

THE 27th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF THE TRANSLATION OF THE RELICS OF OUR FATHER
AMONG THE SAINTS, JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE
AT GREAT VESPERS

We chant “Blessed is the man ...,” the first antiphon.
On “Lord, I have cried ...,” 8 Stichera: four in Tone IV:
Spec. Mel.: “As one valiant among the martyrs ...”:

With song let us hymn * the trumpet of beaten gold, * the divinely inspired instrument, * the unfathomable abyss of dogma, * the foundation of the Church, * the heavenly mind, * the depth of wisdom, the all-golden cup * which poureth forth rivers of most sweet teachings ** giving drink unto creation. (Twice)

Let us honor as is meet * John of golden discourse: * the unwaning star, * enlightening all the world * with the rays of his teachings, * the preacher of repentance, * the all-golden sponge * which soaketh up the dankness of grievous despair, ** bedewing hearts wasting away through sin.

Let Chrysostom be magnified in hymns: * the earthly angel and heavenly man, * the golden-voiced lark most rich in song, * the treasury of the virtues, * the unbreakable stone, * model for the faithful, * like unto the martyrs, * the equal of the holy angels, ** the peer of the apostles.

And 4 Stichera in Tone IV: Spec. Mel.: “Called from on high ...”:

Let us form a most sacred choir, * for the golden crown of the Church of Christ * cometh today from Comana to the Imperial City, * into regal glory. * Radiant, he shineth from on high * in his return; * leading the faithful into the immaterial kingdom, * uniting all to the King. * Wherefore, let us cry aloud: * O father of golden name, * O divine and golden Chrysostom, ** entreat Him to save and enlighten our souls! (Twice)

Like the radiant sky of the Church * which setteth in the west, O Chrysostom, * thou didst undergo a most cruel imprisonment; * but now, rejoicing, thou shinest forth unwaningly upon creation; * and adorning it, * with the radiant warmth of miracles as if stars, O wise one; * bearing Christ, Whose form shineth more radiantly than the sun, * thy return was thereby rendered resplendent. * Wherefore, we cry aloud: * O all-wise and luminous golden mouth of radiant discourse, ** entreat Him to save and enlighten our souls!

Heaven and the angels now join chorus, * and the assemblies of mankind rejoice with creation; * for he who while yet on earth, showed forth the fullness of heavenly thought, * by the divine ladder of his honorable words, * ascendeth on high with divine steps, * like a new Jacob, pointing out * the angels of God, * who rejoice in his translation. Wherefore, we cry aloud: * O all-blessed one of golden discourse, converser with the immaterial angels, ** entreat God, that our souls be saved!

Glory ..., in Tone IV: the composition of Cosmas:

It was not fitting for thee, O Chrysostom, having departed from the Imperial City, to dwell in Comana. Therefore God returned thee, the regal banquet, back to the Imperial City. And the Church, rejoicing upon seeing thee, confessed, saying: I magnify the Lord of my glory, Who hath given me a bridal attendant, and confirmation of the Faith, a worthy receptacle of my dignity, bringing peace to my temples, the height of noetic humility, the depth of mercy, the breadth of my poverty and the length of repentance. Wherefore, we beseech thee, O venerable father, beg thou peace and mercy for our souls!

Both now ..., the Dogmaticon in Tone IV:

Prophet David, the ancestor of God, * spoke of thee in psalmody unto Him Who hath accomplished great things in thee. * For God was well pleased without father to become a man from thee, * the Queen who standeth at His right hand, * and He - the source of life - showed thee to be His mother, * that He might renew His own image, corrupted by the passions. * Having found the lost sheep wandering on the mountain * He hath laid it upon his shoulders, * that He may bring it to his Father; * and in accordance with His own will * unite it to the heavenly Powers * and thus, O Theotokos, save the world, ** Christ, Who is richly and abundantly merciful.

Entrance. Prokeimenon of the day. Three Lessons:

THE READING IS FROM THE BOOK OF PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit

THE READING IS FROM THE BOOK OF PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

THE READING IS FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and

denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

On the Aposticha, these Stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

The Church of Christ rejoiceth, gazing upon thee, the sacred candlestick, the light-bearing luminary whom thine enemies, having cast down, hid beneath the bushel of silence; the church honoreth thee upon the mountain of the virtues, O venerable father, as a divine light illumining the ends of the whole world, more than the sun, with miracles. Today the impartial judgment of God showeth thy righteousness from on high like the great brilliance of the noonday, granting peace and great mercy to those in the world.

Verse: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

The distributor of grain for the world, who nourisheth the hearts of all with the heavenly sweetness of the Spirit, cometh not from Egypt, O ye faithful, but cometh forth today from Comana in the form of his precious relics, revealing himself to be a new Joseph, by his supplications parting the tempest and deep of grievous sorrows. Wherefore, let us bless him and cry out with faith: Come thou amongst those who celebrate thy memory, O blessed one, and richly grant them salvation and great mercy.

Verse: The mouth of the righteous shall meditate wisdom * and his tongue shall speak of judgment.

Thy shrine, O Chrysostom, poureth forth the divine myrrh of miracles upon the world, like a beautiful phial, and with streams of healings it perfumeth the souls of those who honor thee. With the grace of Christ, as with immaterial scents, it enricheth them, imparting an ever-living fragrance unto those who with faith have recourse thereto. Wherefore, delighting in thy graces, O most wise one, and having nourished ourselves on thy most pure and divine relics, we ask with faith, that thou grant great mercy unto our souls.

