

THE 13th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, JOHN CHRYSOSTOM,
ARCHBISHOP OF CONSTANTINOPLE
AT LITTLE VESPER

On “Lord, I have cried ...,” 4 Stichera of the holy hierarch, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

In abstinence thou didst emulate well * thy namesake the Baptist, O father, * and didst imitate the great Elijah in purity and fasting. * Wounded by the zeal of both, O Chrysostom, * as a pastor of the Church of Christ ** thou didst speak boldly even against the imperial majesty. (Twice)

The sound of thy dogmas, * passing throughout all the world, as it is written, * hath illumined the world with the divine inspiration of the Word; * and thou hast thrown open to us the door of repentance, * embodying the Gospel of Christ ** in thy care for the poor.

The pure and undefiled light of thy soul * shineth upon the world * with sun-like beams of the dogmas of piety, * O wise father John Chrysostom, * dispelling the darkness ** and illumining the universe with piety.

Glory ..., in Tone IV:

Thou wast a divinely inspired instrument through which the Holy Spirit hath sounded forth unto us; for with a magnificent voice the sound of thy doctrines hath passed throughout the ends of the earth. And as an emulator of the apostles, O venerable one, thou didst attain unto their choir as thou desired. Pray thou to the Lord, O all-blessed one, that He grant peace to the world and that our souls be saved.

Both now ..., Theotokion:

Deliver us from our needs, * O Mother of Christ God, * thou who hast given birth to the Creator of all, * that we all may cry out to thee: ** Rejoice, O thou who alone art the intercessor for our souls!

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Thou wast shown to be * a golden trumpet, O John, * splendidly sounding forth * the mighty works of God ** to the ends of the earth.

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

Thou didst receive the law * from the Lord * like Moses, O Chrysostom, * illumining and making wise the world ** with thy divine doctrines.

Verse: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

O Chrysostom, * thou wast truly * a preacher of the kingdom of God, * crying out: Repent! ** and drowning despondency.

Glory ..., in the same melody:

O Chrysostom our father, * thou hast taught us to believe * in the single governing principle * of the adored Trinity, ** the Father, the Word and the Spirit.

Both now ..., Theotokion, in the same melody:

O Virgin Theotokos, * with John Chrysostom * entreat God the Word, * Who was born of thee, ** that He save our souls.

After “Now lettest Thou Thy servant depart ...,” Trisagion through Our Father.

Troparion of the holy hierarch, in Tone VIII:

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 by Thy words, O Father John Chrysostom, ** intercede with the Word, Christ our God, to save our souls.

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

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 GREAT VESPERS

After the Introductory psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

With songs let us hymn * the golden trumpet, * the divinely inspired instrument, * the unfathomable abyss of dogmas, * the confirmation of the Church, * the celestial mind, * the golden cup and depth of wisdom, * which poureth forth rivers of honeyed doctrines ** and watereth creation. (Thrice)

As is meet, let us honor * John Chrysostom, * the never-setting star * who illumineth the whole world * with rays of doctrines, * the preacher of repentance, * the golden sponge * which removeth the vile wetness of ignorance ** and moisteneth hearts which have wasted away through sins. (Thrice)

In hymns let Chrysostom be magnified: * the earthly angel and heavenly man, * the sweet-voiced and melodious swallow, * the treasury of the virtues, * the unbroken stone, * the paragon of the faithful, * the model of martyrs, * the peer of the holy angels, ** the equal of the apostles. (Twice)

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 most praiseworthy John Chrysostom, ask that we be granted great mercy.

