Acatrinei, Nicoleta, *Saint Jean Chrysostome et l'Homo oeconomicus: Une enquête d'anthropologie économique dans les homélies sur l'evangile 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.]


B


Betz, Erin L., “Christology in *The Epistle to the Hebrews*: Martin Luther’s reception of John Chrysostom”, unpub. MTh. diss., Boston University, 2010. [Summary: Throughout the history of the Church, the Epistle to the Hebrews has been one of the most puzzling letters in the Canon, particularly regarding the implications of understanding the person of Jesus Christ. John Chrysostom, an important patristic writer, is acknowledged to have made significant contributions to the exegesis of this letter. Chrysostom's thought became the norm for traditional thinking and interpretation of this letter in the Middle Ages. Martin Luther's reception of Chrysostom's Homilies on Hebrews presents a unique interpretation that some scholars may describe as the "Reformation Discovery" on Hebrews. In tracing Luther's reception and appropriation of Chrysostom's exegesis of the letter to the Hebrews, there is a noticeable and significant shift in Christological interpretation. Whether or not these modifications were necessary is a matter of debate; however, they do reflect Luther's contextual and existential questions regarding faith, Christ and knowledge of God, which is evident in his Lectures on Hebrews.]


Brütsch, Martin U., “Einfluss des Weltbildes auf die Interpretation biblischer Texte untersucht am Beispielp von Predigten von Johannes Chrysostomus”, unpub. MTh. diss., University of South Africa, 2002. [English summary: This thesis gives a short overview about the anthropological term worldview and discusses various views of it. A historic resume of the situation of the metropolis Antiochia in Syria in the 4th century AD is followed by an analysis of some important aspects of the worldview of its inhabitants. A short account of the life and work of John Chrysostom is given and followed by an analysis of four of his homilies of the Gospel of Matthew. These are compared with own exegetical points of view of the same texts. The focus is directed to some topics where the influence of worldview makes itself felt. In the last chapter some observations in connection with the influence of worldview on biblical interpretation ensue. The thesis closes with a short discussion of some missiological and hermeneutical consequences.]

Burnish, Raymond F.G., “The baptism of the Christian adult: Theme and variations”, unpub. PhD diss., University of Nottingham, 1983. [Summary: The thesis compares the teaching about Baptism contained in the catechetical and mystagogical teaching of the fourth century Churches in Jerusalem, Antioch and Mopsuestia with that of the period 1960-1980 emanating from the Church of South India and the Catholic, Orthodox and Baptist Churches in Britain. It considers the different approaches to catechesis and mystagogy of Cyril of Jerusalem, John Chrysostom of Antioch, and Theodore of Mopsuestia, and indicates the emphasis of Cyril on the necessity for the sincerity of the candidate, the pastoral concern and realism of John Chrysostom, and the emphasis on baptism as the symbol of the future which derives from Theodore. It also notes the differences in the situations and audiences for the material considered which is: the Procatechesis, Catecheses, and Mystagogical Catecheses of Cyril, the Catechetical Instructions of John Chrysostom, and the two works on the Faith and the Sacraments of Theodore. In the context of printed rather than oral instruction, a variety of modern works and liturgies are compared to give a composite view of each Church, although catechesis and mystagogy have tended to merge into one area of instruction. This modern material indicates a reversion to the earlier ‘golden age of catechesis’ of the fourth century, which in some situations is a conscious reversion, and in the others is an unconscious reversion to the fourth century due to the limited number of ways in which the baptismal rite can be explained. The link between baptism and ecclesiology is illustrated, as is the renewed importance of the community of the faithful in the acceptance and nurture of the candidates, and the renewal of interest in the role of the sponsor as the link between the candidate and the community.]


