

Chrysostomica

An online bibliography of scholarship on John Chrysostom and attributed writings

The bibliography includes scholarship on ps-Chrysostom and Severian of Gabala, but excludes the Liturgy of St. John Chrysostom

Annotated Bibliographies

- Baur, C., *S. Jean Chrysostome et ses œuvres dans l'histoire littéraire* (Recueil de travaux publiés par les membres des conférences d'histoire et de philologie. 18^e Fascicule), Bureaux du Recueil, Louvain/Fontemoing, Paris 1907.
[lists all editions 1466-1906; and all biographical and critical studies from the 1500s-1906, with in depth critical discussion of lines of influence and the relative value of individual works – essential reference when working with any literature prior to 1906]
- Marouzeau, J., *Dix années de bibliographie classique. Bibliographie critique et analytique de l'antiquité gréco-latine pour la période 1914-1924* (Collection de bibliographie classique publiée sous le patronage de l'Association Guillaume Budé), Société d'édition «Les belles lettres», Paris 1927.
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Other Works of Reference

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- Geerard, M. and J. Noret, *Clavis Patrum Graecorum. Supplementum* (Corpus Christianorum), Turnhout: Brepols, 1998. [264-347 update the information on the works of C and ps.-C in CPG 2]
- Machielsen, J., *Clavis Patristica Pseudepigraphorum Medii Aevi*, IA-IB, Turnhout: Brepols, 1990; IIA-IIB, 1994.

Abbreviations

ACW = Ancient Christian Writers

SC = Source chrétiennes

TU = Texte und Untersuchungen

A

Aalst, P. van der, art. "Johannes Chrysostomus", *Liturgisch Woordenboek*, 1156-1162.

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Acatrinei, Nicoleta, *Saint Jean Chrysostome et l’Homo oeconomicus: Une enquête d’anthropologie économique dans les homélies sur l’évangile de St Matthieu*, Orthodox Research Institute, 2008. [Place of publication?? Summary: C'est là en effet que l'homo oeconomicus cherche à se faire une place. Ni l'avarice ni la cupidité ne sont naturelles à l'homme, selon saint Jean Chrysostome. Toutefois elles envahissent l'âme dès que la volonté leur entrouvre la porte. Cela arrive aujourd'hui, comme cela arrivait à Antioche aux temps de sa grandeur. Selon le grand saint, c'est une des pires choses qui puisse arriver à l'homme. Une fois asservi à la matière, l'homme trahit sa nature et sa vocation ; il se métamorphose pour devenir intégralement « oeconomicus », sourd aux appels de la raison et aveugle à l'autre, capable ni de miséricorde ni de charité. C'est pour prévenir cette dégénérescence que saint Jean Chrysostome élève sa voix puissante et claire.]

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vie angélique ", qui signifie pour le pasteur non la seule vie monastique, selon l'usage, mais la perfection unique à laquelle est appelé tout chrétien. Dans cette tension entre un constat réaliste de la christianisation superficielle de ses communautés et la volonté de transmettre l'appel du Christ, Jean Chrysostome élabore une pédagogie qui intègre les goûts de ses auditeurs pour les spectacles et pour la culture hellénique dans une perspective nouvelle : l'instauration d'un théâtre intérieur et l'actualisation des modèles bibliques. Par des " exercices spirituels ", qui situent Jean comme le maillon d'une chaîne qui va des stoïciens à Ignace de Loyola, veut faire vivre pleinement à son auditeur les paradoxes chrétiens : le renversement des valeurs reçues comme l'abolition des catégories spatio-temporelles, sociales et culturelles. On suivra Jean pasteur jusque dans ses échecs, dans ses recours à la contrainte qui en résultèrent, et donc dans ses contradictions avec lui-même et avec l'Evangile, par souci de ne pas édulcorer une personnalité d'exception, y compris dans ses erreurs. C'est en même temps l'un des plus grands écrivains de langue grecque et l'un des maîtres spirituels de l'Orient chrétien que l'on découvrira]

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Cleonicus. His martyrdom was in the Pontic Comana. The third parts of this dissertation is dedicated to the story of the transfer of the relics of Chrysostom. The majority of the narrative sources of the discovery of the relics of St. John make it clear that they were removed from the Pontic Comana. Other accounts of their removal from the Armenian Comana or Pityus, were excluded.]