Glory ..., in Tone VI:

O venerable, thrice-blessed and most holy father, thou good shepherd and disciple of Christ, the Chief Shepherd, who laid down thy life for thy sheep: Do thou now, by thy supplications, O all-praised John Chrysostom, ask that we be granted great mercy.

Both now ..., Theotokion in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the holy apostles, ** that He have mercy upon our souls.

Troparion of the saint, in Tone VIII:

The grace shining forth from thy mouth like a beacon hath illumined the universe. * and disclosed to the world treasures of uncovetousness, * and shown us the heights of humility, * but while instructing us by thy words, O father John Chrysostom, ** intercede with the Word, Christ God, that our souls be saved.

Glory ..., Both now ..., Theotokion.

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

AT MATINS

On “God is the Lord ...,” the Troparion of the saint, in Tone VIII:

The grace shining forth from thy mouth like a beacon hath illumined the universe. * and disclosed to the world treasures of uncovetousness, * and shown us the heights of humility, * but while instructing us by thy words, O father John Chrysostom, ** intercede with the Word, Christ God, that our souls be saved. (Twice)

Glory ..., Both now ..., Theotokion in Tone VIII:

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

Like a golden and beautiful instrument of golden tone, divinely playing, O blessed Chrysostom, thou wast given by God to the Church as a golden-tongued lark, making golden a mind clad in gold. O harp of repentance, by thy supplications from temptations do thou save those who honor thee, O right wondrous shepherd. (Twice)

Glory ..., Both now ..., Theotokion in Tone IV:

O Theotokos, fleeing to thy divine protection after God, * I fall down and beseech thee: * Have mercy, O most pure one, * for my sins have submerged my being, * and trembling O Lady, I fear the torments to come, * O pure one, entreat thy Son, ** that I may be delivered from them.

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

Spec. Mel.: “Joseph marveled ...”:

Having been deemed worthy of the flock of Christ by divine judgment, O right wondrous shepherd, with the sling of thy words thou didst drive the wolves away from it, denouncing the iniquitous with severity, O wise one. And having been driven from them by envy, O Chrysostom, thou didst afterward tread a long path with steadfast mind, and thereon thou didst die. Yet thou hast returned with great glory, bestowing divine gifts. (Twice)

Glory ..., Both now ..., Theotokion in Tone IV:

Joseph marveled, beholding that which transcends nature, * and pondering thy seedless conception, O Theotokos, * he thought of the dew upon the fleece, * the bush unconsumed by the fire, * and the rod of Aaron which buddeth forth. * And bearing witness, thy betrothed and guardian * cried aloud to the priests saying: ** A Virgin giveth birth, and remaineth a Virgin even after birthgiving!

After the Polyelos, this Magnification: We magnify thee, O holy hierarch, father John Chrysostom, and we honor thy holy memory; for thou dost entreat Christ our God on our behalf.

Selected Psalm verse:

A: Hear this, all ye nations; give ear, all ye that inhabit the World.

Glory ..., Both now ..., Alleluia ..., glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Spec. Mel.: "That which was mystically commanded ...":

Having adorned thy life with true episcopal piety, thou didst sow the word of the Lord among mankind, O Chrysostom, planting thereby venerable customs, and bedewing with the gentle rains of doctrine all the earth by the radiance of the Spirit, O most wise one. Wherefore, having with faith received the fruits of understanding, and tasting thereof, we have come to know the sweetness of divine glory. (Twice)

Glory ..., Both now ..., Theotokion:

We ever thank and magnify thee, O most pure Theotokos, * and bowing down, we hymn thy birthgiving and unceasingly cry aloud, * O thou who art full of grace: do thou Save us, * O all-merciful Virgin, * in that thou art good, do thou snatch us from the demons * at the hour of trial, and the dread sentence, ** that we, thy servants, may not be put to shame.

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the World.

READING FROM THE GOSPEL ACCORDING TO ST. JOHN (10:1-9)

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and go in and out, and find pasture.

After Psalm 50, this Sticheron, in Tone VI:

Thou wast shown to be a golden-toned trumpet, O Chrysostom of golden discourse, rendering the hearts of the faithful golden with thy golden teachings. For the proclamation of thy corrections hath prophetically issued forth, O venerable father, enlightening the ends of the universe.

Canon of the most holy Theotokos (the Paraklisis), with six Troparia, including its Irmos; and two canons for the saint, with eight Troparia.

ODE I

Canon of the Theotokos, the acrostic whereof is: “Rejoice, O abode of joy, release from grief,” the composition of John, in Tone VIII:

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

Rejoice deliverance from the ancient curse and wellspring of blessings! Rejoice, Mother of Life, destruction of Hades, slaying of death! Rejoice, release from sorrow, spacious dwelling-place of joy! Rejoice O all-praised Theotokos!

Rejoice all-immaculate one, thou noetic and animate chariot of the Word! Rejoice, chariot of many names, who art called chariot by the myriads of angels! Rejoice, thou who art incontestably more exalted than the cherubim and surpassest the seraphim!

Rejoice Bride of God, who art more sacred than the noetic hosts and higher than all created nature! Rejoice, thou palace of God! Rejoice, fiery throne! Rejoice, O Sovereign Lady, who art so called by the myriads of angels!

