.

Ikos: The Holy Spirit Who spake in the prophets and enlightened the whole world through the apostles, Who gave strength to the martyrs and made clear the Orthodox Faith through the holy hierarchs, poured forth His grace abundantly upon thee, O father John; for by thy discourse, by thy works and thy whole life thou didst proclaim the faith of Christ. Wherefore, the Lord hath summoned thee to His habitations; and as thou standest now before the throne of His glory, pray thou who all who honor thee may abide with thee in the kingdom of God.

Sessional Hymn

of the Saint, in Tone VIII

O blessed John, lamp of Kronstadt, thou whose activity and preaching were continual, who didst offer up before the throne of the Most High lamentation over the sins of many, and who in the Spirit didst behold the bowing down of the heavens at the holy liturgy: Pray thou in behalf of our souls!

Glory..., Both now..., of the Forefeast, in the same tone

Having shone forth from the Father, from the womb before the ages, in unconfused manner, the Word of God cometh forth from thy womb without seed, O all-pure one, in the fullness of time, raising up man who of old had grievously fallen, and leading him up to his pristine beauty, in that He is full of loving-kindness. Before His birth the hosts of the incorporeal ones go forth, and they mystically send down hymns of victory upon men, crying out: Glory to God Who hath given us peace, Who hath broken down the middle wall of enmity, as is His pleasure!

Ode IV
Canon of the Righteous One

Refrain: O Holy Righteous Father John, pray to God for us

Having a firm foundation in Christ, thou didst emulate Abraham of old in thy hospitality, receiving those who came to thee from all lands, and leading them to the Lord; and thus didst thou do what is pleasing unto God.

Desiring to make of thy heart a temple of God, it was thy wish to serve unceasingly in the house of God, adorning thy soul with the beauties of heaven.

Having quenched all the passions of the body with the dew of thy feats, thou didst kindle the light of dispassion; wherefore, thou wast shown also to be a child of the everlasting day, O blessed father.

Theotokion: The divine Ezekiel, O all-pure one, called thee prophetically the gate which was closed, through which He Who alone is preëternal hath passed without change, granting His peace.

Canon of the Fathers

Refrain: O Holy Fathers, pray to God for us.

Let us honor Abraham, Isaac and Jacob as the firstfruits of the fathers, for from their seed hath Christ shone forth incarnate of the Virgin, in that He is almighty.

Indicating the coming events of the descent of Christ unto all, Daniel clearly showed forth lions as sheep, for, as a prophet of God, he foresaw the future.

Not attracted by the poison of sin, O children, ye were delivered from the flame; for, being of wisdom more pure than gold, ye were not melted in the furnace of deception.

Theotokion: O honored and all-pure one, thine Offspring, Who transcendeth nature, is proclaimed aloud to be the expectation of the nations and the salvation of the world. And today the multitude of the fathers doth hymn Him.

Katavasia — Ode IV

O Christ, Thou Rod of the root of Jes- se

This musical system consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is composed of half notes and quarter notes, with a final half note tied to the next system. The bass staff provides a simple harmonic accompaniment with half notes.

and Flow- er there- of, Thou hast sprung forth from the Vir- gin,

This musical system continues the melody from the first line. It features a treble and bass staff. The treble staff has a key signature of one flat and a common time signature. The melody is composed of half notes and quarter notes, with a final half note tied to the next system. The bass staff provides a simple harmonic accompaniment with half notes.

from the moun- tain ov- er- shad- owed

This musical system continues the melody from the second line. It features a treble and bass staff. The treble staff has a key signature of one flat and a common time signature. The melody is composed of half notes and quarter notes, with a final half note tied to the next system. The bass staff provides a simple harmonic accompaniment with half notes.

and densely wooded, and art come forth,

This musical system continues the melody from the third line. It features a treble and bass staff. The treble staff has a key signature of one flat and a common time signature. The melody is composed of half notes and quarter notes, with a final half note tied to the next system. The bass staff provides a simple harmonic accompaniment with half notes.

in- car- nate of her who knew- eth not man.

O im- ma- ter- i- al Lord and God, Glo- ry to Thy pow- er!

Ode V
Canon of the Righteous One

Refrain: O Holy Righteous Father John, pray to God for us
Unceasingly serving thy Lord and ever emulating the labors of the apostles, O father, thou wast vouchsafed heavenly gifts.

Having slain the passionate pleasures of thy corruptible flesh, thou didst enliven thine incorruptible soul with piety and didst make of it a house of the divine Spirit.

Earnestly proclaiming the Gospel of Christ unto all, thou wast a daily communicant at the banquet of the Lord, making thyself and thy flock a living offering which was holy in God's sight.

Theotokion: O all-pure one, thou gavest birth unto One of the Trinity, Who, for the sake of His loving-kindness, appeared on earth in two natures; Him do thou unceasingly entreat, that He save our souls.

Canon of the Fathers

Refrain: O Holy Fathers, pray to God for us.

