

## A

- 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.]
- Alonso, Pablo, *The Woman who Changed Jesus: Crossing Boundaries in Mk 7,24-30*, Leuven: Peeters, 2011. [on C's exegesis of the syrophoenician woman see Chapter 1, pp. 12-15]
- Anisfeld, Rachel, "Rabbinic Preachers and their Audiences in the Amoraic Midrashim Pesikta Derav Kehana and Leviticus Rabbah: The Development of Homiletical Midrash in its Late Antique Historical-Cultural Context", unpub. PhD diss., University of Pennsylvania, 2004. [pp. 133-222 draw on C and Augustine as exemplars of the *sermo humilis* for comparative purposes]

## B

- Bady, Guillaume, "Les corpus et livres bibliques les plus cités chez Jean Chrysostome et les trois Cappadociens", *Bibindex* 13 juin 2013, <http://bibindex.hypotheses.org/1339>
- , "Jean Chrysostome cite-t-il l'Apocalypse?", *Bibindex* 13 juin 2013, <http://bibindex.hypotheses.org/1334>
- , "Une nouvelle pièce à ranger dans le corpus de l'«Éphrem grec»? L'homélie pseudo-chrysostomienne *Sur la contrition et sur la continence* (CPG 5062)", *Sacris Erudiri* 53 (2014) 209-234.
- , "«Des lettres comme des flocons de neige»? Le fait épistolaire dans la *Correspondence d'exil* de Jean Chrysostome", in Jean Schneider (éd.), *La lettre gréco-latine, un genre littéraire?* (Collection de la Maison de l'Orient et de la Méditerranée 52, Série littéraire et philosophique 19), Lyon: Maison de l'Orient et de la Méditerranée, 2014, 165-188.
- , *Jean Chrysostome, Trop occupé pour t'occuper de ta vie? Le guide au quotidien d'un Père de l'Église*. Textes présentés et choisis par G. Bady, Paris: Cerf, 2015.
- , "Bouche d'Or contre «langue de bois»: Jean Chrysostome et le franc-parler", in Pascal-Grégoire Delage (éd.), *Jean Chrysostome. Un évêque hors-contrôle. Actes de la septième Petite Journée de Patristique 21 mars 2015 – Saintes*, Royan: Association CaritasPatrum, 2015. [page nos??]
- , "Bibles et canons de Basile de Césarée, Grégoire le Théologien et Jean Chrysostome", in S. Marculescu Badilita et L. Mellerin (éds), *Le Miel des Écritures* (Cahiers de Biblindex 1, Cahiers de Biblia Patristica 15), Strasbourg/Turnhout: Brepols, 2015, 121-148.
- , "Le miel des Écritures: la fréquence des références bibliques chez Jean Chrysostome et les trois Cappadociens", in S. Marculescu Badilita et L. Mellerin (éds), *Le Miel des Écritures* (Cahiers de Biblindex 1, Cahiers de Biblia Patristica 15), Strasbourg/Turnhout: Brepols, 2015, 149-178.