Rejoice undefiled one, who put forth a rod out of the stem of Jesse! Rejoice, offshoot of the rod of Aaron, which, prefiguring thee mystically and profoundly of old, yielded almonds, as thou didst blossom forth Christ.

Canon of the saint, the acrostic whereof is:

“I hymn thee, the divine harp all of gold,” the composition of Joseph, in Tone VI:

Irmos: The Red Sea was parted by a blow from the staff of Moses, * and the deep with its waves became dry, * becoming a path to the unarmed people of Israel, * but to the fully armed ones it became a grave. * A hymn of Praise well-pleasing to God was sung: * gloriously hath Christ our God been glorified.

Ever standing with all the elect before the throne of God, full of unwaning radiance, O venerable one, pray thou that peace and great mercy be granted to us who with faith honor thee and celebrate thy divine return.

The earth danceth and heaven rejoiceth in godly fashion with all mankind, on thy holy feast, whereon thy sacred body was returned to thy flock, O glorious Chrysostom, precious habitation of the Spirit.

The greatly crafty one could not bear the divine brilliance of thy mind, O blessed one, and raised up temptations against thee, as he had against Job of old; even so, he became greatly darkened, for, lo! after thy banishment, O most luminous one, thou didst return to thy flock.

With thy most golden words hast thou gilded the thoughts of the faithful, Chrysostom; and being banished from thy flock out of hatred, at the behest of God thou hast been returned to them after thy burial, O radiantly praised, all-blessed Chrysostom.

Theotokion: **H**aving given birth unto the most holy God, thou wast shown to be more holy than the Cherubim. Him do thou entreat as the Creator of all, that He sanctify all who bless thee with holy voices, O pure one, thou boast of the fathers and help of mankind.

Another canon of the saint, the acrostic whereof is: "I chant a third hymn to him of the golden tongue," in Tone III:

Irmos: **H**e who of old gathered the waters * into one by His divine decree, * divided the sea for the people of Israel. * For He is our God and supremely glorious, * to Him alone let us sing, for He hath been glorified.

O God-proclaiming mouth, instrument of golden sound, with the splendor of thy words and thine entreaties enlighten my mind, that I may hymn the memory of thy return, O John, thou namesake of divine grace.

Having set beneath the earth, following the laws of nature, like a brilliant star, like the sun which enlighteneth men, like a luminary of piety, O venerable one, thou hast shone forth again upon us, thy children, emitting abundant rays of miracles.

Thou didst fill the whole world with teachings by thy tongue of golden eloquence; and thou hast illumined all with the golden members of healings, causing the darkness of sufferings to vanish by thy return, O venerable one.

Theotokion: **U**ttering divine things, thou didst speak of the Word, One Hypostasis, even though He issued forth from the most pure one in two natures, assuming flesh. Her do we bless unceasingly and glorify with faith, O divine Chrysostom.

Katavasia: **Irmoi of the feast of the Meeting of the Lord.**

ODE III

Canon of the Theotokos

Irmos: **O** Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Rejoice, O Lady; most mighty weapon of the faithful! Rejoice, mighty intercession! Rejoice, O help! Rejoice, aid of sinners! Rejoice, rampart for those who call upon thee! Rejoice, thou joy of the world!

Rejoice, mighty confirmation of man's salvation! Rejoice, restoration of Adam and Eve, through whom they have regained the ancient inheritance! Rejoice, thou who hast opened paradise again!

Rejoice, bush unburnt! Rejoice, chariot of the Light! Rejoice, cloud of the Sun! Rejoice, most glorious throne of the King, proclaimed in every place! Rejoice, animate city of Christ the Living God!

Rejoice, O pure Sovereign Lady, Mother who hast not known wedlock! Rejoice, meadow unploughed and un-harrowed, which produced the Husbandman of all! Rejoice, land which shone forth the Truth!

Canon I of the holy hierarch

Irmos: O Lord Thou art the God and Creator of all, * becoming poor, Thou hast united Thyself * without passion to a creature, * and offered Thyself as a Passover * for those for whom Thou wast soon to die; * crying: 'Eat My Body, * and ye shall be firmly established in the faith.

Thou wast a pure habitation of God fathoming the depths of dogma, O blessed Chrysostom, overwhelming the hearts of the faithful. Wherefore, we celebrate today thine honored return.

Thou wast a golden instrument sounding forth things ineffable for us, O blessed Chrysostom. Wherefore, we hymn thee with faith at the return of thy relics, O earthly angel of God and heavenly man.

Words of life didst thou utter for us; even though thou wast unjustly envied and driven into a distant exile, and subjected to many tribulations. Yet at the behest of the Creator, thou hast been returned to thy flock after thy repose.

Theotokion: Who can describe the height and depth of thine ineffable birthgiving, O Maiden? For, in a manner surpassing description and comprehension, thou hast given birth unto God, Who hath delivered mankind from corruption. Wherefore, all we, the faithful, rightly bless thee.

Canon II of the holy hierarch

Irmos: O Most High, Ruler of all, * who out of nothing hath established all things, * fashioned by Thy Word, * perfected by the Spirit, * confirm me in Thy love.

The blinded empress hid thee, the most radiant lamp, in caves of banishment; but Christ, having returned thee, hath placed thee upon a most lofty lampstand.

