

The 26th Day of September



The Commemoration of the Repose of the Holy and All-praised Apostle and Evangelist John the Theologian.¹

Small Vespers

At “Lord, I call...,” 4 stichera, in Tone 2: *To the melody, “Down from the tree....”*

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

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

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

Glory..., in Tone 2:

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

¹ See also, May 8th

Now and ever..., Theotokion of the Day.

At the Aposticha, these stichera, in Tone 1: To the melody, "O all-praised martyrs...."

Thou hast driven away the darkness of vanity of idolatry, /
With thy divine teachings and manifest miracles, /
And thou hast enlightened the people /
That they might know the True Faith. /
Entreat the Lord, O glorious theologian, John, ///
For peace for the world and great mercy to our souls

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

O most wise John, thou faithful and beloved friend of Christ, /
Deliver me from the love of the flesh by thy holy intercessions /
For thou dost pray for the good of all, /
So that I may draw near to the Master and Lord; /
And entreat Him, O glorious John, ///
That He may grant me remission of sins and His great mercy.

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

O most holy eye-witness of God, /
Deliver those who praise and honor thee with love /
From every danger, sorrow, and necessity /
For we hasten under thy holy protection, /
And we beseech thee, O glorious theologian, John, ///
To entreat God for peace for the world and great mercy to our souls

Glory..., in Tone 2:

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

Now and ever..., Theotokion, in the same Tone:

In thee I place my whole trust, /
O Mother of God, ///
Keep me under thy protection.

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The Troparion of the Apostle, in Tone 2:

O beloved apostle of Christ God, /
Make haste to deliver thy defenseless people, /
For He shall receive thee falling in prayer before Him /
As He hast received thee falling upon His breast. /
Ask Him, O divine theologian, that the nations emerge from darkness, ///
And to grant our souls peace and great mercy.

Glory..., now and ever..., Resurrectional Theotokion, in the same Tone:

Beyond all thought and exceedingly glorious /
Are thy mysteries, O Mother of God; /
Sealed in purity and preserved in virginity /
Thou art truly acknowledged as the Mother who gave birth to the true God ///
Supplicate Him to save our souls.

Great Vespers

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

At “Lord, I call...,” 8 stichera, in, in Tone 1: To the melody, “Joy of the ranks of heaven...”

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

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

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

Glory of the Apostle, in Tone 2: *the composition of Germanus.*

Let all mankind worthily praise the pure and beloved John /
Whose voice thundered the divine words /
The first theologian, who proclaimed the truths of the teachings of divine Wisdom /
For having within himself that which is divine, he said, /
“In the beginning was the Word,” who is inseparable from the Father, /
And that He is equal to the Father according to His nature, /
Showing us to rightly worship the Holy Trinity;
And the Creator, being with the Father and bearing life, /
Who showed us the True Light, this also hast he revealed to us. /
O awesome wonder, and amazing mystery! /
For being full of love, he was shown to be filled with theology, /
With glory, honor and faith being the confirmation of our faith, ///
Through which we shall receive eternal blessings on the Judgment Day.

Now and ever..., Dogmatic Theotokion in the same Tone:

The shadow of the Law passed when grace came. /
As the bush burned, yet was not consumed, /
So the Virgin gave birth, yet remained a virgin. /
The Sun of Righteousness has risen instead of a pillar of flame! ///
Instead of Moses, Christ the salvation of our souls!

Or, on Saturday evening or Friday evening the Dogmatic Theotokion in the Tone of the Week.

The Entrance and the Prokeimenon of the day.

Three Readings:

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

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

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³and every spirit that does not confess that Jesus Christ is come in the flesh is not of God. And this is the spirit of the antichrist, which you have heard was coming, and is now already in the world. ⁴Ye are of God, little children, and have overcome them: because He who is in

you is greater than he who is in the world. ⁵They are of the world. Therefore they speak as of the world, and the world hears them. ⁶We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

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

^{4:11}Belovèd, if God so loved us, we also ought to love one another. ¹²No one hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. ¹³By this we know that we abide in Him, and He in us, because He hath given us of His Spirit. ¹⁴And we have seen and testify

that the Father has sent the Son to be the Savior of the world. ¹⁵Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. ¹⁶And we have known and believed the love that God hath for us. God is love, and he that abideth in love abideth in God, and God in him.

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

^{4:20}If any man says, "I love God," and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? ²¹And this commandment we have from Him: that he who loveth God must also love his brother. ^{5:1}Whosoever believeth that Jesus is the Christ is born of God, and everyone that loveth Him that begat also loveth Him that is begotten of Him. ²By this we

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

At the Litya, the stichera of the Temple, and these to the Apostle, in Tone 1: (the composition of Germanus)

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

Same Tone: (the composition of Andrew Pyros)

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

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

As an eye-witness of the ineffable mysteries, /
 Thou didst cry our exclaiming: /
 “In the beginning, the pre-eternal Word was with God /
 And that He is God.” /
 O apostle John, beloved kinsman of Christ, and His truest friend, /
 O sweetness of the Trinity /
Unshakeable foundation of Patmos and Ephesus, come to us and help us; /
 Intercede, for us most bles’t theologian, /
 That we, the people who faithfully celebrate thy memory ///
 Be delivered from the impious foes attacking our senses and understanding.

