THE 8th DAY OF THE MONTH OF MAY

COMMEMORATION OF THE HOLY & ALL-PRAISED APOSTLE & EVANGELIST JOHN THE THEOLOGIAN

COMMEMORATION OF OUR VENERABLE FATHER ARSENIUS

AT LITTLE VESPERS

On "Lord, I have cried ...," 4 Stichera of the holy evangelist, in Tone II:
Spec. Mel.: "When from the Tree ...":

Come, ye faithful, * and with divine hymns let us crown today * the glorious John the beloved, * the abyss of wisdom and recorder of Orthodox dogmas; * for he hath thundered forth: * In the beginning was the Word. * Hence, the ever-memorable one hath been shown forth * as having a voice of thunder, ** shining forth glad tidings for the world with great wisdom. (Twice)

Truly thou hast been revealed to be * a true friend and great intimate of Christ the Teacher; * for, reclining against His breast, * thou didst draw forth from thence the dogmas of wisdom, * with which like a divine herald of God * thou dost enrich all the world round about. * Wherefore, the comely Church of Christ, * cherishing these things, ** rejoiceth in gladness.

Rejoice truly, O theologian! * Rejoice, beloved son of the Mother of the Lord! * For, standing before the Cross of Christ, * thou didst hear the voice of the Master, * Who cried out to thee: * "Behold now thy Mother!" * Hence, as is meet, * we all bless thee ** as the great and beloved apostle of Christ.

Glory ..., in Tone II:

Come, O ye faithful, and let us bless the ever-memorable John, the foremost of the apostles, the trumpet of theology, the spiritual warrior who hath subdued all the world under God, and who hath now passed from the earth, yet continuing to remain on the earth, living and awaiting the awesome second coming of the Master. O beloved intimate of Christ and initiate of His mysteries, beg thou that we who celebrate thy memory with love may greet it uncondemned.

Both now ..., from the Pentecostarion.

On the Aposticha, the Stichera from the Pentecostarion.

Glory ..., the composition of Andrew Pyrrhus, in Tone I:

O disciple of the Savior, virgin and theologian, when Christ God was crucified He committed the Virgin Theotokos to thy care, in that thou art virginal; and thou didst preserve her as the apple of thine eye. Wherefore, pray thou, that our souls be saved.

Both now ..., from the Pentecostarion.

Troparion of the holy evangelist, in Tone II:

O beloved apostle of Christ God, * hasten thou to deliver a defenseless people. * He Who permitted thee to recline against His breast receiveth thee, * prostrate in supplication. * Him do thou beseech, O theologian, * that He dispel the gloom of the nations which doth beset us, ** asking peace and great mercy for us.

Glory ..., Both now ..., the Troparion from the Pentecostarion.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...," the first antiphon.
On "Lord, I have cried ...," 10 Stichera: 3 Stichera from the Pentecostarion.
And 4 Stichera of the holy evangelist, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":

The beholder of ineffable revelations * and extoller of the highest mysteries of God, * the son of Zebedee, * who set down in writing the Gospel of Christ, * hath taught us to theologize ** concerning the Father, the Son and the Holy Spirit. (Twice)

The harp of heavenly songs played by God, * the recorder of mysteries, the divinely eloquent mouth, * doth beautifully chant the hymn of hymns; * for, moving his lips as though they were strings, * and using his tongue as a plectrum, ** he prayeth that we be saved.

Proclaiming with thy thunderous tongue * the hidden word of divine wisdom, * O beloved of God, * thou ever criest out, continually moving thy lips: * In the beginning was the Word! ** thereby instructing all mankind in the knowledge of God.

And 3 Stichera of the venerable one, in Tone VIII:
Spec. Mel.: "O most glorious wonder ...":

O divinely wise father Arsenius, * having illumined thy mind with fountains of tears, * thou didst converse with God, * and by unceasing purification and radiance * wast revealed to be a most radiant pillar of piety, * shining as with fire, O blessed one, * thou boast of monks. * And now, by thy supplications, ** do thou preserve us all

O divinely wise father Arsenius, * having girt thy mind round about with abstinence, * thou didst cause it to ascend * to the primal Cause, * and, forsaking the turbulence of the world * and shunning its tumults, * thou didst truly mingle purity of mind * with the utmost desire, ** O blessed and most wise one.

