

The 8th Day of May

✙ **Commemoration of the Holy and All-praised Apostle and Evangelist
John the Theologian, and of our Venerable Father Arsenius.**

Small Evening Service

At “Lord, I have cried...,” 4 stikhera, in Tone 2: *Special Melody: “When from the tree...”*

Come, O ye faithful, /
And with hymns divine /
Let us crown today the belovèd *and* glorious John, /
The profound depth of wisdom and recorder of Orthodox dogmas; /
For as he thundered: “In the beginning was the Word!” /
He hath been revealed as a voice *of* thunder, ///
Proclaiming the glad tidings to the world with great wisdom. (*Twice*)

Truly thou wast the true friend and devoted kinsman of the Teacher Christ /
Reclining thy head upon His breast, /
And drawing forth from Him doctrines *of* wisdom /
Thou dost enrich the whole world proclaiming the Words of God /
Treasuring these, the beautiful Church of Christ ///
Rejoices with great gladness!

Rejoice, thou theologian true, /
Rejoice, belovèd son of the Mother of the Lord, /
For standing before *the* Cross of Christ /
Thou didst hear the voice of the Master, /
Who cried to thee: “Behold now, thy Mother!” ///
Therefore, we worthily bless thee as the great and belovèd apostle of Christ.

Glory... Tone 2:

O come, all ye faithful, /
And let us bless the ever-memorable John; /
The foremost of the apostles, the trumpet of theology and the *spiritual* warrior: /
Who hath brought the whole world to God /
And though passed from the earth, he doth remain in the earth /
Awaiting the second awesome coming of *the* Master. /
O belovèd kinsman and favorite of Christ /
Pray that we who lovingly celebrate thy memory ///
May guiltlessly greet Him at His coming!

Now and ever... from the Pentecostarion.

At the Apostikha, the stikhera from the Pentecostarion.

Glory of the Apostle, in Tone 1: by Andrew Pyros, from the Litya.

O pure disciple of Christ and theologian, /
When Christ God was hanging on the Cross, /
He committed the Virgin Theotokos into thy care because of thy virginity /
And thou didst preserve her as the apple of thine eye ///
Pray now that our souls may be saved.

Now and ever... from the Pentecostarion.

The Troparion of the Apostle, Tone 2:

O belovèd apostle of Christ God, /
Make haste to deliver thy defenseless people, /
For He shall receive thee falling [in prayer] before Him /
As he hast received thee falling upon His breast. /
Pray then, O divine theologian, that the nations emerge from darkness ///
Asking for us peace and great mercy.

Glory..., now and ever... from the Pentecostarion.

Great Evening Service

After the Introductory Psalm, “Blessèd is the man...,” the first Antiphon.

At “Lord, I have cried...,” 10 stikhera:

4 stikhera from the Pentecostarion.

3 stikhera, to the Apostle, in Tone 1: Special Melody: “Joy of the ranks of heaven...”

Witness of ineffable revelations /
And interpreter of the supreme mysteries of God, /
The son of Zebedee hath written down for us the Gospel of Christ ///
Teaching us to confess the Father and the Son and the Holy Spirit.

O divine harp of the songs of heaven /
And recorder of the divine mysteries, /
The words of thy mouth were inspired by God /
To beautifully sing the Song of Songs; /
Moving thy tongue and lips like the strings of an instrument ///
Praying [to God] that our souls may be saved.

Proclaiming with thy thunderous voice , /
The hidden Word of the Wisdom of God, /
Thou, O belovèd of God dost ever cry: /
“In the beginning was the Word!” ///
Thereby teaching all men the knowledge of God.

And 3 stikhera, to St. Arsenius, in Tone 8: Special Melody: “O all-glorious wonder...”

O divinely-wise father Arsenius, /
Having cleared thy mind through fountains of tears, /
And after ceaseless purification /
Thou didst come to converse with God; /
And didst appear to all as a shining pillar of radiance and piety /
As if set aflame, O all blessèd one, /
And now, O boast of monastics, ///
Preserve us through thy [holy] prayers,

O divinely-wise father Arsenius, /
Coming to control thy will through abstinence , /
Thou didst cause thy thoughts to ascend to the Source of all /
And leaving behind the noise and tumult of this world /
Thou didst grace thy mind with purity, ///
And didst attain thy true desire, O blessèd one.

O venerable father Arsenius, /
By searching after God thou wast made to shine with beams of light /
And further desiring to be illuminated by His radiance /
Thou didst forsake the royal courts for the eternal Kingdom ///
Where thou dost ever dwell with Christ, O divinely blessèd one

Glory of the Apostle, in Tone 2: by Germanos.