Both now ..., Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three lessons:

A READING FROM PROVERBS

The memory of the righteous man calleth forth praises, and the blessing of the Lord is upon his head. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Hear me, then, O children, for I will speak of excellent

things; and happy is the man that will keep unto my ways, for my paths are the paths of life, and the desire is fashioned of the Lord. Wherefore, I entreat you and put forth my voice before the sons of men, for I with wisdom set up everything; I have called forth counsel, understanding and knowledge. Counsel is mine and sound wisdom, mine is understanding and strength is mine. I love them that love me, and those that seek me shall find grace. Understand, then, O ye simple, the cunning, and ye uninstructed direct your hearts unto it. Harken unto me again, for I will speak of honorable things, and the opening of my mouth shall be right things, for my mouth shall speak truth and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. For I will teach you the truth, so that your hope may be in the Lord and ye may be filled with the Spirit.

A READING FROM THE WISDOM OF SOLOMON

The mouth of the righteous droppeth wisdom, and the lips of wise men know grace. The mouths of the wise do meditate wisdom, but righteousness shall deliver them from death. At the death of a just man his hope perisheth not; for a righteous son is born for life, and in his good works he taketh hold of the fruit of righteousness. The righteous always have light, and from the Lord they acquire grace and glory. The tongue of the wise knoweth what is good, and wisdom resteth in their heart. The Lord loveth holy hearts, and all the blameless are acceptable to Him in the way. The wisdom of the Lord enlighteneth the countenance of the understanding; for she overtaketh them that desire her, and is readily seen by them that desire her. Whoso seeketh her early shall have no great travail; and whoso watcheth her shall quickly be without care. For she goeth about seeking such as are worthy of her, she manifesteth herself favorably unto them in her ways. Vice shall never prevail against wisdom. For the sake thereof I became a lover of her beauty, and sought her out from my youth; I desired to make her my spouse, for the Master of all loved her: For she is privy to the mysteries of the knowledge of God and a seeker of His works. Her labors are virtues, she teacheth chastity and prudence, justice and fortitude, which are such things as men can have nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come; she knoweth the subtleties of speeches and can expound dark sentences; she foreseeeth signs and wonders, and the events of seasons and times. Unto all she is a counselor of good things, for there is immortality in her, and glory in the communication of her words. Wherefore, I conversed with the Lord and besought Him, and with my whole heart I said: O God of my fathers and Lord of mercy, Who hast made all things by Thy word and ordained man by Thy wisdom, that he should have dominion over the creatures which Thou hast made, and that he may order the

world in holiness and righteousness: Give me wisdom which sitteth by Thy throne, and reject me not from among Thy children, for I am Thy servant and the son of Thy handmaid. Send her out of Thy heaven, from Thy holy habitation and the throne of Thy glory, that being present with me she may teach me what is well-pleasing in Thy sight. She shall guide me to understanding and preserve me in her glory. For the thoughts of mortal men are all miserable, and their devices are but uncertain.

A READING 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 opposest the prideful with Thine own arm.

At the Litiya, the Sticheron of the temple, and these Stichera:

The composition of Anatolius, in Tone I: O luminary John, mouth of golden luster, ornament of divinely wrought virtues, receptacle of mystic writings: thou wast the most pure and incorrupt treasury of the all-holy Spirit, from whence thou hast brought gladness to the whole Church by thy salvific discourse; wherefore, having found boldness before God, amid the enjoyment of heavenly delight, pray thou for us, O most holy father.

Grace was poured forth through thy lips, O venerable father John Chrysostom, for which cause God anointed thee a high priest for His people, to shepherd His flock in holiness and righteousness. Wherefore, girded about with the armor of the Mighty One, thou didst cut down the blasphemies of heresy. And now, cease thou never to pray, that peace be granted to the world, and that our souls be saved.

The composition of the Studite, in Tone II: Praising thee with love, the great high priest and pastor, innocent and venerable, the preacher of repentance, the golden mouth of grace, we pray: grant us thy supplications, O father, unto the salvation of our souls.

The composition of George of Nicomedia, in Tone II: Having been adorned with thy golden words as with golden ornaments, O John Chrysostom, the Church crieth out to thee: "I have drunk my fill of thy flowing golden waters, adorned with thy drink of golden honey mingled with gold; for I am brought from works to vision because of thy teachings, and am united to Christ, the noetic Bridegroom, reigning with Him." Wherefore, assembling to honor thy memory, we also cry aloud: Cease thou never to pray to the Lord for us, that our souls be saved.

