

THE 26th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE REPOSE OF THE HOLY APOSTLE & EVANGELIST
JOHN THE THEOLOGIAN
AT LITTLE VESPERS

On “Lord, I have cried ...”, 4 Stichera, 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, * wherewith as 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 general who hath subdued all the world under God, and who hath now passed from the earth, yet doth continue to remain with the earth, who liveth and awaiteth 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.

Now & ever ..., Theotokion:

On the Aposticha, these Stichera, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

O glorious theologian, * with thy divine teachings * and the manifestations of thy miracles * thou hast driven away all the darkness of delusion * and hast enlightened the people, * that they might know the true Faith. * Pray thou now, * that peace and great mercy ** be granted to our souls.

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

O all-wise John, * faithful beloved friend of Christ, * delivering me from love for the flesh, * by thy divine entreaties * and works of piety * cause me to cleave unto the Master of all * And pray thou, that He grant me * remission of transgressions ** and great mercy.

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

O most sacred beholder of God, * from sufferings and tribulations, * from afflictions and sorrows * deliver those who praise thee, * who honor thee with love, * who ever hasten to thee * and have recourse to thy divine protection; * and make thou supplication, that peace and great mercy ** be granted to our souls.

Glory ..., 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.

Now & ever ..., Theotokion:

All my hope do I place in thee, * O Mother of God. ** Keep me beneath the shelter of thy wings.

Troparion, 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 for us peace and great mercy.

Glory ..., Now & ever ..., the Resurrectional Theotokion:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, having given birth unto God. ** Him do thou entreat, that our souls be saved.

AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...”, the first Antiphon.

On “Lord, I have cried ...”, 8 Stichera, 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. (Thrice)

The harp of heavenly hymns 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. (Thrice)

Proclaiming with thy thunderous tongue * the hidden words of divine wisdom, O beloved of God, * thou ever criest aloud, continually moving thy lips: * In the beginning was the Word! * And thereby instructest every man ** in the knowledge of God. (Twice)

Glory ..., in Tone II:

O ye of the race of mortals, let us offer goodly praise as is meet to the beloved and virginal John, the sun 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 divine 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 he hath likewise shown us that He createth with the Father and beareth 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.

Now & ever ..., Dogmatic Theotokion, in Tone II:

The shadow of the law hath passed now that grace hath come, * for as the Bush wrapped in flame was not consumed, * so didst thou bear a Child O Virgin * and remained a Virgin; * in place of a pillar of fire, the Sun of righteousness hath dawned, * instead of Moses, Christ is come, ** the salvation of our souls.

Entrance, Prokeimenon of the day. Three Lessons:

A READING FROM 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.

A READING FROM 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.

A READING FROM 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 is 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 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 Litiya, the Sticheron of the temple, and these Stichera of the apostle, in Tone I:

The composition of Germanus: Rivers of theology poured forth from thine honored mouth, O apostle, and the Church of God, watered thereby, doth worship the consubstantial Trinity in Orthodoxy. Pray now to the Trinity, O theologian John, that our souls be made steadfast and saved.

The composition of Andrew Pyrrhus: The 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 hast 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 out, 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 all-blessed theologian, that the people who ever celebrate thy memory with faith be delivered from wicked enemies, 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 hast 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 who cometh into the world.

Now & ever ..., Theotokion in Tone IV:

The Son who together with the Father and the Spirit * is glorified in the highest by the Seraphim, * wishing to refashion the First-formed man, * ineffably emptied His entire being into thy womb, * O all-praised Theotokos. * Dawning forth from thee * He hath enlightened the whole world by His Godhead, * delivering it from the deception of idolatry, * and by this He hath rendered the race of mankind divine, * having raising it on high to the heavens; ** Christ God the Savior of our souls.

On the Aposticha, these Stichera, 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 impress 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, * didst thou preach to the world, O beloved one, * as He 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 do thou 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 notions 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.

Now & ever ..., Theotokion in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, * O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation of our souls!