Glory..., Tone 4:

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

Now and ever..., Theotokion, in the same Tone:

The Son, who with the Father and the Spirit /
 Is glorified in the heights by the cherubim, /
Wishing to restore Adam, the first-formed man, /
 Ineffably emptied Himself into thy womb, O all-praised Theotokos; /

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And shining forth from thee, He has enlightened the whole world with His divinity /
And delivered it from the madness of idolatry. /
And having deified mankind in Himself, Christ our Lord and Savior of our souls, ///
Led us back with Himself to heaven.

At the Aposticha, these stichera, in Tone 4: To the melody, "Called from on high...."

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

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

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

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

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

Glory..., Tone 6: (the composition of Monk John of Damascus)

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

Now and ever..., Theotokion, in the same Tone:

Christ the Maker, Redeemer and Lord proceeded from thy womb, /
O all-pure Virgin, /
And putting on my nature, set man free from the ancestral curse. /
So we sing to thee without ceasing, O all-pure Virgin, as Mother of God /
With the angelic salutation: /
Rejoice, O Sovereign Lady, ///
Protection, refuge, and salvation of our souls.

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

O belovèd apostle of Christ God, /
Make haste to deliver thy defenseless people, /
For He shall receive thee falling in prayer before Him /
As He has received thee falling upon His breast. /
Ask Him, O divine theologian, that the nations emerge from darkness, ///
And to grant our souls peace and great mercy. (*twice*)

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

Matins

At “God is the Lord...” the Troparion of the Apostle, twice; Glory... now and ever..., Theotokion, in Tone 2:

Beyond all thought and exceedingly glorious /
Are thy mysteries, O Mother of God; /
Sealed in purity and preserved in virginity /
Thou art truly acknowledged as the Mother who gave birth to the true God ///
Supplicate Him to save our souls.

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After the 1st Kathisma, the Sessional Hymn, in Tone 8: To the melody, “Of Wisdom...”

Thou wast called the son of the thunder² of God /
That deafened the ears of the ungodly /
While sweetly sounding the words of the incarnate Word /
Into the hearts of the faithful. /
And reclining thy head upon the breast of Christ /
Thou didst draw forth revelation and understanding /
Which thou didst then preach to all: /
That the Son is equally without beginning with the Father. /
O John the beloved apostle of Christ, /
Entreat Him that He may grant the remission of sins ///
To those who celebrate with love, thy holy memory. (*twice*)

Glory..., now and ever..., Theotokion, in the same Tone:

Having conceived within thy womb, /
Both the Wisdom and the Word of God /
Without being consumed, O Theotokos, /
Thou gavest birth to Him who holdeth the world in the palm of His hand; /
Carrying in thine embrace Him who beareth all things, /
The Author of all creation and the Nourisher of all.
Therefore, I pray thee, Most Holy Virgin, /
And most truly I glorify thee, /
That I be delivered from all my transgressions; /
So that on the Day of Judgment when I stand before the face of my Creator, /
Thou shalt come to my defense, ///
For thou art able accomplish all, O pure and all-praised Lady and Virgin.

After the 2nd Kathisma, the Sessional Hymn, in Tone 8: To the melody, “Of Wisdom...”

Leaving behind thy fishing in the deep waters of the sea /
Thou didst go forth to catch men with the rod of the Cross, /
Drawing the nations to the Faith and bringing them to piety. /
And, having sown the knowledge of God the Word, /
Thou didst reveal thyself a fisher of men, as Christ hath said, /
Reaping a great harvest in both Patmos and Ephesus. /
O theologian and apostle John, /

² Mark 3:7

Entreat Christ God that He may grant the remission of sins ///
To those who celebrate with love, thy holy memory. (twice)

Glory..., now and ever... Theotokion, in the same Tone:

O most pure Virgin Mother of God, /
Heal thou the cruel suffering of my soul /
And, through thy prayers, grant me the forgiveness of my sins /
By which I have mindlessly defiled by body and soul. /
For woe is me, wretch that I am! What shall I do? /
How shall my soul stand before the Judge?
But be thou my helper and most fervent intercessor O Lady, ///
For I, thy servant, have placed my hope in thee.

Polyeley and Magnification:

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

Selected Psalm verses:

The heavens are telling the glory of God and the firmament proclaims His handiwork.
The heavens shall confess Thy wonders, O Lord.

After the Polyeley, the Sessional Hymn, in Tone 8: To the melody: "Of Wisdom...."