Thou didst receive the most elevated philosophy, O hierarch, and didst transcend the world, living above visible things; and in godly manner didst show thyself to be an undefiled reflection of God. And ever united with the Light, thou didst receive the Light and a most clearly blessed end. Pray thou, O Chrysostom, on behalf of our souls.

In Tone IV: Thou didst manifestly water the earth with words of golden luster, possessed of a body and soul flowing with gold, O all-blessed one; and having by thy discourses on thy dogmas rendered all things golden, O maker of gold, and written books of golden letters, thou didst fly up to the heavens. Wherefore, we cry out to thee: O river and mouth of gold, entreat Christ God, that He save our souls.

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

It was fitting for the queen of cities to have John as its hierarch, as a certain royal adornment and a golden trumpet instructing all the ends of the earth with the dogmas of salvation, and moving all to zeal in chanting divinely splendid hymns. To him do we now cry aloud: O thou of golden discourse and golden mouth, entreat Christ God, that He save our souls.

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

Thee have we obtained as a rampart, * O most pure Theotokos, * a favorably calm harbor and confirmation. * Wherefore, we who are tempest-tossed in this life beseech thee: ** do thou guide us and save us!

On the Aposticha, these Stichera, in Tone V:

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

Rejoice, divinely inspired instrument of the Church, beauteous and of golden luster, O tongue which lovingly describes to us images of repentance; mind of golden sheen, golden-mouthed swallow, dove who with golden wings shineth like gold, chanting hymns amid the verdure of the virtues, golden stream pouring forth waters and serving as the surety of God's love for mankind! Entreat Christ God, that He send down upon our souls great mercy.

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

Rejoice, father of orphans, swift help of the oppressed, provision for the poor, food for the starving, correction of the sinful, right pleasing and most honorable physician of men's souls, high fame of theology, explication of the writings of the Spirit, most active law, most just rule, uttermost wisdom of vision and activity! Entreat Christ, that He send down great mercy upon our souls.

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

"Rejoice!" the Church crieth out to thee, its bridegroom, O Chrysostom who hath shone forth throughout all the world with thy virtues and pearl-like discourses whose luster exceeds that of the sun, O thou who art far more wise than the wise and more exalted than all orators, champion of true dogmas, denouncer of falsehood, teacher of repentance! Rejoice, depth of most serene knowledge, who, like the great Paul, inherited the mind of Christ! Him do thou entreat, that He grant our souls great mercy.

Glory ..., in Tone VI:

Thou didst show thyself to be a trumpet of golden voice, O Chrysostom of golden words, making the hearts of the faithful golden by thy golden teachings; for, as the prophet said, the sound of thy corrections hath gone forth, O venerable father, and enlightened the ends of the whole world.

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

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

After the blessing of the loaves, the Troparion of the holy hierarch, in Tone VIII:

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 by Thy words, O Father John Chrysostom, ** intercede with the Word, Christ our God, to save our souls. (Twice)

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

But if a vigil is not served, then after the Troparion:

Glory ..., Both now ..., Theotokion, in the same tone:

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 holy hierarch, in Tone VIII:

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 by Thy words, O Father John Chrysostom, ** intercede with the Word, Christ our God, to save our souls. (Twice)

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

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!

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

Spec. Mel.: “The choir of angels ...”:

Thou hast shone forth in splendor upon mortals like a golden star, O all-blessed John Chrysostom, illumining the ends of the earth with the beams of thy discourses. Wherefore, celebrating thy most holy memory today, we ask for the remission of all our sins. (Twice)

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

O pure Virgin Theotokos who knewest not wedlock, thou sole intercessor and protection of the faithful: from tribulations, sorrows and cruel circumstances deliver all who place their trust in thee, O Maiden, and save our souls by thy divine supplications.

