

**THE 13th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, JOHN CHRYSOSTOM,
ARCBISHOP OF CONSTANTINOPLE
AT LITTLE VESPERS**

On "Lord, I have cried ...", 4 stichera, 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 over 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 portal 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 * the 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 right magnificent voice the sound of thy doctrines hath passed over 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 most blessed one, that He give peace to the world and save our souls.

Now & ever ..., Theotokion:

Deliver us from our needs, O Mother of Christ God, Who gavest birth to the Creator of all, that we all may cry out to thee: Rejoice, O only intercession of our souls!

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

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

Stichos: 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, * illuminating and making wise the world * with thy divine doctrines.

Stichos: 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 tone & melody:

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

Now & ever ..., Theotokion:

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, in Tone VIII:

The grace of thy mouth, shining forth like the radiance of fire, hath illumined all the inhabited earth. And it revealeth to the world no treasures of avarice, but hath shown us the heights of humility of mind. Instructing us by thy words, O father John Chrysostom, entreat the Word, Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion, in the same tone:

O Good One, Who for our sake wast born of the Virgin, Who, 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 Theotokos who gaveth Thee birth and prayeth for us; 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 clarion, * the divinely inspired instrument, * the unfathomable abyss of dogmas, * the confirmation of the Church, * the celestial mind, * the golden cup * which poureth forth rivers of mellifluous 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 laudable John Chrysostom, ask that we be given great mercy.

Now & ever ..., Dogmaticon, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becameth man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

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. Hearken 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 foward 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 foreseeth 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 be-

sought 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 Litia, the sticheron of the temple, and these stichera of the holy hierarch, 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 all-pure and incorrupt treasury of the most 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 in 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 the same tone: 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 out: 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, in 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 most 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 the same tone:

It was fitting for the queen of cities to have John as its hierarch, as a certain royal adornment and a golden clarion 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 out: O thou of golden discourse and golden mouth, entreat Christ God, that He save our souls.

Now & ever ..., Theotokion, in the same tone:

Thee have we acquired as a rampart, a right tranquil haven and a confirmation, O all-pure Theotokos; wherefore, tempest-tossed amid this life, we pray: guide us and save us.

At 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 describeth to us images of repentance; mind of golden sheen, golden-mouthed swallow, dove who with golden pinions shineth like gold, chanting hymns amid the verdure of the virtues, golden stream pouring forth waters and serving as surety of God's love for mankind! Entreat Christ God, that He send down great mercy upon our souls.

Stichos: 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, recounting of the writings of the Spirit, most active law, rule most just, uttermost wisdom of vision and activity! Entreat Christ, that He send down upon our souls great mercy.

Stichos: 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 exceedeth 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 knowledge most serene, who, like the great Paul, didst inherit 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 clarion 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 thou hast enlightened the ends of all the world.

Now & ever ..., Theotokion, in the same tone:

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

After the blessing of the loaves, the troparion of the saint, in Tone VIII:

The grace of thy mouth, shining forth like the radiance of fire, hath illumined all the inhabited earth. And it revealeth to the world no treasures of avarice, but hath shown us the heights of humility of mind. Instructing us by thy words, O father John Chrysostom, entreat the Word, Christ God, that our souls be saved. (**Twice**)

And "Virgin Theotokos, rejoice ... ", once.

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

Glory ..., Now & ever ..., Theotokion, in the same tone:

O Good One, Who for our sake wast born of the Virgin, Who, 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 Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

AT MATINS

At "God is the Lord ", the troparion, in Tone VIII:

The grace of thy mouth, shining forth like the radiance of fire, hath illumined all the inhabited earth. And it revealeth to the world no treasures of avarice, but hath shown us the heights of humility of mind. Instructing us by thy words, O father John Chrysostom, entreat the Word, Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever Theotokion in the same tone:

O Good One, Who for our sake wast born of the Virgin, Who, 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 Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

After the first chanting of the Psalter, this Sedalion, in Tone II:

Spec. Mel.: "The choir of angels ...":

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

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

O pure and unwedded Virgin Theotokos, only intercessor and protection of the faithful: from misfortunes, sorrows and evil circumstances deliver all who place their trust in thee, O Maiden, and by thy divine supplications save our souls.

After the second chanting of the Psalter, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate ...":

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

An awesome miracle of conceiving and an ineffable image of birthgiving were known in thee, O pure Ever-virgin. My mind is filled with awe, and my thoughts marvel. Thy glory, O Theotokos, hath been extended to all, 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 in our behalf.

Selected Psalm Verses:

A: O hear ye this, all ye people; ponder it with your ears, all ye that dwell in the world.

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

Glory ..., Now and ever ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, 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 ..., Now & ever ..., Theotokion:

Let us hymn the portal of heaven, the ark, the all-holy mountain, the radiant cloud, the bush unburnt, the noetic garden of paradise, the restoration of Eve, the great treasure of the whole world, for within her was wrought the salvation of the world and the remission of the ancient offenses. Wherefore, we cry out to her: Pray thou to thy Son, that He grant remission of transgressions to us who piously worship thy most holy birthgiving.

Song of Ascents, the first antiphon of Tone IV.

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

Stichos: 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 in 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," the composition of Theophanes, in Tone VIII:

ODE I

Irmos: The staff of Moses once working a wonder, striking the sea in the form of a cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel, who fled on foot, chanting a hymn unto God.

As a most fervent preacher of repentance, O father Chrysostom, pray to God that I 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 shown to be a most radiant pillar going before the Church to guide it, and a luminous cloud overshadowing the councils of the Orthodox, O most blessed one.

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

Theotokion: All-adorned with divers forms of grace, O divinely joyous and blessed one, thou gavest birth to the Word of the Father Who, in His great compassion, in manner past understanding and recounting, becameth flesh; and thou didst remain a Virgin undefiled.