Thou hast returned, O John Chrysostom, letting flow streams of miracles, pouring forth rivers of healing upon those who with faith honor the memory of thy return.

The golden Nile hath returned, flooding forth in discourse and wonders. Let us all make haste and with faith abundantly draw therefrom, that we may be satisfied in all things.

Theotokion: Earthly nature is unable to hymn thee, whom the angels hymn as the one who hath given birth unto God in the flesh; yet we, thy servants, with faith, boldly hymn and glorify thee.

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

Having come to know the wisdom which is from on high and the grace of words issuing from God, thou didst shine forth upon all like gold in the crucible, and preaching the Holy Trinity in Unity, thou didst shoot down the delusion of avarice with the arrows of thy words. Wherefore, having denounced the empress with zeal, and having put to shame the alien philosophy of Arius, O John Chrysostom, entreat Christ God, to grant forgiveness of sins to those who celebrate thy holy memory with love. (Twice)

Glory ..., Both now ..., Theotokion in Tone VIII:

Having conceived One of the Trinity in a manner transcending nature, O Virgin, and wondrously given birth to Him in a manner surpassing description and comprehension, thou didst cause human nature, which of old had been driven forth, to share in the divine Nature. Wherefore, O all-immaculate one, all we who have been saved by thy birthgiving, assembling, duly call thee blessed, following thy words, and entreating Christ God, that He grant forgiveness of sins unto those who with faith glorify His Mother.

ODE IV

Canon of the Theotokos

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

O thou orient of the effulgence of the Father, and sun of Him Who shone forth from the Father before the morning star: Rejoice, O Virgin Theotokos, light and animate cloud! Rejoice, O Mother! Rejoice, O blessed one! Rejoice, most glorious and immaculate one!

Thou, O Sovereign Lady, art the golden censer of the unbearable and immaterial Ember, by Whom the document of Adam’s disobedience, hath been rent asunder, and set afire. Wherefore, I cry to thee: Rejoice, thou through whom joy, the sweetness and acquisition of paradise, hath been granted unto all!

Thou art the glory, honor and boast of mankind, and the crown and diadem of the angels. Wherefore, heaven and earth, the single Church, cries aloud to thee a multi-modal hymn: Rejoice, O Sovereign Lady of the world! Rejoice, thou help of all mankind!

O honored couch which Solomon described of old, surrounded by the mighty sixty: Rejoice, O Virgin, golden ark of noetic sanctity! Rejoice, O divine tongs! Rejoice, fire-bearing bush! Rejoice, O gate, ladder and bridge!

Canon I of the holy hierarch

Irmos: **The prophet, foreseeing thine ineffable mystery, O Christ, * declared: Thou hast set forth the mighty grace of baptism, * unto all who receive it with faith, * for deliverance from our sins!**

Having acquired a mouth and tongue of fiery inspiration, thou didst manifestly expand the understanding of Scripture, and dying in an unjust exile O venerable father, thy blessed body hath today been bestowed upon us as a gift.

Let Chrysostom now be magnified, the expounder of things ineffable; for, lo! after his temporal death, at the good behest of God, he entereth the Imperial City again, sacredly honored with divine hymns.

Possessing a mind illumined with the radiance of the all-holy Spirit, thou dost enlighten the earth with divine teachings, dispelling the darkness of impiety, O sacred father Chrysostom, converser with the holy angels.

Thou wast shown to be blessed for righteousness' sake, O venerable one, having been driven from thy flock by wicked envy; yet, returning now, thou art honored by all with sacred hymns, O wise Chrysostom, holy hierarch of the Lord.

Theotokion: **Through thee, O Virgin, salvation hath come and appeared to the world, even Christ, our Redemption Who hath shown forth from thee. Wherefore, we hymn thee as is meet, O pure one, thou boast of the sacred and sanctified habitations of the faithful.**

Canon II of the holy hierarch

Irmos: **Thou hast shown us steadfast in love, O Lord, * for Thou gavest Thine only-begotten Son over to death for our sake. * Wherefore with thanksgiving we cry unto Thee, * 'Glory to Thy power, O Lord!'**

O ye who love discourse, come, and let us honor with sacred words the great adorer of words, who hath now joyfully returned and who with wisdom of words denounced the babblers of vain and ignorant words.

O Chrysostom, enriching us with a wealth of teachings, thou didst tightly restrain the way of greed, alone, denouncing clearly by the abundance of divine grace, her who was laden with wealth.

The bow of the cruel and tyrannical mighty hath been broken; for having lived angelically in the weakness of the flesh, thou hast prevailed, O most sacred Chrysostom, having as petitioners those who before were persecutors.

Theotokion: **The noetic ranks praise thee with hymnody, O Maiden, for they are unable to look upon Him Whom thou didst bear from thy pure womb, and without change assumed flesh, O all-pure Bride of God.**

ODE V

Canon of the Theotokos

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

Grant that without grief I may pass the noetic princes, the aerial hordes of tormentors, at the hour of my departure, O Sovereign Lady, that I may joyfully cry to thee: Rejoice! rejoice, O unashamed hope of all!

Rejoice, O most immaculate one! Rejoice, O most pure one, in that thou didst conceive our Joy! Rejoice, purple bloom of purity, sweetly scented! Rejoice, scarlet rose of virginity, dyed red, and sweet-smelling fragrance of God!