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

Spec. Mel.: “The co-beginningless Word ...”:

O ye faithful, as is meet let us honor Chrysostom, the meadow of discourses on the divinely inspired Scriptures, who guideth us to repentance, and who endured manifold trials, in that we have been taught by him; for he prayeth to the Lord, that our souls be saved. (Twice)

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

Awesome is the miracle of thy conceiving, and the ineffable image of birth giving known in thee, O pure Ever-virgin, filleth my mind with awe and amazeth my thoughts. Thy glory hath spread over all, O Theotokos, unto the salvation of our souls.

Polyeleos, and 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.: "Of the Wisdom ...":

By thy divine words, O blessed Chrysostom, thou wast truly manifest as a spiritual treasury of the world, and shining forth upon the ends of the earth, thou hast bestowed the riches of salvation upon all, guiding the people to repentance. Wherefore, having completed the course of thy life, thou standest before the throne of the Most High, O ever-memorable John Chrysostom. Entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory. (Twice)

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

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

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.

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, §35,(10: 1-9)

The Lord said to the Jews that came to Him: 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:

Grace was poured forth through thy lips, O venerable father, and thou wast a pastor of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity in one Godhead.

Canon of supplication to the Theotokos (the Paraklisis), with 6 Troparia, including the Irmos, and the canon of the hierarch, with 8 Troparia, the acrostic whereof is: “I hymn thee, the golden mouth of the Spirit,” by Theophanes, in Tone VIII:

ODE I

Irmos: **T**he 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.

As a most fervent preacher of repentance, O father Chrysostom, pray to God that I may be able to repent with all my heart, and beg thou that, through thy suffering, the wounds of mine ancient transgressions may be healed.

Receiving all the effulgence of the Holy Spirit, O venerable father, thou wast revealed to be a most radiant pillar going before the Church and guiding it, and a luminous cloud overshadowing the councils of the Orthodox, O all-blessed one.

A teacher ordained by Christ, with golden tongue and a divinely wise mind thou didst abundantly pour forth divine doctrines; for thou wast revealed to be a river of God full of the waters of the Spirit, O divinely revealed Chrysostom.

Theotokion: **A**ll-adorned with divers forms of grace, O divinely joyous and blessed one, thou hast given birth to the Word of the Father Who, in His great compassion, and in a manner past understanding and all telling, assumed flesh; and thou didst remain an undefiled Virgin.

Katavasia: **I will open my mouth ...**

ODE III

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

Enriched by the mind of Christ, by thy pure life thou didst become an aid, the explication and enabling of the salvation of all, O divinely inspired Chrysostom, pouring forth salvific teachings.

Made rich by the immaterial treasures of the Spirit, thou didst draw forth an ever-flowing stream of doctrines from the wellsprings of salvation, O venerable father, watering all of the Churches therewith.

With the most wise tilling of thy discourses thou didst clear the stony fields of men's souls, O wise and God-pleasing Chrysostom, rendering them fertile, and watering them with heavenly showers.

Theotokion: There was no blemish or defilement within thee, O Virgin, and thou wast revealed to be a habitation transcending the beauties of heaven; for in thee all the holiness of the virtues abided, O all-immaculate one.

Sessional Hymn of the holy hierarch, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

In a godly manner thou didst draw forth a wealth of knowledge of the ineffable wisdom, gathering in the waters of Orthodoxy for all, which divinely gladden the hearts of the faithful and drown, as is meet, the thoughts of infidels. Wherefore, through the sweat of piety, thou didst show thyself to be an invincible champion of the Trinity, O John Chrysostom. Entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory.

Glory ..., in the same melody:

Having come to know the wisdom which is from on high and the grace of words from God, thou didst shine forth upon all like gold in the crucible, preaching the Holy Trinity in Unity, and shooting down the delusion of avarice with the arrows of thy words. Wherefore, having zealously reproved the empress, thou didst put to shame the alien thinking of Arius, O John Chrysostom. Entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory.