Célérier, Pascal, “La présence et l’utilisation des écrits de l’Empereur Julien chez les auteurs païens et chrétiens du IVe au VIe siècle”, unpub. PhD diss., Université Paris-X Nanterre, 2010. [English summary: The critics have usually thought that Emperor Julian’s books have not deeply influenced the literature of Late Antiquity. On the one hand, it would seem that pagan writers, especially neoplatonic philosophers, have completely ignored
his works because they denied them any philosophical significance. On the other hand, Christian writers, obsessed by their polemic against paganism and the Apostate, would have paid little attention to his writings, using very few quotations and above all misquoting him. However, if we research systematically how Julian’s works and the main points of his thought appear in this literature, we can challenge such a statement. In fact, Christian writers like Gregory of Nazianzenus and John Chrysostom quote many words from Julian’s philosophical and theological vocabulary and church historians like Socrates and Sozomen quote many large extracts of Julian, especially his letters. We can’t find the same phenomenon with pagan writers. Their attitude towards Julian is ambiguous: behind a general eulogy or a complete silence, we can see that several of them, like Libanius, Ammianus, Sallustius and Ammonius of Alexandria tried to continue his thought, especially his devotion to King Helios and his polemic against Christianity, using language with double meaning.


Cox, James W., “Eloquent, ... mighty in the Scriptures:’ Biblical preachers from Chrysostom to Thielicke”, *Review and Expositor* 72 (1975) 189-201.

D


Summary: The aim of the present thesis was the study of the place of the death of St. John Chrysostom. In the first parts of this dissertation all the sources narrative of the life of Chrysostom were analyzed until the following conclusion was reached regarding the death of the Saint: going from the Armenian Cucusos (now Göksun, Turkey), to the final point of his confinement, Pityus (now Pitzunda, Abkhazia), he died on 14 September, 407, in the Pontic Comana (now Gömenek, Turkey). This investigation excluded the possibility of the death of St. John in the Armenian Comana (now Şar, Turkey). Also excluded was the Abkhazian Comana. The latest version appeared in 1884, and it was associated with the name of a Greek archeologist Konstantine Vrissis. Mentioning the village of Bizéri (now Akbelen, Turkey) where according to the accounts of travellers, the tomb and the place of burial of Chrysostom was believed to be until the twentieth Century, was considered to be an error. The second parts of the dissertation is dedicated to establishing the identity of St. Basiliscus and we came to the following conclusion: the Saint who appeared to Chrysostom in Comana, was most probably the St. Martyr Basiliscus, a companion of the Saintly Eutropius and 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.]


Dimitrova, Aneta, “Сборникът „Златоструй“ и Изборникът от 1076 г.: De precatione oratio II от Йоан Златоуст в две старобългарски версии”, *Slavia*, 82 (2013), 4, 408-422. [Summary: In the long redaction of the Zlatostry collection (L) two different OCS versions of a part of the Chrysostom’s De precatione oratio II are included. One of the versions can be found also in the short Zlatostry (S), as well as in the Izbornik 1076. An assumption has been made that the two versions of the extract represent different translations. In the article they are collated and thoroughly analysed with regard to their structure, lexis, and syntax. The results of the analysis prove that there was only one
translation, which was revised so that the new fragment could be used as an independent text in various collections, such as the Izbornik 1076.]


E


F

Fairbairn, Donald, “Patristic exegesis and theology: The cart and the horse”, Westminster Theological Journal 69 (2007) 1-19. [locates C within Alexandrian theology; critiques Hazlett on Calvin’s Preface to his translation of C’s works; deconstructs the dichotomy Antiochene-Alexandrian]