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

(twice)

Glory..., now and ever..., Theotokion:

Let us praise the gate of heaven, the ark and the mountain of God; /
The radiant cloud and the bush unconsumed by fire; /
The spiritual paradise and the release of Eve; /
The great vessel containing the entire universe, /
For in her hath been wrought the salvation of the world /

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And the remission of our ancient sins. /
Therefore let us cry out to her: /
Pray to Christ God that He grant remission of all transgressions ///
To us who piously worship Him who was born of thee.

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

Prokeimenon, in Tone 4:

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

Let every breath praise the Lord! ...

Gospel: (67) John 21:15-25

After Psalm 50 (51), the Post-Gospel sticheron, of the Apostle, Tone 2:

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

The Canon

**The Canon of the Mother of God, with 6 Troparia, including the Irmos;
and two Canons of St. John with 8 Troparia.**

Ode 1

Canon of the Mother of God, Tone 2

Irmos: *In days of old a mighty force sent the armies of Pharaoh into the deep sea;
the Word Incarnate hath destroyed pernicious sin; the most glorious Lord
hath been greatly glorified.*

Refrain: Most Holy Theotokos, save us!

As thou art the fairest, most beautiful, and most pure amongst women, God chose to take up His abode within thine immaculate womb. Beseech thou Him, O most pure Lady, that He may deliver all who praise thee from the reproach of sin.

Thou dost stand, as the psalmist says, at the right hand of the King who shone forth from thy womb. Beseech thou Him, O Bride of God, that He will have me standing with the sheep on His right when the Day of Judgment comes.

O thou who gavest birth to Him who gives us the rain from heaven, thou hast renewed the nature of mankind that had withered through its sinful deeds, but beseech thou Him, O Bride of God, that He may renew the dry and fallow furrow of my soul.

Slain by the tree of knowledge, O pure Lady, we have been restored to everlasting life by the Tree of Life, Christ our God who blossomed forth from thee, O Theotokos, in a manner past all speech and understanding. Beseech thou Him, together with the angels, that He may save our souls.

First Canon of the Apostle and Evangelist John the Theologian, in Tone 8

(the composition of Theophanes)

having the acrostic: "With Christian piety I praise the Son of Thunder."

***Irmos:** In days of old a mighty force.... (same as above)*

***Refrain:** Holy apostle of Christ John, pray to God for us!*

Having attained the kingdom of heaven which thou didst preach, O blessed apostle, and as a converser there with the Word of God, preserve us, by thy prayers, who believe in the words of thy preaching and thy theology.

With the strength of thy mind thou didst spurn the bonds of nature and all things of this earth, O most wise John, and now, abiding in thought and understanding with the Word in heaven, thou has freed our senses from their irrational concerns.

Having received knowledge of heavenly things, thou didst preach God the Word, announcing the glad tidings: "In the beginning was the Word, and the Word was with His Father, and the Word was God!"

***Theotokion:** The choirs of heaven extol thy beauty, O Lady Theotokos, who art adorned with the beauty of divinity; for ineffably, thou gavest birth to the Word and Benefactor of all!*

Second Canon of the Apostle and Evangelist John, in Tone 6

(the composition of Joseph)

having the acrostic: "I entreat the divine initiate of the holy Mysteries"

***Irmos:** When Israel passed on foot over the deep as if it were dry land, and beheld their pursuer Pharaoh drowning in the sea, they cried aloud: Let us sing to God a song of victory!*

Illumined in mind, O theologian, thou didst penetrate the depths of the Spirit, and speak to us of the awesome origin of all, saying: "In the beginning was the Word of God!"

Heal the grievous passions of our souls like a skilled physician, and deliver us from eternal fire and condemnation through thy mediation, O wise apostle John.

Crushed beneath the weight of my sufferings, my passions, mine afflictions and temptations, we take refuge with thee in faith, O theologian. Be thou a helper to us, thy

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servants.

Glory...,

Heal the grievous passions of our souls like a skilled physician, and deliver us from eternal fire and condemnation through thy mediation, O wise apostle John.

Now and ever..., Amen.

Theotokion: **H**aving brought forth for us God made man, O pure Lady, beseech thou Him to take pity on us on the Day of Judgment, who have so greatly sinned against Him.

Katavasia: I shall open my mouth....

Ode 3

Canon of the Mother of God

***Irmos:** The Church of the Gentiles was like a desert, barren in its pagan ways, but now it hath blossomed by Thy coming, O Lord; in that same coming is my heart confirmed.*

The Creator clothed Himself in the flesh of man on proceeding from thy womb, O all-blameless Virgin, giving those stripped naked through their many sins, a garment of immortality.

Thou gavest birth, O Lady, to the All-honored Word! Beseech thou Him that He may take pity on my humble soul, which is downcast because of its shameful carnal desires.