O venerable father Arsenius, * seeking after God, * and piously desiring * to be illumined * by His radiant effulgence, * thou didst abandon all the splendor of high position * and the imperial palace, * and having received an immortal inheritance. ** now abidest with Christ, O divinely blessed one.

Glory ..., in Tone II:

O ye of the race of mankind, let us offer goodly praise as is meet to the beloved and virginal John, the son of thunder, the foundation of the words of God, the author of theology, the first preacher of the truth of the dogmas of the wisdom of God; for having the divinity continually within him, he said: In the beginning was the Word, Who is inseparable from the Father and of the same essence with the Father, revealing to us through himself the Orthodoxy of the Holy Trinity. And likewise he hath shown us that the Trinity createth by the Father, bearing life and the light of truth. O awesome wonder! O uttermost wisdom! For, full of love, he was also filled with theology through glory, honor and faith, as a founder of our pure Faith. Wherefore, we shall receive everlasting blessings on the Day of Judgment.

Both now ..., from the Pentecostarion.

Entrance. Prokeimenon of the day. Three Lessons:

THE GENERAL EPISTLE OF JOHN (I JN. 3: 21-4: 6)

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.

THE GENERAL EPISTLE OF JOHN (I JN. 4: 11-16)

Beloved: if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

THE GENERAL EPISTLE OF JOHN (I JN. 4: 20-5: 5)

Beloved: If a man saith: "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, born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him. By this we know that we are 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 Litiya, the Sticheron of the temple or from the Pentecostarion;

And these Stichera of the holy evangelist, in Tone I:

The composition of Germanus: **R**ivers of theology poured forth from thine honored mouth, O apostle, with which the Church of God is watered, worshiping the consubstantial Trinity in Orthodoxy. Pray thou now to the Trinity, O theologian John, that our souls be made steadfast and saved.

The composition of Andrew Pyrrhus: **T**he garden of purity hath emitted for us the myrrh of sweet fragrance on this present feast, that we may cry out to him: O Apostle John, who reclined against the Master's breast, who rained down discourse upon the world and preserved the Virgin as the apple of thine eye, beseech Christ, that He grant us great mercy.

O disciple of the Savior, virgin and theologian, when Christ God was crucified He committed the Virgin Theotokos to thy care, in that thou art virginal; and thou didst preserve her as the apple of thine eye. Wherefore, pray thou, that our souls be saved.

As an eyewitness to ineffable mysteries, thou didst cry aloud, exclaiming: "In the beginning the pre-eternal Word was with God, and He was God!", O Apostle John, intimate and faithful friend of Christ, sweetness of the Trinity, unshakable confirmation of Ephesus and Patmos, our help. Pray thou, O most blessed theologian, that the people who ever celebrate thy sacred memory with faith be delivered from wicked enemies, both material and noetic.

Glory ..., in Tone IV:

Reclining against the breast of Christ the Teacher at the Lord's supper, O beloved disciple, thou didst thereby come to know ineffable things, and thundered forth thy heavenly voice unto all, saying: "In the beginning was the Word, and the Word was with God, and the Word was God: Christ God, the Savior of our souls, the Light of truth Who enlighteneth every man that cometh into the world."

Both now ..., from the Pentecostarion.

On the Aposticha, these Stichera of the holy evangelist, in Tone IV:

Spec. Mel.: "Called from on high ...":

Theologizing concerning the Son of the Most High, * Who with the Father is equally everlasting * and of the same essence, * immutable Light from Light, * the image of the hypostasis of the Father, * Who shone forth timelessly and dispassionately from Him, * the Creator and Lord of all the ages, * Christ our God, thou didst preach to the world, O beloved one, * as the One Who brought light forth out of darkness. * Him do thou entreat, ** that He save and enlighten our souls.

Verse: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Receiving the light of the Comforter, * and, illumined therewith, thou didst theologize * and proclaim unto all, O beloved one, * that He proceedeth from the Father * and through the Son is revealed to mankind, * equal in honor, co-enthroned and of the same essence * with the beginningless Father and God the Word. * Wherefore, we honor thee in hymns * as the foundation of the divine Faith, * which thou dost preserve unshaken ** through thy supplications to the Lord.