After the Blessing of the Loaves, the Troparion of the apostle, 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 for us peace and great mercy. **(Twice)**

And “Virgin Theotokos, rejoice! ...” (Once).

AT MATINS

On “God is the Lord ...”, the Troparion of the apostle, 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 for us peace and great mercy. (Twice)

Glory ..., Now & ever ..., the Theotokion:

All of thy most glorious mysteries are beyond comprehension, * O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, having given birth unto God. ** Him do thou entreat, that our souls be saved.

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Thou wast called the son of the thunder of God, to deafen the ears of the ungodly, O all-wise one, while most sweetly trumpeting forth the incarnation of the Word into upright hearts; and as a true friend thou didst recline against the breast of Christ, from whence thou didst draw forth the revelation of understanding; and preached unto all Him Who is co-beginningless with the Father. O Apostle John, entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone VIII:

Having conceived the Wisdom and Word in thy womb without being consumed, O Mother of God, thou hast given birth for the world unto the Nourisher of all and Fashioner of creation; and thou didst bear in thine arms Him Who holdeth all things. Wherefore, I beseech thee, O all-holy Virgin, and glorify thee with faith: May I be delivered from transgressions, and, on the day of judgment when I shall stand before the face of my Creator, O pure Virgin Sovereign Lady, grant me thine aid; for thou canst do all things whatsoever thou dost will, O thou who art all-hymned.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Abandoning thy fishing of the deep, with the rod of the Cross thou didst manifestly draw all the nations to the Faith like fish, for as Christ said to thee, thou wast shown to be a fisher of men, bringing them to piety; wherefore, thou didst sow the understanding of the Word throughout Patmos, and didst win Ephesus over with thy discourses, O theologian and apostle. Entreat Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone VIII:

O most pure Virgin Mother of God, heal thou the grievous passions of my soul, I pray, and grant me forgiveness of the transgressions which I have committed, defiling my soul and body, wretch that I am. Woe is me! What shall I do at that hour when the angel will separate my soul from my passion-plagued body? Then be thou my helper and most fervent intercessor; for thee do I, thy servant, have as my hope.

Polyeleos, and this magnification: We magnify thee, O apostle of Christ and evangelist John the theologian, and we honor thy 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 ..., Now & ever ..., 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 hast received boldness, asking, as a disciple: “Who is Thy betrayer, Lord?” And since thou wast exceedingly beloved, O all-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 unto the ends of the earth. O apostle and theologian, entreat Christ God, that He grant remission of offenses unto those who celebrate thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone VIII:

Let 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 thine all-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 :15-23)

At that time, Jesus showed Himself to His disciples, after He had risen from the dead, and saith to Simon Peter, Simon, son of Jona, 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 Jona, 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 Jona, 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?

After Psalm 50, this Sticheron, 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 of the Theotokos, with 6 Troparia, including the Irmos; and two canons of the evangelist, with 8 Troparia.

ODE I

Canon of the Theotokos in Tone II:

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

Choosing thee as one beautiful, all-comely and immaculate among women, God made His abode within thine immaculate womb. Him do thou beseech, O all-immaculate one, that He deliver all who hymn thee from the reproach of sins.

As saith the psalm, thou didst stand as Queen at the right hand of the King Who shone forth from thy womb. Him do thou beseech, O all-immaculate Bride of God, that He show me as standing on His right side on the day of retribution.

O thou who hast given birth to the Rain of heaven, which reneweth all of human nature, which hath withered utterly away through all manner of unseemly deeds, pray thou, O Bride of God, that the dry furrow of my soul may be shown forth as fertile.

Slain by the tree of knowledge, O pure one, we have been restored to everlasting life by the Tree of life, Christ God, Who, through thee, O Theotokos, blossomed forth in a manner past understanding. Him do thou entreat with bodiless powers, that our souls be saved.