O all-pure Lady, heal thou the wounds of my soul by thy strong medicine, keep safe my heart poisoned by the venom of the serpent.

As thou hast great boldness before thy Son in that thou art His Mother, O Lady, beseech Him to help the oppressed people, and to cast down the arrogance of the lawless.

First Canon of the Apostle

***Irmos:** The Church of the Gentiles.... (same as above)*

With thy tongue confessing God, thou hast revealed the ineffable mystery of the Trinity, O divinely-blessèd John, in which established is my heart.

Thy tongue is like the pen of the All-holy Spirit, making visible the divine words of thy precious and divine Gospel.

Reclining thy head against the Well-spring of wisdom, thou didst boldly draw from within His depths, thus becoming the divine herald of His words.

Theotokion: We honor thee, O only Virgin Mother, as the mediatrix of our salvation, delivering the whole world by thy holy intercessions.

Second Canon of the Apostle

Irmos: There is none as holy as Thou, O Lord my God, who hast exalted the power of Thy faithful, O Blessèd One, and hast established us upon the rock of Thy confession.

Conversing with the Word with thy pure and radiant mind, O thrice-blessèd John the Divine, thou hast learned from Him mysteries that are plainly beyond our words, and hast thus enlightened the world.

O thrice-blessèd saint, deliver us from the bondage of sin by binding us with love for the Master and God whom thou dost so fervently love, and who Himself named thee as His theologian.

O divine theologian, thou hast been given to us as our champion defender, a mediator and deliverer, and our intercessor before the Lord, a holy worker of miracles and a source of healing. Therefore, do we honor thee!

Theotokion: When the Word, ineffably made flesh from thee, O Theotokos, was lifted up upon the Wood of the Cross, He entrusted thee, O Virgin Mother, to His virginal disciple, John.

Katavasia.

The Sessional Hymn of the Apostle, in Tone 8: To the melody, “Of Wisdom”

Having reclined against the breast of Wisdom /
And learned thereon an understanding of all things, /
Thy voice divinely thundered forth:
“In the beginning was the Word,”
Becoming thus the first to proclaim the unoriginate beginning /
And the incarnation of the Word. /
Therefore, like a fisher of man drawing the nations into the net with thy words, /
Thou teachest the ends of the earth by the grace of the Spirit /
And enlightening them with thy miracles. /
O theologian and apostle John, ///
Pray to Christ God that He grant remission of sins to those who lovingly celebrate thy
holy memory. (twice)

Glory..., now and ever..., Theotokion, in the same Tone:

Being assailed by the devious attacks of mine enemies, /
Both visible and invisible, /
I am caught in the tempest of my many sins /

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And I flee to the haven of thy goodness, O pure one, /
Seeking the protection of thy fervent intercessions. /
Therefore, earnestly beseech Him who took flesh from thee without seed, /
Entreating Him to grant the remission of sins, ///
To us, thy servants, who worthily sing thy praises.

Ode 4

Canon of the Mother of God

Irmos: *Thou hast come from a Virgin not as a minister nor an angel, but as the Lord Himself incarnate; to me, a human, Thou hath brought salvation; so I cry to Thee: Glory to Thy power, O Lord!*

Rain down upon me, O Lady, a drop of compunction, removing from me the fever of my heart, and driving away the harmful flood of wickedness.

Do not despise me, O immaculate Lady, as I lie wounded after being struck by the sword of lustful passions, but heal me by the spear and the Blood of thy crucified Son and God.

O thou most richly blessed Queen of all creation, make me, who has been reduced to spiritual poverty, worthy of divine grace that I may ever magnify thee as my good advocate, O gracious Lady, the praise of all mankind.

Christ, the fullness and the Light of the Father, hast shone forth from within thy womb, O Virgin Maiden, and crucified, He hath bathed the whole world in His Light and destroyed the darkness of the demons.

First Canon of the Apostle

Irmos: *Thou has come from a Virgin.... (same as above)*

The Word has rightly revealed thee as His theologian having initiated thee into the mystery of the Godhead and taught thee the ineffable dispensation concerning mankind.

Having acquired a godly mind and a virginal body, O glorious apostle John, thou hast become a living temple and dwelling place of the all-praised and Most Holy Trinity.

O blessèd and virginal theologian John, thou wast greatly honored by being made son of the Most Holy and undefiled Virgin, and, being thus made a brother of Him who had chosen thee, thou didst truly become His perfect and divine disciple.

Theotokion: **H**ealing the ancient transgression of Eve, He who is supreme God, came to dwell in thee, O Lady without blemish, to fashion me anew, who hast so utterly fallen.

Second Canon of the Apostle

Irmos: Christ is my strength, my God and my Lord, the sacred Church sings in a manner befitting God, with a pure mind, keeping festival unto the Lord.

Thou, O glorious saint, hast watered all under the sun, and piously hast dried up the murky waters of ungodliness. Therefore, we all honor thee.

