

The 27th Day of January

✠ Translation of the Relics of our Father among the Saints, John Chrysostom, Archbishop of Constantinople.

Vespers

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

At “Lord, I call...,” 8 stichera:

4 stichera, in Tone 4: *To the melody, “As one valiant among the martyrs....”*

Let us praise the trumpet made of gold /
The instrument divinely inspired /
The infinite breadth of dogmatic teaching /
The very foundation of the Church /
The heavenly mind, the depth of wisdom /
The golden vessel pouring forth rivers of the sweetest teachings ///
Quenching the thirst of all creation. *(twice)*

Let us worthily honor John, of golden eloquence /
That never waning star /
That illuminates everything under the sun with the rays his brilliant teachings /
The preacher of repentance, /
Who with a cloth woven from the purest gold /
Wipes away the sodden misery of despair ///
Thus watering all hearts and washing away their sins.

Let the great Chrysostom be rightly magnified /
As the earthly angel and the heavenly man /
A golden-voiced sparrow rich in song /
A model of righteousness, a treasury of virtue /
A stone unbreakable, an example of martyrdom ///
An equal to the holy angels and a peer to the apostles.

And 4 stichera, in the same Tone: *To the melody, “Called from on high....”*

Let us form a sacred chorus, /
For the golden crown of the Church of Christ /
Returns today in royal splendor /
From the city of Comana to the great imperial city. /
He shines from on high in radiant glory, /
Leading the faithful forth to the Immaterial City /

And uniting all to the King. /
 Let us, therefore, cry aloud: O father of the golden name, /
 O divinely-bless't Chrysostom, ///
 Entreat Christ to save and enlighten our souls! *(twice)*

As the radiance of the heavens sets in the western sky /
 Thou didst bear a cruel imprisonment, O Chrysostom; /
 And now, rejoicing, thou shinest forth with the never setting light upon creation /
 Adorning it with the rays of miracles, O wise one; /
 Thou bearest Christ, who in His form is brighter than the sun /
 Shining forth upon thy return. /
 Therefore, we all cry aloud: /
 O all-wise luminary of golden eloquence ///
 Entreat Christ to save and enlighten our souls!

Now the angels and the heavens join chorus with all creation /
 And the assemblies of men rejoice; /
 For on earth, the Golden-mouth instructed all in heavenly knowledge /
 And like a new Jacob, he ascended the steps of the divine ladder /
 Wrought by his own golden words /
 Now he is revealed on high with the angels /
 Who rejoice at the translation of his relics /
 Therefore, we all cry aloud: /
 O all-wise luminary of golden eloquence and converser with the immaterial angels ///
 Entreat Christ to save and enlighten our souls!

Glory..., in the same Tone: *(the composition of Cosmas)*

It was not fitting for thee, O Chrysostom /
 To forsake the imperial city and dwell in Comana. /
 So by divine providence, a royal decree returned thee again /
 And the Church rejoices greatly upon seeing thee and confesses saying: /
 My glory doth magnify the Lord; /
 For He hath given me an attendant, a gift worthy of mine honor; /
 A confirmation of the Faith; an adornment for all my temples; /
 One who hath attained the heights of humility, and the depths of compassion; /
 One who knew the treasures of poverty and gained the wealth of repentance. /
 Therefore, we pray thee, O venerable father, ///
 Entreat Christ for peace and great mercy to our souls.

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

The prophet David was a father of the Lord /
 Through thee, O Virgin; /
 He foretold in songs the One who worked wonders in thee: /
 “At Thy right hand stood the Queen, Thy Mother,” /
 The Mediatrix of Life, /
 Since God was freely born of her without a father, /
 He wanted to renew His fallen image, made corrupt in passion, /
 So He took the lost sheep upon His shoulder /
 And brought it to His Father, /
 Joining it to the heavenly powers. /
 Christ who has great mercy ///
 Has saved the world, O Theotokos.

Or Dogmatic Theotokion in the Tone of the Week if a Resurrection service.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from Proverbs (Composite 2, from Chapters 10 and 8):

^{10:7}The memory of the just is blessed, and ⁶the blessing of the Lord is upon the head of the righteous. ¹³Blessed is the man that hath found wisdom, and the man that knoweth discernment. ¹⁴For it is better to traffick in her than in treasures of gold and silver. ¹⁵She is more precious than precious stones; and nothing that is precious is equal to her worth. ¹⁶For length of days and years of life are in her right hand, and in her left hand are riches and glory; out of her mouth proceedeth righteousness, and on her tongue she carrieth law and mercy.^{8:32} Now therefore hearken unto me, O my son, for I will speak of solemn things. Blessed are they that keep my ways; ³⁵For mine outgoings are the

outgoings of life, and *in them* is prepared the favor of the Lord. ⁴“Therefore, O men, do I exhort you, and I lift up my voice unto the sons of men. ¹²For I, Wisdom, have dwelt with counsel and have called upon ... understanding. ¹⁴Counsel is mine and safety; prudence is mine, strength also is mine. ¹⁷I love them that love me, and those that seek me shall find grace. ^{8:5}O ye simple, understand subtlety, and ye that are untaught, take heart. ⁶Hearken unto me, for I will speak of solemn things and bring forth that which is right out of my lips. ⁷For my throat shall speak truth, and false lips are an abomination in my sight. ⁸All the words of my mouth are with righteousness;

there is nothing contrary or perverse in them. ⁹They are all plain to them that understand and upright to them that find

knowledge. I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit.

The Reading from Proverbs (10:31-11:12):

^{10:31}**T**hus saith the Lord Almighty: The mouth of the righteous bringeth forth wisdom, but the tongue of the unjust shall perish. ³²The lips of the righteous bring forth grace, but the mouth of the ungodly is perverse. ^{11:1}False balances are an abomination to the Lord, but a just weight is acceptable to Him. ²Wheresoever pride entereth, there will be also dishonor, but the mouth of the humble meditateth wisdom. ³When a righteous man dieth, he leaveth regret, but the destruction of the ungodly is hard at hand, and bringeth joy. ⁴The integrity of the righteous shall guide them, but the perverseness of transgressors shall destroy them. ^{4a}Riches shall not profit in the day of wrath, but righteousness delivereth from death. ⁵The

virtue of the righteous makes straight their paths, but unrighteousness leadeth to deceit. ⁶The righteousness of the upright delivereth them, but transgressors are caught in their own destruction. ⁷When the righteous dieth, his hope perisheth not, but the boast of the ungodly perisheth. ⁸A righteous man escapeth from a snare, but the ungodly man is delivered up in his place. ⁹A hypocrite with his mouth destroyeth his neighbor, but through knowledge shall the righteous be delivered. ¹⁰In the prosperity of the righteous a city doth prosper, ¹¹but it is overthrown by the mouth of the ungodly. ¹²A man that is void of understanding despiseth his neighbor, but a man of understanding holdeth his peace.