Canon I of the apostle, the acrostic whereof is:

“With Christian beauty I hymn the son of thunder”, the composition of Theophanes, in Tone II:

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh’s whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

Having received the kingdom of heaven which thou didst preach, O blessed one, and as a converser with the Word of heaven, by thy supplications preserve those who believe in thine honored preaching and theology.

Exhibiting a mighty mind, thou didst spurn all things on earth and the bonds of nature, O all-wise one, and abiding noetically and spiritually with the Word thou hast freed from irrationality those who live senselessly.

Receiving a most theological understanding of heavenly things, thou didst preach God the Word; and, proclaiming the glad tidings, taught all: In the beginning was the Word, and the Word was with His Father, and the Word was God!

Theotokion: The choir of divine maidens divinely hymn thee, O Lady Theotokos, who art comely among women and adorned with the beauties of divinity; for in a manner past all telling thou hast given birth to the Word and Benefactor.

Canon II of the apostle, the acrostic whereof is: “I bear entreaties to the divine initiate of the mysteries”, the composition of Joseph, in Tone VI:

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Illumined in mind, thou didst penetrate the depths of the Spirit, O theologian, and manifestly told us of the awesome begetting, crying out: In the beginning was the Word of God!

Crushed beneath a multitude of temptations and sufferings, tribulations and grievous assaults, we flee with faith to thee. O theologian, be thou a helper to thy servants!

Healing the cruel sufferings of our souls thou art an excellent physician for us, O wise one, deliver us from everlasting condemnation and fire through thy mediation.

Theotokion: **O** pure one who didst conceive God Who became man for our sake, entreat Him, that on the day of judgment He take pity upon us who have committed many sins against Him.

Katavasia: I shall open my mouth ...,

ODE III

Canon of the Theotokos

Irmos: The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established

Issuing forth from thy womb, O all-immaculate one, the Creator clothed Himself in me, a man, granting the vesture of incorruption unto one stripped naked by many unseemly deeds.

O Lady, thou hast given birth to God, the supremely honored Word, Him do thou earnestly beseech, that He have pity on my lowly soul, which is downcast because of the indignities of pleasures.

O most pure one, heal thou the wounds of my soul and my lowly heart, which have been poisoned by the venom of the serpent, and cure them with the medicine of thy mystical activity.

As thou hast boldness before thy Son, in that thou art His Mother, O Lady, ask thou help for the oppressed people, and cast down the arrogance of the iniquitous.

Canon I of the Apostle

Irmos: The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established

With the tongue of thy theology thou didst reveal the mystery of the Trinity which passeth understanding, O divinely blessed John; and therein hath my heart been established.

Thy tongue became the scribe's pen of the all-holy Spirit, recording thy precious and divine Gospel with godly script.

Reclining against the Well-spring of wisdom with divinely wise boldness, O all-wise one, thou didst draw forth an abyss of wisdom; and became His godly herald.

Theotokion: We honor thee as the only Virgin Mother who hast been for us the mediatrix of salvation, delivering the world by thy supplications.

Canon II of the Apostle

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of The faithful O good One, * and strengthened us upon the rock * of Thy confession.

Conversing with the Word with a radiant and pure mind, O thrice-blessed theologian, thou wast taught mysteries by Him which clearly transcend human speech, and enlighten all creation.

Deliver me from the cruel bonds of sin, O thrice-blessed one, binding me with love to God the Master, Whom thou didst fervently love, for thou hast been called His theologian.

Thou hast been given to us as a defender, a mediator and deliverer, an intercessor before the Lord, a worker of miracles and a source of healings, O theologian. Wherefore, we honor thee.

Theotokion: When the Word Who was ineffably incarnate from thee was lifted up upon the tree of the Cross, O Theotokos, He entrusted thee, as a Virgin Maiden, to the virginal disciple.