Rejoice, O mystic phial which poureth forth myrrh of sweet savor! Rejoice, divine wellspring gushing forth living water! Rejoice, thou who didst bring forth the fruit of the grapes of life, O Sovereign Lady, thou vine uncultivated!

Rejoice, O impassable Gate through which Christ the Lord passed! Rejoice, thou who by thy birthgiving hast opened the portals of paradise! Rejoice, thou on whose account the heavens rejoice and earth doth dance, thou who hast united things above with things below.

Canon I of the holy hierarch

Irmos: **B**ound with the bond of love, * the apostles, having offered themselves to Christ, the Master of all, * had their comely feet cleansed by Him, * proclaiming peace unto all.

Thou hast been shown to be a lamp shining upon all who are in the night of life, casting light upon and illumining our thoughts with the beams of thy divine words, O father Chrysostom. Wherefore, we hymn thee as is meet.

Thou didst distribute a wealth of discourse, enriching starved minds, O venerable one of golden speech; and, exiled unjustly, by righteous judgment thou hast been returned again to thy flock, which rejoiceth in thy great accomplishments.

Like a bountiful branch thou didst produce the wine of compunction; and, for denouncing the empress who confiscated the widow's vineyard, thou wast banished, O father Chrysostom. Wherefore, we honor thy return.

Theotokion: **H**im Whom the armies of the incorporeal angels cannot see, O Lady, Who lay in thine embrace as an Infant, and Who abased Himself by assuming flesh, didst thou bear, that, so impoverishing Himself, He might enrich the world.

Canon II of the holy hierarch

Irmos: **I** rise at dawn unto Thee, * the Creator of all, * surpassing all worldly understanding; * for Thy commandments are light, * wherein do Thou guide me.

Thou hast been shown to be like the springtime, mystically perfuming the multitudes of the faithful, with the flowers of grace, dispelling the winter of evil in thy return, O father.

Streaming forth divine things, the wellspring of divine gifts hath returned. Come divinely jubilant, ye who thirst, and draw forth the water of life with faith!

The Church of Christ crieth out to thee who hast returned: “Woe is me! For thou, my beauty, hath hid thyself, Yet, O desired one, thou hast returned to me in due time.”

Theotokion: **O** all-immaculate one, render merciful to me Him Who came forth from thy womb, the incarnate Word, Whom Simeon, holding in his arms in the temple, magnified as the Creator.

ODE VI

Canon of the Theotokos

Irmos: **I** will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

Rejoice, O Lady, animate vessel, the scarlet that dyed a purple robe for the King of all by thy most pure blood and hast covered the nakedness of Adam! Rejoice, O all-praised one!

Tangible bread by nature strengtheneth men’s hearts, O Maiden; and thy holy and hymned name maketh steadfast Christian souls. Hence, every tongue doth joyfully cry out to thee: Rejoice!

Rejoice, golden candlestick! Rejoice, ark which held God! Rejoice, tabernacle! Rejoice, holy mountain! Rejoice, animate city of the living God! Rejoice, palace of Christ! Rejoice, divine and most splendid temple!

Rejoice, O most immaculate and pure one, excellent flower of nature! Rejoice, civic benevolence of the human race! Rejoice, God-given grace, who hath brought honor upon disgraced human nature by thy birthgiving!

Canon I of the holy hierarch

Irmos: **T**he uttermost depths of sin have encompassed me; * and its stormy waves I can endure no more, * wherefore like Jonah I cry out to Thee, O Master: * Lead me up from corruption.

O all-blessed Chrysostom, thy tongue hath poured forth upon the Church streams of gold and enricheth starving hearts, which glorify thee in sacred manner.

O all-blessed one, precious hath thy death been in the sight of our God, wherein thy city is glorified by the second return to thy throne, O father Chrysostom.

Blessed is the tomb which holdeth thy precious body, in that it enricheth with miracles those who have recourse thereto with faith, O Chrysostom, all-blessed hierarch.

Theotokion: **H**aving given birth unto the Most High, O most holy Bride of God, thou dost exalt unto the heavens our nature which lieth below. Wherefore, we glorify thee as is meet.

Canon II of the holy hierarch

Irmos: **T**he uttermost depths of sin have surrounded me, * and my spirit perisheth. * but do Thou, O Master, stretch forth Thy lofty arm * and like Peter save me, * O my Helmsman.

The foolish empress cut thee off from the Church of Christ, denouncing thee in a rage; but straightway she found herself cut off, and even after death was reproved by thee, through a miraculous excommunication.

Thou wast shown to be an instrument of the Spirit accomplishing all things, melodiously sounding forth; but the tyrant empress became deaf, and like an adder passed it by, receiving a most dreadful death as recompense.

Though he died a mortal death, Chrysostom clearly taught the rulers to not torment him; for, at first refusing to submit to their commands, he later returned at their request.

Theotokion: **C**ontemplating Thee, Who alone art born of a Virgin, even as Thou didst receive flesh and become dual in nature, John Chrysostom utterly rejected both division and commingling, O Jesus, Who art God and man.

Kontakion of the holy hierarch, in Tone I:

The honored Church was mystically gladdened by the return of thy precious relics; * having hidden them like most precious gold, * and now by thy supplication she bountifully imparteth the grace of healings ** unto those who hymn thee, O John Chrysostom.