The Reading from the Wisdom of Solomon (Comp. 5, from Chapters 4, 6, 7, 2):

When the righteous is praised, the people rejoice: For his memory is everlasting, since it is known both by the Lord and by men for his soul was pleasing to the Lord. Therefore love wisdom, O men, and live. Desire her and be instructed: For her beginning is love and the keeping of her laws. Honor wisdom that you may reign forever. I will tell you and not hide the mysteries of God from you. For He is the preceptor of wisdom, the corrector of the wise and the master of all thoughts and deeds. Wisdom will teach with all understanding: For in her is a Spirit,

intelligent and holy, the radiance of the everlasting light and the image of the grace of God. She fashions friends of God and prophets. For she is more beautiful than the sun and above all the order of the stars; being compared with light, she is found before it. She delivered from infirmities those pleasing her and guided them on the paths of righteousness. She gave to them under-standing to be holy and to preserve them from those who would ensnare them, and she granted them strength in struggles, so that all might understand that the most powerful of all

is piety, and that evil might not prevail against wisdom, nor judgment pass away without convicting the wicked. ^{2:1}For the ungodly said, reasoning with themselves, ¹⁰Let us oppress the poor righteous man, let us not spare the widow nor reverence the ancient gray hairs of the aged. ¹¹Let our strength be the law of justice, for that which is feeble is found to be nothing worth. ¹²Therefore let us lie in wait for the righteous, because he is not for our turn, and he is clean contrary to our doings; he upbraideth us with our sins against the law and ascribeth to us sins against our education. ¹³He professeth to have the knowledge of God, and he calleth himself the child of the Lord. ¹⁴He was made to reprove our thoughts. ¹⁵He is grievous unto us even to behold, for his life is not like other men's; his ways are of another fashion. ¹⁶We are esteemed of him as counterfeits; he abstaineth from our ways as from

filthiness; he pronounceth the end of the just to be blessed, and maketh his boast that God is his Father. ¹⁷Let us see if his words be true, and let us prove what shall happen in the end of him....¹⁹Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. ²⁰Let us condemn him with a shameful death; for according to his words, he shall be regarded." ²¹Such things they did imagine, and were deceived, for their own wickedness hath blinded them. ²²As for the mysteries of God, they knew them not, neither hoped they for the wages of righteousness....," nor did they discern that Thou alone art God, having the power of life and death: who savest in times of affliction and deliverest from every evil; who art compassionate and merciful, granting Grace to His venerable ones, and opposing the proud with His arm.

At the Aposticha, these stichera, in Tone 5: *To the melody, "Rejoice..."*

The Church of Christ rejoices beholding thee /
 The sacred candle and brightly shining lamp /
 Which thine enemies cast down, whose voice they sought to silence. /
 She honors thee as the pinnacle of virtues, O ven'erable father, /
 And a divine light illumining the world /
 With miracles whose radiance is brighter than the sun. /
 Today the just judgment of God reveals thy righteousness shining forth from
 heaven /
 To be like the brilliance of the noon-day sun ///
 Granting peace and great mercy to those on the earth.

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

He who nourishes all hearts with the sweetness of the Spirit /

Comes not from Egypt as a new Joseph /
 Bearing food for the people. /
 Instead he comes from Comana with his precious relics. /
 By his prayers he makes us pass through storms of sorrow and seas of affliction. /
Therefore, we bless him and cry out to him: /
 Be present with us as we celebrate thy holy memory ///
 And beseech God that He may grant us His great mercy.

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

Thy shrine, O Chrysostom, /
 Pours forth streams of thy divine miracles upon the world /
 Healing the souls of those who honor thee. /
 Thou hast truly enriched them with the grace of Christ
 Imparting the sweetest fragrance of eternal life to all who come to thee with faith. /
Therefore, delighting in thy graces, O all-wise father, and rejoicing in thy relics ///
 We pray thee to beseech God that He grant us His great mercy.

Glory..., in Tone 6:

O venerable, thrice-blessèd and most holy father /
 Thou good shepherd and disciple of Christ the Chief Shepherd, /
 Thou didst lay down thy life for thy sheep /
 O most praised father John Chrysostom, ///
 Pray to Christ that we be granted great mercy.

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

O Theotokos, thou art the true vine /
 Who didst bud forth for us the Fruit of Life: /
 We pray thee, O Lady, intercede together with our holy father John, ///
 That He will have mercy on our souls.

The Troparion of St. John Chrysostom, in Tone 8:

Grace like a flame shining forth from thy mouth has illumined the universe /
 And disclosed to the world the treasures of poverty /
 And shown us the heights of humility. /
 And as thou didst instruct us by thy words, father John the “Golden-mouth” ///
 Pray to the Word, Christ our God, that He may save our souls.

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

Thou wast born of a Virgin for our sake, O Good One, /
Thou didst endure crucifixion and didst destroy death by death. /
As God thou didst reveal the Resurrection. /
Despise not the work of Thy hands, but reveal Thy love for man, O Merciful One /
Accept the prayers of Thy Mother, the Theotokos, for us ///
And save Thy despairing people, O our Savior.

Matins

At “God is the Lord...” the Troparion of the saint, twice; Glory..., now and ever..., **Resurrection Theotokion, in Tone 8:** Thou wast born of a Virgin for our sake, O Good One.... *(see above)*

After the 1st Kathisma, the Sessional Hymn, in Tone 4:

Thou art a beautiful golden instrument of the Spirit /
Resounding with most-beautiful melodies; /
Truly thou wast given to the Church by God /
As a golden-voiced sparrow, O Chrysostom, John, /
Thou clarion-voiced preacher of repentance who by thy prayers saves from
temptation ///
All who honor thy blessed memory, O shepherd divine. *(twice)*

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

I have fled to thy divine protection, O Theotokos, /
For after God, I have no other help save thee /
And falling down before thee, I pray, Have mercy on me! /
For my sins have gone over my head and I tremble in fear. ///
Entreat thy Son, O Lady, to deliver me the awaiting fire and torment.