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which Chrysostom had no tribute of respect as an exegete. The primary hypothesis of this research was the assumption of the continuity of the exegetical tradition in the patristic era. As a result of this investigation, it can be said, that traces of this continuity can be found throughout the patristic exegetical literature, but the assumption cannot be verified. Even though methods of the interpretation and the terms are present in different parts of the world, they could be rooted in the similarity of solutions given to similar problems. Nevertheless the similarity may come from the universal schemas of argumentation proposed by Arnold Kunst. The results of the history of scriptural exegesis can be summed up in the following: In Greek and Judaic antiquity the interpretation of fundamental (holy) writings was an essential part of mental activity and literacy. Taking a fundamental role in education, the methods of interpretation were widely known, at least on the level of understanding. The endeavour of the exegetes to engage methods accepted by the learned can help us to understand the significance of the critic of Porphyry on the allegorizing of Origen. ¹ We can more clearly see the significance of public relations in the formation of exegetical methods in the light of the socio-cultural investigations. It shows a more detailed picture of this formation, which was seen earlier as a reason for the struggle of exegetical schools, or defence against heretical attacks. Thus the direction of the research turns from the casual factors to the elocutio. The second part of this study relies on the decision of rejecting the philological approach may be required by reason of the pending points of the textual history of these homilies. The basis of my investigation is the text of the homilies as is, that is the conventional benedictin-type text, accepted by the Church as well. The research is based on the text itself, taking into consideration that secondary literature is hardly available. From the stylistic analysis of these homilies (which covers the dialogical and rhetorical character of them) the formal and structural tradition of diatribe can be shown, not stating its prescriptive effect. Though the homilies are determined by the Greek interpreting structures and rhetorical tools, their typical Judeo-Christian character is guaranteed by the extensive use of *auctoritas* and the usage of biblical symbols, pictures and vocabulary. The question of the genre is discussed by way of digression. The problem of drawing borders between these genres is not the only one: is it a scholion or a fragment of a commentary surviving in quotations, a commentary reworked into a homily, or a part of a tract? The same ambiguity recurs in defining the type of commentary, whether an original *problemata kai lÚseij* type or an abstract from a verse by verse interpretation or an apologetic-polemic correction of a heretically misinterpreted locus... And the textual history usually denies the help in answering this question. What can be stated is the diversity and flexibility of exegetical genres in the circle of Christianity, without reference to the orthodoxy or heretical standpoint of the author, or the master-disciple relation. Nevertheless the inflexibility of antiquity towards the literary genres warns us of the danger of far-fetched liberality. The research of the hermeneutic of Chrysostom was forced by the inevitable duality of the terms *tapeinôn* and *Øyhlôn*, which led to the theory of *sugkatabasis* and the exami-nation of the apophatism. The homilies of Chrysostom written on the Gospel of John give us information about a time preceding by 50-100 years the writings of Ps-Dionysius, which were seen as the first documents of the apophatism of the eastern part of the Church. This was the time of the development of the orthodox dogma of the duplex nature of Christ, in which the Gospel of John had elemental role. In the homilies of Chrysostom an elaborated hermeneutic can be found throughout, derived from the apophatic locution. Chrysostom gives a simple answer to the epistemological problem of the incomprehensibility of God: "God never discloses himself in his essence, but as his beholder can bear", ^{2 3} namely the revelation of God accomodates itself to the level of human beings. The understanding of divine knowledge is shown as a process of divine correction of human misun-derstandings. This hermeneutic calls forth another biblical teaching formulated only centuries later, the dogma of sufficiency of the Scriptures (*perfectio seu sufficientia scripturae sacrae*). The *sugkatabasis* of the self-revelation of God means that God reckons with the restricted capacity of human knowledge and mind. The exegetical methods of Chrysostom are examined first in accordance with the terms used by Chrysostom, then the other methods which can be hardly described by any term. The result of this investigation shows a considerable liberty in the choice of methods. The apophaticism excludes any