Let all mankind worthily praise the pure and belovèd John /
Whose voice thundered the divine words /
The first theologian, who proclaimed the truths of the teachings of divine Wisdom /

For having within himself that which is divine, he said, /
“In the beginning was the Word,” Who is inseparable from the Father, /
And that He is equal to the Father according to *His* nature, /
Showing us to rightly worship the Holy Trinity;
And the Creator, being with the Father and bearing life, /
Who showed us the True Light, this also hast he revealed to us. /
O awesome wonder, and amazing mystery! /
For being full of love, he was shown to be filled with theology, /
With glory, honor and faith being the confirmation of our faith, ///
Through which we shall receive eternal blessings on the Judgment Day.

Now and ever... from the Pentecostarion.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from the First General Epistle of John (3:21-4:6)

^{3:21}Belovèd, if our heart does not condemn us, we have confidence toward God. ²²And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. ²³And 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. ²⁴And he that keeps His commandments dwells in Him, and He in him. And by this we know that He abides in us, by the Spirit which He hath given us. ^{4:1}Belovèd, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. ²By this you know the Spirit of God: Every

spirit that confesses that Jesus Christ is come in the flesh, is of God, ³and every spirit that does not confess that Jesus Christ is come in the flesh is not of God. And this is the spirit of the antichrist, which you have heard was coming, and is now already in the world. ⁴Ye are of God, little children, and have overcome them: because He who is in you is greater than he who is in the world. ⁵They are of the world. Therefore they speak as of the world, and the world hears them. ⁶We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

The Reading from the First General Epistle of John (4:11-4:16)

^{4:11}Belovèd, if God so loved us, we also ought to love one another. ¹²No one hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. ¹³By this we know that

we abide in Him, and He in us, because He hath given us of His Spirit. ¹⁴And we have seen and testify that the Father has sent the Son to be the Savior of the world. ¹⁵Whosoever shall confess that Jesus is the

Son of God, God abideth in him, and he in God. ¹⁶And we have known and believed the love that God hath for us. God is love,

and he that abideth in love abideth in God, and God in him.

The Reading from the First General Epistle of John (4:20-5:3)

^{4:20}If any man says, "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? ²¹And this commandment we have from Him: that he who loveth God must also love his brother. ^{5:1}Whosoever believeth that Jesus is the Christ is born of God, and everyone that loveth Him that begat also loveth Him that is begotten of Him. ²By this we know that we love the

children of God, when we love God and keep His commandments. ³For this is the love of God, that we keep His commandments. And His commandments are not burdensome. ⁴For whatsoever is born of God overcometh the world. And this is the victory that overcometh the world; our faith. ⁵Who is he that overcometh the world, but he who believeth that Jesus is the Son of God?

At the Litya, the stikhera of the Temple or from the Pentecostarion, and these to the Apostle, in Tone 1: by Germanos.

O apostle, rivers of theology have poured forth from thy precious mouth /
And the Church of God watered by them, /
Worships the consubstantial Trinity in the orthodox way. /
Pray now to the Trinity that our souls may be confirmed ///
And that they may be saved, O theologian John.

Same Tone: by Andrew Pyros.

The flower of chastity, John the Apostle /
Has blossomed for us again with fragrant myrrh in this present feast. /
Let us beseech him and cry aloud: /
Thou, who hast reclined thy head upon the bosom of the Master, /
And watered the world with [precious] drops of the Word, /
Thou, who hast guarded the Virgin as the apple of thine eye, ///
Intercede with Christ that He grant us great mercy.

O pure disciple of Christ and theologian, /
When Christ God was hanging on the Cross, /
He committed the Virgin Theotokos into thy care because of thy virginity /
And thou didst preserve her as the apple of thine eye ///
Pray now that our souls may be saved.

As an eye-witness of the ineffable mysteries, /
Thou didst cry our exclaiming: /
"In the beginning, the pre-eternal Word was with God /

And that He is God.” /
O apostle John, belovèd kinsman of Christ, and His truest friend, /
O sweetness of the Trinity /
Unshakeable foundation of Patmos and Ephesus, come to us and help us; /
Intercede, for us most blest theologian, /
That we, the people who faithfully celebrate thy memory ///
Be delivered from the impious foes attacking our senses and understanding.

And one to St. Arsenius, in Tone 5:

O holy father, /
Having heard the call of the Gospel of the Lord /
Thou didst leave the world behind with all its wealth and glory. /
And to all thou didst cry aloud: /
“Love ye God, and find eternal grace; /
Preferring nothing to His love /
That when He cometh in His glory ye shall find rest with all the saints.” ///
Through his prayers, O Christ God, save our souls.