- Bady, Guillaume and Laurence Foschia, "Chrétien, rabbins, païens dans le même bain? Les bains dans l'Orient romain (IV<sup>e</sup>-VII<sup>e</sup> s.) ou comment s'en accommoder", in M'-F. Boussac, S. Denoix, T. Fournet et B. Redon (édd.), *25 siècles de bain collectif en Orient. Proche-Orient, Égypte et péninsule Arabique. βαλανεία. THERMAE. 0000*, Études urbaines n° 9 – PIFD n° 282, Le Caire: Institut Français d'Archéologie Orientale, 2014, 985-1000.
- Barbàra, Maria Antionietta, "Alla ricerca dell'esegesi origeniana su Mt 6, 28-30", in Teresa Piscatelli (ed.), *Il Commento a Matteo di Origene. Atti del X Convegno di Studi del Gruppo Italiano di Ricerca su Origene e la Tradizione Alessandrina* (Supplementi Adamantius II), Brescia: Morcelliana, 2011, 147-161. [Tenta di ricostruire l'esegesi del brano evangelico assente nella porzione del « Commento a Matteo » giunta fino a noi, a partire da altre opere di Origene e di autori successivi; individua un collegamento tra l'esegesi al brano di Matteo e ad altri brani biblici che menzionano fiori o gigli, tra cui Cant. 1, 1 e 2, 1-2; Is. 40, 6; Ps. 36, 2a e le rubriche di Ps. 44 e 59. In appendice considera un frammento attribuito a Basilio di Cesarea nella catena di Niceta di Eraclea su Mt. 6, 28-30, ma risalente a quattro diversi autori, oltre Basilio (Giovanni Crisostomo, Nilo di Ancira, Gregorio di Nissa e forse Eusebio di Cesarea): esso mostra il fascino esercitato dall'esegesi origeniana ancora nel 12° sec. [Eng. summary. p. 472-473]]
- Barnes, T.D. and G. Bevan (trans.), *Funerary Speech for John Chrysostom* (Translated Texts for Historians 60), Liverpool: Liverpool University Press, 2013. [trans. with commentary of the *Or. funeb.* by ps-Martyrius, plus 30 letters penned by C from exile to elite individuals in Constantinople and to western bishops; appendices provide translations of the acts of the Council of the Oak (403) preserved by the ninth-century bishop of Constantinople, Photius (A); the summary of five lost orations by Theodoret of Cyrhus on John, likewise preserved by Photius (B); and the neglected segments on John in the tenth-century Constantinopolitan synaxary (C), plus a concordance between the chief manuscript of the funeral oration (P), the Wallraff edition and the extract in PG (appendix D); a concordance between the 2 editions of Palladius' *Dialogue* and Meyer's English translation (E); and a concordance between the Malingrey edition of the letters to Olympias and their numbering in PG, with dating by Delmaire (F)]
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- , "Pour une histoire des formes de gestion des conflits dans le christianisme grec du IV<sup>e</sup> siècle: la médiation chez Jean Chrysostome", in A. Gangloff (éd.), *Médiateurs culturels et politiques dans l'Empire romain: voyages, conflits, identités. De l'archéologie à l'histoire*, Paris: De Boccard, 2011, 113-120.
- , "La Synopse de la Sainte Écriture du Ps. Chrysostome transmise par le Barberinianus gr. 317", in M. Loubet et D. Pralon (édd.) *EUKARPA, Εὐχαρπα, Études sur la Bible et ses exégètes en hommage à Gilles Dorival*, Paris: Éditions du Cerf, 2011, 295-303.
- Benestad, J.B., "Chrysostom on wealth and poverty", *Diakonia* 24.3 (1991) 201-210.
- Bertrand, Dominique, "Fronton du Duc et Henry Savile (éditeurs de Jean Chrysostome)", in F.-X. Dumortier (éd.), *Science et présence jésuite entre Orient et Occident, Journée d'études du 9 février 2002. Centre Sèvres-Facultés jésuites de Paris. Autour Fronton du Duc* (Patristique 127), Paris: Médiasèvres, 2004, 117-140.
- 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.]