Let us honor today the divine Daniel, of the race of Abraham, the firstfruit of the fathers, as a leader of the law and of grace; for, as a prophet of God, he foretold the advent of Christ from the Virgin and goeth forth to meet His divine nativity.

Clearly prefiguring through the Angel's descent the coming of the Lord unto us, the children of Abraham extinguished the furnace; and, rendering the flame dewy by their faith, they consumed the splendor of the golden image therein.

Through the Spirit, Daniel closed the mouths of the wild beasts in the pit; and through grace the children of Abraham quenched the strength of the fire. And, saved from corruption, they proclaim Christ Who is born of the Virgin, entreating Him as the Deliverer of our salvation.

Theotokion: Revealing through the divine Spirit Thy painless assumption of our nature, and keeping vigil in the law of grace, O Lord, Isaiah cried out: From the race of Abraham and the tribe of Judah doth a Virgin come, giving birth in the flesh without seed.

Katavasia — Ode V

As God of the world and Father of compassions,

This musical system consists of a treble and bass staff. The treble staff begins with a G-clef and a key signature of one flat (B-flat). The melody is composed of eighth and quarter notes, with a final phrase marked by a slur. The bass staff begins with an F-clef and a key signature of one flat. It provides a harmonic accompaniment using mostly quarter and eighth notes.

Thou hast sent to us Thine Angel of great Counsel, Who granteth us peace.

This musical system continues the melody and accompaniment. It features a measure rest in the treble staff for the first half of the line. The lyrics are split across the two halves of the system. The musical notation includes various note values and rests, with a final cadence in the treble staff.

Wherefore, guided to the light of knowledge divine,

This musical system continues the melody and accompaniment. The treble staff shows a series of eighth and quarter notes. The bass staff continues with a steady accompaniment of quarter and eighth notes.

and rising at dawn out of the night,

This musical system concludes the phrase. It features a measure rest in the treble staff for the first half of the line. The melody and accompaniment continue with various note values and rests, ending with a final cadence in the treble staff.

A musical score for a hymn, consisting of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one flat (B-flat). The melody is written on the top staff, starting with a quarter note G4, followed by quarter notes A4, Bb4, and C5, then a half note D5, and finally a whole note E5. The lyrics 'we glor-i-fy Thee, Who Lov-est man-kind!' are written below the notes. The bottom staff provides a harmonic accompaniment with chords: G4-Bb4, A4-Bb4, C5-Bb4, and D5-E5. The piece ends with a double bar line.

we glor-i-fy Thee, Who Lov-est man-kind!

Ode VI
Canon of the Righteous One

Refrain: O Holy Righteous Father John, pray to God for us

Thou wast a fruitful olive tree in the house of thy Lord, O divinely manifest John, for the Lord imparted divine knowledge unto thee and strengthened thee in thine apostolic work.

Ye are the members of the body of Christ! Thus, with the Apostle Paul didst thou preach, and didst teach thy flock to love Christ alone, that all may be one.

Thy life is holy, thy discourse, O divinely wise one, was filled with the grace of God, and thy heart became a vessel of grace-filled prayer. Wherefore, with faith and love we honor thee.

Theotokion: The angelic nature marvelled at the ineffable wonder which took place within thee, O all-holy Virgin; how He Who is incorporeal and sustaineth all things took flesh of thee.

Canon of the Fathers

Refrain: O Holy Fathers, pray to God for us.

Hospitable was the nature and exalted was the faith of Abraham the forefather. Wherefore, receiving in image the divine mystery, he rejoiced, and, running before Christ, he now maketh merry.

The faith of the youths now holdeth creation subject by the gift of the Creator, for the all-devouring and shameless fire stood in awe of those who honor Jesus Christ, the Creator of fire.

Once Daniel the prophet, closing the mouths of the lions in the pit, showed in godly manner that through the coming of Christ the savagery of the world is in harmony with divine peace.

Theotokion: O Mary, Mother who knewest not man, from a virgin womb didst thou give birth unto Christ, Whom the prophets beheld in the Spirit; and the fathers who begot Him now join chorus before His nativity.

Katavasia — Ode VI

The sea mon- ster spewed forth Jonah, like a babe from the womb,

This musical system consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of quarter and eighth notes, with a phrase of four eighth notes (F4, G4, A4, B4) beamed together. The bass staff begins with a bass clef and a key signature of one flat. The accompaniment consists of quarter and eighth notes, mirroring the rhythmic structure of the melody.

as it had re- ceived him;

This musical system continues the melody and accompaniment. The treble staff features a half note (B4) followed by a quarter note (A4), which is then beamed to a half note (G4). The bass staff provides a steady accompaniment of quarter notes.

and the Word, Who made His a- bode with- in the Vir- gin

This musical system continues the melody and accompaniment. The treble staff features a series of quarter notes (F4, G4, A4, B4, C5, B4, A4, G4, F4) followed by a half note (E4). The bass staff provides a steady accompaniment of quarter notes.

and took on flesh passed through her, pre- ser- ving her in- tact.