I entreat thee, O most wise disciple, to gird with strength and power my soul, weakened by the many assaults by unclean adversaries, as it hastens to thee for protection.

As thou art the temple of the Divine Spirit, O theologian, show those praising thee with faith, to be temples of God through thy holy mediation.

Theotokion: Let us praise the divine temple of God, the Holy Virgin, for we are deified and delivered from all evil through her holy intercessions.

Ode 5

Canon of the Mother of God

Irmos: Thou didst come as reconciler between God and man, O Christ our God, for through Thee, O Master, we have found the way from the darkness of ignorance to Thy Father, the source of light.

Having given birth to the Way, the Truth, and the Light, guide me onto the straight path who hast hurled himself into the abyss of evil and trackless sins.

Having made myself into a senseless stranger to God, O Virgin, like the Prodigal I have squandered my riches in a faraway land, straying as a lost man because of my passion; but return me and save me through thy supplications, O pure Lady.

Give thy servant to drink of the living streams of thy waters, O undefiled Virgin Mother, for I am set on fire by the flames of my sins and am burning from the vicious attacks of the demons.

O all-pure Lady Theotokos, thou didst contain Christ God within thy womb in a manner past all understanding as the prophet Isaiah hath foretold, and thou didst give birth to Him surpassing all the laws of nature.³

First Canon of the Apostle

Irmos: Thou didst come as reconciler.... (same as above)

Through grace thou didst acquire a heavenly mind, O theologian John, and didst become thyself godlike and as pure as light by thy close contact with the Origin of Light Himself.

With a pure mind and pure and blameless lips hast thou preached thy holy Gospel,

³ This Troparion is not included in the Greek text — ed.

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inspired by the Word of God, setting forth the universal salvation before all the faithful.

Dwelling with Christ the Lord from the days of thy youth, thou hast become an instrument of His divine grace, practiced in theology and, surpassing all nature, initiated into the glory of the Trinity.

Theotokion: **R**ecalling thy words, we now call thee blessed, for through thee, O most immaculate Lady, have we truly become enriched with ineffable bliss and life everlasting.

Second Canon of the Apostle

Irmos: **W**ith Thy divine light, O Good One, illumine, I ask Thee, the souls of those who in love keep vigil that they may know Thee, O Word of God as the true God who recalls them from the darkness of sin.

Thou hast shone like the morning sun upon those on earth proclaiming to the world that the Spiritual East hath come in the flesh to destroy the darkness of idolatry.

By the words of thy sacred theology thou hast quenched the thirst of every soul, O thou divine herald and apostle. Therefore, we cry unto thee: Water thou our hearts which have been withered by sin.

I have been wounded by the arrows of the enemy, but I pray thee, by thine intercessions, heal me who has gone astray because of my iniquities, and guide me onto the path that leads to God, O wise apostle of the Lord.⁴

Theotokion: **W**hen thou didst stand with the beloved disciple at the Cross of thy Son, O immaculate Lady, thou didst sigh and weep marveling at His bountiful compassion towards mankind.

Ode 6

Canon of the Mother of God

Irmos: **C**ompassed about in the depths of sin, I entreat the unfathomable depth of Thy compassion: bring me out of corruption, O Lord.

On the coming Day of Judgment, show me not to be an object of malignant joy to the demons, but entreat thou the Judge, thy Son, to look graciously upon me, O Lady.

By my wicked thoughts and disgraceful acts I have angered Thee, O Lord, but I bring Thy Mother before Thee to intercede for me. Take pity on me, O Lord, and save me!

Although I stand self-condemned by my transgressions, deliver me from condemnation, O Lady, as thou hast blamelessly conceived the Judge and God of all.

⁴ This Troparion is not included in the Greek text — ed.

Entreat Jesus the Savior whom thou didst bear surpassing the laws of nature, O all-pure Virgin Mother, that we thy servants may be delivered from every sorrow and tribulation.⁵

First Canon of the Apostle

Irmos: Compassed about in the depths of sin.... (same as above)

Jesus, my God and Lord, having accepted the purity and holiness of thy life, took thee to be His brother, O theologian, John.

Having crowned thy life with holiness, thou hast placed thy trust in Holiness supreme, O glorious one, and reclining thy head upon the breast of Wisdom thou hast drawn upon His grace.

The great and divine radiance of thy theology has given light to the whole inhabited earth and it shone with the light of the three-fold Sun, O glorious apostle and evangelist John.

Theotokion: **H**e who stretched forth the heavens like a tent, O pure Mother of God, hath made thee more spacious than the heavens when He revealed Himself shining forth from thee.

Second Canon of the Apostle

Irmos: Beholding the sea of life surging high with the storm of temptations, I have fled to Thy tranquil haven and cry out unto Thee: Raise up my life from corruption, O greatly Merciful One!