After the 2nd Kathisma, the Sessional Hymn, in Tone 4: To the melody, “Joseph was amazed...”

Being found worthy by divine judgment to shepherd thy flock /
Thou didst drive from it the ravenous wolves with the weapon of thy words /
By strongly denouncing the teachers of heresy; /
And having been driven from thy sheep because of their envy /
Long didst thou didst suffer in exile before thy repose. /
Now thou hast returned to thy flock in glory ///
Bestowing upon all gifts of divine grace. *(twice)*

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

Joseph was amazed, O Theotokos, /
When he beheld thy seedless conception /
Which, like the rain upon the fleece, the rod of Aaron that budded forth /
And the burning bush that was not consumed, /
Was beyond all nature understanding. /
And thy betrothed protector witnessed and cried out to the priests: ///
The Virgin gives birth and after childbirth remains a virgin!

Polyeley and Magnification:

We magnify thee, // O holy hierarch father John Chrysostom, // and we honor thy
holy memory, // for thou dost pray to Christ our God for us!

Selected Psalm verses:

Hear this, all nations! Give ear, all inhabitants of the earth!
My mouth shall speak wisdom and the meditation of my heart shall be
understanding.

After the Polyeley, the Sessional Hymn, in Tone 8: *To the melody "That which was commanded...."*

As a true hierarch of the Church thou didst adorn thy life with the beauty of piety /
And didst sow the words of the Lord, O John the Golden Mouth, /
Letting the doctrines of the Spirit to be showered with the radiant waters of grace. /
Thus, we the faithful have received the fruits of understanding ///
And have come to know the sweetness of divine glory. *(twice)*

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

We thank and magnify thee, O all-pure Theotokos, /
And we bow down in worship before Him whom thou didst bear. /
Therefore, we ceaselessly cry out to thee, O Lady who art full of grace: /
Save us, in thy goodness, from the clutches of the demons in our hour of trial ///
That we thy servants may be spared the dreadful judgment and not be put to
shame.

1st Antiphon of the 4th Tone (The Song of Ascents), "From my youth...."

Prokeimenon, in Tone 4:

Hear this, all nations! Give ear, all inhabitants of the earth! *Verse:* My mouth shall
speak wisdom and the meditation of my heart shall be understanding.

Let every breath...

Gospel: (35) John 10:1-9.

After Psalm 50 (51), the Post-Gospel sticheron, to the saint, in Tone 6:

Thou didst reveal thyself as a trumpet made of gold /
O Golden-mouth of golden words, /
Gilding the hearts of the faithful with thy golden teachings; /
And as the prophet foretold: The proclamation of thy teachings has gone forth, O
ven'erable father, ///
And thou hast enlightened all the ends of the world.

The Canon

**The Canon to the Mother of God with 6 troparia,
including the irmos; and two Canons of the holy hierarch, with 8 troparia.**

Ode 1

The Canon of the Mother of God, in Tone 8,

*having the acrostic: "Rejoice, O abode of joy, the release of grief,"
the composition of John of Damascus.*

Irmos: *The staff of Moses performed miracles, striking the sea like a cross,
submerging Pharaoh with his chariots, saving the Israelites in their flight
as they sang a song of victory!*

Refrain: Most-holy Theotokos, save us.

Rejoice, O deliverance from the ancient curse, the wellspring of blessings!
Rejoice, O Mother of Life, the destroyer of Hades and the slayer of death! Rejoice,
O release from all sorrow, the spacious habitation of joy! Rejoice, O most-lauded
Lady, Theotokos!

Rejoice, O immaculate Lady, thou noetic and living chariot of the Word! Rejoice,
O Lady, known to the angels by many names! Rejoice, O Lady who art more
honorable than the cherubim and more glorious, beyond compare than the
seraphim!

Rejoice, O Bride of God who art more sacred than the bodiless hosts and higher
than all created nature! Rejoice, O fiery throne of God! Rejoice, O palace of the
Lord! Rejoice, O brilliant candlestand of the Light! Rejoice, O Lady, whom the
legions of angels adore!

Rejoice, O all-immaculate Lady who put forth a Staff from the root of Jesse!
Rejoice, offshoot of the staff of Aaron which mystically prefigured thee of old as it

brought forth almonds, as it foretold the blossoming forth of Christ.

First Canon of the Saint, in Tone 6,

*having the acrostic: "I praise thee, the divine harp made out of gold,"
the composition of Joseph.*

Irmos: The Red Sea was cut in two, and the deep with its boundless waves made dry; to those unarmed it became passable; to those in full armor it became a grave. A song well pleasing to God was sung: Christ our God hath been greatly glorified!

Refrain: Holy hierarch father John, pray to God for us!

Standing with the elect before the light-filled throne of God, O venerable one, pray that peace and great mercy may be granted to us who honor thee with faith and celebrate the return of thy relics to the great imperial city.

The earth dances and the heavens rejoice as we celebrate thy holy feast, as thou art returned to the joyful embrace of thy flock, O glorious John Chrysostom, thou precious habitation of the Holy Spirit.

The crafty Satan could not endure the divine brilliance of thy mind, O blessed one, and he made thee suffer travail upon travail, as once he made Job suffer in days of old; but again, his plans were of no avail, for in the end, thy body returned to its rightful place after thy banishment was served.

Thy golden words adorn the thoughts of the faithful, O Chrysostom, as they contemplate how thou wast banished from amongst them out of hatred, yet didst return to them by the command of God, O most blessed and rightly praised Chrysostom.

Refrain: Most-holy Theotokos, save us!

Theotokion: Thou art truly more glorious than the cherubim for thou gavest birth to God the Word. Entreat thou Him, the Creator of all, that he may sanctify all who bless thee with their praise, O all-pure Lady, thou boast of the fathers and the helper of men.

Second Canon of the Saint, in Tone 3,

having as the acrostic "I sing the third song to him of the Golden Tongue."