This musical system continues the melody and accompaniment. The treble staff features a series of quarter notes (F4, G4, A4, B4, C5, B4, A4, G4, F4) followed by a half note (E4). The bass staff provides a steady accompaniment of quarter notes.

For, as He did not suffer corruption,

This block contains the first line of musical notation. It consists of a treble and a bass staff, both in G major (one sharp). The treble staff begins with a G4 half note, and the bass staff begins with a G3 half note. The lyrics "For, as He did not suffer corruption," are written below the staves.

He preserved her who bore Him un-harmed.

This block contains the second line of musical notation. The treble staff features a melody starting on G4, moving to A4, B4, and then a half note G4. The bass staff provides a harmonic accompaniment with notes G3, A3, B3, and then a half note G3. The lyrics "He preserved her who bore Him un-harmed." are written below the staves. The piece concludes with a double bar line.

Kontakion of the Forefeast, in Tone I

Be glad, O Bethlehem! Make ready, O Ephratha! / For, lo! she who beareth the Lamb and great Shepherd in her womb doth make haste to give birth. / Beholding this, the God-bearing fathers are glad, with the shepherds // hymning the Virgin who giveth milk.

Ikos: Beholding the splendid radiance of thy birthgiving, O Virgin, the God-loving Abraham, the ever-memorable Isaac, Jacob and all the divinely assembled choir of saints rejoice, and, with joyous utterances, they lead creation forth to meet thee; for thou art shown to be the mediatress of joy for all, having conceived in thy womb Him Who once was seen in Babylon, Who preserved unconsumed the youths that had been cast unjustly into the furnace, and Who showed thee forth in manner past all comprehension. Wherefore, the young maidens chant unto Him Who is borne in thine arms, hymning thee as the Virgin who giveth milk.

Ode VII
Canon of the Righteous One

Refrain: O Holy Righteous Father John, pray to God for us

By the providence of God wast thou shown to be a light of piety amid the heavy darkness of godlessness and unbelief, O father, calling upon all to cry out: Blessed art Thou in the churches of Thy glory, O Lord!

Man is in the image of God; and thou, O father John, wast a most splendid mirror of the love of God and a dwelling place of the Holy Trinity, Whom we sinners also glorify.

From the Lord didst thou receive the grace to heal the infirmities and passions of men; visit us also therewith always, that with thee we may all chant in oneness of mind: Blessed art Thou, O Lord God, for ever!

Theotokion: O Mistress, save thy people, save those who are of the same blood as thee! Save us, O Mother of Life and of the whole human race, and, even though we are unworthy to call thee our mother, sanctify, make steadfast and save us by thy supplications.

Canon of the Fathers

Refrain: O Holy Fathers, pray to God for us.

O father Abraham, progenitor of thy race, having begotten Christ in the flesh, thou art clearly revealed by the Spirit as the father of nations, unto the salvation of us who chant: O God, our Deliverer, blessed art Thou!

Thy hymn of the inspired ones hath put to shame those who utter soulless noises, for the youths, bodily trampling down unharmed the furnace which burned with fire, chant: O God, our Deliverer, blessed art Thou!

Of old, the prophet Daniel, gazing with spiritual vision, revealed the second coming of Christ, and he foretelleth the dreadful things which shall come to pass therein, crying out: O God, our Deliverer, blessed art Thou!

Theotokion: O strange wonder, known among the prophets and revealed of old to the fathers: a pure Virgin is come, desiring to give birth unto the salvation of us who chant: O God, our Deliverer, blessed art Thou!

Katavasia — Ode VII

The youths raised to- geth- er in pi- e- ty,

This musical system consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

rejecting the com- mand of the im- p'ious one,

This musical system continues the melody from the first line. It features a treble and bass staff with a key signature of one flat. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

feared not the threat of the fire,

This musical system continues the melody from the second line. It features a treble and bass staff with a key signature of one flat. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

but, standing in the midst of the flame, chan- ted:

This musical system continues the melody from the third line. It features a treble and bass staff with a key signature of one flat. The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes. The bass staff provides a simple harmonic accompaniment with whole and half notes.

O God of our fathers, bles-sed art Thou!

This musical score is written for two staves, treble and bass, in a key with one flat (B-flat). The melody is primarily in the treble staff, with some accompaniment in the bass staff. The lyrics are: "O God of our fathers, bles-sed art Thou!". The score ends with a double bar line.

Ode VIII
Canon of the Righteous One

Refrain: O Holy Righteous Father John, pray to God for us

Cleanse our hearts and thoughts by thy supplications, and show us forth to be fertile ground, that, girded about with virtue, we may cry out: Bless the Lord all ye works of the Lord!

Thou wast crowned with a wreath of the gifts of grace, contemplating heavenly wisdom and ever crying out: Bless the Lord, all ye works of the Lord!

Triadicon Glory to Thee, O all-holy, life-creating Spirit, Who proceedest from the Father and ever retest in the Son! Glory to Thee, O Son of God, Who sanctifiest through the Holy Spirit, and strengthenest and makest us wise! Glory to Thee, O Father, Who art ever well pleased with us through the Holy Spirit! O indivisible Triune Unity, have mercy upon us!