Ikos: **T**he lamp of my deeds hath been diminished, O John Chrysostom, and I fear to encounter thy sacred relics; but do thou thyself guide me, and direct my steps, granting me time for repentance, O all-holy one, in so far as thou art a divine preacher of repentance. Do thou still the tempest of my many passions and, rescuing me from the snares of Belial, save me in the end, that I may worthily hymn thy glorious return, as before I also boldly glorified thy repose, O John Chrysostom.

ODE VII

Canon of the Theotokos

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

Rejoice, O Sovereign Lady, Virgin and Mother who hast given birth to the Son, who hast not known wedlock, who alone knewest not a man and alone art incorrupt!

Rejoice, O Bride of God, thou animate Zion of Christ, the King of kings, of which most glorious things have been spoken! Rejoice, ladder whereby we ascend to heaven from earth, and from corruption to life.

A divinely planted meadow, a fragrant garden cultivated by God, hast thou been shown to be, O Virgin, who hast blossomed forth the Flower of immortality. Wherefore, together we cry out to thee: Rejoice! rejoice, bestower of joy! Rejoice, wellspring of sweetness!

O most honored Lady, deliver me from the disgrace of the passions, that I may cry out joyfully to thee: Rejoice, wellspring of holiness! Rejoice, treasury of all purity! Rejoice, divine receptacle! Rejoice, habitation of Christ!

Canon I of the holy hierarch

Irmos: In Babylon the Children feared not the fiery furnace; * but cast into the midst of the flames * they were bedewed and sang: * ‘O God of our fathers, Blessed art Thou.’

Radiant with miracles, adorned with golden theology, thou wast given over to cruel banishment; but returning therefrom, thou hast been glorified by all.

With the scythe of thy divine teachings thou cuttest wickedness off at the root planting divine knowledge in men’s souls, O holy hierarch Chrysostom. Wherefore, we glorify the return of thy relics.

Returning, O venerable Chrysostom, thou hast brought peace to the alienated and hast been placed in the church of the most wise apostles, with whose honored authority thou wast enriched, O all-praised one.

Theotokion: **O** all-pure one, thou hast given birth to Jesus Christ, One of the transcendent Trinity. Him do Thou entreat, O all-immaculate Lady, that in His ineffable tender compassion He may forgive my manifold transgressions.

Canon II of the holy hierarch

Irmos: As of old Thou didst bedew * the three pious children in the Chaldean flames, * so also with the radiant fire of Thy divinity * illumine us who cry to Thee, * ‘Blessed art Thou, the God of our fathers!’

The most audacious woman had thee depart the Imperial City, O most wise one, for denouncing her eviction of the widow; and by her rejection of thy most wise teaching, she hath been left bereft of the grace of God .

Yet thou didst return sweetly, like the sun which had been covered by clouds, O luminary of exceeding magnificence, unto all who have been enlightened by the mystic splendor of thy luminous golden teachings, O John Chrysostom.

I stretch forth my hands unto thee, O Chrysostom, to embrace thee, the escort of the Bride who returnest in splendor, loved exceedingly, in that thou didst tarry for many years.

Theotokion: **T**hou comest to the temple like mystical tongs, bearing the mystical Ember, O most pure one, by Whom Simeon, receiving Him in his arms, was enlightened to prophesy with exceeding clarity concerning the signs of His passion.

ODE VIII

Canon of the Theotokos

Irmos: **O** ye Children, equal in number to the Trinity, * bless ye God the Father and creator; * sing ye the praises of the Word who descended and changed the fire into dew; * and exalt ye above all for ever * the most Holy Spirit, who giveth life unto all.

Rejoice, O branch which grew out of the root of Jesse! Rejoice, thou who, without being watered, blossomed forth Christ, the beautiful Flower! Rejoice, fertile mountain! Rejoice, mountain overshadowed! Rejoice, mountain of God in Whom the Word Who existeth before all time was pleased to dwell!

With the iron staff of thy mighty aid do thou fend off the passions which beset me like dogs lying in wait, like roaring wild beasts, surrounding my lowly soul, O Virgin, that I may cry to thee: Rejoice!

Thou hast been adorned, O thou who art beautiful among women, who hast given birth unto Christ, Who is more comely in beauty than all the sons of mankind. Wherefore, rejoicing, we cry out to thee: Rejoice! rejoice, O pure and joyous Theotokos! Rejoice, thou who art more glorious than all creation!

O Birthgiver of God, whom Daniel beheld beforehand as a mountain unquarried: Rejoice, thou from whom the Cornerstone was cut! Rejoice, Ember-bearing tongs pleasing unto God! Rejoice, thou who art more holy than the immaterial angels! Rejoice, thou who art more honorable than creation!

Canon I of the holy hierarch

Irmos: **S**uffering affliction for the sake of the laws of their fathers, * the blessed Children in Babylon * scorned the foolish decree of the King. * Standing together in the midst of the flames, they remained unharmed, * and sang a song fitting for almighty God: * ‘O ye works of the Lord, praise ye the Lord * and supremely exalt Him throughout all ages.’