Glory... Tone 4:

O belovèd apostle, /
Leaning at the Lord’s Supper upon the bosom of Christ the Teacher, /
Thou didst come to know ineffable things /
And with thy heavenly voice, like thunder, thou didst proclaim to all: /
“In the beginning was the Word, and the Word was with God, /
And the Word was God,” /
The true Light that enlighteneth all that come into the world: ///
Christ our God, the Savior of our souls.

Now and ever... from the Pentecostarion.

At the Apostikha, these stikhera, in Tone 4: Special Melody: “Called from on-high...”

Expounding the theology of the Son Most High /
Who is equally everlasting with the Father /
Of one essence, and immutably Light from Light, /
Christ our God, the very hypostasis of the Father, /
Who shone timelessly from Him, the Creator, and Lord of all ages, /
Him didst thou preach to the world, O belovèd one /
As the One bringing forth light out of darkness. ///
Entreat thou Him to save and enlighten our souls.

Verse: Their proclamation has gone out into all the earth and their words to the ends of the universe.

Receiving the Light of the Comforter /
And being illuminated by Him /
Thou didst teach to all the theology, O belovèd one, /
That He proceeded from the Father and through the Son was revealed to man, /
Equal in honor, and co-equally enthroned, /
Of one essence with the unoriginate Father and God the Word. /
Therefore we honor thee with songs of praise /
As the divine foundation of our faith: ///
Steadfastly preserve it through thy supplications to the Lord.

Verse: The heavens are telling the glory of God and the firmament proclaims His handiwork.

Having attained the heights of theology, /
Thou didst learn the ineffable mysteries of God: /
Of the one essence of the Godhead /
His one glory, kingdom and dominion, /
Ever distinct in three Persons /
Indivisible, of one essence, unconfused in divine unity. /
Thus didst thou gloriously proclaim the Undivided Trinity, ///
Whom thou now entreat, O theologian, to save and enlighten our souls.

Glory... Tone 6: by John the Monk.

O apostle of Christ, /
O evangelist and theologian, /
Being an intimate of the ineffable mysteries /
Thy teachings on the inexpressible wonders resounded like thunder, /
Explaining to us the faithful that He was in the beginning; /
Rejecting the words of the heretics /
That there was ever a time He did not exist. /
O belovèd kinsman and friend of Christ, /
Like the eloquent Isaiah and the God-seer Moses, /
Have boldness before God [for our sake] /
And earnestly pray for our souls.

Now and ever... from the Pentecostarion.

After the blessing of the loaves, The Troparion of the Apostle, Tone 2:

O belovèd apostle of Christ God, /
Make haste to deliver thy defenseless people, /
For He shall receive thee falling [in prayer] before Him /
As he hast received thee falling upon His breast. /
Pray then, O divine theologian, that the nations emerge from darkness ///
Asking for us peace and great mercy. (*Twice*)

And the Theotokion: *“Rejoice, O Virgin Theotokos...” once.*

Morning Service

At “God is the Lord...” the Troparion from the Pentecostarion once, that of the Apostle, once:

O belovèd apostle of Christ God....

Glory... the Troparion to St. Arsenius, in Tone 8:

Thine abundant tears made the wilderness sprout and bloom /
And thy suffering made thy labors fruitful a hundredfold /
Thou hast become a shining torch over all the world ///
O our holy father Arsenius, pray to Christ God that He may save our souls.

Now and ever... from the Pentecostarion.

After the 1st Kathisma, the Sedalen, in Tone 1: Special Melody: “Thy tomb, O Christ...”

Thou wast a disciple of Christ, the Master of all, /
And didst teach the people and enlighten the world, /
Guiding all to the knowledge of Him, O apostle. /
Therefore, we call thee the preacher of the Truth and the Theologian, ///
The kinsman and friend of Christ. (*Twice*)

Glory..., now and ever... from the Pentecostarion.

After the 2nd Kathisma, the Sedalen in Tone 1: Special Melody: “The Unoriginate Word...”

Let us ceaselessly entreat John the apostle and disciple of Christ, /
Who preached to all that Christ the King and our Deliverer /
Was divinely begotten of the Father ///
To pray that our souls be granted great mercy. (*Twice*)

Glory..., now and ever... from the Pentecostarion.

Polyeley and Magnification:

We magnify thee, O Apostle and Evangelist John the Theologian, and we honor thy labors and sufferings which thou didst endure in proclaiming Christ!

Selected Psalm verses:

The heavens are telling the glory of God and the firmament proclaims His handiwork.