Thy tongue was truly like the pen of a divine scribe writing on the tablets of our hearts the true understanding of the new Law, O theologian, John.

O glorious apostle, like a most excellent husbandman hast thou made the plants of impiety to wither at the root, and hast grafted in my soul the fear of God, thus making the good fruits of the virtues to spring up there again.

He who came forth from the Virgin called thee her son. With her make supplications for all who do that which is well-pleasing to Him, that we may be established as children of God, O beloved and ever-memorable John.

Theotokion: **T**hrough thee, O most immaculate Lady, has God appeared in the flesh to save mankind. Entreat thou Him at all times, O all-holy Virgin, to destroy the evil senses⁶ of our flesh.

Katavasia.

⁵ Ibid.

⁶ Literally “wisdom” — ed.

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The Kontakion of the Apostle, in Tone 2:

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

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

Ode 7

Canon of the Mother of God

Irmos: *The profane command of a lawless tyrant made the flames to rise exceedingly, but Christ sent the dew of the Spirit to the godly youths; blessed is He and most glorious.*

Thou art my strength, my song, and my salvation, O Lady, my steadfast defender and unassailable defense. Fight thou then, the demons that assail me, ever seeking to destroy me!

Having given flesh to God, O Virgin, thou hast deified mankind by thy virginal blood. Therefore, I beseech thee: deliver me through thy supplications, who has become defiled by the passions and ruined by the crafty wickedness of the enemy.

The fiery furnace was the prefigure of thy childbirth, O most pure Virgin, for it burned not the children whom it had received, just as the unbearable fire did not consume thy womb when it entered there. So, we beseech thee, O Lady, deliver us, thy servants from everlasting fire through thy supplications.

Thou alone didst conceive and give birth to God without corruption and remained virgin, giving birth to God made man, O pure Lady, thou salvation and deliverance of the faithful.⁷

First Canon of the Apostle

Irmos: *The profane command.... (same as above)*

Shining with the divine outpouring of light, thou hast clearly confessed the Holy Spirit proceeding from the Father who has no beginning and who abides inseparably and

⁷ This Troparion is not included in the Greek text — ed.

being of one essence with the Son.

In thee, O blessed saint, the Sun of Righteousness has set His dwelling, making thee an animate and living heaven that ever proclaims Christ with words of true theology, O blessed and all-glorious apostle and evangelist, John.

The power of thy words sound forth, O blessed and right wondrous John, and thy universal Gospel has embraced the whole world with the greatness of its teachings.

Theotokion: **T**hou alone hast shown, while remaining virgin, thy conception and birthgiving as incorrupt; for thou hast brought forth Him who is over all as man for the salvation and redemption of His people.

Second Canon of the Apostle

Irmos: **A**n angel made the furnace moist with dew for the godly children and the command of God consuming the Chaldeans made the tyrant cry out: Blessed art Thou, O God of our fathers!

Let us praise the theologian whose words, like thunder, resound to the ends of the world, for all who hear him are truly caught up from the earth, and Christ the Creator of all, is magnified.

The majesty of thy cave on Patmos is admired by all and it illumines every mind, and we the faithful here gathered, praise the Creator of all and praise thee with faith as our intercessor.

We know thee as a brightly shining star, and we pray, O disciple of Christ, to be enlightened by thy light-bearing radiance and to be delivered from the darkness of the passions and from every tribulation by thy holy intercession.

Theotokion: **W**e bless thee, O immaculate Lady, for thou hast conceived the blessed Lord who has crowned with divine blessings the fallen nature of us mortal creatures, and has renewed us who had grown old through corruption.

Ode 8

Canon of the Mother of God

Irmos: **I**n Babylon of old by the command of God, the fiery furnace worked in a double way: it burned the Chaldeans wile it refreshed the faithful who sang: Bless the Lord, all ye works of the Lord!

Be zealous for the good, avoiding all that is evil through thy care for divine acts, O my soul, since thou hast the Mother of God praying for thee, the steadfast and loving advocate for all mankind.

O Mother of God, thou has loosed mankind from the bondage of the ancient condemnation. Therefore, I pray thee: Loose every evil bond of my heart, and bind me

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with love divine for the Creator.

Having borne the Brightness of the Father, O Theotokos, illumine thou my downcast heart, and make me a partaker of eternal glory, that with faith I may glorify thee.

Christ, the Most High and true Sun of Righteousness hath appeared incarnate of thee, O Theotokos, illumining all things with the rays of His divinity. To Him we sing our songs of praise.⁸

First Canon of the Apostle

Irmos: In Babylon of old.... (same as above)

Thou, O blessèd and divine John, hast appeared passing over all the inhabited earth as a flash of light, illumining the world by the radiance of thy purity, the brightness of virginity, and thy teachings of theology, O belovèd of Christ the Lord.

Having purified thy body, soul, and mind, thou hast announced the good news of Christ's heavenly Gospel, and, dwelling now with the angels, thou dost cry aloud: Bless the Lord, all ye works of the Lord!