Irmos: He, who in ancient times by divine gesture gathered the waters as one and parted the sea for the people of Israel, even He is our God, exceedingly glorious: to Him alone do we sing, for He has been glorified.

O Golden-mouth proclaiming the words of God, instrument of divine grace, enlighten thou my mind with the splendor of thy words that I may hymn and praise thy return to thy city, O John, thou namesake of divine grace.

Thou wast buried in the earth in accordance with the laws of nature, then, like a

brilliant star, like the sun that gives light to all mankind, like a beacon of piety, thou hast again shone forth upon us, thy children, with the abundant rays of thy miracles.

With thine eloquent and golden tongue thou didst fill the whole world with teachings, and thou didst illumine all with the golden light of thy healings, causing the darkness of suffering to vanish by thy return.

Refrain: Most-holy Theotokos, save us!

Theotokion: **T**hou didst speak how the Word, One in two natures and in one hypostasis, assumed our nature and was ineffably born of the Virgin; Her do we bless unceasingly and glorify in faith, O divine John, the Golden Mouth.

Katavasia: From the Meeting of the Lord.

Ode 3

The Canon of the Mother of God

Irmos: **O** Lord, Creator of the vault of heaven and founder of the Church, strengthen me in Thy love, for Thou art our supreme desire and the support of the faithful.

Rejoice, O Lady, thou mighty weapon of the faithful! Rejoice, our most powerful intercessor! Rejoice, O help and aid of sinners! Rejoice, protectress of them that call upon thee! Rejoice, O Lady, thou joy of the world!

Rejoice, confirmation of man's salvation! Rejoice, thou restoration of Adam and Eve; Rejoice, for they have regained their ancient inheritance! Rejoice, for paradise has been opened again!

Rejoice, burning bush that remained unconsumed! Rejoice, chariot of the Giver of light! Rejoice, cloud of the brilliant Sun! Rejoice, the all-glorious throne of the King! Rejoice, the living city of the Living God!

Rejoice, O immaculate Lady who know not wedlock! Rejoice, O unploughed meadow that produced the Husbandman of all! Rejoice, O untilled garden in which blossomed with the Truth!

First Canon of the Saint

Irmos: Thou didst make Thyself poor, O God, who art free from passions, by uniting creation to Thyself, O Lord and Creator of all, Thou hast offered Thyself in sacrifice to us, O Pascha of all, saying: Eat ye My Body and be confirmed in faith.

Thou wast a pure habitation of God, O blessed Chrysostom, and didst plumb the depths of the dogmas enriching the hearts of the faithful. Therefore we celebrate

the return of thy precious relics.

Thou wast a golden instrument sounding forth ineffable truths for us, O blessed John. Therefore, we honor the return of thy relics with hymns of praise, O earthly angel and heavenly man.

Thou didst speak true words of life and for this thou wast hated and unjustly driven into exile into a distant land where thou didst endure great suffering and distress; and upon thy repose thou art given back to thy flock by the command of the Creator.

Theotokion: **W**ho can describe the height and the depth of thin ineffable birthgiving, O Maiden? For in a manner past all understanding thou gavest birth to God who delivered mankind from corruption. Therefore, all we the faithful rightly bless and magnify thee.

Second Canon of the Saint

Irmos: *Thou hast brought all things into being from nothingness, created by the Word, and made perfect by the Spirit. O Almighty, Most High, establish me in Thy love.*

The blind empress hid thee, O most radiant lamp, in a dark cave of banishment; but Christ returned thee again and set thee high upon a lofty candle stand.

Thou hast returned, O father John Chrysostom shedding streams of miracles and pouring fourth rivers of healing upon all who honor the memory of thy return.

The bountiful and golden Nile has returned, flooding all creation with divine words and wonders. Let us all hasten to draw from its waters that we may be satisfied and content.

Theotokion: **H**uman nature is not able to fully praise thee whom the angels magnify as She who gave birth to God in the flesh; yet we, thy servants, make bold to glorify thee as our abilities allow.

Katavasia.

The Sessional Hymn, in Tone 8: *To the melody, "Of Wisdom...."*

Having come to know the divine meaning, wisdom, and grace of words from God, /
Thou didst shine forth to the world as precious gold in the furnace, /
And with eloquence didst preach the Trinity as One in Unity /
Shooting down the falsehoods of heresy with the arrows of thy golden teachings; /
And having denounced the falsehoods of the Empress /
Thou didst shame the heresy of Arius, O John, with thy precious words. /
Entreat Christ our God that He may grant the remission of sins to them that
celebrate with faith thy holy memory. *(twice)*

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

Surpassing the laws of nature thou didst conceive One of the Holy Trinity /
And human nature, once was driven from paradise, was joined to the nature of
Divinity; /

And the human race has been saved by Him who came forth thee.

Therefore, we the faithful, having come together, rightly bless, O Theotokos, /

And we entreat thy Son Christ God, ///

That He may grant the remission of sins to them that glorify His most pure Mother.

Ode 4

The Canon of the Mother of God

***Irmos:** Thou art my strength, O Lord, my God, my power, my joy; without leaving
Thy Father's bosom Thou hast visited our wretchedness. So with the
Prophet Habakkuk I cry to Thee: Glory to Thy Power, O Lover of man!*

Rejoice, O glory of the East, shining with the Light of the Father! Rejoice, O star
from whom the Son, who shone forth from the Father before the rising of the
morning star, arose! Rejoice, O Theotokos, thou light and living cloud! Rejoice, O
Mother! Rejoice, O blessed one! Rejoice, O immaculate and most glorious Lady!

Rejoice, for thou, O Lady, art the golden censer bearing the unbearable and
immaterial Ember of Divinity by whom the record of the disobedience of Adam
was destroyed and set afire. Therefore, we all cry to thee: Rejoice, O Lady through
whom joy and the sweetness of paradise has been returned to all!

Rejoice, for thou art the glory, honor and the boast of mankind, and the crown and
diadem of the angels! Therefore, heaven and earth, together as one Church, cry out
to thee with one voice singing: Rejoice, O Queen of the world! Rejoice, O helper
of all mankind!