Katavasia: I will open my mouth ...

ODE III

Irmos: O Christ Who in the beginning established the heavens in wisdom and founded the earth upon the waters, establish me upon the rock of Thy commandments, for there is none as holy as Thou, Who alone lovest mankind.

Enriched by the mind of Christ, through thy pure life thou didst become an aid, a recounter and an effecter of the salvation of men, 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, and didst water the face of all the Church therewith.

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

Theotokion: **T**here was no blemish or defilement in thee, O Virgin, and thou wast shown to be a habitation transcending the beauties of heaven; for in thee did all the holiness of the virtues abide, O most immaculate one.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

In godly manner thou didst draw forth a wealth of knowledge of ineffable wisdom and didst gather 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 withal, 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 tone & 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, and didst preach the Holy Trinity in Unity, shooting down the falsehood 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.

Now & ever ..., Theotokion:

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, contain thyself and give utterance to sighs; strive thou to erase the record of thy myriad debts with tears of compunction, having the pure Mother of God as thine unashamed companion. For, it is for her sake that remission of transgressions is given to those, who in Orthodox manner, glorify her as the Theotokos.

ODE V

Irmos: Wherfore hast Thou thrust me from before Thy face, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

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

Protected by the armor of piety and with 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 with 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 most wise one.

Theotokion: Conceiving God, thou gavest birth to the Lord, Creator and Fashioner, O pure one. All men bless thee, and the intelligent ranks of the bodiless ones glorify thee as the Mother of God.

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power. Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our poverty. Wherefore, with the Prophet Habbakuk I cry out to thee: Glory to Thy power, O Thou Who lovest mankind!

Christ Who, in that He is good, exerciseth forethought for all in His providence, hath given thee to us, O most blessed John Chrysostom, as another peer of the apostles, an expounder of the heavenly liturgy, and a divine recounter 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 most 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: After 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, saved it from corruption and death, and hath glorified it with divine glory, O most immaculate one.

ODE VI

Irmos: Cleanse me, O Savior, for many are mine iniquities; and lead me up from the abyss of evils, I pray; for to 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 most blessed one, and arrayed in the beauty of thy discourses, thou wast shown to be the glorious confirmation of the truth.

Theotokion: He Who loveth 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 men.

Kontakion, in Tone VI:

Spec. Mel.: "He Who fulfilled His providence concerning us ...":

From heaven thou didst receive divine grace, and with thy lips thou dost teach all to worship the one God in Trinity, O most blessed and venerable John Chrysostom. We praise thee as is meet, for thou art our teacher, in that thou revealest 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 though I am, that I may be able to hymn him with piety. For he is the teacher of the ends of the world, in that he revealeth things divine.

ODE VII

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

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

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: Blessed is the God of our fathers!

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

Theotokion: **O** all-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: Blessed is the God of our fathers!

ODE VIII

Irmos: **Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones, but seeing them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for 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: Exalt Christ supremely forever!

As thou hast most compassionate boldness, with thy merciful and sympathetic love pray to the Master for us, O father Chrysostom; for we, the faithful, set thee before the Savior as our mediator and intercessor, who prayeth fervently for us, O divinely wise and most 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: Exalt Christ supremely forever!

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

ODE IX

Irmos: **Heaven was filled with awe, and the ends of the earth were amazed that God appeared to men in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of angels and men 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, 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 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 men, O all-radiant one; for thou wast revealed as 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 all-glorious Mother 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 desirest, and dost accomplish unhindered what thou dost will, O Virgin. Wherefore, we all magnify thee.

Exapostilarion: Spec. Mel.: "By the Spirit in the holy place ...":

With thy discourses of golden luster is the Church of Christ made 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 most wise John, the clarion-voiced preacher of repentance, the treasure of the poor, the golden and right eloquent mouth of the Church, the expounder of the Scriptures.

Now & ever ..., Theotokion:

O most immaculate Virgin, my Lady and Mistress, with the glorious Chrysostom entreat thy Son, that those who hymn thee may be delivered from all dangers and may receive everlasting good things. For thou canst do whatsoever thou desirest, O most 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, * a 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 counted worthy of a blessed end; * and, vanquishing the most crafty one, * as a valiant 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 spiritual riches therein, 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 soul and tongue. Yet as thou hast boldness, O venerable one, pray thou in behalf of our souls.

Now & ever ..., Theotokion:

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

Great Doxology. Litanies and Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the saint.

Enriched by the mind of Christ, through thy pure life thou didst become an aid, a recounter and an effecter of the salvation of men, 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, and didst water the face of all the Church therewith.

With the all-wise tilling of thy discourses thou didst clear the stony fields of men's souls, O wise and God-pleasing Chrysostom, and render them fertile, 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 most blessed one, and arrayed in the beauty of thy discourses, thou wast shown to be the glorious confirmation of the truth.

Theotokion: **H**e Who loveth 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 men.

Troparion, in Tone VIII:

The grace of thy mouth, shining forth like the radiance of fire, hath illumined all the inhabited earth. And it revealeth to the world no treasures of avarice, but hath shown us the heights of humility of mind. Instructing us by thy words, O father John Chrysostom, entreat the Word, Christ God, that our souls be saved.

Theotokion, in the same tone:

O Good One, Who for our sake wast born of the Virgin, Who, 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 Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

Kontakion, in Tone VI:

From heaven thou didst receive divine grace, and with thy lips thou dost teach all to worship the one God in Trinity, O most blessed and venerable John Chrysostom. We praise thee as is meet, for thou art our teacher, in that thou revealest things divine.

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

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

EPISTLE TO THE HEBREWS, §318 [7: 26-8: 2]

For 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.

Stichos: The law or 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.