Sessional Hymn, in Tone VIII: Spec. Mel.: “Of the Wisdom ...”:

Having reclined against the breast of Wisdom and learned to understand spiritual things, thou didst thunder forth divinely: “In the beginning was the Word!”, being the first to record the beginningless begetting, proclaiming 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 through the grace of the Spirit, enlightening them with miracles. O theologian and apostle, entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone VIII:

From the snares of enemies visible and invisible, * we have been overcome by the storms of our uncountable sins, * and fleeing unto the safe harbor of thy goodness O pure one, * we have thee as our rampart and sure protection. * Wherefore we thy servants beseech thee * to ceaselessly make fervent supplication, O most pure one, * unto Him who seedlessly became incarnate from thee, * that those who worthily hymn thee ** may be granted the remission of their sins.

ODE IV

Canon of the Theotokos

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

Rain down drops of compunction upon me, O Lady, removing the burning heat from my heart, and driving away my grief and the assaults of vexation.

Disdain me not, O most pure one, for I have been pierced by the sword of sweetness and lie in my wounds, but heal me with the spear and blood of thy crucified Son, our God.

O thou who hast been enriched by dominion over every created thing, deem me worthy of divine grace, for I have been reduced to grievous beggary, that I may magnify thee as my good intercessor, O all-immaculate one.

Christ, the effulgence of the Father, shone forth from thy womb, O Maiden who knew not wedlock, and, crucified, hath illumined the world, destroying the darkness of the demons.

Canon I of the Apostle

Irmos: **From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!**

Having taught thee most excellently the mysteries of His divinity and instructed thee in His ineffable dispensation for mankind, as is meet the Word showed thee to be His theologian.

Thou didst acquire a godly mind and a virginal body, O glorious one, and didst become the living and animate temple and most sacred dwelling-place of the all-hymned Trinity.

O blessed virgin apostle, thou wast honored by being appointed the son of the most pure Virgin, and wast thereby shown to be the brother of Him Who chose thee and made of thee His disciple and theologian.

Theotokion: **H**ealing the ancient crime of Eve, the supremely divine One made His abode within thee, the all-immaculate and most pure one, to restore me, the fallen man.

Canon II of the Apostle

Irmos: **Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.**

With the Word, as with drops of rain, thou didst water the whole earth, O glorious one, and piously dried up the turbid waters of impiety; wherefore, we honor thee.

With strength and might, O all-wise one, gird thou my soul, which hath been paralyzed by many assaults of the unclean enemies, and hath recourse to thy protection, I pray.

As thou art the temple of the divine Spirit, O theologian, by thy mediation show forth as temples of God those who present themselves with faith in thy divine temple.

Theotokion: **L**et us hymn the divine temple of God, and, deified and delivered from evils, let us all manifestly bless the holy Virgin.

ODE V

Canon of the Theotokos

Irmos: O Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.

O most pure one who hast given birth to the Path of light, guide me now to the straight path, for I have irrationally fallen among trackless wastes and defilement.

Mindlessly estranging myself from the understanding of God, I have prodigally squandered my substance in a strange land, straying far through the passions; but return and save me through thy consolations, O pure Virgin.

With thy life-giving waters drench me, thy servant, who am burning with the flame of sins and am set afire by the assaults of the demons, O most pure Virgin Mother.

Behold! in a manner beyond all telling, O most pure Theotokos, thou didst contain Christ God within thy womb, as Isaiah proclaimed beforehand, and thou hast given birth to Him supra-naturally, O Birthgiver of God.

Canon I of the Apostle

Irmos: O Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.

Through grace thou wast shown to be a heavenly mind, O theologian, becoming wholly light by drawing nigh unto the Origin of light, deified by the pure sight of Him.

Thou didst preach thy Gospel with a pure mind, holy lips and a most pure mouth, O divinely inspired one, and thou hast set forth universal salvation before all the faithful

Living with Christ from thy childhood, instructed in theology and having learned the glory of the Trinity which transcendeth nature, thou didst become an instrument of grace set forth by Him.

Theotokion: Mindful of thy words, we now call thee blessed; for through thee, O all-immaculate one, we have truly received ineffable blessedness and the never-aging life.