Rejoice, for thou indeed, art the temple and fair palace of Christ the King, like unto
the precious couch of Solomon protected by sixty mighty warriors spoken of in the
Scriptures! Rejoice, O Virgin, thou golden ark of spiritual sanctity! Rejoice, O
fiery bush unconsumed! Rejoice, O gate, divine ladder, and bridge to heaven!

First Canon of the Saint

***Irmos:** The prophet foretold, O Christ, Thine ineffable mystery: Thou hast shown a strong
and mighty love, O good and merciful Father, for Thou hath sent Thine only-begotten
Son into the world for its purification.*

Having acquired both the mouth and the tongue infused with divine inspiration, O
venerable father, thou hast broadened the clarity of the Scriptures, and for this,

wast sentenced to die in unjust exile. But today, wast thy body returned to us as a gift from God.

Let the great Chrysostom, who taught the ineffable and divine mysteries, now be magnified! For, behold! After his temporal death he has reentered into the great imperial city to the sound of sacred hymns and the great joy of all, at the very command of God!

Thou didst possess a mind illumined by the radiance of the most Holy Spirit, and didst enlighten the earth with divine teachings. Thou didst dispel the darkness of impiety, O sacred father Chrysostom, who converses with the angels.

Thou was blessed to suffer for righteousness' sake, O venerable one, for thou wast driven from thy flock by wicked scorn and envy; now at thy return, thou art honored by all with sacred psalmody and hymns, O wise Chrysostom, the holy hierarch of the Lord!

Theotokion: **T**hrough thee, O Virgin, salvation has come and appeared to the world, for Christ, our Deliverance, has shone forth from thee! Therefore, we rightly praise thee, O pure Lady, the boast of the saints and the sanctification of all the faithful.

Second Canon of the Saint

Irmos: *Thou hast established Thy steadfast love for us, O Lord, for on our behalf Thou hast yielded Thine only-begotten Son to death. So we cry in thanksgiving to Thee: glory to Thy might, O Lord!*

Come, all ye who love the discourse of theology, and let us honor with sacred words the great author of beautiful words who has now joyfully returned to his city; let us praise him whose wise words denounced them that vainly babbled words of heresy and ignorance.

The great Chrysostom enriched us with a wealth of teachings and restrained tightly the hand of greed; he renounced her who abused her wealth, using the riches of divine grace alone.

The weapons of those once mighty with tyrannical power, have been broken, for the great Chrysostom, who lived the angelic life in the weakness of the flesh, has prevailed, making them who once were powerful, into those pleading for the mercy of God.

Theotokion: **E**ven the spiritual powers who fear to gaze upon the glory of God, whom thou didst bear in thy womb, glorify thee, O Maiden, for He was incarnate without change, through thee, O most pure Bride of God.

Ode 5

The Canon of the Mother of God

***Irmos:** Why hast Thou cast me away from Thy face, O never setting Light? Why has this dismal darkness covered me, the wretched one? Guide me in return to the light of Thy commandments, I pray Thee.*

Grant, O Lady, that I may avoid the spirits of the air that await to torment my soul at the hour of my departure, that I may joyfully cry out to thee: Rejoice, thou unashamed hope of us all!

Rejoice, O immaculate Lady! Rejoice, O all-pure one, in that thou didst conceive our Joy! Rejoice, sweet and beautiful blossom of virginity! Rejoice, sweet fragrance of God!

Rejoice, O mystical phial, pouring forth the sweetness of myrrh! Rejoice, fountain of living water! Rejoice, for thou didst produce as fruit the grapes of life! Rejoice, O bountiful and untouched vine!

Rejoice, Gate impassable through which Christ the Lord entered! Rejoice, O Lady, who in giving birth, opened the gates of paradise to all! Rejoice, for heaven rejoices in thee as the earth below dances! Rejoice, for thou has united everything in heaven above with things on earth, below!

First Canon of the Saint

***Irmos:** The apostles united by the bond of love, yielding themselves to Christ, the Lord of all, had their beautiful feet washed clean, so as to preach the Gospel of peace to all.*

Thou art revealed as a lamp shining upon all who are in the darkness of worldly cares, casting light upon our thoughts and illumining us by thy divine words. Therefore, O Chrysostom, we worthily glorify thee.

Thou didst feed us with the bounty of thy teachings thus nourishing our starving minds, O venerable Chrysostom, and though thou wast unjustly sent into exile, thou hast now returned, by divine command, to thy flock, who as one rejoice in thee.

Like a beautiful vine thou didst produce a sweet wine of humility, for after chastising the empress for confiscating the widow's vineyard, thou wast sent into exile, O father Chrysostom, and now, we welcome thy return.

Theotokion: **Him**, whom the hosts of heaven dread, O Lady, the One who lay as an infant in thine embrace, and the One who abased Himself by assuming our lowly flesh, didst thou bear so that, by impoverishing Himself, He might enrich the world.

Second Canon of the Saint

Irmos: Rising early I cry unto Thee, O Creator of all, who passes beyond all earthly understanding: O direct me in the Light of Thy commandments.

Thou art truly the spiritual season of the Spring, mystically perfuming the multitudes of the faithful with the flowers of grace, dispelling the winter of evil by thy return, O father.

Thou hast returned, O father, streaming a river of divine gifts. O come ye all who thirst, rejoice! And with faith, draw from that stream the waters of life.

When thou wast banished, the Church of Christ cried out: “Woe is me! Where hast my beauty gone?” But now she rejoices in thy long-awaited day of thy return.

Theotokion: **O** all-pure Lady, entreat Him, who came forth from thy womb, the Incarnate Word and the Creator of all, whom Simeon held in his arms in the temple, to have mercy upon us.

Ode 6

The Canon of the Mother of God

Irmos: **I** pour forth my prayer to the Lord, and I lift up my sorrows before Him, how my soul is become full of evil and how my life draweth near to Hades, and like Jonah I pray: Deliver me, O God, from corruption.

Rejoice, O Lady, the living vessel in which the Word wove the garment of His body! Rejoice, for with thine all-pure blood didst thou cover the nakedness of Adam! Rejoice, most-praised and all-bless’t Lady!

Rejoice, O holy Maiden, for the ever-existing Bread, thy Son, strengthens our mortal hearts! Rejoice, for thy holy and all-praised name gives succor to our souls. For this, every Christian soul cries out to thee: Rejoice!