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

Theotokion: **T**hou, O Word of God, hast been born of the Virgin so that Thou mightest annul the fatal, primal curse, and the ancient condemnation of our first mother Eve to death, granting eternal and everlasting life unto all.

Second Canon of the Apostle

Irmos: Out of the flames Thou didst drop dew on the godly ones, and with water didst kindle the sacrifice of the righteous one, for Thou doest all things as Thou willest, O Christ; we exalt thee throughout all ages!

Thy blessèd and abundant teachings have brought to life all those dead through evil, who had accepted thy sacred words. Therefore, O blessèd one, we honor thee as an initiate of the ineffable Mysteries.

Thy cave on Patmos, O apostle, is like another divine garden of paradise making glad the souls of all with miracles as if with flowers, and driving away the evil fetid stench of the passions.

O God, my God, hearken and deliver me from the enemies that assail me every day and break my humble heart, for the sake of Thy divine disciple who is praying for me!

⁸ This Troparion is not included in the Greek text — ed.

Let us bless the Father and the Son and the Holy Spirit, the Lord!

Theotokion: **O** Joyous Lady full of divine grace, beseech Jesus, the Savior borne incarnate of thy pure blood, to take pity on us, thy servants, and deliver us from eternal torment.

We praise, bless, and worship the Lord singing and exalting Him throughout all ages!

Katavasia.

Ode 9

Canon of the Mother of God

Irmos: ***The Son of the eternal Father, God the Lord incarnate of the Virgin, hath appeared to us to give light to those in darkness and to gather those who had gone astray; so we magnify thee, O Theotokos.***

By tasting the forbidden fruit of the tree, Adam reaped the bitterness of death; but thy Son, crucified on the Wood of the Cross, gushed forth the sweetness of immortality. Therefore, we honor thee, O most pure Lady.

Thou art the Queen having ineffably borne Christ the King and Lord of all who despoiled the kingdom of Hades. Entreat thou Him, O Maiden, to make all those who honor thee worthy of the Kingdom on high.

O Lady, make my humble heart grown evil through corruption, good by thy supplications, for in thy goodness, thou hast borne the Good Lord Himself, and led me towards the doors of repentance.

He who died lifted up on the Cross has slain the serpent by His death. Therefore, I cry out to Him, Have mercy on my soul which had been slain by my own wicked deeds, O Word, and bring it back to life through the supplications of her who gave birth to Thee.

First Canon of the Apostle

Irmos: ***The Son of the eternal Father (same as above)***

Thou wast counted worthy to behold not a reflection as in a mirror, but face to face the stream of sweet delight, the Well-spring of immortality, and becoming deified by the drinking of its Waters, thou dost now rejoice.

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

Having quenched the ungodly flame of pagan worship, O wise one, thou didst say: “In the beginning was the Word, and the Word was with God, and God in truth was the

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Word,” through whom all things came into being, both visible and invisible.

Theotokion: **O** all-pure Mother of God, like the dawning of the day hast thou come into the dark night of life, shining with the light of virginity and showing us the rising Orient of the spiritual Sun of Righteousness.

Second Canon of the Apostle

Irmos: *It is not possible for men to see God upon whom the ranks of angels dare not gaze, but through thee, O all-pure One, was the Word incarnate revealed unto men, whom magnifying together with the heavenly hosts, we call thee blessed!*

As the Lord of the times and of the seasons, the Deliverer was hung upon the Cross at noon, and He entrusted the Ever-virgin to thee, O virginal apostle, bestowing upon thee an honor that no one can take away. Therefore, we honor thee, O divine and blessed John.

Dwelling with the hosts on high and singing the praises of God together with them, do thou, O apostle of Christ, save by thy mediation, those who sing the praises of the All-Good one here on earth.⁹

O blessed theologian, save us from every danger as we call on thee with faith, rightly directing our steps toward the Lord through the Spirit and guiding us onto the path of peace by the commandments of the Almighty.

Theotokion: **L**et us offer our thankful praise to the Mother of God, and let us cry aloud: Rejoice, O exalted throne of God! Rejoice, O Light-bearing cloud! Rejoice, O garden of Eden through whom we have been vouchsafed the sweetness of Paradise!

Katavasia.

Exapostilarion of the Apostle:

After falling upon the breast of the Master with faith, thou didst thunderously proclaim to all mankind the great theology saying, “In the beginning was the Word,” O apostle John, and thou hast drawn forth from Him streams of theology, which water all of creation.

Glory..., another Exapostilarion:

Being a son of thunder thou didst proclaim to all mankind saying: “In the beginning was the Word”, O apostle John, and, reclining upon the breast of thy Master, thou hast drawn from Him streams of theology, which water all creation.