Verse: The heavens declare the glory of God, * and the firmament proclaimeth the work of His hands.

Having ascended to the summit of theology, * thou didst learn the ineffable mysteries of God: * the single essence of the Godhead, * His single glory, kingdom and dominion, * ever distinct in three Hypostases, * yet essentially indivisible * and united in an uncommingled divine unity. * And, rendering glory, O theologian, * thou didst preach the indivisible Trinity. * Him do thou entreat, ** that He save and enlighten our souls.

Glory ..., the composition of John the monk, in Tone VI:

O apostle of Christ, evangelist and theologian, as an initiate of ineffable mysteries thou hast thundered forth upon us the ineffable doctrines of wisdom, explaining to the faithful that He was in the beginning, and discounting that there was a time when He did not exist, thus rejecting the words of the heretics. And as thou wast shown to be the beloved intimate and friend of Christ, like the eloquent Isaiah and Moses the God-seer, pray thou earnestly for our souls, in that thou hast boldness before God.

Both now ..., from the Pentecostarion.

After the Blessing of the Loaves, the Troparion of the holy evangelist, in Tone II:

O beloved apostle of Christ God, * hasten thou to deliver a defenseless people. * He Who permitted thee to recline against His breast receiveth thee, * prostrate in supplication. * Him do thou beseech, O theologian, * that He dispel the gloom of the nations which doth beset us, ** asking peace and great mercy for us. (Twice)

And "Virgin Theotokos, rejoice! ...," (Once).

AT MATINS

On "God is the Lord ...," the Troparion from the Pentecostarion, (Once);
That of the holy evangelist, in Tone II:

O beloved apostle of Christ God, * hasten thou to deliver a defenseless people. * He Who permitted thee to recline against His breast receiveth thee, * prostrate in supplication. * Him do thou beseech, O theologian, * that He dispel the gloom of the nations which doth beset us, ** asking peace and great mercy for us. (Once)

Glory ..., that of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Arcenius our father, entreat Christ God, that our souls be saved.

Both now ..., the Troparion from the Pentecostarion.
After the 1st chanting of the Psalter, the Sessional Hymn, in Tone I:
Spec. Mel.: "Thy tomb, O Savior ...":

As the disciple of Christ, the Master of all, thou didst teach the people and illumine the world, guiding them to the knowledge of Him, O apostle. Wherefore, we all call thee the preacher of the Truth and Theologian, the friend of Christ, who reclined against His breast. (Twice)

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion.
After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone V:
Spec. Mel.: "The co-beginningless Word ...":

With hymns and sacred praises let us all hymn the most honored John, the apostle and disciple of Christ, who preached that the Father divinely begat Christ, our Redeemer and King; for he prayeth unceasingly, that our souls find mercy. (Twice)

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion.

Polyeleos, and this magnification: We magnify thee, O apostle of Christ and evangelist John the theologian, and we honor the pangs and labors wherewith thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm verse:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Glory ..., Both now ..., Alleluia..., Glory to Thee, O God! (Thrice)
After the Polyeleos, the Sessional Hymn, in Tone VIII:
Spec. Mel.: "Of the Wisdom ...":

Reclining against the breast of Jesus, thou didst receive boldness, asking as a disciple: "Who is Thy betrayer. Lord?" And since thou wast exceedingly beloved, O most praised one, He manifestly indicated the traitor to thee with a sop of bread. Wherefore, as an initiate of ineffable mysteries, thou teachest the incarnation of the Word to the ends of the earth. O apostle and theologian, entreat Christ God that He grant forgiveness of sins unto those who celebrate thy holy memory with love. (2x)

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion, or this Theotokion:

Theotokion: **L**et us hymn the heavenly gate and ark, * the all-holy mountain, the cloud of light, the heavenly ladder, * the spiritual Paradise, the redemption of Eve, * the great treasure of the world; * because salvation for the world and forgiveness of ancient offences were wrought in her. * Therefore we cry unto her: * Intercede with thine own Son and God to grant forgiveness of offences ** to those who devoutly worship thy most holy Offspring.