positive statement (except doxology) about God, thus the exegete has a free choice to take any kind of exegetical methods. The only determining factor is the audience, which can influence the inventio of the author. Chrysostom is not an innovative exegete. He uses conventional exegetical techniques and themes. But this has a great significance. It means, that the traditional exegesis is sufficient: there is no need to reinterpret the Scriptures. The comparison of the loci used in the commentaries of Origen, Chrysostom and Cyril has led to a striking result: despite the traditional interpretation he gives in these homilies, the borrowing of these loci can not be detected. Although 6000 loci were tested, of which 160 were used by all the three author, and another 125 by Origen and Chrysostom, only 18 quotations were found in the same context, of which 11 in the same or similar thought. This result shows that the biblical exegesis does not depend on the usage of proof-texts or loci communes. The main characteristic of Chrysostom's exegesis can be defined by the midrashic handling of the scriptural text or story and by the inventive treatment of the traditional exegetical material. The presence of the traditionally Jewish midrash-technique can be measured on the level of terms as well, but its real significance is in making the Scriptural text inward and handling as free as his own. This is a substantial difference from the often mechanically used historical method of Diodore or Theodore. Chrysostom treats freely the means of typology. For him all that is in the Old Testament can serve as type of the teachings of Jesus, and what is more, some element of the New can be interpreted as the type of further events or things, which can not be compared with the restricted use of typology in Diodore's or Theodore's exegesis. At the same time there is a lack of historical interest in Chrysostom's writings. The existence of the antiochene exegetical school thus cannot be proven from the homilies under consideration.]

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christianisme concernant la femme. - Comment comprendre la juxtaposition dans le Nouveau Testament d'affirmations aussi contradictoires que celles de Galates 3, 28 et 1 Timothée 2, 11-15 ? Une telle ambivalence se retrouve dans la littérature patristique, et tout au long de l'histoire du christianisme, jusqu'à nos jours. Pour ouvrir des perspectives nouvelles à la réflexion sur le statut de la femme dans le christianisme, la recherche s'est concentrée sur l'interprétation patristique d'un texte canonique dépourvu de toute ambivalence : l'Évangile de Jean. Au centre même de cet évangile, deux femmes jouent un rôle primordial : Marthe y est présentée comme une partenaire prééminente de Jésus, dans un dialogue théologique d'une teneur intense. C'est à elle qu'il révèle qu'il est la résurrection et la vie (Jean 11, 25) ; c'est donc une femme qui reçoit la révélation christologique la plus accomplie de l'évangile. De plus, c'est elle aussi qui prononce la confession de foi la plus élaborée de l'évangile (Jean 11, 27). Marie, également, est investie d'un rôle clef : Son onction des pieds de Jésus (Jean 12, 3-8) ouvre le temps de la passion, de la mort et de la résurrection. Quant à la valeur et à la signification de son acte, elles seront reconnues par Jésus lui-même, par sa parole (Jean 12, 7-8) et par sa pratique (Jean 13, 5). - Comment les Pères de l'Église, souvent soupçonnés de misogynie, ont-ils interprété ces textes centraux qui offrent de quoi renouveler fondamentalement la compréhension de l'identité féminine pour le christianisme ? Origène est le premier exégète à avoir commenté l'Évangile de Jean dans son intégralité. Cependant son commentaire est actuellement trop fragmentaire pour permettre de reconstituer son approche de la question féminine. Ce sont quatre exégètes de « l'âge d'or patristique » qui apportent les premières grandes interprétations du 4^e évangile : Jean Chrysostome et Augustin avec leurs homélies, Théodore de Mopsueste et Cyrille d'Alexandrie avec leurs commentaires. Augustin, dans ses homélies sur Jean 11 et 12, révèle une vision de la femme marquée par sa doctrine du péché originel, une vision empreinte de cette anthropologie pessimiste qui influencera l'Occident jusqu'à nos jours. Par contre, les trois Pères orientaux choisis pour cette recherche ouvrent des perspectives insoupçonnées en filigrane de leur exégèse johannique, une exégèse encore méconnue en Occident et qui, en grande partie, n'avait pas encore été traduite en français. Cette thèse contribue à combler cette double lacune. L'œuvre exégétique de ces trois théologiens grecs révèle une approche étonnante de la féminité. Par exemple, Chrysostome développe une anthropologie renouvelée en profondeur par le Christ et selon laquelle l'homme et la femme sont égaux en dignité : La femme, dans la mesure où elle vit une relation de foi avec le Christ, est libérée de la sujétion due au péché, et elle peut participer pleinement au salut, sans discrimination. Théodore, s'appuyant sur son exégèse de Jean 11 et 12, relativise les affirmations de 1 Timothée 2, 11-15 au sujet des femmes : Il interprète les paroles de Jésus concernant Marie (Jean 12, 7-8) dans le sens d'une réhabilitation plénière et définitive du genre féminin. Cyrille, dans une interprétation allégorique de Marthe, Marie et Lazare, renverse catégoriquement certains schémas anthropologiques qui, situant l'homme et l'esprit dans une relation privilégiée avec le divin, placent la femme et le corps tout en bas de la hiérarchie : Il reconnaît à la femme la capacité de collaborer à l'œuvre de résurrection accomplie par le Christ. Ces trois Pères témoignent d'une anthropologie foncièrement inclusive du féminin et du masculin. De manière inédite, l'approfondissement de leur démarche exégétique pourrait réorienter les « gender studies », non seulement en théologie, mais encore dans d'autres disciplines.] Available for reading online at: <http://doc.rero.ch/record/5880>