(Ps. 18:2)

The heavens shall confess Thy wonders, O Lord. (*Ps. 88:6*)

After the Polyelely, the Sedalen, in Tone 8: Special Melody: “Of the Wisdom...”

Reclining thine head against the breast of Jesus, /
As a disciple thou didst ask with boldness: /
Who shall betray Thee, O Lord? /
And being His most beloved, O all praised one /
He clearly revealed him to thee with a piece of bread. /
Therefore, since thou art an intimate of the ineffable mysteries /
Thou dost teach the incarnation of the Word to the ends of the universe. /
Entreat Christ God, O apostle and theologian John, ///
That He grant remission of all transgressions to us who lovingly celebrate thy holy memory.
(Twice)

Glory..., now and ever... from the Pentecostarion or this Theotokion:

Let us praise the gate of heaven, the ark and the mountain of God; /
The radiant cloud and the bush unconsumed by fire; /
The spiritual paradise and the release of Eve; /
The great vessel containing the entire universe, /
For in her hath been wrought the salvation of the world /
And the remission of our ancient sins. /
Therefore let us cry ot to her: /
Pray to Christ God that He grant remission of all transgressions ///
To us who piously worship Him Who was born of thee.

1st Antiphon of the 4th Tone (The Song of Ascents), “From my Youth...”

Prokeimenon, in Tone 4:

Their proclamation is gone out into all the earth, / and their words to the ends of the universe! (*Ps. 18:5*)

Verse: The heavens are telling the Glory of God, and the firmament proclaims His handiwork! (*Ps. 18:2*)

Let every breath praise the Lord!..

Gospel: (67) John 21:15-25.

After Psalm 50 (51), the Post-Gospel stikheron, to the Apostle, Tone 2:

O pure and virginal theologian, /
Belovèd disciple of the Savior, /
Save us by thine intercessions from all danger ///
We pray thee, for we are all the sheep of thy flock.

The Canon

One canon of the Pentecostarion, with 4 troparia, including the Irmos; that of the Apostle with 6 troparia; and one canon of the Saint, with 4 troparia:

Ode 1

Canon to the Apostle and Evangelist John the Theologian, Tone 8

Irmos: *The staff of Moses performed miracles, striking the sea like a cross, submerging Pharaoh with his chariots, saving the Israelites in their flight as they sang a song of victory!*

Refrain: *Holy Apostle of Christ John, pray unto God for us!*

As the pure and beloved favorite of the Incorruptible Light, thou didst recline thine head upon His breast, and with boldness, thy soul drew from the depths of Wisdom, the light of understanding, O blessed apostle John.

Expounding the Words of God in a manner beyond nature, O beloved of Christ, thy words: “In the beginning was the Word,” thundered forth with the truth that the Living Word is of one essence with His Father, and that the Word is God, and the Word became incarnate and without change didst ever remain God.

Theotokion: **B**eneath thy protection do we take refuge, O pure one, for we are ever assailed by the perils that befall us! Therefore, we now beseech thee, O most-pure one: raise us up from the depths of our transgressions by thy divine intercessions, O pure one!

Canon to St. Arsenius, in the Same Tone

Irmos: *Same as for the Apostle.*

Refrain: *Venerable Father Arsenius, pray unto God for us!*

Submitting to the divine command of the Master, O Arsenius, thou didst forsake all the glory of royal wealth, and like the Law-giver Moses, thou didst flee from the company of men and didst come to dwell and rejoice with the angels.

Fleeing from the turmoil [of this world], O Arsenius, thou didst restrain thy tongue with silence lest it become a source of sin; and the stillness of thine untroubled mind didst thou become a fitting dwelling place of the divine Spirit.

Theotokion: **G**lorious things have been spoken of thee in all generations, O Mary, Mother of God, for thou didst contain God the Word within thy womb remaining pure. Therefore, we all honor thee as our [fervent] intercessor before God.

Katavasia *are from the Pentecostarion.*

Ode 3

Canon of the Apostle

Irmos: *Thou didst establish the heavens in wisdom; Thou didst set the earth upon the waters. Now establish me on the rock of Thy commandments. None is as holy as Thou, O Lover of man.*

Thou becamest both a fisher of men and a theologian, O wise John, setting aside both the love of thy father and that of the world thou didst follow after the Word and Master with a godly desire.

Being purified, O theologian, thou didst behold with thy spiritual eye the ineffable glory emanating from the Word, the only-begotten Son of the Father, through Whom all things are accomplished in wisdom by the Holy Spirit.

Theotokion: **W**e flee beneath thy saving refuge, O Virgin Mother of God, and find salvation from the assaults of the enemy through thy prayers, O pure one, and deliverance from future torments.