G


H


Hanula, Gergely, “Biblikus exegézis Chrysostomos János evangéliumához írt homilíáiban”, unpub. PhD diss., University of Debrecen, 2008. [http://ganymedes.lib.unideb.hu:8080/dea/handle/2437/108731; “The biblical exegesis of John Chrysostom in his Homilies on the Gospel of John”]; English summary: The object of this study is an investigation of the exegetical theory and practice of John Chrysostom according to his homilies on the Gospel of John. My attention to these homilies representing an extraordinary stage of the exegetical tradition of the New Testament, led me into the field of early Christian exegesis, which was aptly characterized by Manlio Simonetti’s words that “Anyone engaged in studies related to the Fathers of the Church has not had readily available any historical outline of patristic exegesis.” Thus I found myself dealing with two subjects: the historical context of these homilies (first part) and the exegetical theory and practice of Chrysostom (second part). In the first part, sketching the outlines of the patristic use of exegetical methods, I had to rely on the fact that a great deal of material lies in studies of outstanding exegetes and scholarly monographs, and comparing them each time with the sources. The introduction and the analysis of the homilies on John was placed in this broad framework. The purpose of my study was originally the examination of these homilies regarding their form and the exegetical methods being used in them, but it has turned to the hermeneutical principles as well and the theory of sugkatbasis. The first part of this study is built on the method called Canonical Approach. Starting from the analysis of the exegetical methods employed in the text of the Old Testament itself, these methods of interpretation are examined in the sources of early Judaism (Philo and Qumran), in the New Testament, in the writings of the apostolic Fathers and the Fathers of the Church. All of these efforts are taken to reconfigure the standard outlines of patristic exegesis of the Bible, in 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 exegeses to engage methods accepted by the learned can help us to understand the significance of the critic of Porphyry on the allegorizing of Origen. 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 problema or iūseij 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 tapeinón and Œ/hlôn, 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 incomprehensi-bility of God: “God never discloses himself in his essence, but as his beholder can bear”, 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 cannot 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 han-dling 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.]

Hauser-Borel, Sylvie, "Participantes à la résurrection: Marthe et Marie selon Jean 11, 1-45 et 12, 1-11 dans l'exégèse de Jean Chrysostome, Théodore de Mopsueste et Cyrille d'Alexandrie", unpub. doctoral diss., Université de Neuchâtel, 2006. [Summary: L'objectif de cette thèse est de traiter l'ambivalence des textes fondamentaux du christianisme concernant la femme. - Comment comprendre la juxtaposition dans le Nouveau Testament d'affirmations aussi contradictoires que celles de Galates 3, 28 et 1 Thimothee 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, 26) ; 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 clé : 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'Eglise, souvent souffrants 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 4e évangile : Jean Chrysostome et Augustin avec leurs homélies, Théodore de Mopsueste et Cyril 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 Thimothee 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

Hoffman, Andries M., “Die funksionering van die Ou Testament by die vroeër kerkvaders met spesiale verwysing na die kerkvader Chrysostumos”, unpub. MTh diss, Universiteit van Stellenbosch, 1985. ["The role of the Old Testament in the early church fathers with special attention to the church father Chrysostom"]


Jung Suk John Yang, “Five key recommendations for a Korean Protestant pastor concerning understanding and applying biblical ethics in finances: John Chrysostom as a model for ministry”, unpub. DMin diss., Liberty Baptist Theological Seminary, Virginia, 2011. http://digitalcommons.liberty.edu/doctoral/480/ [Summary: The purpose of this project is investigating the biblical view of the principle of economics and also study of the South Korean pastors’ role concerning poverty and the wealthy. This project utilizes the New Testament first and foremost, and I will read avidly John Chrysostom’s sermons on the indigent and the wealthy, as well as many books about clergy ethics and statistical information from the church ministry in Korea. The author hopes that through this dissertation a pastor who is longing for a frugal life will gain new insight about biblical economic perspectives and desire to constantly transmit to other believers truth on poverty, reaffirming the role of the wealthy, almsgiving, and the poor within his Christian community.]


Kim, Sergey, “Une homélie inédite sur la décollation de Jean-Baptiste attribuée à Jean Chrysostome. Introduction, édition et traduction d’après le ms. Ochrid, Musée National, Inv. 1 (Mosin gr. 72)”, Analecta Bollandiana 131/2 (2013), 241-267. [Abstract: The present article offers the editio princeps of a pseudochrysostomian homily on the Beheading of John the Baptist as found in the manuscript Ochrid, National Museum, Inv. 1 (Gr. 72). The first part of the introduction contains a list of the hagiographical and patristic 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 Matthaeum. 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.]