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

Pondering the flames and burning of Gehenna, and the weeping and lamentation therein, the exceedingly accursed and most bitter separation, as well as the inheritance of the saints and their joyous assembly, O my soul, restrain thyself and give utterance to sighs; strive to erase the record of thy many debts with tears of compunction, having the pure Mother of God as thine unashamed companion. For, it is for her sake that remission of sins has been granted to those, who in an Orthodox manner, glorify her as the Theotokos.

ODE IV

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!'

Christ Who, in that He is good, exerciseth forethought for all in His providence, hath given thee to us, O all-blessed John Chrysostom, as another peer of the apostles, a proclaimer of the heavenly liturgy, and a divine expounder of celestial mysteries.

Let us honor the golden John Chrysostom of golden eloquence, who hath rendered all things golden through the golden luster of his teachings, and hath illumined the world with his tongue, which shineth brighter than gold, is full of light and poureth forth divine grace.

Thou wast wholly the habitation of God; thou wast shown to be wholly the instrument of the Spirit, sounding forth a divinely inspired hymn of every virtue and the cause of salvation, and revealing the beauty of the kingdom of heaven, O all-blessed John Chrysostom.

Thou didst proclaim the compassion of God, setting forth examples of repentance, and most excellently instructing us how to avoid evils, O most blessed, most perfect and most honored father Chrysostom, pouring forth excellent teachings on good works.

Theotokion: **A**fter God, we have acquired thee as our intercessor; for thou wast the Mother of God, the Creator and Fashioner, Who took upon Himself our guise, saving it from corruption and death, and glorifying it with divine glory, O all-immaculate one.

ODE V

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

We all know thee to be the most radiant beacon of the Church, saving the souls of all, rescuing them from the jaws of death, and guiding them to everlasting life, O ever-hymned father.

Protected by the armor of piety and with great courage of soul, thou dost rend asunder the hordes of the heretics, O thrice-blessed and most sacred one; and, rejoicing, thou dost most radiantly unite the choirs of the Orthodox in the bond of the Spirit.

Thy cheeks, full of divine scents like phials of perfume, gladden the whole world with noetic fragrance through the distilled mystagogy of thine understandings and the beauty of thy words, O all-wise one.

Theotokion: **C**onceiving God, thou hast given birth to the Lord, Creator and Fashioner, O pure one. All mankind blesses thee, and the intelligent ranks of the bodiless ones glorify thee as the Mother of God.

ODE VI

Irmos: **C**leanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

As a rich bestower of discourse, thou hast enriched the whole world with spiritual wisdom; for rich grace poured forth through thy lips from on high, O hierarch.

Thy sound hath gone forth into all the earth like lightning, O Chrysostom, and the power of thy words hath sounded in all the ends of the world like a blaring trumpet.

Clad in a robe of the virtues woven from on high, O all-blessed one, and arrayed in the beauty of thy discourses, thou wast revealed to be the glorious confirmation of the truth.

Theotokion: **T**he Lover of mankind, Who beareth all things by His omnipotent power arrayed Himself in the weak flesh He received from thee, O all-immaculate Virgin, for the benefit of mankind.

Kontakion of the holy hierarch, in Tone VI:

Spec. Mel.: “He Who fulfilled His providence concerning us ...”:

From the heavens hast thou received grace, * and by thy lips thou dost teach all to worship the One God in Trinity, * O John Chrysostom, all blessed righteous one. ** Rightly do we acclaim thee, for thou art a teacher revealing things divine.

Ikos: I bend my knee before the Creator of all, I stretch forth my hands to the pre-eternal Word, seeking the gift of discourse, that I may hymn the saint whom He Himself hath magnified; for through His prophet He Who liveth forever doth say: I glorify those who glorify me with faith. He Who in ancient times raised up Samuel hath now glorified a hierarch; for, having invested well the talant with which he was entrusted, he hath brought it to the King, for which cause the Transcendent One hath exalted him. I beg that the Word impart unto me his grace, unworthy as I am, that I may be able to hymn him with piety. For he is the teacher of the ends of the world, revealing things divine.