Canon II of the Apostle

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recallesh us from the darkness of sin.

Thou didst shine forth like the dawn upon those on earth, manifestly proclaiming to the world the noetic Orient Who came in the flesh, destroying the darkness of polytheism.

With thy sacred theology thou hast given drink to every soul, O sacred herald and apostle; wherefore, I cry to thee: Water my whole heart, which hath been withered by sins.

I have been wounded by the darts of the enemy. By thine intercession, O wise one, heal me wholly, I pray, and guide me to the path of God for I have gone astray in iniquities.

Theotokion: **W**hen thou didst stand with the beloved disciple at the Cross of thy Son, O all-immaculate one, thou didst sigh, weeping, and marveling at His surpassing sympathy for mankind.

ODE VI

Canon of the Theotokos

Irmos: **W**hirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

O Lady, show me not to be a joy to the demons at the coming judgment, but lifting thy gaze kindly upon me, entreat the Judge, thy Son.

By my wicked and iniquitous thoughts and acts I have angered Thee, O Lord. Yet I set Thy Mother before Thee to intercede on my behalf. Spare and save me!

In that thou hast given birth to the Judge, the God of all, O all-hymned Lady, deliver me from condemnation, for I have condemned myself through my transgressions.

Entreat Jesus the Savior, to Whom thou didst supra-naturally give birth in the flesh, O most pure Virgin Mother, that thy servants may be delivered from tribulations.

Canon I of the Apostle

Irmos: **W**hirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Jesus, my God and Lord, accepting thy purity and most perfect holiness, received thee as His brother, O theologian.

Having crowned thy life with holiness, and trusting therein, O glorious one, thou didst recline against the breast of Wisdom, and didst draw forth grace there-from.

The great and divine radiance of thy theology hath enlightened the whole world, O glorious one, illumining it with the light of the threefold Sun.

Theotokion: **H**e Who stretched forth heaven, O pure Mother of God, hath stretched thee forth as another, earthly heaven, and, shining forth from thee, hath revealed Himself.

Canon II of the Apostle

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O Most Merciful One.

Thy tongue of theology was truly like a writer's pen, inscribing on the tablets of our hearts true understanding and the truly new law, O theologian.

O glorious one who, like a most excellent husbandman, caused the offshoots of impiety to wither at the root, plant thou the fear of God in my soul, that it may blossom forth with the fruitfulness of the virtues.

He Who most manifestly issued forth from the Virgin, called thee her son. With her make thou entreaty, that those who do that which is well-pleasing unto Him become children of God by adoption, O ever all-memorable one.

Theotokion: Through thee, O all-immaculate one, God appeared to mankind in the flesh. Him do thou ever entreat, that He slay the pernicious wisdom of our flesh, O all-pure one.

Kontakion, in Tone II:

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

Ikos: It is a bold and unattainable thing 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 loved and 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 Theotokos

Irmos: The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

As thou art my strength and song, my salvation and steadfast aid, and an invincible rampart, O Lady, do battle with the demons who make war upon me and ever seek to slay me.

Having given flesh to God, O Virgin, thou hast deified mankind by thy virginal blood. Wherefore, I beseech thee: By thy supplications deliver me, who have been defiled by the passions and ruined by the wiles of the enemy.

The furnace prefigured thy birthgiving, O all-immaculate one; for it did not consume the youths, just as the unbearable Fire did not consume thy womb. Wherefore, we beseech thee: Deliver thy servants from the everlasting fire.

Thou alone didst show forth thy conceiving as most pure and thy birth-giving as incorrupt, remaining a virgin; for thou didst conceive God Who is over all and Who became a man, O pure one, thou salvation and deliverance of the faithful.

Canon I of the Apostle

Irmos: **The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.**

Shining with divine effulgence, thou didst manifestly theologize concerning the Holy Spirit Who proceedeth from the beginningless Father and resteth inseparably in the Son, in that He is consubstantial with them.