Rejoice, O golden candlestick! Rejoice, ark which held God! Rejoice, O tabernacle! Rejoice, O holy mountain! Rejoice, living city of the living God! Rejoice, O palace of Christ the Lord! Rejoice, O divine and most spending temple of the King!

Rejoice, O most-pure and most-excellent flower of all creation! Rejoice, pride and honor of the human race! Rejoice, O repository of divine grace which brought us redemption by thy giving birth to God.

First Canon of the Saint

Irmos: The final abyss of sin hath encompassed me; unable to bear its tumult, like Jonah I cry to Thee: Lead me out of corruption, O Master!

O most-blessèd Chrysostom, thy tongue fashioned streams of gold that quench the

thirst of our parched souls which now glorify thy sacred memory.

O most-blessèd Chrysostom, precious in the sight of the Lord was thy repose, O saint, and glorified is thy city to which thou hast now returned.

O most-blessèd Chrysostom, beautiful is the tomb that holds thy precious relics, O hierarch of Christ, for it is blessed and enriched with miracles for those who come to thee in faith.

Theotokion: **H**aving given birth to God Most-High, thou didst exalt our human nature to the heights of heaven from the depths of the earth, below, O Virgin Bride of God.

Second Canon of the Saint

Irmos: *The abyss of sin and the storm of temptations discomfit me, and I am cast into despair; but stretch forth Thy mighty hand to me as Thou didst to Peter, and save me, O Savior.*

The foolish empress thought she had cut thee off from the Church of Christ, denouncing thee in a rage; instead, she found herself to be cut off by thy wondrous return at thy repose.

Thou wast revealed to be a beautifully-sounding instrument of the Spirit, but the empress chose not to hear thee as though she were deaf; but listening instead to the serpent, she came to a wretched end.

Although thou didst die a mortal death, O Chrysostom, thou didst teach the rulers it was wrong to torment thee; for first, thou resolutely yielded not to their commands, but then, at their entreaties thou didst return by the will of God.

Theotokion: **I**n contemplating thee, O Lord, who alone art born of a Virgin, as having received our flesh thus becoming two in nature, John the Golden Mouth rejected utterly both division and confusion, O Jesus, for Thou art completely both God and man.

Katavasia.

The Kontakion o of St. John Chrysostom, in Tone 6:

From heaven thou didst receive the grace of God, /
Teaching us by thy words to worship the One God in Trinity /
We worthily praise thee, O blessèd John Chrysostom, well pleasing to God, ///
For thou art a teacher revealing things divine.

Ikos: The lamp of my soul fails as I am overtaken by fear approaching thy sacred relics, O John Chrysostom, and I entreat thee: Still thou, the tempest of my many

passions and rescue me from the snares of Belial; and do thou thyself guide me and direct my steps granting me time for repentance. O save me in the end, that I may worthily praise thy glorious return and thy blessed glorious repose, O father John.

Ode 7

The Canon of the Mother of God

***Irmos:** Once, in Babylon, the fiery flames stood in awe before the condescension of God; and the children, dancing in the furnace as though in a meadow sang in joy: Blessèd art Thou, O Lord God of our fathers!*

Rejoice, O Lady, Virgin, and Mother who knew no wedlock and not known a man! Rejoice, thou who alone art incorrupt, and who gavest birth to the Son! Rejoice, O awesome mystery! Rejoice, O joy of the angels! Rejoice, O joy of the human race.

Rejoice, O bride of God! Rejoice, O Sion of Christ the King of kings! Rejoice, for glorious things are spoke of thee! Rejoice, O ladder by which we ascend to heaven from the earth, and form corruption unto life!

Rejoice, O divinely planted meadow! Rejoice, O fragrant garden planted by God! Rejoice, O Virgin who hast blossomed forth the Flower of immortality! Rejoice, for we cry out to thee: Rejoice, O wellspring of divine sweetness! Rejoice, bestower of great joy!

O all-honored Lady, deliver me from the disgrace of the passions that I may joyfully cry out to thee: Rejoice, fountain of holiness! Rejoice, treasury of piety! Rejoice, receptacle of Divinity! Rejoice, O holy dwelling place of Christ!

First Canon of the Saint

***Irmos:** The children in Babylon were not afraid of the fire; when cast into the midst of the flames they were covered with dew and sang: Blessèd art Thou, O God of our fathers!*

Radiant with miracles and adorned with the gold of theology, thou was condemned to cruel banishment ; but now upon thy return, thou art glorified by all.

With the scythe of thy divine teachings thou didst cut heresy off at its root as thou didst plant divine knowledge in the souls of men, O holy hierarch Chrysostom. Therefore, we glorify thee at thy return.

Upon thy return, O venerable one, thou didst bring peace to thy city and thou didst find a new home in the Church of the apostles with whose honor and authority thou hadst been enriched, O all-praised father John.

***Theotokion:** O most pure Lady, thou gavest birth to Jesus Christ, One of the transcendent Trinity. Entreat thou Him, O immaculate one, that in His ineffable loving kindness He may forgive my many transgressions.*

Second Canon of the Saint

Irmos: As Thou didst one bedew the three children in the Chaldean furnace in days of old, illumine with the radiant fire of Thy divinity, us that cry: Blessèd art Thou, O Lord, God of our fathers!

The devious empress made thee leave the imperial city, O wise one, for denouncing her eviction of the widow; and by her rejection of thy wise instruction, she separated herself from the grace of God.

Thou didst return as sweetly as the golden sun which had been hidden by the clouds, O glorious luminary of God, to all who had been illumined by the splendor of thy golden teachings, O Chrysostom John.

I stretch forth my hands to thee, O Chrysostom, and the Church embraces thee lovingly as it welcomes thee.

Theotokion: **T**hou didst come into the temple carrying the mystical Ember, O all-pure one, and when Simeon received Him in his arms, he prophesied with clarity about His coming passion.

Ode 8

The Canon of the Mother of God

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 to dew; and exalt ye above all forever the Most-holy Spirit, who gives life to all.

Rejoice, O stem that grew from the root of Jesse! Rejoice, thou who without being watered, blossomed with the Flower, Christ! Rejoice, O fertile mountain overshadowed by a cloud! Rejoice, God's holy mountain in whom the Word before the ages was pleased to dwell.