Hymn of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. JOHN §67 (21:15-25)

At that time, Jesus showed Himself to His disciples, after He had risen from the dead, and saith to Simon Peter. Simon, son of Jonah, lovest thou me more than these? He saith unto him: Yea. Lord; thou knowest that I love thee. He saith unto him: Feed my lambs. He saith to him again the second time: Simon, son of Jonah, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him: Feed my sheep. He saith unto him the third time: Simon, son of Jonah, lovest thou me? Peter was grieved because he said unto him the third time: Lovest thou me? And he said unto him: Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him: Feed my sheep. Verily, verily, I say unto thee: When thou wast young, thou girdest thyself, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this he saith unto him: Follow me. Then Peter, turning about seeth the disciple whom Jesus loved following; which also leaned on his breast at supper and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus: Lord, and what shall this man do? Jesus saith unto him: If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him: He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

After Psalm 50, this Sticheron of the holy evangelist, in Tone II:

O virgin theologian, * beloved disciple of the Savior, * by thy supplications save us from all harm, we pray, ** for we are thy flock.

Canon from the Pentecostarion, with 4 Troparia, including the Irmos; that of the holy evangelist, with 6 Troparia; and that of the venerable one, with 4 Troparia.

ODE I

Canon of the holy evangelist, in Tone VIII:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

In so far as thou wast pure and beloved of the incorruptible light, thou didst recline, resting against His breast, and with boldness of soul didst draw forth from the Abyss of wisdom the light of understanding, O blessed Apostle John.

Theologizing supra-naturally, thou didst thunder forth, O beloved of Christ: "In the beginning was the Word, as alive and hypostatic as His Father; and the Word was God; and the Word became flesh, and remained God immutable"

Theotokion: If we flee from beneath thy protection, O most pure one, we are buried beneath all the perils which befall us. Wherefore, we now beseech thee: From the depths of our transgressions raise up us who have fallen, by thy divine entreaties O pure one.

Canon of the venerable one, in the same tone:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

Submitting to the divine precept of the Master, thou didst abandon the glory of royal wealth, as did Moses the law-giver; and fleeing from men, thou hast become a co-dweller with the angels, rejoicing with them.

Fleeing from turmoil, O Arsenius, thou didst restrain thy tongue with silence as it were a spring of sin; wherefore, in stillness preserving thy mind untroubled, thou dist become a worthily magnificent house of rest for the divine Spirit.

Theotokion: Most glorious things have been said of thee from generations of generations, O Mary Theotokos who contained God the Word in thy womb, and remained pure. Wherefore, we all honor thee as our help after God.

ODE III

Canon of the holy evangelist

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

Among fishermen thou didst become a fisher of men and a theologian, O wise John, setting aside the love of thy father and that of the world, and with divine desire thou didst follow the Word and Master.

Having purified the eyes of thy soul, O theologian, thou didst behold the ineffable glory which doth emanate from the Word, the only-begotten Son of the Father, through Whom all things are wisely accomplished by the divine Spirit.

Theotokion: **W**e flee beneath thy saving refuge, O Virgin Theotokos, and find salvation from the assaults of the enemy by thy supplications; whereby we are delivered from the torment which is to come, O pure one.

Canon of the venerable one

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

O father Arsenius, the torn and exceedingly tattered rags of thy poverty, assumed in emulation of Christ, covered the splendor of thy former robes, winning for thee a vesture of ineffable glory.

Receiving help from God through contrition of heart, O father Arsenius, thou didst cast down the offenses of the enemy and the boastful spirit, becoming victorious through humility.

Theotokion: **T**hou wast shown to be more exalted than the cherubim and the seraphim, O Theotokos; for thou alone didst receive the infinite God within thy womb, O undefiled one. Wherefore, all of us the faithful, bless thee with hymns, O pure one.

Kontakion of the venerable one, in Tone III:
Spec. Mel.: "Today the Virgin ...":

From Rome didst thou shine forth like a great sun, * and reaching the imperial city, O most blessed one, * thou didst illumine it with thy words and deeds, * dispelling all the darkness of ignorance. ** Wherefore, we honor thee, O venerable Arsenius, thou glory of the fathers.

Ikos: **H**earkening to the voice of the Lord, and forsaking the beauties of this world, O divinely wise one, thou didst enter upon the monastic life, emulating the life of the angels. Wherefore, thou wast revealed to be wholly transformed, an angel in the body, offering to Christ fasting and tears, blameless prayer and all night vigil, thus becoming a temple of the Trinity, a model for monks, an instructor in the virtues and a fervent advocate for those who ever honor thee. Therefore, we honor thee, O venerable Arsenius, thou glory of the fathers.