In thee, O blessed one, Christ, the supremely glorious Sun of righteousness appointed His dwelling, Who hath made thee an ever-active heaven, and is proclaimed by the tongue of thy theology.

The power of thy words hath sent forth a divine sound, O all-blessed and right wondrous one, and thy universal Gospel hath embraced the whole earth with the magnificence of thy dogmas.

Theotokion: **T**hou alone didst show forth thy conceiving as most pure and thy birthgiving as incorrupt, remaining a virgin; for thou didst conceive God Who is over all and Who became a man, O pure one, thou salvation and deliverance of the faithful.

Canon II of the Apostle

Irmos: **An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, Blessed art Thou.**

Let us hymn the theologian, the thunder which hath resounded unto all the ends of the earth, whereby every ear is truly raised up from the earth, and Christ, the Creator of all, is magnified.

The manifest splendor of thy house illumines every mind; and, ever assembling therein, we hymn the Creator of all in a godly manner, and with faith praise thee, who art our intercessor.

We know thee to be a star of radiant light, O disciple of Christ, and we pray that we be enlightened by thy luminous radiance, and delivered from the darkness of the passions and all manner of perils by thy mediation.

Theotokion: **O** all-immaculate one, we bless thee who hast given birth to the blessed Lord, Who with divine blessings annulled the curse on human nature, thereby renewing us, who had grown old through corruption.

ODE VIII

Canon of the Theotokos

Irmos: In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!

Be zealous for the good, avoiding what is evil, by taking care to do godly works, O my soul, having the Mother of God praying for thee, the unashamed intercessor for all, before Him Who is merciful and the Lover of mankind.

Thou hast released mankind from the bonds of the ancient condemnation, O Birthgiver of God. Wherefore, I pray thee: Loose every evil bond of my heart, O most pure one, binding me with the divine love of the Creator.

Having given birth to the Effulgence of the Father's glory, O Theotokos, illumine my heart, which is weighed down by the disgrace of transgressions; and show me to be a partaker of everlasting glory, that I may glorify thee with love.

The Most High, the true Sun of righteousness, hath appeared to us incarnate of thee, O Birthgiver of God, illumining all things with the rays of His divinity. To Him do we chant hymns.

Canon I of the Apostle

Irmos: In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!

Issuing forth like blazing lightning, thou wast revealed to the whole world in the radiance of the purity and brilliance of thy virginity, O beloved of Christ God, illumining the world with the dogmas of piety.

Having purified body, soul and mind, thou didst proclaim the glad tidings of the heavenly Gospel of Christ; and, dwelling with the angels in the heavens, thou dost now cry aloud: Bless the Lord, all ye works of the Lord!

Thou wast a pillar of light, a divine oblation of the heavenly temple, a throne of perception, a receptacle of wisdom and an instrument of theology, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hat Thou mightest annul the primal curse and the ancient condemnation of our first mother to death, O Word of God, thou wast born of the Virgin Mother of God, granting indestructible immortality unto all.

Canon II of the Apostle

Irmos: **T**hou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Thou didst bring forth goodly abundance through the speech of thy tongue, O blessed one, bringing life to those who are dead through evil, and who embrace thy sacred preaching. Wherefore, we honor thee as an initiate of ineffable mysteries.

Thy temple, O apostle, hath been shown to be another divine garden of paradise, gladdening the souls of all with miracles, as with flowers, and dispelling the fetor of the passions.

O God, my God, hearken unto me and deliver me from the enemies who assail me every day and crush my humbled heart, for I have Thy divine disciple praying on my behalf to Thee.

Theotokion: **O** divinely joyous one, beseech Jesus the Savior, Who became incarnate from thy pure blood, that He spare us, thy servants, and rescue us from everlasting torment.

ODE IX

Canon of the Theotokos

Irmos: **T**he Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

Tasting of the forbidden fruit of the tree, Adam found bitter death through the tree; but thy Son, Who was nailed to the Tree, O most pure one, hath poured forth the sweetness of immortality. Wherefore, we honor thee.