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complex way that cannot be easily characterised according to the traditional fault lines of allegorical, typological or literal-historical, while remaining within the discipline of a Nicene orthodoxy. I argue that the same interpretive lens of divine self-limitation can be used to great profit in our own generation by people of faith who want to read and apply the Bible to their lives without compromising their intellectual integrity.]

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- entries in the manuscript. In the second section we endeavour to identify the patristic and apocryphal sources of the homily and submit the text to a concise literary analysis. It is shown that it goes back to Chrysostomus' Homilia XLVIII in Matthaëum. One interesting feature of the sermon is the allusion to certain liturgical features for the birthday holiday: the readings of Psalms and Isaiah implied by the homilist (§ 31) have not been hitherto attested. The Greek original is accompanied by a French translation.]
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the writings of St. John Chrysostom and its relevance to 14-15 year-old schoolchildren in 10th grade”; English summary: Methods: using the method of analyzing the literature sources, it was collected and analyzed primary useful information. In processing data there were applied qualitative – interpretational methods, specifically the qualitative content analyzing method. The qualitative research - semi-structured interview. The research is referring to constitutions of the Christian ethics (Peschke, 1997; Puzaras 2004). The virtue and the value conception background is kept as the foundation of the moral philosophy (Navickas, 1988), also ideas of Buber (2001), conception of the philosophical maternity (Maceina, 2006). The main statues – out of documents of the Catechism of Catholic Church, the II Vatican Council, John Paul II, Paul VI, also of St. John Chrysostom teaching, about virginity. The First part of work discusses the virtue of purity in context of the cultural, the Church teaching and the education system. The Second part presents the teaching of St. John Chrysostom, about the virginity, discussing conception of the purity in features of the first centuries Christianity. The Third empirical part shows the conception about purity among the modern teenagers and their attitudes towards the virtue of purity. The importance of results: in the theoretical part are reviewed the important things in the system of values and virtue conception, the meaning of purity of a person in an ontological angle of viewing. There were found the contacting points between the writings of St. John Chrysostom and the modern youth attitudes towards the same problems, that may be meaningful for teachers of catechetical, religion and other subjects, also in the work of leader of the class, concerning the spiritual growth of youth. The basic findings: the research shows: 1) There is not enough objective information about purity, because the main source is internet, in which there are lots of misguiding information, that prompts to start thinking about the sexual activity and polluting inner life. 2) Faith helps to choose the right information. 3) The school often is a place to collect information in the sexual education, while teenagers should be introduced to this subject in a dignified categories, moreover adults usually have difficulties in talking to youngsters in this subject. 4) The conception of purity is not clear enough for teenagers, still youngsters asked, gives answers of desiring to have a strong marriage and are not in a thinking as solely intended on satisfying the bodily wants.]