Sessional Hymn of the holy evangelist, in Tone VIII:
Spec. Mel.: "Of the Wisdom ...":

Having reclined against the breast of Wisdom and learned an understanding of things, thou didst thunder forth divinely: "In the beginning was the Word!", being the

first to record the beginningless begetting, thou hast proclaimed to all the incarnation of the Word. Wherefore, fishing for the nations, using thy tongue as a net, thou hast taught the ends of the earth by the grace of the Spirit, enlightening them with miracles. O theologian and apostle, entreat Christ God, that He grant forgiveness of sins unto those who with love celebrate thy holy memory.

Glory ..., Sessional Hymn of the venerable one, in the same melody:

Fleeing the tumults of the world and perfecting thy life in stillness, thou didst mortify the passions and furnish thy mind with wings to soar aloft to God, revealed to be a pillar of fire and luminary for all the faithful who honor thee, showing thyself to be a fruitful tree watered by showers of tears. O God-bearing Arsenius, entreat Christ God, that He grant forgiveness of sins unto those who honor thy holy memory with love.

Both now ..., Sessional Hymn from the Pentecostarion.

ODE IV

Canon of the holy evangelist

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * 'Glory to Thy power, O Lover of mankind!'

The Lord called thee the son of thunder and granted thee through the Spirit to thunder forth that He was ineffably begotten of the Father divinely and unapproachably; wherefore, with hymns we glorify thy most festive memory as is meet, O theologian.

Thou didst mount to the heights by the virtues, O apostle, and behold the only--begotten Word shining forth with glory in the flesh, He Who doth sit eternally in the bosom of the Father; and thou wast deemed worthy to hear the voice of the Father, bearing witness that He was His Son.

Theotokion: **A**s I now flee to thine aid, O all-immaculate one, let not thy useless servant, be put to shame; for thee do I have as an intercessor before God and an impregnable bulwark. I pray that through thee I may enjoy the tranquility and divine life which is to come.

Canon of the venerable one

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * 'Glory to Thy power, O Lover of mankind!'

Thou hast been revealed to be a constrainer of nature, O father Arsenius, for thou didst make the passions subject to the dominion of thy mind, commanding sleep as though it were a servant. Wherefore, thou didst cry out amid thine all-night vigils: Glory to Thy power, O Lover of mankind!

Thou didst seek after God with all thy desire, O venerable one, and greatly desire Him Who had revealed Himself, and having become wholly godly in appearance through purity, thou didst converse with Him Who thou didst desire, gaining understanding through a union beyond attainment, O father Arsenius.

Theotokion: **T**hou art the boast of the faithful, O unwedded one; thou art the intercessor and refuge of Christians, their rampart and haven: for thou dost bring supplications to thy Son, O all-immaculate one, and thereby save from misfortunes those who with faith and love acknowledge thee to be the pure Theotokos.

ODE V

Canon of the holy evangelist

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Beholding the most pure Light Who shone forth amid the darkness of the world, thou wast transformed by love; and as a beacon of piety, O John, thou didst illumine with the light of theology generations of the multitudes of nations.

Having learned that the shadowy law was given by Moses, but that divine grace came about through Christ our God, O beloved son of thunder, thou didst proclaim His divinity with the precise language of theology.

Theotokion: **T**hou art my protection and might, my confirmation and indestructible rampart, O most pure one, and I call upon thee: night and day preserve me from all the harm wrought by Belial, that I may glorify thee with faith and love.

Canon of the venerable one

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Perceiving well the wiles of the enemy, O father, thou didst piously reject the instigator of the ancient disobedience of Adam the first created; wherefore, dancing in the immaculate haven of sustenance, entreat Christ the Master.

Denying thyself, thou didst reject all luxury; and bearing upon thy shoulder thy cross and desiring Christ, O Arsenius, thou wast fittingly shown to be a fellow heir in the heavens.

Theotokion: **A**s thou hast maternal boldness before thy Son, O all-pure one, disdain not the recollection of thy kinship with us, we pray; for thee alone do we set before the Master as our purification, seeking mercy.