Thou art a Queen, having in a manner past all telling given birth to Christ the King and Lord Who hath destroyed the kingdom of Hades, Him do thou earnestly entreat, O Maiden, that He deem those who honor thee worthy of the heavenly on high.

O Lady, in that thou hast given birth to the Good One, and art thyself good, make my humbled heart good, for it hath been vexed by the inundation of pleasures, and do thou open unto me the doors of goodness, that I may repent.

He Who was lifted up, dead, upon the Cross hath thereby slain the serpent; wherefore, I cry out to Thee: Have mercy on my soul, which hath been slain by wicked deeds, O Word, and bring it to life through the supplications of her who gave birth to Thee.

Canon I of the Apostle

Irmos: **T**he Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

Thou hast now been deemed worthy to behold the Torrent of sweetness, the River of peace and the Well-spring of immortality, not in indistinct images, but face to face; and, watered thereby, thou dost now enjoy deification.

Thou didst ask Christ for a throne on earth, but He gave thee His breast instead; and, reclining against it, thou wast enriched with a steadfast, abiding and goodly seat, O theologian, thou adornment of the apostles.

Thou didst burn up the ungodliness of pagan wisdom, O wise one, proclaiming: “In the beginning was the Word, and the Word was with God, and the Word was truly God, through Whom all things came into being, visible and invisible!”

Theotokion: Amid the night of life thou wast found to be like the break of dawn, O all-pure Mother of God, shining forth with rays of virginity and revealing to us the Orient of the noetic Sun of righteousness.

Canon II of the Apostle

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

As the Lord of times and seasons, the Redeemer hung upon the Cross at noontime, and entrusted the Ever-virgin to thee, O blessed one, in that thou art virginal, granting immutable glory to those who magnify thee.

Dwelling with the hosts of God on high, and giving utterance with them in divine hymnody, O apostle of Christ, by thine honored mediations save those who chant and hymn the Supremely good One in thy holy temple.

From all misfortunes save us who entreat thee with faith, O blessed theologian, directing our steps to the Lord through the Spirit and guiding us to the path of peace by the commandments of the Almighty.

Theotokion: With splendor we offer a cry of thanksgiving to thee, the Mother of God, and we cry aloud: Rejoice, O most exalted throne of God! Rejoice, cloud of Light! Rejoice garden of paradise, whereby we have been deemed worthy of the sweetness of paradise!

Exapostilarion:

Spec. Mel.: “By the Spirit in the sanctuary ...”:

O blessed virgin theologian, the Word chose thee as one virginal in soul and body, and showed thee to be a wondrous recorder and servant of His divinity; and when thou didst pass away from the earth, thou didst not die but dost ever live in God, remaining immortal.

Glory ..., another Exapostilarion:

Spec. Mel.: “Hearken, ye women ...”:

As a son of thunder thou didst proclaim theology unto all, saying: “In the beginning was the Word”, O Apostle John; for, reclining against the breast of thy Master with faith and drawing forth there-from streams of theology, thou dost water all creation.

Now & ever ..., Theotokion:

Standing before the Cross of thy Son and God with the virginal disciple, the all-pure one heard the Creator say: “Behold thy son!” And He said to the disciple: “Behold thy Mother!” With him we all hymn thee, O Virgin Birthgiver of God.

On the Praises, 4 Stichera, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

Illumined with the beauties of purity and virginity, * O all-wise and blessed John, * of all the disciples * thou wast the one most loved * with the abundant ardor of the love of Christ * by the Word Who seeth all things * and judgeth the whole world * with the scales of justice, ** O divinely blessed one.

With spiritual songs let us now praise * the most honored John * as the servant of Christ, * the flowering of virginity, * the pleasing habitation of precious virtues, * the instrument of wisdom, * the temple of the Spirit, * the light-bearing mouth of grace, ** the most radiant eye of the Church.