Kourtoubelides, Kleanthis X., “The use and misuse of wealth according to St. John Chrysostom”, unpub. MA diss., Durham University, 1995. [etheses.dur.ac.uk/4879/]

Lazarsfeld, Robert, “Johannes Chrysostomos und Olympias”, Internationale Zeitschrift für Individualpsychologie 4 (Jänuar-Februar) 1926. [page nos??]


Lipatov-Chicherin, Nikolai, “Preaching as the audience heard it: Unedited transcripts of patristic homilies”, Studia Patristica 64 (2013) 277-297. [discusses In illud: Vidi dom. hom. 4 and 5]


Malavickienė, Rima, “Skaistumo dorybės samprata šventojo Jono Auksaburnio raštuvose ir jos aktualumas X 14-15 metų amžiaus mokiniams”, unpub. MTh diss., Vytautas Magnus University, Latvia, 2012. [“The conception of the virtue of purity in the writings of St. John Chrysostom and it’s 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 Cathechism 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 misleading 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.]

Mandrila, Laura-Cristina, “Η παρθενία: κλίση, κατάσταση και έσχατος σκοπός στους περί παρθενίας λόγους των Ιωάννου Χρυσοστόμου, Γρηγορίου Νύσσης και Μεθοδίου Ολύμπου”, unpub. PhD diss., Aristotle University of Thessaloniki, 2010. [“Virginity: Vocation, state and ultimate purpose in the works on virginity of John Chrysostom, Gregory of Nyssa and Methodius of Olympus”; English summary: The present thesis tries to approach from a multilateral point of view the question of παρθενία, as it is presented and analyzed by several representative theological works of 3rd and 4th centuries: the Συμπόσιον of Methodius of Olympus and the homonyms works Περί
παρθενίας of Gregory of Nyssa and John Chrysostom. The first chapter, which is divided in two parts focuses on the problem of virtue, as noblesse of the spirit, in relation with the Antiquity and modern metaethical approach. In the second chapter the consideration of virginity is observed from the prospective of his relation with the concept of freedom, which was not completely understood in the Antiquity: only the Christian understanding of Fathers developed and understood the freedom, as freedom of evil passions, which is the first condition of acquisition of the real and ontological freedom. In the third chapter, following the direct or indirect commandments of ours Fathers and ecclesiastical writers our research studied the multifaceted relation between virginity and marriage, as one of the most important (among others) theological locus of interpretation of the concept of virginity. This relation between marriage and virginity is not limited at the somatic level, neither approaches exclusively the rapport between masculine and feminine, but the virginity describes a concrete way of being and a specific ethos, which is the substance of state of virginity: exactly this ethos can be cultivated and received by an ascetical methodology and habits, analyzed in the forth chapter. In the fifth chapter we investigated the ethos of virginity in rapport with the particular case of virgin and of the methodological askesis which the virgin itself (that is the soul of man) can pursues, on the grounds of spiritual tradition of Orthodox Church, in order to attain the perfection, the ultimate purpose and the subject of the sixth chapter of our thesis. The virginity is ἁγνεία and ἀπάθεια, 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.


—, “Theophilus against John Chrysostom: The fragments of a lost liber and the reasons for John’s deposition”, Adamantius 19/1 (2013) 138-155.


—, “I logoi e l’agorà in Giovanni Crisostomo”, *Annali di Studi dell’esegesi* 29/2 (2012) 183-217. [Abstract: The day after the 387 C.E. Antiochean revolt, the agorà, observed Chrysostom, was silent. The agora is the site of the logos in that it is a communitarian space designated for confrontation between the rulers and the governed in virtue of its semantic-topographic correspondence to the basilica/forum. Likewise, it is the site of the logos in that it is a space destined par excellence for negotiations, a place for the logos in that it is a symbol of Libyan rhetoric. As nexus, it is well known by Chrysostom, and amid politics, community and agora, it implied necessarily that the connection to the pagan logoi and their defeat over the political and social plane might pass as a real and figurative emptying of the public square. What emerges from the confrontation with Antiochicus of Libanius, is how the reversal of the norms of the epidictic genre of the praise of the city asserted by Chrysostom in the homilies On the Statues, corresponds to the delegitimation of places, of space and of traditional symbols of power and of municipal prestige. Such a reversal turns out to be significant on the ideological and aesthetical plane, to the degree in which rhetoric becomes the terrain of religious and cultural confrontation and, both in Libanius and in Chrysostom, eloquence is characterized in an ethnic sense, underlining the inseparability of religious phenomena from paideia.]