Fend off with thy mighty aid the passions that beset me like baying hounds that lie in wait, that I may cry aloud to thee: Rejoice!

Rejoice, O fairest of all women in thy beauty, for thou hast given birth to Christ! Rejoice, for He is fairer in His beauty than all the sons of men! Rejoice, for we all cry to thee: Rejoice, O pure and blessèd Theotokos! Rejoice, for all creation doth rejoice in thee!

Rejoice, O Theotokos, whom the prophet Daniel once beheld! Rejoice, mount unquarried, from which the Cornerstone was cut! Rejoice, for thou didst bear the holy Ember in thine embrace! Rejoice, for thou art holier than the angels! Rejoice, for thou art greater than all creation!

First Canon of the Saint

***Irmos:** The blessèd children endangered themselves in Babylon for the sake of their father's laws; they ignored the ignorant command of the king, and cast into the furnace they suffered no harm, but sang a song pleasing to their mighty Master: Bless the Lord, all ye works of the Lord; exalt Him throughout all ages!*

Possessing the authority to loosen and to bind all sins on earth, O venerable one, thou has loosed the transgressions of them that celebrate the return of thy holy relics. Entreat the Lord, that they also be counted worthy of the kingdom of heaven who with compunction cry: Bless the Lord, all ye works of the Lord; exalt Him throughout all ages!

Thou didst suffer greatly while in exile, O divinely-wise father, and there didst repose in the Lord; but now thou dost return by the command of God, to thy orphaned flock as they sing: Bless the Lord, all ye works of the Lord; exalt Him throughout all ages!

Unable to bear the stinging arrows of thy word, the crafty serpent sought to test thee as he had tested the valiant Job; but he was vanquished by thy steadfastness to Christ, as with joy thou didst cry aloud: Bless the Lord, all ye works of the Lord; exalt Him throughout all ages!

***Refrain:** Most-holy Trinity, our God, glory to Thee!*

***Triadicon:** O unoriginate Father, equally unoriginate Son, and divine and Holy Spirit, O indivisible Trinity, One Essence, One Power and Dominion: fill them that praise Thee with every good thing, and deliver them from torment who unceasingly cry out to Thee: Bless the Lord, all ye works of the Lord; exalt Him throughout all ages!*

***Refrain:** Most-holy Theotokos, save us!*

***Theotokion:** The human mind is unable to understand the mystery of thine ineffable birthgiving, beyond all reason and understanding, O Maiden, for God hath appeared as a mortal man through thee, saving them that had fallen, and raising up to their original dignity them who cry out to Thee: Bless the Lord, all ye works of the Lord; exalt Him throughout all ages!*

Second Canon of the Saint

***Irmos:** Unharmed by the unbearable flames in the fiery furnace, with one voice the three youths sang the divine hymn: Bless the Lord, all ye works of the Lord, praise and exalt Him throughout all ages.*

Thou dost nourish the Church as she nurtured thee with the milk of piety, O venerable father, giving her seven loaves of the bread of divine grace and pouring forth thy sweet draught of healing, O most blessèd Chrysostom, who nourishes us

all.

The proclamation of thy teachings had gone out into all the earth, O father, yet the mindless Empress commanded that thou be driven from thy See; but her actions were in vain, for thy presence was everywhere enshrined by thy brilliantly shining words.

Let the assembly of the faithful be illumined today greeting thee, our most-excellent teacher with great joy, for thou hast come, present in thy body distributing grace to all for the great enjoyment and benefit of all.

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

Theotokion: **B**eholding Thee in Thy Mother's arms Simeon cried out: "How canst Thou be carried in her arms, who holds all creation in the palm of Thy hand?" as he glorified Thine ineffable power, O Thou who art both God and man.

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

Katavasia.

Ode 9

The Canon of the Mother of God

Irmos: **E**very ear trembled with fear at hearing of the ineffable condescension of God: how the Most High of His own will came down even unto the flesh and was made man from a virgin womb. Therefore, we the faithful magnify the most-pure Theotokos.

Behold, all generations call thee Blessèd as thou didst foretell, O Theotokos, and they cry out to thee with joy: Rejoice, for thou hast given birth to our Joy! Rejoice, O treasury of Life! Rejoice, sweet wellspring of spiritual delight!

O pure Lady, thou didst correct the error of our stumbling forefather Adam, and turned the grief of our foremother Eve into joy. Therefore, we cry out to thee: Rejoice, thou who art the cause of our joy! Rejoice, O joy of the faithful! Rejoice, O gladness of all Christians.

Rejoice, for it is meet and right to bless thee! Rejoice, for the Joy before the ages made the abode of His essence in thee! Rejoice, O sweetest paradise! Rejoice, O spring of immortality flowing with streams of gold! Rejoice, thou source of the true Drink that nourishes all.

My heart is pierced with the arrow of sweetness of love for thee, O all-praised Lady, and I am moved to cry aloud: Rejoice, O peaceful haven! Rejoice, O sweet and boundless sea, where sorrow and oppression are washed away.

First Canon of the Saint

Irmos: No tongue is able to praise thee worthily; the angelic mind is overawed in exalting thee, O Theotokos, but accept our faith, since thou art gracious and knowest our divine love. Thou art the protectress of Christians, and we magnify thee.

O divinely-eloquent hierarch John, thou wast a true priest arrayed in righteousness as in fine vestments, and thou didst enrich the Church by making plain the Scriptures with thy words. Therefore, we praise thee, O father John, the Golden Mouth.

Thy voice was as beautiful as that of a nightingale, O father, announcing the divine spring of repentance to those enslaved to the winter of sin. Though thou wast banished through the treachery of the deceiver, O wise one, thou didst return again to thine orphaned flock, O blessed Chrysostom.

The hearts of all rejoice today beholding thee, O venerable one, arriving as the bridegroom to thy bride, the Church, and with unceasing voices we, the faithful praise and bless the Bestower of all good things for His boundless grace.

The lamp that was set upon the lampstand in Comana has come! The adornment of the Church has arrived home! Praise the Lord and sing to Him with gladness, and let us meet the coming of our hierarch with joy! And let us cry aloud: Through thy prayers, O holy hierarch, father John, save us!

Theotokion: Illumine our souls which had been darkened by our transgressions with the most radiant brilliance of Him who was ineffably born of thee, O Maiden and most holy Theotokos, that we may unceasingly praise thee and declare thy mighty works.