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- Black, Stephen, "Ethnic Judeans and Christian Identity Formation in John Chrysostom's *Adversus Judaeos*", in Stephen K. Black (ed.), *To Set at Liberty: Essays on Early Christianity and Its Social World in Honor of John H. Elliott* (The Social World of Biblical Antiquity, Second Series, 11) Sheffield: Sheffield Phoenix Press, 2014, 62-92.
- Boicu, Dragoș, "Sfântul Ioan Gură de Aur și exigențele episcopului de vocație", *Îndrumător Bisericesc* 163 (2015) 275-292.
- Boismont, A. Briebre de, "On taedium vitae", *The Journal of Psychological Medicine and Mental Pathology* 3 (1801), 540-557. [on *athumia* and its relationship to suicide; pp. 541-542 directly address *Ad Stagirium*]
- Bolocan, Carmen-Maria, "Methods of oral communication. Interrogative methods used by Saint John Chrysostom and their actuality", *Scientific Annals of the "Alexandru Ioan Cuza", University of Iasi – Orthodox Theology* 1 (2012) 105-126.
- Bona, Edoardo, "Non solo Origene e Gerolamo: gli autori cristiani antichi e le varianti testuali della Scrittura", in E. Bono, C. Lévy, e G. Magnalid (edd.), *Vestigia notitiae: scritti in memoria di Michelangelo Giusta*, Alessandria: Edizioni dell'Orso, 2012, 205-221. [il problema della citazione di Is. 7, 14 in Mt. 1, 22-23 secondo Giovanni Crisostomo PG 57, 56, 49-51 ; interpretazione di Lc. 22, 36 in Basilio di Cesarea, Reg. breu. 251 ; testimonianza di una variante di Lc. 15, 8 in Gregorio Magno]
- Bosinis, Constantine, "Φαῖδρος 243e-247a στη ρητορική του Ιωάννη του Χρυσοστόμου: ... μαίνομαι μανίαν σωφροσύνης βελτίονα", *Θεολογία* 77 (2006) 659-695.
- , "Θεῖος ἔρω: A common path towards salvation for both pagan and Christian intellectuals", in *Pagani e Cristiani alla ricerca della Salvezza (secoli I-III). XXXIV Incontro di studiosi dell'antichità cristiana* (Studia Ephemeridis Augustinianum 96), Rome: Augustinianum, 2006, 71-85.
- , "Η πολιτική σκέψη του αγίου Ιωάννη του Χρυσοστόμου", *Πειραϊκή Εκκλησία* 189 (2008) 14-18.
- Boulnois, M.-O., "La communauté chrétienne primitive d'Actes 2, 44-47 chez les Pères grecs: un modèle en question", in G. Dahan (éd.), *Actes 2, 44-47. La communauté des Biens* (Études d'histoire de l'exégèse 8), Paris, 2015, 53-98.
- Brändle, Rudolf, "Jean Chrysostome – L'importance de Matth. 25,31-46 pour son éthique", in *Studien zur alten Kirche* (hrsg. v. M. Heimgartner, T.K. Kuhn, u. M. Sallmann), Stuttgart-Berlin-Köln: Verlag W. Kohlhammer, 1999, 16-20.
- Broc-Schmezer, Catherine, "'Il n'y a ni Juif, ni Grec; ni esclave, ni homme libre, il n'y a pas l'homme et la femme.' Galates 3,28 chez Jean Chrysostome: questions d'anthropologie", in Isabelle Bochet et Michel Fédou (édd.), *L'exégèse patristique de*

- l'épître aux Galates* (Collection des Études Augustiniennes. Série Antiquité 197), Turnhout: Brepols, 2014. [page nos ??]
- , “Les femmes de la Bible dans la prédication de Jean Chrysostome”, in Pascal-Grégoire Delage (éd.), *Jean Chrysostome. Un évêque hors-contrôle. Actes de la septième Petite Journée de Patristique 21 mars 2015 – Saintes*, Royan: Association CaritasPatrum, 2015. [page nos??]
- Brottier, Laurence, *Prier quinze jours avec Jean Chrysostome*, Paris: Nouvelle Cité, 2014.
- Brütsch, Martin U., “Einfluss des Weltbildes auf die Interpretation biblischer Texte untersucht am Beispiel 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.]
- Buda, Daniel, “Die soteriologischen Aspekte der anti-apollinarischen Polemik in den katechetischen Homilien Theodors von Mopsuestia und in den Taufkatechesen des Johannes Chrysostomus”, in Th. Hainthaler, F. Mali, G. Emmenegger and M. Lenkaityte Ostermann (hrsg.), *Für uns und für unser Heil. Soteriologie in Ost und West. Forscher aus dem Osten und Westen Europas an den Quellen des gemeinsamen Glaubens* (Pro Oriente 37, Wiener Patristische Tagungen VI), Innsbruck-Wien, 2014, 37-50.
- 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.]

Busine, Aude, “Les représentations chrétiennes de l’histoire des cités dans l’Orient romain”, in J.-P. Caillet, S. Destephen, B. Dumézil et H. Inglebert (édd.), *Des dieux civiques aux saints patrons (IV<sup>e</sup>-VII<sup>e</sup> siècle)* (Textes, Images et Monuments de l’Antiquité au haut Moyen Age 12), Paris, Éditions A. & J. Picard, 2015, 235-248.

