

St John named Chrysostom (golden-mouthed) on account of his eloquence, came into the world of Christian parents, about the year 344, in the city of Antioch. His mother, at the age of 20, was a model of virtue. He studied rhetoric under Libanius, a pagan, the most famous orator of the age.

In 374, he began to lead the life of an anchorite in the mountains near Antioch, but in 386 the poor state of his health forced him to return to Antioch, where he was ordained a priest.

In 398, he was elevated to the See of Constantinople and became one of the greatest lights of the Church. But he had enemies in high places and some were ecclesiastics, not the least being Theophilus, Patriarch of Alexandria, who repented of this before he died. His most powerful enemy, however, was the empress Eudoxia, who was offended by the apostolic freedom of his discourses. Several accusations were brought against him in a pseudo-council, and he was sent into exile.

In the midst of his sufferings, like the apostle, St. Paul, whom he so greatly admired, he found the greatest peace and happiness. He had the consolation of knowing that the Pope remained his friend, and did for him what lay in his power. His enemies were not satisfied with the sufferings he had already endured, and they banished him still further, to Pythius, at the very extremity of the Empire. He died on his way there on September 14, 407.

The Eastern Orthodox and Byzantine Catholic churches honor him as a saint and count him among the Three Holy Hierarchs, together with Basil the Great and Gregory of Nazianzus.

The Divine Liturgy of Saint John Chrysostom is the most celebrated Divine Liturgy in the Byzantine Rite. It is named after the anaphora with the same name which is its core part and it is attributed to Saint John Chrysostom, in the 5th century.

It reflects the work of the Cappadocian Fathers to both combat heresy and define Trinitarian theology for the Christian Church. The Liturgy of St. John Chrysostom was probably the divine liturgy used originally by the School of Antioch and was, therefore, most likely developed from West Syrian liturgical rites. In Constantinople, it was refined and beautified under John's guidance

Having become the liturgical form of the Church of Holy Wisdom, Hagia Sophia, it became over time the normative liturgical form in the churches within the Byzantine Empire. The two liturgical rites of St. John Chrysostom and St. Basil in the Eastern Church became the norm by the end of the reign of Justinian.