ODE VI

Canon of the holy evangelist

Irmos: The abyss of my sins and the storm of my transgressions * disquieten me and thrust me down * into the depths of despondency; * but do Thou stretch forth Thy mighty arm, * unto me as Thou didst to Peter, * and save me, O my Guide.

Isaiah beheld in an image the Ember of the divine fire which purified his lips, and He was deemed worthy of prophecy; and thou, O blessed John, wast revealed as he who reclined upon the breast of the incarnate Word of God.

The only-begotten Word Who sitteth in the bosom of the Father was seen incarnate, O blessed John, and told thee, as the beloved initiate of His mysteries, that thou wouldst behold the incorporeal God Whom no-one can look upon.

Theotokion: Illumine my soul, O all-hymned Virgin Theotokos, having given birth to the Effulgence of the Father's glory; for, having thy true grace, we abstain from all blasphemous rhetoric.

Canon of the venerable one

Irmos: The abyss of my sins and the storm of my transgressions * disquieten me and thrust me down * into the depths of despondency; * but do Thou stretch forth Thy mighty arm, * unto me as Thou didst to Peter, * and save me, O my Guide.

Through dispassion thou didst piously mortify thy carnal understanding, not loving an earthly inheritance, O venerable father Arsenius, but desiring to receive from Christ an inheritance in the highest.

The appearance of the sun interrupted thine all-night vigil, but the incomparable effulgence of the noetic Sun shone forth amid the night of thy life of labors, enlightening thee, O Arsenius.

Theotokion: As thou art tenderly compassionate, and in so far as thou hast given birth to the Word Who is the Lover of mankind, save us from bitter and cruel peril; for thee alone, O most pure Sovereign Lady, have we the faithful acquired as an invincible help.

Kontakion of the holy evangelist, in Tone II:

Who can recount thy mighty works, O virgin apostle? * For thou pourest out miracles, bringing forth a flow of healings; * and thou prayest on behalf of our souls, ** in that thou art a theologian and the beloved of Christ.

Ikos: It is an unattainable thing of boldness, to study the heights of heaven and to plumb the depths of the sea; for as it is impossible to calculate the number of the stars and the sands of the shore, so is it impossible to speak sufficiently of the

theologian, whom Christ loveth and hath crowned with so many crowns. For, reclining against His breast, he ate with Him at the mystical supper, in that he is a theologian and friend of Christ.

ODE VII

Canon of the holy evangelist

Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

Thou didst diligently depart from the bonds of matter, O all-blessed one, as an intercessor before God, and as a herald of divinely inspired theology thou hast taught all to cry: O God of our fathers, Blessed art Thou!

Thou didst consider gold and riches to be like grass, O all-blessed one, and by the action of God thou didst transform hay into gold when thou didst theologize concerning the Creator and Lord, crying: O God of our fathers, Blessed art Thou!

The Holy Spirit Who proceedeth from the beginningless Father have we accepted as indivisible from Thee, O only-begotten Word of God; whereby Thou didst call upon the apostles to cry aloud: O God of our fathers, Blessed art Thou!

Theotokion: Thou wast the temple and palace of Christ the King; thou alone wast the couch of Solomon, which, as saith the Scriptures, sixty of the mighty surrounded. And with thee, O Virgin they cry aloud chanting: O God of our fathers, Blessed art Thou!

Canon of the venerable one

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: O God of our fathers, Blessed art Thou!

Mindful of the perniciousness of thy former fragrant ointments, and enduring fetor for their sake, O father Arsenius, thou didst become a sweet fragrance through partaking of grace, and cried aloud: O God of our fathers, Blessed art Thou!

Entering into the divine darkness while in the body, O father Arsenius, and having learned to recognize the beginningless Father and the Spirit in Christ, thou didst hymn the Unity in the Trinity, crying aloud: O God of our fathers, Blessed art Thou!

Triadicon: Theologizing in an Orthodox manner the only Father of the one only-begotten Son, we declare Thee to be the Lord of all, acknowledging Thine only upright Spirit, Who proceedeth from Him, sharing the same essence and co-everlasting.