## C

- Capes, Raymond Nelson, “Philippians 2:6-11: Pre-existence or second Adam Christology? A comparison of the exegesis of three modern scholars with that of St. John Chrysostom”, unpub. MA in Theol. diss., University of Saint Thomas, Saint Paul, MN, 2012. [argues for a pre-existence christology linked to a pastoral call to humility]
- Carr, Nathan, “Classical and Christian ‘paideia’ according to Saint Chrysostom, Saint Basil and Saint Augustine”, unpub. MA diss., Durham University, North Carolina, 2011.
- Castelli, Elizabeth, “Virginity and its meaning for women’s sexuality in early Christianity”, *Journal of Feminist Studies in Religion* 2.1 (1986) 61-88. [to be read alongside the articles by Elizabeth Clark from this period; discusses C among other sources]
- Cataldo, Antonio, “L’imperatore Nerone negli scritti di Giovanni Crisostomo”, in A. Capone e A. Beccarisi (edd.), *Aliter. Controversie religiose e definizioni di identità tra tardoantico e medioevo* (Temi e Testi 137), Roma: Edizioni di Storia e Letteratura, 53-72.
- Célérier, Pascal, “La présence et l’utilisation des écrits de l’Empereur Julien chez les auteurs païens et chrétiens du IV<sup>e</sup> au VI<sup>e</sup> 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.]
- Chatzoglou-Balta, E.S. [XATZOΓΛΟΥ-ΜΠΑΛΤΑ, ΕΛΕΝΗ Σ.], “Λόγοι στὴν ἐορτὴ τῆς Ἀναλήψεως τοῦ Κυρίου ἀποδιδόμενοι στὸν ἅγιον Ἰωάννη τὸν Χρυσόστομο. Προλεγόμενα σὲ μιὰ κριτικὴ ἔκδοση”, in *Χρυσοστομικὸ Συμπόσιο. Ἡ προσωπικότητα καὶ ἡ θεολογία ἁγίου Ἰωάννου τοῦ Χρυσοστόμου*, Ἀθήνα: Ἀποστολικὴ Διακονία, 2007, 837-844. [“Sermons on the feast of Ascension attributed to John Chrysostom: Prolegomena to a critical edition”]
- , “Ἐξ λόγοι εἰς τὴν Ἀνάληψιν τοῦ Κυρίου ἐπιγραφόμενοι ἐπ’ ὀνόματι τοῦ ἁγίου Ἰωάννου τοῦ χρυσοστόμου”, *Ἑπετηρίς. Ἑταιρείας Βυζαντινῶν Σπουδῶν. Καταθεσις εἰς μνημὴν τοῦ καθηγητοῦ Δημητρίου Ζ. Σοφιανοῦ* 53 (2007-2009) 303-376. [intro. and edition, in Greek; “Six sermons on the Ascension attributed to John Chrysostom”]
- Chivu, C., *Comentariu la Ioan (I)*, Bucuresti, 2014. [trans. of In Iohannem; Romanian]

- Clapsis, Emmanuel, "The dignity of the poor and almsgiving in St. John Chrysostom", *Greek Orthodox Theological Review* 56 (2011) 55-87. [also published in: *Servant of the Gospel. Studies in Honor of His All-Holiness Ecumenical Patriarch Bartholomew*, Brookline, MA: Holy Cross Orthodox Press, 2011, 23-51]
- Costel, Ciulinaru, "The priority of virtues in the social-moral order of life of all mankind, according to Saint John Chrysostom", *Scientific Journal of Humanistic Studies* 3.4 (2011) 202-208.
- Cox, James W., "'Eloquent, ... mighty in the Scriptures:' Biblical preachers from Chrysostom to Thielicke", *Review and Expositor* 72 (1975) 189-201.
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- Cozic, Michael, "Jean Chrysostome ou une spiritualité de l'évènement", in Pascal-Grégoire Delage (éd.), *Jean Chrysostome. Un évêque hors-contrôle. Actes de la septième Petite Journée de Patristique 21 mars 2015 – Saintes*, Royan: Association CaritasPatrum, 2015. [page nos??]

## D

- Damian, Theodor, "St. John Chrysostom's teaching on neighborly love", in M.J. Pereira (ed.), *Philanthropy and Social Compassion in Eastern Orthodox Tradition. Papers of the Sophia Institute Academic Conference. New York. Dec. 2009*, New York: Theotokos Press, 2010, 106-114.
- Datema, Cornelis, "Towards a critical edition of the Greek homilies of Severian of Gabala", *Orientalia Lovaniensia Periodica* 19 (1988) 107-115.
- Dbar, Dorotheos [Dbar, Δωρόθεος], "Τόπος θανάτου του αγ. Ιωάννου του Χρυσοστόμου", unpub. PhD diss., Aristotle University, Thessaloniki, 2013. <http://openarchives.gr/view/2409946> ["The death-site of St. John Chrysostom"; 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.]
- Delage, P. Pascal-Grégoire, "Jean Chrysostome et le clan des veuves", in P. Pascal-Grégoire Delage (éd.), *Jean Chrysostome. Un évêque hors-contrôle. Actes de la septième Petite Journée de Patristique 21 mars 2015 – Saintes*, Royan: Association CaritasPatrum, 2015. [page nos??]
- De Simone, G., "Ministero ordinato: spunti e provocazioni dalla lettura del *Dialogo sul Sacerdozio* di s. Giovanni Crisostomo", *Vivarium* n.s. 18 (2010) 261-277.
- Destephen, Sylvain, "L'évergétisme aristocratique au féminin dans l'Empire romain d'Orient", in Beatrice Caseau (éd.), *Les réseaux familiaux antiques tardive et moyen âge in memoriam A. Laiou et É. Patlagean* (Collège de France – CNRS, Centre de