Theotokion: Rejoice, thou who gavest birth to the salvation of the world, for through thee have we been taken up from earth to heaven! Rejoice, O blessed one, thou protection and dominion, rampart and foundation of those who chant: Hymn the Lord, O ye works, and exalt Him supremely for ever!

Canon of the Fathers

Refrain: O Holy Fathers, pray to God for us.

Prefiguring Thy sacrifice, O Christ, Abraham, obedient to Thee, O Master, went forth with faith, desiring to sacrifice on the mountain the son whom he had begotten; but he returned with him, rejoicing and glorifying and exalting above all Thee, the Deliverer of the world.

When Thou didst clothe Thyself in ever-blazing flame as in a divine robe, O Christ, Thou didst utterly extinguish the fire for the three holy children, and by Thy descent the dew cried out unto those who chant: Ye priests, hymn and exalt Him supremely forever!

The prophet Daniel is given to the lions as food by an unjust tribunal, but, through the precept of abstinence, in his piety he had the wild beasts as fellow fasters in the depths of the pit. Through his prayers and those of Abraham and the children, save those who hymn Thee in the world, O Christ!

Theotokion: The voices of the prophets faithfully proclaimed Him as Jesus Emmanuel, Who cometh in human form, God and man; and the Virgin Mary, without having known man, giveth birth in the city of Bethlehem unto a Son, the Word Who is equally without beginning, through the Holy Spirit.

We Praise, We Bless

First system of the musical score. It consists of two staves, treble and bass, in G major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "We praise, we bless, we wor- - ship the Lord,". The music features a mix of eighth and quarter notes, with some measures containing chords.

We praise, we bless, we wor- - ship the Lord,

Second system of the musical score. It continues the melody and bass line from the first system. The lyrics are: "praising and supremely exalting Him un- to all a- - ges.". The system ends with a double bar line. The melody concludes with a half note and a whole note, while the bass line has a whole note and a half note.

praising and supremely exalting Him un- to all a- - ges.

Katavasia — Ode VIII

The dew bear- ing fur- nace showed forth an im- age

of a sup- er- nat- ur- al won- der,

for it burned not the youths whom it had re- ceived;

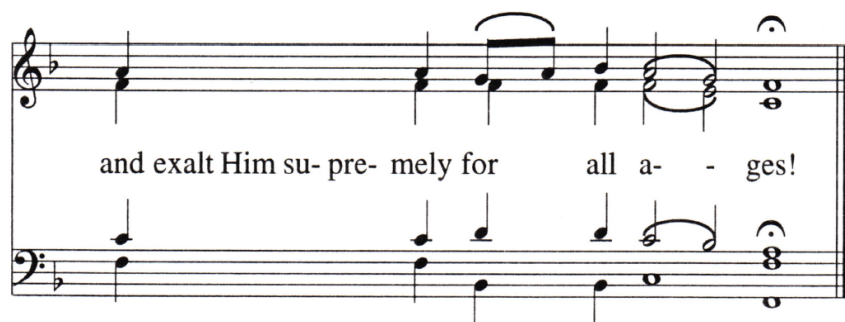
nei- ther did the fire of the God- head con- sume the Vir- gin



when it de- scen- ded in- to her womb.



Where- fore chan- ting, we sing: Let all cre- a- tion bless the Lord,



and exalt Him su- pre- mely for all a- - ges!

Ode IX
Canon of the Righteous One

Refrain: O Holy Righteous Father John, pray to God for us

Truly thou wast a light to the world, O holy father, for, having adorned thy soul with godly works, thou wast shown to be an eminent pastor of the Orthodox Church, being a model for the faithful in word and life; wherefore, we bless thee.

Keeping ever before thy mind the one Creator, through Whom and in Whom all things exist, with a pure heart and guileless soul thou didst labor for Him all thy life as for thy Lord; and thou wast in no wise in bondage to Mammon.

Princes praised thee and many people glorified thee; but, disdaining earthly glory, thou didst desire to be in the eternal mansions of God, there to glorify the Lord for ever.

Theotokion: He Who is preëternal descended into thy womb, O all-holy Virgin, and ineffably, in manner transcending comprehension and recounting, was born of thee, that He might renew Adam of old; wherefore, we ever magnify thee as the cause of our renewal.

Canon of the Fathers

Refrain: O Holy Fathers, pray to God for us.

Celebrating the feast of the fathers that were before the law, let us honor Christ, Who, in godly manner, is begotten of them in the flesh; for Abraham, Isaac and Jacob, who, through faith, are proclaimers of the Spirit and grace, are shown to be the foundation of the prophets and the law.

God, Who by the fire in the bush showed to Moses the godly mystery in manner past understanding, having descended into the fire for the children, showed the flame of the furnace to be dew through the fire of the Essence of His divinity.

The all-holy children, assembling with Abraham, and Daniel, the wondrous prophet of God, Isaac and Jacob, with Moses and Aaron, faithfully join chorus before the nativity of Christ, praying unceasingly that we be saved.