Possessing the authority to loose and to bind, O venerable one, thou hast loosed all the transgressions of those who celebrate thy divine return with splendor. Entreat thou, that they also be deemed worthy of the kingdom of heaven, chanting with a contrite heart: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

In exile, O divinely wise father, thou didst endure pangs, receiving a blessed and glorious end, O Chrysostom, and by the will of God, returning again to thy divine see, thou art honored by those who chant: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

The false serpent, unable to bear the darts of thy words, O venerable one, asked to test thee, as he did to the valiant Job; but vanquished by thine endurance for Christ's sake, he hath been shown to be a source of ridicule for thee, who chantest with faith: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Trinitarian: O beginningless Father, co-beginningless Son and divine Spirit, indivisible Trinity, one Essence, one Power, one Authority: fill with all good things, those who hymn Thee, delivering them from torment, that they may unceasingly chant: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Theotokion: The human mind is incapable of understanding the mystery of thine ineffable birthgiving, which is beyond comprehension and all telling, O Maiden; for God appeared as a mortal through thee, saving those who had fallen into corruption, and raising them up to their pristine dignity they chant: Hymn the Lord, ye works, and exalt Him supremely throughout all ages!

Canon II of the holy hierarch

Irmos: United together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * O all ye works of the Lord, * bless ye the Lord and supremely exalt Him throughout all ages.

With the milk of thy piety thou dost nurture the Church which nurtured thee, O venerable father, giving her seven loaves of the bread of divine grace and pouring forth thy sweetness as a drink of healing, O all-blessed Chrysostom, thou dost nourish us.

The proclamation of thy dogmas went forth into all the earth, O father, yet the mindless empress commanded that thou be driven from thy place; but she was deceived: for as from one of immense height, the rays of thy words have shone forth everywhere.

Let the assembly of the faithful be enlightened today, greeting the most excellent of teachers with gladness; for he hath come and is present in body, distributing abundant grace unto all, which we, rejoicing, do richly enjoy.

Theotokion: “I behold Thee in Thy mother's arms, and I know Thee to be unapproachable Divinity by nature. How, therefore, O Word, art Thou Who holds all creation in the palm of Thy hand, held in arms?” thus said Simeon, glorifying Thine ineffable power, O Thou Who art God and man.

ODE IX

Canon to the Theotokos

Irmos: All are awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

Behold, all generations by the divine Spirit, call thee ever-blessed, as thou didst foretell, O Birthgiver of God; and they cry out to thee, as to the one who gaveth birth unto Joy: Rejoice! rejoice, O treasury of life! Rejoice, O wellspring which pourest forth spiritual honey!

O pure Sovereign Lady, thou didst correct the stumbling of our forefather Adam, and didst turn the grief of Eve, our foremother, into joy. Wherefore, we cry to thee, as to the cause of joy: Rejoice! rejoice, O joy of the faithful! Rejoice, gladness of Christians!

Meat it is to cry to thee: Rejoice! for in thee did the ever-existent Joy make His abode in essence, O Virgin Maiden Birthgiver of God. Rejoice, O paradise of sweetness! Rejoice, wellspring of immortality flowing with streams of gold! Rejoice, thou who pourest forth true drink!

The desire for thee doth pierce my heart with the arrow of sweetness, O all-praised one, compelling me to ever call out to thee: Rejoice! and again to cry: Rejoice, peaceful haven! Rejoice, O sweetest impassable sea, who didst drown the noetic Pharaoh!

Canon I of the holy hierarch

Irmos: Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

Thou wast a rule of the priesthood, O divinely eloquent one, arrayed with righteousness as with divine vesture, having enriched the Church and spiritually laid bare the meaning of the Scriptures with thy words. Wherefore, we celebrate thy return, O father.

Thou wast shown to be as beautiful as a nightingale, O father, announcing the divine spring of repentance to those who are enslaved to the winter of sin. Though thou wast banished through the treachery of the deceiver, O wise one, thou dost hasten again, rejoicing, to the flock which desireth thee, O blessed Chrysostom.

The hearts of all are jubilant today, beholding thee, the pure Bridegroom, O venerable one, given by grace to the Church, thy Bride; and with unceasing voices they hymn and praise and bless the Bestower of good things, as is meet.

The lamp which was set upon the lampstand of Comana hath come! The adornment of the Church of God hath arrived! Hymn ye the Lord! Sing with gladness! And greeting him spiritually, let us all cry aloud: By thy supplications, save us, O father!

Theotokion: With the most radiant brilliance of Him Who was ineffably born of thee, O Maiden, illumine my soul which hath been darkened by all manner of transgressions, desiring not to do that which is good, O holy and all-pure Theotokos; that I may unceasingly declare thy mighty works.

Canon II of the holy hierarch

Irmos: New is the wonder and befitting of God: * for the Lord clearly passes through the closed gate of the Virgin: * naked at His going in and God bearing flesh at His coming out, * while the gate remaineth closed. * As ineffably the Theotokos and Mother of our God we magnify her.

The army of angels, the council of the prophets and the divine choir of apostles and martyrs radiantly rejoice with us, sharing in the feast, O all-blessed one, esteeming the grace of thy hymns; for within thee is depicted the life of all.

Lo! the light of the world hath shone forth, the divine and most exalted lamp hath appeared therein, the sweetening abyss of the gifts of God. Come, brethren, let us partake of the light, that we may warm ourselves, and that we all may draw forth therefrom, magnifying Chrysostom with hymns from our heart.