Theotokion: Without knowing wedlock thou hast given birth in time to the Timeless One, O pure one, and bearing the Word Who before was incorporeal, thou hast given Him flesh. To Him do we chant together, crying aloud: O God of our fathers, Blessed art Thou!

ODE VIII

Canon of the holy evangelist

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

As thy most glorious memory is magnificent and rightly renowned, O herald of the divinity of Christ, it shineth forth upon the Church, perfuming her with godliness. Wherefore, rejoicing O ye faithful, we cry aloud,: O ye youths bless, O ye priests praise, O ye people, supremely exalt Him throughout all ages!

Having the theologian as the leader of our choir, O Christ, We declare Thee, Who wast theologized by him, with the Father and the Spirit, to be God, and hymning the unity in governance thereof, we cry aloud: O ye youths bless, O ye priests praise, O ye people, supremely exalt Him throughout all ages!

Theotokion: **O** all-immaculate one, thou hast given birth to God the Word in the flesh. Him do thou beseech, that He deliver me from the fire; for, lo! my whole life hath become a burden and I have become wholly enslaved to cruel sins. Wherefore, I flee to thee, O Virgin, and call upon thee, the joyous one.

Canon of the venerable one

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

With the springs of thy tears thou didst prudently quench the tormenting conflagration of soul-destroying lusts and the burning of Gehenna, O Arsenius; wherefore, in order that we may be rescued from them both, cease not to entreat Christ, the Savior of the world on our behalf, Whom we bless throughout all ages.

Within thyself thou didst kindle a furnace of compunction seven times more intense than that of Babylon, which was heated sevenfold; and bedewed therein by the enlightenment of grace, thou didst cry out to the Creator and Savior: O ye youths bless, O ye priests praise, O ye people, supremely exalt Him throughout all ages!

Triadicon: The thrice radiant Godhead Which shineth forth a single radiance from a single Essence in three Hypostases; the beginningless Father, the Word Who is of the same essence as the Father, and the consubstantial Spirit Who reigneth with them do ye youths bless, ye priests praise, and ye people supremely exalt throughout all ages! (There is no Theotokion)

ODE IX

Canon of the holy evangelist

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Standing before the Cross of the Master and the pure Virgin Theotokos, the beloved disciple, the pure instrument of theology, in that he himself was virginal, accepted the commission to care for her, and, becoming the guardian of the immaculate Theotokos, he is now blessed as is meet.

The Most pure One, loving thine honored and blameless life as is meet, accepted thee, who lived angelically on earth, together with thy brother, O blessed John, and declared thee the son of His own Mother, the Theotokos. With her we all call thee blessed.

Theotokion: Be thou a pillar of salvation for me, O pure one; render the hordes of the demons impotent, cutting off the tumult of temptations and misfortunes, granting me pure freedom, and bestowing upon me divine gifts in abundance.

Canon of the venerable one

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Moses marveled, being counted worthy to behold the birthgiving of the Virgin in the image formed by the fiery bush; and thou, having wholly united thyself to the divine Spirit in ecstasy, didst become fiery of visage. Wherefore, we bless thee as is meet, O Arsenius.

Christ, the never-waning Light, shone forth upon thee, and joy bore thee up to the heavens; for bringing thyself to an undefiled life through the constant memory of death, thou hast received the fruits of thy labors as is meet, O all-blessed one.

Theotokion: O Virgin Mother of God, thou hast been revealed to have supra-naturally given birth in the flesh to the Word of God, Whom the Father brought forth from His own mind before time began, in that He is supremely good. Him do we now comprehend as transcending flesh, even though He was clothed in a body.

Exapostilarion of the holy evangelist:

Spec. Mel.: "Hearken, ye women ...":

As a son of thunder thou didst proclaim theology to all mankind, saying: "In the beginning was the Word!", O Apostle John; for, reclining against the breast of thy Master with faith and drawing forth therefrom streams of theology, thou hast watered all creation.

Glory ..., Exapostilarion of the venerable one:

Thou didst turn from passionate attachment to the world as from dung, and having caused thy flesh to wither away through fasting, thou didst regenerate the strength of thy soul, O venerable Arsenius, and wast thereby richly imbued with heavenly glory; wherefore, cease thou never to pray to the Lord on our behalf.

Both now ..., Exapostilarion from the Pentecostarion.