Theotokion: All creation doth rejoice in thy birthgiving, O Virgin, for Bethlehem hath opened Eden unto us. And, lo! delighting in the Tree of Life, we all earnestly cry out in faith: Thou hast fulfilled our prayers, O Mistress!

Katavasia — Ode IX

A strange and all glor- i- ous mys- ter- y do I be- hold:

the cave is hea- ven; the Vir- gin, the throne of the cher- u- bim;

the man- ger, the place where- in Christ God,

the In- fin- ite One, lay, Whom chant- ing, we mag- ni- fy!

Exapostilarion

Exapostilarion of the Resurrectional Gospel

Glory..., of the Fathers,

Abraham, Isaac and Jacob, the elect of the patriarchs, the fathers before the law, have shone forth like beacons, for all the prophets and the righteous shone forth from them like radiant lamps. With rays of honorable prophecy have they illumined all creation; and they earnestly pray to God in behalf of the world.

Both now..., Theotokion

Wondrous hath this been! The unblemished ewe-lamb, the granddaughter of Adam and David, giveth birth unto the Lamb, the all-unoriginate Word, in the latter days, as is meet. The forefeast of her ineffable birthgiving doth the multitude of the fathers celebrate fittingly.

Stichera at the Psalms of Praise

At the Praises, three stichera to the Resurrection in the tone of the week from the Octoechos, two to the Fathers, and three to the Saint

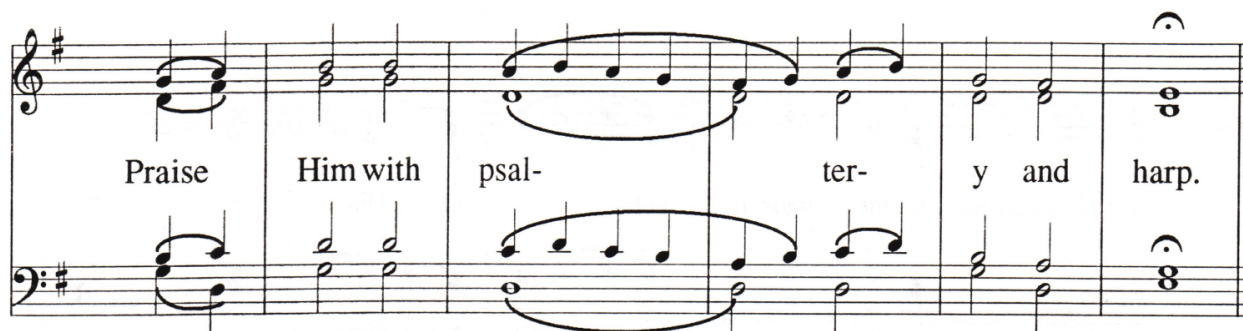
Stichos: To do among them the judgment that is written./ This glory shall be to all His saints.

Stichos: Praise ye God in His saints,/ praise Him in the firmament of His power.

Stichos: Praise Him for His mighty acts,/ praise Him according to the multitude of His greatness.

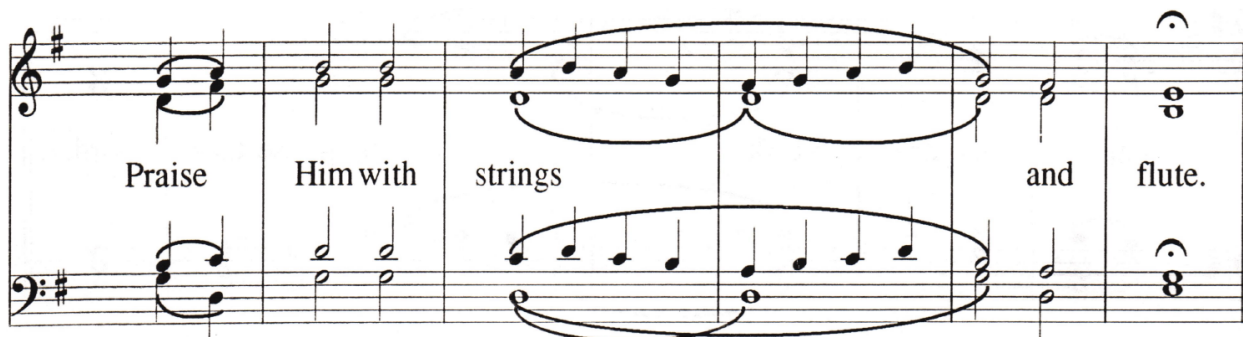
Stichera of the Fathers, in Tone V

Stichos: Praise Him with the sound of trumpet:



Lift up thy voice, O Sion,/ Thou truly divine city,/ and proclaim the divine memory of the fathers,/ honoring Abraham, Isaac and the ever-memorable Jacob;/ for, lo! we all magnify Judah and Levi,/ the great Moses and the wondrous Aaron,/ and we honor David, Joshua and Samuel./ And weaving divine hymns into godly praise/ on the forefeast of Christ's nativity,/ we ask that we receive grace from Him,// and that He grant the world great mercy.