Canon to St. Arsenius

Irmos: Same as for the Apostle.

O father Arsenius, the torn and tattered robes you donned in emulation of Christ's poverty covered the regal splendor of thy former vesture, earning for thee garments of eternal and indescribable glory.

Through contrition of heart thou didst receive help from God to overthrow the boastful spirits leading the assaults of the enemy, O father Arsenius, thereby becoming victorious through thy humility.

Theotokion: **T**hou art indeed more exalted than the Cherubim and the Seraphim, O Mother of God, for thou alone didst receive the uncontainable God within thy womb, O immaculate one. Therefore, we the faithful praise thee in song, O most-pure one.

The Kontakion to St. Arsenius, in Tone 3: Special Melody: "Today the Virgin..."

Thou didst shine forth from the city of Rome like the great Sun, /
And didst reach the Imperial city, O all-blessèd one. /
Thou didst illumine it with thy words and [glorious] deeds /
Dispelling all the darkness of ignorance. /
Therefore we honor thee, O venerable Arsenius, ///
Thou glory of the fathers.

Ikos: **T**hou didst leave behind all the beauty of the world, O venerable one, and didst hearken to the voice of the Lord. Thou didst emulate the angelic life, O divinely-wise one and didst enter upon the monastic way of life. Therefore thou wast revealed completely transformed as an angel in the body, offering to Christ thy fasting and tears, blameless devotions and standing all night in vigilant prayer. Thou didst become a temple of the All-holy Trinity, a model for monastics, a teacher of the virtues and a fervent advocate for those who ever honor thee, O venerable Arsenius, thou glory of the fathers.

The Sedalen, of the Apostle, in Tone 8: Special Melody: "Of the Wisdom..."

Having reclined against the breast of Wisdom /
And learned thereon an understanding of all things, /

Thy voice divinely thundered forth:

“In the beginning was the Word,”

Becoming thus the first to proclaim the unoriginate beginning /

And the incarnation of the Word. /

Therefore, like a fisher of man drawing the nations into the net with thy words, /

Thou teachest the ends of the earth by the grace of the Spirit /

And enlightening them with thy miracles. /

O theologian and apostle John, ///

Pray to Christ God that He grant remission of sins to those who lovingly celebrate thy
holy memory.

Glory... the Sedalen, of St. Arsenius, in the Same Tone and Melody:

Forsaking the cares of this world /

And living thy life in silent prayer, /

Thou didst mortify the mind and soar aloft on wings of prayer to God,

And wast revealed as a pillar of light /

A beacon to all the faithful who honor thee; /

A fruitful tree watered by the rain of thy tears, /

O God-bearing father Arsenius ///

Pray to Christ God that He grant remission of sins to those who lovingly celebrate thy
holy memory.

Now and ever... Sedalen from the Pentecostarion.

Ode 4

Canon of the Apostle

Irmos: *Thou art my strength, O Lord, my God, my power, my joy; without leaving Thy Father's bosom Thou hast visited our wretchedness. So with the prophet Habbákuk I cry to Thee: Glory to Thy power, O Lover of man.*

The Lord called thee the son of thunder vouchsafing thee, through the Spirit, to proclaim the thunderous words that He was ineffably, divinely and beyond understanding begotten of the Father. Therefore, we worthily glorify thy most festive memory with hymns of praise.

Through the virtues didst ascend unto the heights, O apostle, and didst behold the only-begotten Word Who sitteth in the bosom of the Father shining forth with glory in the flesh, and didst hear the voice of the Father bearing witness that He is His Son.

Theotokion: **A**s now I flee to thee for help, O all-immaculate one, let me not, thy useless servant, be put to shame: for I have thee as my wall of protection and a fervent intercessor before God, and I pray, that through thee may I find the tranquil joy of immortality.

Canon to St. Arsenius

Irmos: *Same as for the Apostle.*

Thou, O Arsenius, didst learn to command nature, for thou didst make the passions subject to thy will, commanding sleep as though it were a servant. Therefore, thou didst cry out in thine all-night vigilant prayers: Glory to thy power, O Lover of man!

Thou didst earnestly seek after God, O venerable one, and didst greatly desire after Him Who didst reveal Himself [to us]; and having thyself become godly through purification, thou didst converse with Him Whom thou didst desire, O father Arsenius, thus gaining wisdom through a union past all other understanding.

Theotokion: **T**hou art the boast of all the faithful, O unwedded bride; thou art the protectress and the calm haven of all Christians; thou bearest all our supplications to thy Son, and thou savest from misfortunes those who honor thee as the immaculate Mother of God.