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perfection, the ultimate purpose and the subject of the sixth chapter of our thesis. The virginity is ὑγεία and ὑπάθεια, theological and moral terms at the same times and has as the most inner aim the perfection, the restoration of the initial beauty of mankind. That's the reason why our theological attempt to understand the meaning of virginity from the point the view of the above mentioned patristic works must investigate the term and the meaning of beauty (κάλλος), in order to return again to the role of marriage as spiritual unification and bearing in the Holy Spirit. Virginity means a possibility of spiritual growth which embodies marriage too (as natural and supernatural reality) and grants to mankind (as unity of the body with the soul) the ultimate communion and participation with God: the sight and the vision of the glory of God.]

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- Corpus Chrysostomicum. For this reason Voskr. 115-bum. is a very important source for studying the transmission of each homily, for building critical editions and, which is most important, for reconstructing the history of the lost Old Bulgarian protocollection of Chrysostomian works]
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- making the Christian truths appear commonplace and to endow them with all their potency, while gradually arousing the wonder, attention and finally support of his audience. A successful analysis of what so far was presented as the first homely On Devil the Tempter, but which more certainly is the third homely in the series on The Obscurity of the Prophesies, can only be conducted if we restore the text to the context in which it belongs. This we will attempt to achieve in a further edition of the complete series]
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- Part 2 – Building Orthodoxy (349-397).** We follow John’s early life and education and his decision to disappear into the wilderness during his 20s. He then returns to Antioch to become a Priest and develop into the Golden Mouth.
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pagan religion so that it took more private forms and how he understood and articulated this. On the other, it looks at how Chrysostom addresses the problem of Christianity's place in the fourth-century world in which most of the emperors were Christian but paganism was still a force to be contended with. As a whole it considers the ways in which both authors drew boundaries between pagans and Christians and understood the relationship between the two religions.]

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- , “Przygotowanie do kapłaństwa w Antiochii w czasach Jana Chryzostoma”, *Kościół w Polsce. Dzieje i kultura* 11 (2012) 21-46. [“Preparation for the priesthood in Antioch during John Chrysostom’s time”; in Polish. Summary: Both practice and legislation in the IV century Church clearly indicate that although there was not any structured form of preparation for priesthood, people who wanted to be ordained had to prepare themselves for this event, and above all, meet certain requirements determined by law and custom. The requirements for those who aspired to be ordained were closely connected with the general requirements described by St. Paul in his pastoral letters. From the legal sources we usually learn about them from negative perspective, more rarely from the positive one as the

ecclesiastical legislation most often expressed Church' view on some irregularities or fraud, which were strongly disapproved. On the other hand John Chrysostom thought presents those requirements primarily from the positive perspective because the Antiochene introduced a certain model which he wanted to promote. The requirements included personal, moral and intellectual qualities as well as pastoral experience of candidates for holy orders. But in the first place they were required to be free men of suitable age, fit, long- time members of Christian community, married to believing wives (or unmarried) and training their children in discipline, having high moral and intellectual qualities (especially proficient in their knowledge of Holy Scripture, Christian teachings and fluent in speech), and also familiar with the Church's life and clergy's customs. This kind of formation was possible to achieve by means of studying in schools, both Christian and pagan, and 'apprenticeship' with bishops and presbyters.]

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