Stewart, Columba, “The ascetic taxonomy of Antioch and Edessa at the emergence of monastiism”, *Adamantius* 19 (2013) 207-221. [discusses C’s own ascetic formation along with the various ascetic/monastic models available at Antioch]


Szram, M., “Pokora w walce z pycha – fundamentalny spór moralno-duchowy w rozumieniu Ojców Kapadockich i Jana Chryzostoma”, Vox Patrum 33 (2013) vol. 59, 531-545. [in Polish; “Humility in the fight against pride – fundamental spiritual and moral controversy according to the Cappadocian fathers and John Chrysostom”]

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Tatse, P. [=Τάτση, Παρασκευή], “Ο Απόστολος Παύλος κατά τον Άγιο Ιωάννη Χρυσόστομο”, unpub. PhD diss., Aristotle University of Thessaloniki, 2008. [“St John Chrysostom on the Apostle Paul”; English summary: The devotion of Saint John Chrysostom to the apostle Paul is unrivalled throughout history. This devotion was not based on simple human emotions but rather resulted out of their common love for Christ. As a natural consequence of his love for Christ was Chrysostom’s adoration for Paul who was according to the former the most perfect imitator of Christ. In his writings Chrysostom analytically explores all the facets of Paul’s life and as a result he admonishes his audience to become imitators of Paul. Chrysostom’s devotion to Paul becomes initially evident with his usage of numerous epithets with which he underlines the charisms and the virtues of Paul. After his call, Saul was transformed into the great apostle to the gentiles and to the entire oikoumene, forever to be known as the apostle Paul. Chrysostom’s extensive writings and sermons about Paul played a major role in continuing the good fame of Paul throughout history. Characteristic of the high esteem that Chrysostom nurtured for Paul is his placing of Paul above all the philosophers of the ancient world. Furthermore, Chrysostom’s comparison with the Old Testament characters finds that Paul’s virtues outweigh theirs, for Paul’s life is according to Chrysostom an endless “field of virtues.” Paul’s life and writings attests to the high place he held in the mind of John Chrysostom as a prototype pastor and teacher. In the consciousness of the Church this prototype of pastor and teacher is unsurpassed and is imitated most perfectly by Chrysostom himself.]


Trempas, P. [=ТРЕМПЕΛΑ, Π.], Ἰωάννης ὁ Χρυσόστομος ὡς ἱεροκῆρυξ, Athenai 1924.


Tsakiridis, George, “Guilt and the science of emotion: How does prayer fit?”, Zygon: Journal of Religion and Science 48.4 (2013) 890-907. [Abstract: This article engages sources regarding evolutionary development of guilt (Richard Joyce’s The Evolution of Morality, Jesse Prinz’s Gut Reactions, and others) and how they can be used to dialogue with material on the alleviation of guilt in the Christian tradition using examples in the work of Anselm of Canterbury and John Chrysostom. This raises a few key questions. If guilt is an evolutionary trait created to build reputation and relationship, how does this mesh with some theological approaches to solutions for guilt? To be more precise, guilt possibly evolved to create a motivation for beneficial communal actions, and necessitates belief in the authority of the rules that one breaks to induce it. That said, does religion play a role in awareness of one’s guilt, while also providing a solution to that guilt? The possibilities are explored in this article as they relate to issues of repentance, atonement, and prayer]


Valiavitcharska, Vessela, Rhetoric and Rhythm in Byzantium: The Sound of Persuasion, Cambridge: Cambridge University Press, 2013. [uses authentic and ps-C homilies in her analysis, including homilies translated into Old Slavonic?]


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