Ode 5

Canon of the Apostle

Irmos: *Why hast Thou cast me away from Thy face, O never-setting Light? Why hast this dismal darkness covered me, the wretched one? Guide me in return to the light of Thy commandments, I pray Thee.*

Beholding the most-pure Light shining forth amidst the darkness of the world, thou wast transformed by love; and as a beacon of piety, O John, thou didst illumine all the nations with the light of theology.

Perceiving how the shadow of the Law was given by Moses but that divine grace was given us by Christ our God, thou didst thunderously proclaim His divinity in the language of theology, O beloved one.

Theotokion: **T**hou art my protection and invincible fortress, my confirmation and my strength, O all-pure one, and I cry to thee: Preserve me from all of Belial's wiles by night and by day, that I may glorify thee with faith and love.

Canon to St. Arsenius

Irmos: Same as for the Apostle.

Thou didst piously reject the ancient deceiver perceiving well the disobedience of first-formed Adam, O father. Therefore, rejoicing in the sweet joy of the eternal paradise thou dost pray to Christ the Master [of all for us].

Denying thyself, thou didst reject all the sweet pleasures of this world, O Arsenius; and by taking up thy cross upon your shoulders and following after Christ, thou wast truly shown to be a worthy heir to the heavenly Kingdom.

Theotokion: **H**aving maternal boldness toward thy Son, we pray thee, do not distain thy kinship with us, O most pure one; for through thee alone, are we Christians mercifully able to bring our cleansed offerings to the Master.

Ode 6

Canon of the Apostle

Irmos: *The abyss of sin and the storm of temptations discomfit me, and I am cast into despair; but stretch forth Thy mighty hand to me as Thou didst to Peter, and save me, O Savior.*

Isaiah, in a vision, beheld the Ember of divine Fire which purified his lips thus enabling him to prophecy; and thou, O blessed John, wast shown to be the kinsman of the incarnate Word of God.

Thou didst behold, incarnate, the only-begotten Word Who sitteth in the bosom of the Father, O divine John, and as the beloved initiate of His mysteries, thou wast promised to behold the incorporeal God Whom no man can behold.

Theotokion: Enlighten my soul, O most praised Virgin Mother who gave birth to the Radiance of the Father's glory, that truly possessing grace from thee, we may ever abstain from vainglorious speech.

Canon to St. Arsenius

Irmos: *Same as for the Apostle.*

By spurning thy worldly inheritance thou didst mortify carnal knowledge though dispassion, O venerable father Arsenius, desiring only to receive from Christ the inheritance that is from on-high.

The incomparable radiance of the mystical Sun illumined the dark night of thy physical labors, just as the rising Sun alone ended the all-night vigilance of thy prayers.

Theotokion: Save us from all cruel and bitter assaults, O most pure Mother of God, as thou hast compassion on us; for thou gavest birth to the Word who loveth mankind, and in thee alone, have we, the faithful, acquired a fervent intercessor.

The Kontakion of the Apostle, in Tone 2:

Who shall declare thy greatness, O virgin apostle? /
For thou dost gush forth miracles /
And art a fount of healing /
Who dost intercede for our souls, ///
As theologian and friend of Christ.

Ikos: One can only attain the heights of heaven and the depths of the sea with great courage and boldness, for just as impossible it is to count the stars in the sky or the sands of the sea, so impossible it is to recount the achievements of the theologian whom Christ hath honored with many crowns; for he resting his head upon His breast and ate with Him at the Mystical Supper as theologian and friend of Christ.

Ode 7

Canon of the Apostle

Irmos: *In Babylon the flames were put to shame by God's condescension; the young men in the furnace danced in joy and sang in exultation: Blessèd art Thou, O God of our fathers!*

Thou didst truly escape material bonds, O most blessèd one, for as both a divine supplicant and herald of divinely-inspired theology, thou didst teach all to cry: Blessèd art Thou, O God of our fathers!

Gold and riches thou didst treat like grass, O all-blessèd one, and by divine power thou didst transform hay into gold by expounding the theology of the Creator and Lord crying: Blessèd art Thou, O God of our fathers!

Thou, O only-begotten Word of God didst teach us that the Holy Spirit proceedeth from the Father; and through the apostle Thou didst teach us to cry: Blessèd art Thou, O God of our fathers!

Theotokion: **T**hou indeed, art the temple and fair palace of Christ the King, like unto the precious couch of Solomon protected by sixty mighty warriors spoken of in the Scriptures, who, as one, cry out with thee: Blessèd art Thou, O God of our fathers!