ODE VII

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

Probing the depths of the abyss of goodness and compassion, thou didst show thyself to be the surety of salvation for those who fervently repent and cry aloud to the Lord with all their soul: O God of our fathers, Blessed art Thou!

Thou settest aright every thought by thy teachings, O Chrysostom, and healest spiritual infirmities, as one most compassionate; and thou chantest in gladness to those who run well the race: O God of our fathers, Blessed art Thou!

As elect, venerable, guileless, a priest of the Most High, splendidly arrayed in righteousness, O spiritually rich hierarch, thou hast been exalted, crying out with gladness: O God of our fathers, Blessed art Thou!

Theotokion: **O** most pure one, thou didst conceive Him Who is God and Lord over all, Whose good pleasure it was to save the human race from corruption and death. Hymning Him as is meet, we cry: O God of our fathers, Blessed art Thou!

ODE VIII

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

Using thy discourses with knowledge, O Chrysostom, we learn what is precious in theology; we bear as fruit the profit of good things and escape the harm of evil. For thou hast been the common cause of our salvation, crying aloud: Supremely exalt Christ throughout the ages!

As thou hast most compassionate boldness, with thy merciful and sympathetic love pray to the Master on our behalf, O father Chrysostom; for we, the faithful, set thee before the Savior as our mediator and intercessor, as one who prayeth fervently for us, O divinely wise and all-blessed hierarch John.

Thou didst reprove the youthful opposition, headstrong thought and injustice of the rulers, O venerable one, interceding fervently for the oppressed; and in thy loving conduct thou wast a father for orphans, widows and the poor, crying: Supremely exalt Christ throughout the ages!

Theotokion: **O** Virgin, the divinely eloquent prophets foretold thy supra-natural and wondrous birthgiving by means of bodily forms, divers indistinct images, and significant symbolic phenomena; wherefore, in gladness we piously hymn thee, supremely exalting Christ throughout all ages.

ODE IX

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

Truly delighting in the life for which thou didst struggle as far as thou wast able, O divinely eloquent father, and having excelled on earth by thine angelic life and acquired the tongue of Christ and a mouth of tranquility, pray thou that those who truly bless thee with faith may be saved.

Thy words are the words of life, O thrice-blessed one, bringing life everlasting; for Christ hath shown thee to be a flowing wellspring, a river pouring forth torrents of divine teachings, a true stream of sweetness and brook of remission, and a radiant preacher of repentance.

Thou hast been shown to be a most splendid mediator between God and mortals, O most radiant one; for thou wast revealed to be a divinely luminous lamp of grace and divine understanding and a teacher of almsgiving. Wherefore, O Chrysostom, with heartfelt love we now magnify thee as is meet.

Theotokion: **O** pure and exceedingly glorious Birthgiver of God, save those who hymn thee with love, mercifully silencing the tumult of temptations; for, having given birth unto God, thou doest all things whatsoever thou dost desire, and dost accomplish unhindered what thou dost will, O Virgin. Wherefore, we all magnify thee.

Exapostilarion of the holy hierarch:

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

With thy discourses of golden luster the Church of Christ is rendered manifestly splendid, O father Chrysostom. And the souls of the faithful are gladdened, honoring thy most holy memory; for thou hast been shown to all as a teacher of repentance and guide to salvation.

Glory ..., Another Exapostilarion:

Spec. Mel.: “Hearken, ye women ...”:

Made steadfast by him, let us all praise the all-wise John, the trumpet-voiced preacher of repentance, the treasure of the poor, the golden and right eloquent mouth of the Church, the expounder of the Scriptures.