Second Canon of the Saint

Irmos: O new and divine wonder: the Lord visibly passes through the closed gate of the Virgin, naked at His entry, and God is revealed in the flesh as He comes forth, while the gate ineffably remains closed. Let us magnify her as Theotokos!

The legions of the angels, the council of the prophets, and the divine choirs of the apostles, martyrs, and all the saints, rejoice sharing in thy feast, O blessed one, for, by thy virtuous life, thou has exemplified the grace given thee.

Let us behold the light that has appeared shining to all with the gentle gifts of God, and let us partake of them, O brethren, and warm ourselves with their tranquility and peace, as we magnify the great Chrysostom with the singing of our hearts.

Accept our meager praise, O Chrysostom, as we try to emulate the divine grace given thee, by offering our praise as our widow's mite to thee out of zeal for the riches of God, that we too, may be found worthy of a portion of His grace.

Theotokion: **T**he elder Simeon cried aloud: "I tremble as I hold thine Offspring in my arms, yet I am strengthened at His mere gaze coming down from on-High, for now I am ready to depart in peace; and rejoicing, I now behold the things that are to be fulfilled in me, as I announce to those in Hades the glad tidings of Deliverance.

Katavasia.

Exapostilarion of the saint:

Rejoice, O great Ruling city, for today thou hast received the body of the great Chrysostom, thy good shepherd and good pastor, who governed and saved thee and all the world. Rejoice now! Clap your hands and sing: Rejoice! *(twice)*

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

Rejoice, O palace of the King! Rejoice, O mountain overshadowed by a cloud! Rejoice, O bush unburnt by fire! Rejoice, O throne of the glory of God! Rejoice, divine table and golden jar! Rejoice, most brightly-burning lamp! Rejoice, O Mary, Virgin Mother, thou cloud that carries God!

At the Praises, 4 stichera, in Tone 4: *To the melody, "Thou hast given a sign...."*

Thy sacred teachings, O wise one, /
Are more radiant than gold /
And they pour forth, enriching the understanding of the hungry /
Dispelling the gloom of passions and the bitter winter of avarice, /
Therefore, we rightly bless thee, O John Chrysostom, ///
And we honor the return of thy precious relics as a spring of holiness.

Thou wast unjustly driven from thy flock, O ven'rable one, /
And didst endure great sorrow and tribulation. /
For this, thou wast counted worthy of a blessed end /
As that of a martyr who had defeated the evil one. /
Therefore, the Church greatly rejoices in thy return to thy city ///
Which thou didst adorn with thine all-wise and golden teachings.

Today we praise the great Chrysostom /
As being a true pillar of fire, /
A river flowing with the waters of divine doctrines, /

A heavenly mind, and a mouth of theology all made of gold, /
A sure defense of sinners, a divine preacher of repentance, ///
And a luminous beacon, an earthly angel, and a heavenly man.

Today the imperial city received thy relics /
Like a royal ornament, O holy Chrysostom, /
And now, boasting in thy words, it calls the whole world to gladness /
And to share in thine abundant gifts, ///
Crying, O good Lord Jesus, Thou art truly the glory of Thy servants!

Glory..., in Tone 6: *To the regular melody, the composition of Germanus*

O father Chrysostom, /
Thou hast watered all faithful Christians /
With the stream of thy golden teachings, /
That flow like a mystical river from the garden of Eden /
Out into the four corners of the entire world. /
And at this, the commemoration of the return of thy relics, we pray thee, O holy
father John: ///
Beseech God for the salvation of the souls of us who praise thee.

Now and ever..., Theotokion, in Tone 6:

O God and Savior /
Who loveth the righteous /
Deliver Thy servants from every evil misfortune /
Through the prayers of Saint John Chrysostom and of all the saints ///
And the intercessions of Thy Mother.

Great Doxology, usual Litanies, and Dismissal.

Liturgy

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

1-2. Thou wast a pure habitation of God, O blessed Chrysostom, and didst plumb the depths of the dogmas enriching the hearts of the faithful. Therefore we celebrate the return of thy precious relics.

3. Thou wast a golden instrument sounding forth ineffable truths for us, O blessed John. Therefore, we honor the return of thy relics with hymns of praise, O earthly angel and heavenly man.

4. Thou didst speak true words of life and for this thou wast hated and unjustly driven into exile into a distant land where thou didst endure great suffering and distress; and upon thy repose thou art given back to thy flock by the command of the Creator.

5. O most-blessèd Chrysostom, thy tongue fashioned streams of gold that quench the thirst of our parched souls which now glorify thy sacred memory.

6. O most-blessèd Chrysostom, precious in the sight of the Lord was thy repose, O saint, and glorified is thy city to which thou hast now returned.

7. O most-blessèd Chrysostom, beautiful is the tomb that holds thy precious relics, O hierarch of Christ, for it is blessed and enriched with miracles for those who come to thee in faith.

8. Theotokion: Having given birth to God Most-High, thou didst exalt our human nature to the heights of heaven from the depths of the earth, below, O Virgin Bride of God.

The Troparion of St. John Chrysostom, in Tone 8:

Grace like a flame shining forth from thy mouth has illumined the universe /
And disclosed to the world the treasures of poverty /
And shown us the heights of humility. /
And as thou didst instruct us by thy words, father John the “Golden-mouth” ///
Pray to the Word, Christ our God, that He may save our souls.

The Kontakion of St. John Chrysostom, in Tone 6:

From heaven thou didst receive the grace of God, /
Teaching us by thy words to worship the One God in Trinity /
We worthily praise thee, O blessèd John Chrysostom, well pleasing to God, ///
For thou art a teacher revealing things divine.

The Prokeimenon in Tone 1: My mouth shall speak wisdom / and the meditation of my heart shall be understanding. *Verse:* Hear this, all nations! Give ear, all inhabitants of the earth!

The Epistle: (318) Heb. 7:26-8:2

The Alleluia is in Tone 2: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment. *Verse:* The Law of God is in his heart and his steps shall not falter.

The Gospel: (36) John 10:9-16.

27 JANUARY

The Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings.

RLE 9/18/2013 SDA
UPDATED 12/30/2018 SDA
5/11/2020 SDA
1/13/2023 SDA