Canon to St. Arsenius

Irmos: *Same as for the Apostle.*

Thou didst despise the odorous unguents of wealth and its pampering, O Arsenius, and partaking of grace, didst thyself come to exude the sweet fragrance of Christ, crying: Blessèd art Thou, O God of our fathers!

Retreating into the darkened recesses of the body, O father Arsenius, thou didst come to know the unoriginate Father and the Spirit in Christ; and didst praise the Trinity in Unity crying: Blessèd art Thou, O God of our fathers!

Triadicon: **W**e declare Thee in the Orthodox manner, as the Lord of all, the One Father and His only-begotten Son, together with the One Holy Spirit, Who proceedeth from Him, of one essence, ever One forever.

Theotokion: **T**hou didst bear the Incorporeal Word giving flesh, in time, to the Timeless One without knowing wedlock, O pure one; and to Him do we all together cry as one: Blessèd art Thou, O God of our fathers!

Ode 8

Canon of the Apostle

Irmos: *The Chaldean torturer became enraged; he ordered the furnace to be heated seven-fold; but seeing the godly youths saved by a great might, he sang to the Creator and Redeemer: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages.*

Thy renowned memory is splendid and all-glorious, O evangelist of the divinity of Christ, for it shone forth upon the Church perfuming it with a divine fragrance. Rejoicing in this we, the faithful, sing aloud: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages.

With the theologian as the leader of our choir, we proclaim Thee, O Christ, as confessed by him as God together with the Father and the Spirit, and with one voice we cry aloud in song: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages.

Theotokion: **T**hou, O most pure one, hast given birth to the incarnate God the Word! Entreat thou Him, to deliver me from the fire, for behold, I have wasted my entire life and have enslaved myself to sin, and to thee do I flee for help, O thou, who art full of grace!

Canon to St. Arsenius

Irmos: Same as for the Apostle.

The streams of thy tears quenched the soul destroying flames of passions and the fires of Gehenna, O Arsenius; never cease then to entreat Christ that we be delivered from these too, for He is the Savior of the World, Whom we exalt throughout all ages.

Thou didst kindle within thyself, O venerable one, a Babylonian furnace of compunction, and didst heat it seven-fold! Standing in the midst of its flames, thou wast sprinkled therein with the illumination of grace while crying out to the Creator and [our] Savior: Bless Him, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages.

Triadicon: **T**he three-fold splendor of The Godhead shining forth in a single radiance from One Nature in Three Persons, the Father without beginning, the Word of one essence with the Father, and together with them the ruling, consubstantial Spirit, do ye children bless, ye priests, praise, and ye people exalt, throughout all ages. *[There is no Theotokion]*

Ode 9

Canon of the Apostle

Irmos: The heavens were filled with fear, the ends the earth were filled with awe, for God revealed Himself in the flesh to men and thy womb became more spacious than the heavens, so the leaders of men and angels magnify thee, O Theotokos.

Standing before the Cross of the Master, the beloved of the apostles, the pure instrument of [heavenly] theology, being virginal himself was entrusted with the care of the immaculate Mother of God, and having been her guardian, we rightly call him blessed.

The most pure Lady and Mother of Him Who accepted thee as a brother, loving thine honorable and blameless life as an angel upon the earth, O blessed John, worthily accepted thee as a son. Together with her we call thee blessed.

Theotokion: **B**e thou to me a pillar of salvation, O pure one, and make powerless the legion of demons that assaults me, preserve me from the multitude of temptations and dangers that assail me, and drive far from me attacks of the passions, granting me pure deliverance in the abundance of thy divine grace.

Canon to St. Arsenius

Irmos: *Same as for the Apostle.*

Moses was amazed when he was counted worthy to behold the Virgin's conception in the flames of the burning bush, and thou, O Arsenius, having wholly united thyself to the Divine Spirit wast seen as a flaming fire.

Christ, the never-setting Sun, hath risen upon thee and the joy of heaven hath taken hold of thee, for thou didst make an offering of thine own unblemished life in thy daily remembrances of death. Therefore, thou didst worthily reap the fruits of thy labors, O all blessed one

Theotokion: **O** Virgin Mother of God, beyond all thought and understanding, thou didst bear in the flesh God the Word Whom the Father had begotten from His heart before all ages in that He is Good. Him do we know as transcendent of the body while being clothed in the flesh.

Exapostilarion (Svietilen) of the Apostle: *Special Melody: "Hearken, ye women..."*

After falling upon the breast of the Master with faith, thou didst thunderously proclaim to all mankind the great theology saying, "In the beginning was the Word," O apostle John, and drawing forth from Him streams of theology, thou waterest all of creation.