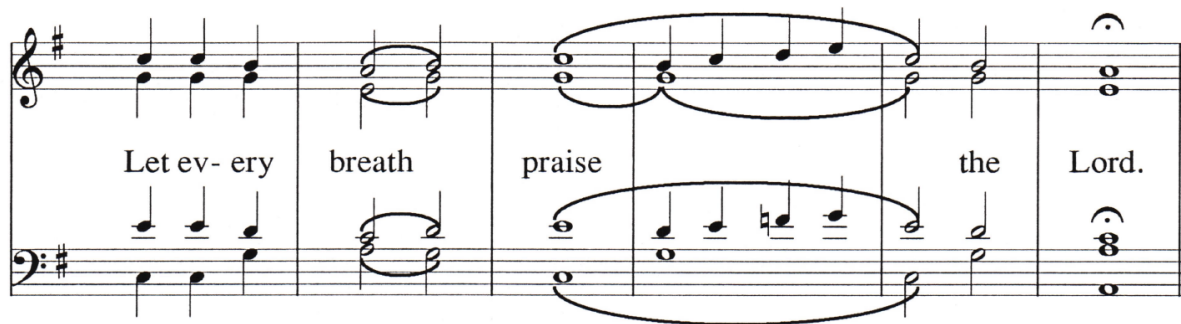
Stichos: Praise Him with timbrel and dance:



Lift up thy voice, O Sion,/ Thou truly divine city,/ and proclaim the divine memory of the fathers,/ honoring Abraham, Isaac and the ever-memorable Jacob;/ for, lo! we all magnify Judah and Levi,/ the great Moses and the wondrous Aaron,/ and we honor David, Joshua and Samuel./ And weaving divine hymns into godly praise/ on the forefeast of Christ's nativity,/ we ask that we receive grace from Him,// and that He grant the world great mercy.

Stichera of the Saint, in Tone VIII

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation:



O most joyous tidings! The child John entreateth God, asking God's mercy, that He enlighten his mind. He casteth himself down before the icon, confessing to God the sorrow of his heart. And, lo! the bindings fall from the eyes of the child's mind, and the boy is illumined with the light of Christ, that he might do mighty things and teach many.

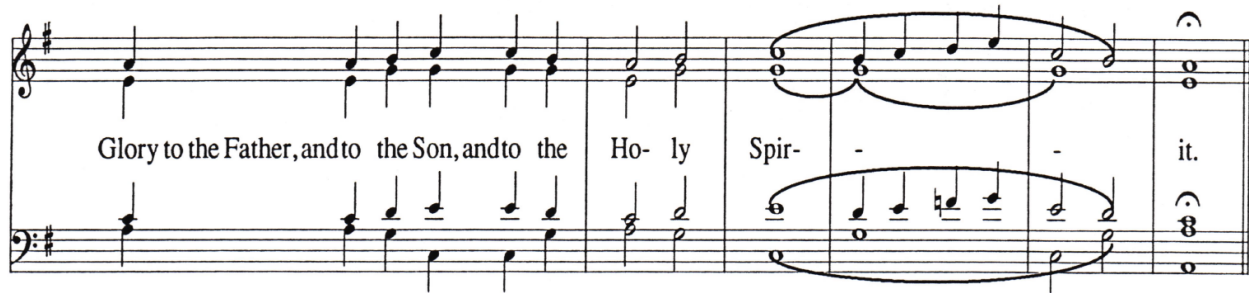
Stichos: Thy priests shall be clothed with righteousness,/ and Thy righteous shall rejoice.

O abundance of wonders! O living splendor of love! Who will not marvel at thy beneficence and thy loving-kindness toward the destitute? In the countless number of thy miracles thou wast like the glorious and holy hierarch of Myra in Lycia. Wherefore, the cities and villages of the land of Russia, O righteous John, through thee beheld the light of Christ.

Stichos: The righteous man shall be glad in the Lord,/ and shall hope in Him.

As light and warmth cannot be separated from the sun, so in thee sanctity and learning, love and compassion were present, O most sacred John, who wast given by God to the people. Wherefore, O pastor, warm us and enlighten us; be thou like the sun unto our souls.

Glory of the Fathers, in Tone VIII



The compilation of the teachings of the law/ doth reveal the divine birth of Christ in the flesh/ as being from those who, before the law,/ proclaimed the glad tidings of grace to those who lived beyond the law./ Wherefore, in that this birth is the means of deliverance from corruption,/ for the sake of the resurrection they declared to the souls held fast in Hades:// O Lord, glory be to Thee!

Both now..., Theotokion in Tone II

Divine Liturgy

On the Beatitudes

12 Troparia: 4 from the Octoechos, 4 from Ode III of the canon to the Fathers and 4 from Ode VI of the canon of the Righteous One

Faithfully preserving the glory of the image and likeness of God, with the fire of the Spirit the children, as champions, extinguished the fire of the golden image, chanting: We know but one Lord!

The captive children, clothed with the wisdom and power of the Spirit, put to shame the wise men of Babylon and boldly cried out: None is holy save Thee, O Lord Who lovest mankind!