Recherche d'Histoire et Civilisation de Byzance, monographies 37), Paris: ACHCByz, 2012, 183-203. [see pp. 190-196 on C]

Dimitrova, Aneta, "Сборникът „Златоструй“ и Изборникът от 1076 г.: De precatone oratio II от Йоан Златоуст в две старобългарски версии", *Slavia*, 82 (2013), 4, 408-422. [Summary: In the long redaction of the Zlatostruy collection (L) two different OCS versions of a part of the Chrysostom's De precatone oratio II are included. One of the versions can be found also in the short Zlatostruy (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.]

—, "Псевдо-Златоустовото слово „За лъжепророците“ в „Беседа против богомилите“ – цитиране или нов превод?", in Dorota Gil and Marzanna Kuczyńska (eds), *Słowiańska mozaika kultur wobec historii (nie)tolerancji i waśni religijnych*, Seria Poświęcona Starożytnościom Słowiańskim, *Krakowsko-Wileńskie Studia Slawistyczne* 9, Krakow, 2014, 23-32. [in Bulgarian; "The Pseudo-Chrysostomian homily *De pseudoprophetis* in *Oratio contra bogomilos* – Citation or a New Translation?"; Summary: The sermon "De pseudoprophetis" (CPG 4583), traditionally falsely attributed to St. John Chrysostom, was translated very early into Old Church Slavonic and at the time was very popular in the Slavic literary tradition. It is well known as one of the sources for "Oratio contra bogomilos" by Presbyter Cosmas of Bulgaria. The article examines in detail the common places between the two texts. It tries to answer the question whether Cosmas had known and cited the full Old Church Slavonic translation.]

Dumitrascu, Nicu, "Poverty and wealth in the Orthodox spirituality (with special reference to St. John Chrysostom)", *Dialog* 49.4 (2010) 300-305.

Dumitrescu, Carmen-Laura, "Remarques en marge du 'Coislin 79': Les trois eunuques et le problème du donateur", *Byzantion* 57.1 (1987) 32-45. [re the marginal miniatures in an 11th century ms of C's homilies, especially an image of the emperor and empress with C on one side and the archangel Michael on the other which includes an image of the monk Sabas as a eunuch and the scribe/painter as supplicant]

Dunn, Geoffrey D., "Cassian in Syria?" The evidence of Innocent I", *Vigiliae Christianae* 69 (2015) 3-17. [distinguishes two Cassians: the one, probably John Cassian, who was at Constantinople and involved in C's exile; the other a presbyter of Antioch who acted as courier between Antioch and Rome]

Dunning, Benjamin H., "Chrysostom's serpent: Animality and gender in the *Homilies on Genesis*", *Journal of Early Christian Studies* 23 (2015) 71-95.

## E

Enache, L., *Comentariu la Isaia. Omilii la Ozia*, Iasi 2013. [trans. Romanian; Commentary on Isaiah and Homilies on Uzziah]

## 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]

Filipczak, Paweł, "Prefekci Konstantynopola wobec niepokojów społecznych związanych z wygnaniem Jana Chryzostoma (403 i 404 r.)", *Acta Universitatis Lodziensis. Folia*

*Historica* 87 (2011) 57-76. ["The prefects of Constantinople in the face of social unrest related to the expulsion of John Chrysostom (403 and 404 CE)"; with summary in French]