Glory... Exapostilarion of St. Arsenius:

Thou didst leave behind all the unclean passions of this world and through fasting didst thou learn to control the flesh, renew the strength of thy soul, and attain to heavenly glory, O venerable one. Cease not to pray to the Lord [on behalf of our souls].

Now and ever... Exapostilarion from the Pentecostarion.

On the Praises, 6 stikhera: 3 from the Pentecostarion, and 3 of the Apostle, in Tone 8:
Special Melody: "O all-glorious wonder..."

O beloved disciple of the All-seeing Word /
Who rightly judgeth all the universe, /
O most wise and blessèd John , /
Thou wast greater than all in thy fervent love of Christ, /
Thou didst adorn thyself with the virtues of purity and virginity, /
Making thy mind and body shine with light, ///
O divinely blessèd one.

Let us hymn the all honorable John /
As a servant of Christ /
With spiritual songs of praise: /
As a flower of virginity, /
An abode of the honorable virtues /
As an instrument of Wisdom /
A spiritual temple /
A light-bearing mouth of grace ///
And a crystalline eye of the Church.

O most excellent John, /
Falling upon the breast of Wisdom, /
Thou didst draw from Him waters of theology /
With which thou didst water the world /
With the knowledge of the Trinity, /
Thus drying up the sea of ignorance, /
And being like a pillar of fire and a living cloud ///
Thou didst lead us forth into the inheritance of heaven.

Glory... Tone 8: For the Apostle:

O John, the herald of the Good News, /
Like unto the angles in thy virginity, /
O theologian instructed by God, /
Thou didst preach to the world in the Orthodox manner, /
That the pure and pierced side of the Lord /
Poured forth blood and water ///
Through which our souls attain to everlasting life.

Now and ever... of the Pentecostarion.

The Great Doxology. After the Trisagion prayers, the Troparia: **Apostle**; Glory..., **St. Arsenius**, Now and ever..., **Pentecostarion**; the Litanies and the Dismissal. At the First Hour, the Troparia: **Pentecostarion**; Glory..., **Apostle**, Now and ever..., **Theotokion of the Hours**. Following the Trisagion, the Kontakion: **Pentecostarion**, etc., and the Dismissal.

At the Third and Ninth Hours, the Troparia: **Pentecostarion**; Glory..., **Apostle**, Now and ever..., **Theotokion of the Hours**. The Kontakia: **Pentecostarion and Apostle** (to be said alternately).

Liturgy

At the Beatitudes, **8 Troparia**: 4 from the appointed Ode of the Canon from the **Pentecostarion**, and 4 from Ode 6 of the Canons [beginning with that] to the Apostle.

5. Isaiah, in a vision, beheld the Ember of divine Fire which purified his lips thus enabling him to prophecy; and thou, O blessed John, wast shown to be the kinsman of the incarnate Word of God.

6. Thou didst behold, incarnate, the only-begotten Word Who sitteth in the bosom of the Father, O divine John, and as the beloved initiate of His mysteries, thou wast promised to behold the incorporeal God Whom no man can behold.

7. Thou, O Arsenius, didst learn to command nature, for thou didst make the passions subject to thy will, commanding sleep as though it were a servant. Therefore, thou didst cry out in thine all-night vigilant prayers: Glory to thy power, O Lover of man!

8. Thou didst earnestly seek after God, O venerable one, and didst greatly desire after Him Who didst reveal Himself [to us]; and having thyself become godly through purification, thou didst converse with Him Whom thou didst desire, O father Arsenius, thus gaining wisdom through a union past all other understanding.

The Troparion of the Apostle, Tone 2:

O beloved apostle of Christ God, /
Make haste to deliver thy defenseless people, /
For He shall receive thee falling [in prayer] before Him /
As he hast received thee falling upon His breast. /
Pray then, O divine theologian, that the nations emerge from darkness ///
Asking for us peace and great mercy.

The Kontakion of the Apostle, in Tone 2:

Who shall declare thy greatness, O virgin apostle? /
For thou dost gush forth miracles /
And art a fount of healing /
Who dost intercede for our souls, ///
As theologian and friend of Christ.

Prokeimenon of the Apostle, Tone 8: Their proclamation is gone out into all the earth, / and their words to the ends of the universe! *Verse:* The heavens are telling the Glory of God, and the firmament proclaims His handiwork!

The Epistle: (68) John 1:1-7.

The Alleluia, Tone 1: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints! *Verse:* God is glorified in the council of the saints!

The Gospel: (61) John 19:25-27, 21:24-25.

The Communion Hymn: Their proclamation is gone out into all the earth, and their words to the ends of the universe!