Both now ..., Theotokion:

O all-immaculate Virgin, my Sovereign Lady, with the glorious Chrysostom entreat thy Son, that those who hymn thee may be delivered from all dangers and receive everlasting good things. For thou canst do whatsoever thou desirest, O all-holy one.

On the Praises, 4 Stichera, in Tone IV:

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

Thou wast a most precious vessel of the divine Spirit, * and a most sacred pastor, an angel on earth, * a pillar of the Church * and a foundation of the dogmas, * a surety for sinners * and the divine consolation of the penitent, * who takest thought for the poor and dost comfort the orphaned, * O John Chrysostom, ** intercessor for our souls.

Thou wast a sun of great brilliance * illumining the whole world with thy discourses, O most radiant star * shining forth rays of light, * which ever guide to the most tranquil haven * those who are tempest-tossed * upon the sea of the world * by the grace of salvation, * O golden-worded Chrysostom, ** intercessor for our souls.

Thou wast truly * an earthly angel and a heavenly man, * a melodious nightingale, * a river full of noetic waters, * a cloud pouring forth showers * of understanding, * abundantly watering us all, a teacher of salvation * and an aid in repentance, ** O John Chrysostom.

Driven unjustly from thy flock, * O venerable father, thou didst partake of tribulations * and bitter imprisonment, * wherein thou wast deemed worthy of a blessed end; * and, vanquishing the most crafty one, * as a valiant spiritual athlete, * thou wast crowned by Christ * with a diadem of victory, O John Chrysostom, ** intercessor for our souls.

Glory ..., the composition of Anatolius, in Tone VIII:

Having adorned the Church of God with golden words and divinely eloquent teachings, thou didst lay up therein the spiritual riches of thy divinely imparted discourses. Wherefore, weaving a wreath for thee with hymns, as with never-fading flowers, the Church offereth it to thy sacred memory, O divinely wise John, golden of both soul and tongue. Yet as thou hast boldness, O venerable one, pray thou on behalf of our souls.

Both now ..., Theotokion:

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

Great Doxology, Troparia, Litanies, Dismissal. First Hour

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III and 4 from ODE VI of the canon of the holy hierarch.

Enriched by the mind of Christ, by thy pure life thou didst become an aid, the explication and enabling of the salvation of all, O divinely inspired Chrysostom, pouring forth salvific teachings. (Twice)

Made rich by the immaterial treasures of the Spirit, thou didst draw forth an ever-flowing stream of doctrines from the wellsprings of salvation, O venerable father, watering all of the Churches therewith.

With the most wise tilling of thy discourses thou didst clear the stony fields of men's souls, O wise and God-pleasing Chrysostom, rendering them fertile, and watering them with heavenly showers.

As a rich bestower of discourse, thou hast enriched the whole world with spiritual wisdom; for rich grace poured forth through thy lips from on high, O hierarch.

Thy sound hath gone forth into all the earth like lightning, O Chrysostom, and the power of thy words hath sounded in all the ends of the world like a blaring trumpet.

Clad in a robe of the virtues woven from on high, O all-blessed one, and arrayed in the beauty of thy discourses, thou wast revealed to be the glorious confirmation of the truth.

Theotokion: **T**he Lover of mankind, Who beareth all things by His omnipotent power arrayed Himself in the weak flesh He received from thee, O all-immaculate Virgin, for the benefit of mankind.

Troparion of the holy hierarch, in Tone VIII:

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 by Thy words, O Father John Chrysostom, ** intercede with the Word, Christ our God, to save our souls.

Kontakion of the holy hierarch, in Tone VI:

From the heavens hast thou received grace, * and by thy lips thou dost teach all to worship the One God in Trinity, * O John Chrysostom, all blessed righteous one. ** Rightly do we acclaim thee, for thou art a teacher revealing things divine.

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.

EPISTLE TO THE HEBREWS, §318(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.

GOSPEL ACCORDING TO JOHN, §36(10: 9-16)

The Lord said to the Jews that 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.