On the Praises, 6 Stichera: 3 from the Pentecostarion, and these 3, in Tone VIII:

Spec. Mel.: "O most glorious wonder ...":

O most wise and blessed John, * in the magnitude of thine ardor for the love of Christ * thou wast the greatest of all, * a beloved disciple * of the Word Who seeth all things * and judgeth the whole world with the scales of justice; * and thou wast illumined, in body and mind, * with the purity and the beauties of virginity, ** O divinely blessed one.

With spiritual hymns let us now praise * the most honorable John * as a servant of Christ, * the flower of virginity, * the pleasant dwelling-place of precious virtues, * the instrument of wisdom, * the temple of the Spirit, * the radiant mouth of grace, ** the most resplendent eye of the Church.

Reclining against the breast of Christ, * thou didst draw forth * the waters of theology and wisdom, * and having watered the world therewith, * O most excellent John, * thou hast caused the sea of ungodliness to dry up * by the proper-understanding of the Trinity; * and becoming an animate pillar of cloud, ** thou dost guide us unto the heavenly inheritance.

Glory ..., in Tone VIII:

O evangelist John, peer of the angels, virgin theologian instructed by God, in an Orthodox manner thou didst preach to the world, concerning the most pure side which poured forth blood and water, from whence we obtain life everlasting for our souls.

Both now ..., from the Pentecostarion.

Great Doxology.

After the Trisagion prayers, the Troparion of the holy evangelist, in Tone II:

O beloved apostle of Christ God, * hasten thou to deliver a defenseless people. * He Who permitted thee to recline against His breast receiveth thee, * prostrate in supplication. * Him do thou beseech, O theologian, * that He dispel the gloom of the nations which doth beset us, ** asking peace and great mercy for us.

Glory ..., that of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Arcenius our father, entreat Christ God, that our souls be saved.

Both now ..., that from the Pentecostarion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the designated ODE of the canon from the Pentecostarion, and 4 from ODE VI of the canon of the holy evangelist.

Isaiah beheld in an image the Ember of the divine fire which purified his lips, and He was deemed worthy of prophecy; and thou, O blessed John, wast revealed as he who reclined upon the breast of the incarnate Word of God. (Twice)

The only-begotten Word Who sitteth in the bosom of the Father was seen incarnate, O blessed John, and told thee, as the beloved initiate of His mysteries, that thou wouldst behold the incorporeal God Whom no-one can look upon.

Theotokion: **I**llumine my soul, O most hymned Virgin Theotokos, having given birth to the Effulgence of the Father's glory; for, having thy true grace, we abstain from all blasphemous rhetoric.

Troparion of the holy evangelist, in Tone II:

O beloved apostle of Christ God, * hasten thou to deliver a defenseless people. * He Who permitted thee to recline against His breast receiveth thee, * prostrate in supplication. * Him do thou beseech, O theologian, * that He dispel the gloom of the nations which doth beset us, ** asking peace and great mercy for us.

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Arcenius our father, entreat Christ God, that our souls be saved.

Kontakion of the holy evangelist, in Tone II:

Who can recount thy mighty works, O virgin apostle? * For thou pourest out miracles, bringing forth a flow of healings; * and thou prayest on behalf of our souls, ** in that thou art a theologian and the beloved of Christ.

Kontakion of the venerable one, in Tone III:

From Rome didst thou shine forth like a great sun, * and reaching the imperial city, O most blessed one, * thou didst illumine it with thy words and deeds, * dispelling all the darkness of ignorance. ** Wherefore, we honor thee, O venerable Arsenius, thou glory of the fathers.

Prokeimenon, in Tone VIII: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THE GENERAL EPISTLE OF JOHN, §68 (1 JN. 1: 1-7)

Brethren, that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us) - that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son, Jesus Christ. And these things write we unto you, that your joy may be full. This, then, is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Verse: God is glorified in the council of the saints.

GOSPEL ACCORDING TO JOHN, §61 (JN. 19: 25-27, 21: 24-25)

At that time, there stood by the Cross of Jesus His Mother, and His Mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His Mother, and the disciple standing by, whom He loved, He saith to His Mother: "Woman, behold thy son!" Then saith He to the disciple: "Behold thy Mother!" And from that hour that disciple took her unto his own home. This is the disciple who testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.