The law doth rejoice and joineth chorus with the children and the prophets and doth exult today before the divine advent of the Lord. And Abraham doth rejoice, for from his seed hath the incarnate Lord appeared.

A conception without pain, an acceptance of thy birthgiving hath transpired in manner beyond recounting, O Theotokos, for the Word of God, Who is God and was proclaimed by the prophets, hath shown Himself to be a mystery beyond nature.

Thou wast a fruitful olive tree in the house of thy Lord, O divinely manifest John, for the Lord imparted divine knowledge unto thee and strengthened thee in thine apostolic work.

Ye are the members of the body of Christ! Thus, with the Apostle Paul didst thou preach, and didst teach thy flock to love Christ alone, that all may be one.

Thy life is holy, thy discourse, O divinely wise one, was filled with the grace of God, and thy heart became a vessel of grace-filled prayer. Wherefore, with faith and love we honor thee.

Theotokion: The angelic nature marvelled at the ineffable wonder which took place within thee, O all-holy Virgin; how He Who is incorporeal and sustaineth all things took flesh of thee.

Troparion of the Fathers, in Tone II

Great are the accomplishments of faith!/ In the fountain of flame, as in refreshing water, the three holy children rejoiced;/ and the prophet Daniel was shown to be a shepherd of lions, as of sheep.// By their prayers, O Christ God, save Thou our souls!

Troparion of the Saint, in Tone IV

With the apostles thy sound hath gone forth into all the earth;/ with the confessors thou didst endure sufferings for Christ;/ thou didst resemble the holy hierarchs in thy preaching of the Word;/ and with the venerable hast thou shone forth in the grace of God./ Therefore, the Lord hath exalted the depths of thy humility above the heavens,/ and hath given us thy name as a source of most wondrous miracles./ Wherefore, O wonderworker, who livest in Christ forever,/ take pity in thy love upon people in misfortunes;/ hearken unto thy children,/ who with faith call up-on thee,// O John of Kronstadt, our beloved pastor.

Troparion of the Forefeast, in Tone IV

Once Mary, bearing in her womb an Offspring conceived without seed,/ was registered in Bethlehem with the elder Joseph, as being of the seed of David./ And while they were there, the days were accomplished that she should be delivered./ There was no room for them in the inn./ But the cave showed itself to be a beauteous palace for the Queen,// and Christ is born to raise up the image that fell of old!

Kontakion of the Fathers, in Tone VI

O thrice-blessed ones,/ who did not honor an image wrought by hands,/ but were defended by the indescribable Essence,/ ye were glorified in your ordeal by fire;/ and, standing in the midst of unbearable flame,/ ye called upon God, saying:/ Make speed and haste Thou to help us, O Compassionate One,// in that Thou art merciful; for what Thou willest, Thou canst do!

Kontakion of the Saint, in Tone IV

O father John, namesake of grace,/ who wast chosen by God from childhood,/ who in thy youth miraculously received from Him the gift of learning,/ and in a dream wast most gloriously called to be a priest:// Entreat Christ God, that we may all be with thee in the kingdom of heaven.

Kontakion of the Forefeast, in Tone I

Be glad, O Bethlehem! Make ready, O Ephratha!/ For, lo! she who beareth the Lamb and great Shepherd in her womb doth make haste to give birth./ Beholding this, the God-bearing fathers are glad, with the shepherds// hymning the Virgin who giveth milk.

Prokeimenon, in Tone IV

Blessed art Thou, O Lord, God of our fathers, and praised and glorified is Thy name unto the ages!

The musical score is written for two voices, Treble and Bass, in the key of D major (one sharp). The melody is simple and homophonic, with the lyrics written below the notes. The first system covers the text "Bles- sed art Thou, O Lord, God of our fathers," and the second system covers "and praised and glorified is Thy name un- to the a- ges!". The music concludes with a double bar line and repeat dots.

Bles- sed art Thou, O Lord, God of our fathers,

and praised and glorified is Thy name un- to the a- ges!

Stichos: For righteous art Thou in all which Thou hast done for us.

Prokimenon of the Saint, in Tone VII

The righteous man shall be glad in the Lord, and shall hope in Him.

Epistle

Hebrews § 328 (11:9-11, 17-23, 32-40)

Brethren: By faith Abraham came to the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. And what more shall I say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

1 John §73 (4:7-11)

Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Alleluia, in Tone IV



O God, with our ears have we heard, for our fathers have told us.

Stichos: For Thou hast saved us from those who afflict us, and those who hate us hast Thou put to shame.

Alleluia of the Saint, in Tone IV



Stichos: His heart is ready to hope in the Lord.

Holy Gospel

Matthew §1 (1:1-25)

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Pharez and Zerah of Tamar; and Pharez begat Hezron; and Hezron begat Ram; and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king. And David the king begat Solomon of her that had been the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; and Asa begat Jehoshaphat; and Jehoshaphat begat Jehoram; and Jehoram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; and Josiah begat Jeconiah and his brethren, about the time they were carried away to Babylon. And after they were brought to

Babylon, Jeconiah begat Shealtiel; and Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Zadok; and Zadok begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name Jesus.