Now and ever..., the Stavrotheotokion:

⁹ Literally, “at thine house”, i.e. “at the monastery at thy cave in Patmos”— ed.

Standing before the Cross of thy Son and God with the virginal disciple, the most pure Lady heard the Creator say: “Behold thy son!” and, He said to the disciple: “Behold thy Mother!” Together with the apostle John we praise thee, O Theotokos.

On the Praises, 4 stichera, in Tone 8: *To the melody: “O most glorious wonder...”*

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

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

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

O blessed evangelist, and son of thunder, /
 Who proclaims to the world the glad tidings /
 Of the Well-spring of goodness: /
 An eternal kingdom, and everlasting life, /
 Untold joy and delight in visions divine — /
 All the bountiful gifts of Christ, ///
 That surpass the mind and enlighten the understanding of mankind.

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Glory..., of the Apostle, in Tone 8:

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

Now and ever..., Theotokion, in the same Tone:

Accept, O Sovereign Lady /
The prayers of us, thy servants, ///
And deliver us from every danger and necessity.

The Great Doxology and the Troparion of the Apostle, in Tone 2:

O beloved apostle of Christ God, /
Make haste to deliver thy defenseless people, /
For He shall receive thee falling in prayer before Him /
As He has received thee falling upon His breast. /
Ask Him, O divine theologian, that the nations emerge from darkness, ///
And to grant our souls peace and great mercy.

Glory..., now and ever..., Resurrectional Theotokion, in the same Tone:

Beyond all thought and exceedingly glorious /
Are thy mysteries, O Mother of God; /
Sealed in purity and preserved in virginity /
Thou art truly acknowledged as the Mother who gave birth to the true God ///
Supplicate Him to save our souls.

The usual litanies and the dismissal.

Note: The following anointing may take place, at the direction of the Superior, on the feasts of Vigil-ranked Saints.¹⁰

As the Troparion of the Saint is sung, the Superior, preceded by a candle-bearer, goes forth with the censer and censures the icon of the Saint on the analogion. Upon completion, he hands the censer to the acolyte and makes two prostrations before the icon, kisses it, and makes another prostration. Then taking a brush, he anoints himself with holy oil making the sign of the Cross on his forehead. The

¹⁰ This, and the following rubrical note, are placed here as this feast is of the first Vigil-ranked Saint of the Church Year, which begins with the Month of September, which is traditionally numbered as the first volume of the Menaion. Thus, it sets the pattern for future services of Vigil-ranked saints — ed.

other priests and the faithful likewise venerate the icon of the saint and are anointed by the Superior. After the anointing, at the First Hour, the Troparion and the Kontakion of the saint are read. Then, the final Dismissal.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the Third Ode of the First Canon of the Apostle, and 4 from the Sixth Ode of the Second Canon of the Apostle.

1-2. With thy tongue confessing God, thou hast revealed the ineffable mystery of the Trinity, O divinely-blessèd John, in which established is my heart. *(twice)*

3. Thy tongue is like the pen of the All-holy Spirit, making visible the divine words of thy precious and divine Gospel.

4. Reclining thy head against the Well-spring of wisdom, thou didst boldly draw from within His depths, thus becoming the divine herald of His words.

5. Thy tongue was truly like the pen of a divine scribe writing on the tablets of our hearts the true understanding of the new Law, O theologian, John.

6. O glorious apostle, like a most excellent husbandman hast thou made the plants of impiety to wither at the root, and hast grafted in my soul the fear of God, thus making the good fruits of the virtues to spring up there again.

7. He who came forth from the Virgin called thee her son. With her make supplications for all who do that which is well-pleasing to Him, that we may be established as children of God, O belovèd and ever-memorable John.

8. Theotokion: Through thee, O most immaculate Lady, has God appeared in the flesh to save mankind. Entreat Him at all times, O all-holy Virgin, to destroy the evil desires of our flesh.

Note: After the Entrance, the Troparion of the temple, if it is 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** sung.)* Then, Glory... , the Kontakion of the Apostle; Now and ever..., the Kontakion of the temple *(if dedicated to the Theotokos)*. But if the temple be not dedicated to the Theotokos, then Now and ever ..., the Kontakion of the temple *(if dedicated to Christ)*. But if the temple is dedicated neither to Christ nor to the Theotokos, the Troparia are sung as follows: Troparion of the Apostle, Glory ..., Kontakion of the Apostle; Now and ever ..., “Steadfast protectress of Christians...”.

The Troparion of the Apostle, Tone 2:

O beloved apostle of Christ God, /
Make haste to deliver thy defenseless people, /
For He shall receive thee falling in prayer before Him /
As He hast received thee falling upon His breast. /

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Ask Him, O divine theologian, that the nations emerge from darkness, ///
And to grant our souls peace and great mercy.

The Kontakion of the Apostle, in Tone 2:

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

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

The Epistle: (73-ctr) 1 John 4:12-19

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

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

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

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