Reclining against the breast of Christ, * thou didst draw forth wisdom, * O most excellent John, * irrigating the world * with the waters of theology, * and drying up the sea of ungodliness * with the knowledge of the Trinity, * and guiding us to our heavenly inheritance ** like an animate pillar and cloud.

O blessed evangelist, son of thunder, * proclaiming the glad tidings, * thou hast revealed to the world * the well-spring of blessings, * the unshakable kingdom, * life everlasting and indescribable joy, * the delight of divine vision, * the plentiful gifts of Christ, ** and understanding which transcendeth the mind of mortals.

Glory ..., in Tone VIII:

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

Now & ever ..., Theotokion, in Tone VIII:

O Sovereign Lady, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology. After the Trisagion prayers,

The Troparion of the apostle; 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 for us peace and great mercy.

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

All of thy most glorious mysteries are beyond comprehension, * O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, having given birth unto God. ** Him do thou entreat, that our souls be saved.

Litanies. Dismissal.

The following anointing, at the discretion of the Presbyter, may take place whenever there are feasts of major saints whose services merit the holding of vigil.

We chant whichever Idiomelon Sticheron of the saint the ecclesiarch desireth. And the priest goeth forth with the censer, preceded by a candle-bearer, and censeth the icon of the saint on the analogion; and when he hath set aside the censer, he standeth to the right of the analogion. Then the superior approacheth the analogion and maketh two prostrations, and kisseth the icon; and after he has venerated it, he maketh another prostration and, taking the wand reserved for such use, he anointeth himself with holy oil from the lamp, making the sign of the Cross therewith on his forehead. And the faithful likewise venerate the icon of the saint. The superior anointeth the priest and the faithful with the oil. After the anointing with holy oil, the First Hour is chanted. At the First Hour, the Troparion and Kontakion of the saint are read. Then cometh the final dismissal.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of the first canon of the apostle, and 4 from ODE VI of the second canon of the apostle.

With the tongue of thy theology thou didst reveal the mystery of the Trinity which passeth understanding, O divinely blessed John; and therein hath my heart been established. (Twice)

Thy tongue became the scribe's pen of the all-holy Spirit, recording thy precious and divine Gospel with godly script.

Reclining against the Well-spring of wisdom with divinely wise boldness, O all-wise one, thou didst draw forth an abyss of wisdom; and became His godly herald.

Thy tongue of theology was truly like a writer's pen, inscribing on the tablets of our hearts true understanding and the truly new law, O theologian.

O glorious one who, like a most excellent husbandman, caused the offshoots of impiety to wither at the root, plant thou the fear of God in my soul, that it may blossom forth with the fruitfulness of the virtues.

He Who most manifestly issued forth from the Virgin, called thee her son. With her make thou entreaty, that those who do that which is well-pleasing unto Him become children of God by adoption, O ever all-memorable one.

Theotokion: **T**hrough thee, O all-immaculate one, God appeared to mankind in the flesh. Him do thou ever entreat, that He slay the pernicious wisdom of our flesh, O all-pure one.

After the entrance, the Troparion of the temple, if such be dedicated to either the Lord or the Theotokos, then that of the apostle. (The Troparion and Kontakion of the temple, if it be dedicated to a saint, are not chanted.) Then, Glory, the Kontakion of the apostle; Now & ever, the Kontakion of the temple, if dedicated to the Theotokos. But if the temple be not dedicated to the Theotokos, then Now & ever ...: the Kontakion of the temple, if it be dedicated to Christ. But if the temple is dedicated neither to Christ nor to the Theotokos, the hymns are chanted as follows: Troparion of the apostle, Glory ..., Kontakion of the apostle; Now & ever ...: O intercession for Christians unashamed ...

Troparion, 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 for us peace and great mercy.

Kontakion, in Tone II:

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

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.

A READING FROM THE GENERAL EPISTLE OF JOHN, §73, (1 IN. 4: 12-19)

Beloved: 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. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us.

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

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

GOSPEL ACCORDING TO JOHN, §61 (IN. 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.