Luke §26 (6:31-36)

The Lord said, As ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.

Communion Verse

Praise the Lord from the heavens; praise Him in the highest.
Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Appendix

At Lord, I Have Cried

Stichera of the Fathers

Tone VI, Special Melody: Having set all aside...

Stichos: Let Thine ears be attentive to the voice of my supplication.

The composition of Anatolius

Un- to the ends of the earth hath the memory of the fore- fath- ers

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and bass staff. The melody is primarily in the treble staff, with some accompaniment in the bass. The lyrics are: "Un- to the ends of the earth hath the memory of the fore- fath- ers".

been manifest as tru- ly filled with light and shin- ing with rays of grace;

The second line of musical notation continues the melody. It includes a key signature change to F major (two sharps) for the second half. The lyrics are: "been manifest as tru- ly filled with light and shin- ing with rays of grace;".

for Christ, the ra- di- ant Sun, shin- ing from a- far on high,

The third line of musical notation continues the melody. It includes a key signature change back to G major (one sharp) for the second half. The lyrics are: "for Christ, the ra- di- ant Sun, shin- ing from a- far on high,".

doth lead forth an assembly of stars which shin- eth with Him,

and in the midst of Beth- - le- hem a na- tiv- i- ty is shown to be

that of God and man.

There- fore pi- ous- ly clap- ping our hands,

with faith let us all join chor- ous

to utter prefestive praise unto His na- ti- - vi- ty.

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?/ For with Thee there is forgiveness.

Re- joi- cing today, Adam is adorned with the glory

The first system of musical notation consists of a treble and bass staff in G major (one sharp). The treble staff has a half note G4, a half note A4, and a half note B4. The bass staff has a half note G3, a half note A3, and a half note B3. The lyrics are placed below the notes.

of divine com- mun- - ion,

The second system of musical notation continues the melody. The treble staff has a half note C5, a half note D5, a half note E5, and a half note F5. The bass staff has a half note G3, a half note A3, and a half note B3. The lyrics are placed below the notes.

as the foundation and confirmation of the wise fore- fath- ers;

The third system of musical notation continues the melody. The treble staff has a half note G4, a half note A4, a half note B4, and a half note C5. The bass staff has a half note G3, a half note A3, and a half note B3. The lyrics are placed below the notes.

and with him Abel doth leap for joy and E- noch is glad,

The fourth system of musical notation continues the melody. The treble staff has a half note D5, a half note E5, a half note F5, and a half note G5. The bass staff has a half note G3, a half note A3, and a half note B3. The lyrics are placed below the notes.

and Seth danceth together with No- ah; the all- praised Ab- - ra- ham

doth chant with the pat- ri- archs, and from on high Mel- chiz- e- dek

doth be- hold a birth wherein a father had no part.

Wherefore, celebrating the di- vine mem- - o- ry

of the forefathers of Christ,

we beseech Him, that our souls be saved.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word;/ my soul hath hoped in the Lord.

With glad- ness hath the as- sem- - bly

The first system of musical notation for the Stichos. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "With glad- ness hath the as- sem- - bly". The word "as-" is followed by a long dash, indicating a continuation of the word "assembly".

of the divinely wise children in the fur- nace shown forth,

The second system of musical notation. The melody continues from the first system. The lyrics are: "of the divinely wise children in the fur- nace shown forth,". The word "fur-" is followed by a long dash, indicating a continuation of the word "furnace".

and it pro- claim- eth the nativity of Christ on earth;

The third system of musical notation. The melody continues. The lyrics are: "and it pro- claim- eth the nativity of Christ on earth;". The word "pro-" is followed by a long dash, indicating a continuation of the word "proclaim".

for the Lord, descending like a pre- cious dew,

The fourth system of musical notation. The melody continues. The lyrics are: "for the Lord, descending like a pre- cious dew,". The word "pre-" is followed by a long dash, indicating a continuation of the word "precious".

doth preserve unconsumed her that gav- eth Him birth,

doth keep her un- de- filed

and doth enrich her with di- vine gifts.

Wherefore, the God- plea- sing Dan- iel re- joic- eth in glad- - ness,

for he hath clear- ly fore- seen the Stone uncut from the moun- tain,

This musical system consists of two staves, treble and bass, in the key of D major. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the staves, with hyphens indicating syllables that span across measures. The first staff contains the lyrics 'for he hath clear- ly fore- seen' and the second staff contains 'the Stone uncut from the moun- tain,'.

and with boldness doth he now pray in be- half of our souls.

This musical system continues the hymn on two staves. The melody concludes with a final cadence in the treble staff, marked by a double bar line and a fermata. The bass staff also concludes with a final cadence. The lyrics 'and with boldness doth he now pray in be- half of our souls.' are written below the staves, with hyphens indicating syllables that span across measures.

Κοίνεια, ἡ ἐξ ἡμῶν ἐλάβα.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦροφόρῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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