Like a hymn offered to thee by a pair of mites, from mine unworthy and wretched soul, bereft of all that is good, and which I proffer out of zeal for the riches of God; Emulating the divine goodness, do thou accept it and render in return divinely - bestowed grace.

Theotokion: “Approaching, I tremble,” said Simeon, “yet am I strengthened, holding in mine arms thine Offspring, O Virgin, Who causeth all the earth to tremble at His mere gaze from on high; and I am already removed from the quaking flesh. Rejoicing, I bear the declaration of those things which are to be, fulfilled already in me, and I shall announce the glad tidings of deliverance to those who are in Hades.”

Exapostilarion: Spec. Mel.: “Hearken, ye women ...”:

Rejoice, O city reigning over all cities, for today thou receivest the body of thy good shepherd and chief pastor, who governeth and saveth thee and all the world: the mellifluous Chrysostom. Clap thy hands, therefore, and sing. **(Twice)**

Glory ..., Both now ..., Theotokion:

Rejoice, O palace of God! Rejoice, mountain overshadowed! Rejoice, bush unburnt! Rejoice, throne of glory! Rejoice, divine table! Rejoice, golden jar! Rejoice, most luminous lamp! Rejoice, O Mary, Virgin Mother, thou light cloud!

On the Praises, 4 Stichera, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Thy sacred teachings, * poured forth, O most wise one, * more radiant than gold, * enrich the understanding of the hungry * and dispel the gloom of the passions * and the bitter winter of avarice, O Chrysostom: * Wherefore, we bless thee as is meet * and honor the return of thy relics, ** as a wellspring of holiness.

Unjustly driven from thy flock, * O venerable father, * thou didst endure tribulations and bitter exile; * wherein thou wast deemed worthy of a blessed end, * as a good spiritual athlete * who trampled the one of great craft. * Wherefore, the Church rejoiceth in thy return, * whom thou didst adorn as with gold ** with thy most wise teachings.

Today is the blessed Chrysostom hymned * as a pillar of fire, * a river flowing with the waters of doctrine, * a heavenly intelligence, * a mouth of theology all of gold, * the surety of sinners, * a divine preacher of repentance, * a most luminous lamp, ** and a heavenly man.

The Imperial City, receiving thy relics, O Chrysostom, * like a royal ornament, * is adorned thereby, * and boasting in thy words, * it calleth the whole world to gladness * and to a divine share in thine abundant gifts, * crying aloud: * O supremely good Jesus, ** Thou art the glory of Thy servants!

Glory ..., in Tone IV, the composition of Germanus:

O father Chrysostom, like a divinely flowing river mystically issuing forth in the beginning from Eden, passing over the four ends of the earth through thy words, thou hast watered every faithful person with thy golden teaching. Wherefore, having manifestly ascribed to our city the return of thy divine relics, do thou now pray, that the souls of us who praise thee be saved, O John.

Both now ..., Theotokion, in Tone IV:

From every misfortune that can be do thou deliver thy servants, O most blessed Theotokos, that we may glorify thee, the hope of our souls.

Great Doxology and Dismissal.

AT LITURGY

On the Beatitudes, 8 Troparia, 4 from ODE III, and 4 from ODE VI.

Thou wast a pure habitation of God fathoming the depths of dogma, O blessed Chrysostom, overwhelming the hearts of the faithful. Wherefore, we celebrate today thine honored return. (Twice)

Thou wast a golden instrument sounding forth things ineffable for us, O blessed Chrysostom. Wherefore, we hymn thee with faith at the return of thy relics, O earthly angel of God and heavenly man.

Words of life didst thou utter for us; even though thou wast unjustly envied and driven into a distant exile, and subjected to many tribulations. Yet at the behest of the Creator, thou hast been returned to thy flock after thy repose.

The foolish empress cut thee off from the Church of Christ, denouncing thee in a rage; but straightway she found herself cut off, and even after death was reproved by thee, through a miraculous excommunication.

Thou wast shown to be an instrument of the Spirit accomplishing all things, melodiously sounding forth; but the tyrant empress became deaf, and like an adder passed it by, receiving a most dreadful death as recompense.

Though he died a mortal death, Chrysostom clearly taught the rulers to not torment him; for, at first refusing to submit to their commands, he later returned at their request.

Theotokion: **C**ontemplating Thee, Who alone art born of a Virgin, even as Thou didst receive flesh and become dual in nature, John Chrysostom utterly rejected both division and commingling, O Jesus, Who art God and man.

Troparion of the holy hierarch, in Tone VIII:

The grace shining forth from thy mouth like a beacon hath illumined the universe.
* and disclosed to the world treasures of uncovetousness, * and shown us the heights of humility, * but while instructing us by thy words, O father John Chrysostom, ** intercede with the Word, Christ God, that our souls be saved.

Kontakion of the holy hierarch, in Tone I:

The honored Church was mystically gladdened by the return of thy precious relics;
* having hidden them like most precious gold, * and now by thy supplication she bountifully imparteth the grace of healings ** unto those who hymn thee, O John Chrysostom.

Prokeimenon, in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the World.

THE EPISTLE TO THE HEBREWS (7:26-8:2)

Brethren, such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom * and his tongue shall speak of judgment.

Verse: The law of his God is in his heart, and his steps shall not be tripped.

THE GOSPEL ACCORDING TO ST. JOHN (10:9-16)

The Lord said to the Jews who came to him: **I** am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.