## G

- Gager, John G., *The Origins of Anti-Semitism: Attitudes Toward Judaism in Pagan and Christian Antiquity*, Oxford: Oxford University Press, 1985. [pp. 118-120 focus on C]
- George, B.M., "Ioan Hrisostom ca episcop înnoitor", *Revista teologica* 17 (2007) 77-82.
- Graf, Fritz, "Fights about festivals: Libanius and John Chrysostom on the *kalendae Ianuariae* in Antioch", *Archiv für Religionsgeschichte* 12 (2012) 167-186.
- Grosso, Anna Maria, "La controversia origenista tra IV e V secolo: la testimonianza di Palladio. Riflessioni a margine di una lettura del *Dilogo sulla vita di Giovanni Crisostomo*", *Adamantius* 19 (2013) 111-138.
- Guinot, J.-N., "Un souci pastoral de Jean Chrysostome: l'éducation du chrétien à la pratique de la prière", in *La preghiera nel Tardo antico: Dalle origini ad Agostino. XXVII Incontro di studiosi dell'antichità cristiana*. Roma, 7-9 maggio 1998, (*Studia Ephemeridis Augustinianum* 66), Roma: Institutum Patristicum Augustinianum, 1999, 189-219.

## H

- Hadjioannou, Themistocles, "'Paul and the Law' in John Chrysostom and modern scholarship", unpub. diss., University of Glasgow, 2005.
- Hanula, Gergely, "Biblikus exegézis Chrysostomos János evangéliumához írt homíliáiban", 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 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 examination 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 accommodates itself to the level of human beings. The understanding of divine knowledge is shown as a process of divine correction of human misunderstandings. 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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- Harper, Kyle, *Slavery in the Late Roman World, AD 275-425*, Cambridge-New York: Cambridge University Press, 2011. [uses C as a major source]
- , *From Shame to Sin: The Christian Transformation of Sexual Morality in Late Antiquity*, Cambridge, MA: Harvard University Press, 2013. [uses C as a major source]
- Harrison, Carol, *The Art of Listening in the Early Church*, Oxford: Oxford University Press, 2013. [pp. 154-164 discuss C's approach to scripture in preaching]
- 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 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 4e 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>

Hoffman, Andries M., “Die funksionering van die Ou Testament by die vroeë kerkvaders met spesiale verwysing na die kerkvader Chrysostomos”, 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”]

I

Ingalls, Matthew, “Golden mouth, empty pockets: An investigation of the motivations and aims behind John Chrysostom's theology of wealth and poverty”, unpub. MA diss., George Fox University, Oregon, 2013.

J

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 the 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 writer 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 believer's truth on poverty, reaffirming the role of the wealthy, the almsgiving, and the poor within his Christian community.]

K

Kaczmarek, S., “How to talk about Christ so that the community might grow? John Chrysostom's exegesis of Acts 2,37-47 in Homily 7 on the Acts of the Apostles”, *Vox Patrum* 32 (2012) vol. 57, 225-245. [in Polish, with Polish title]

Kalleres, Dayna, “Drunken hags with amulets and prostitutes with erotic spells: The re-feminization of magic in late antique Christian homilies”, in Kimberley B. Statton and Dayna S. Kalleres (eds), *Daughters of Hecate: Women and Magic in the Ancient World*, New York-Oxford: Oxford University Press, 2014. [page nos??]

—, “Demon”, in Catherine M. Chin and Moulié Vidas (eds), *Late Ancient Knowing: Explorations in Intellectual History*, Berkeley: University of California Press, 2015, 259-284.

—, *City of Demons: Violence, Ritual, and Christian Power in Late Antiquity*, A Joan Palevsky Book in Classical Literature, Berkeley: University of California Press, 2015. [the first 3 chapters focus on John Chrysostom]

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 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.]

Kirchmeyer, J., “L’homélie acéphale de Sévérien sur la Croix dans le Sinaiticus gr. 493”, *Analecta Bollandiana* 78 (1960) 18-23.

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/]

Krupp, R.A., “Golden tongue & iron will”, *Christian History* 13.4 (1994) 6.

## L

Laird, Raymond, “It’s all in the mindset: John Chrysostom and the great moments of personal destiny”, in W. Mayer and I.J. Elmer (eds), *Men and Women in the Early Christian Centuries* (ECS 18), Strathfield, NSW: St Pauls Publications, 2014, 195-210.

—, “Mindset (γνώμη) in John Chrysostom”, in Pauline Allen and Bronwen Neil (eds), *The Oxford Handbook of Maximus the Confessor*, Oxford: Oxford University Press, 2015, 194-211.

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

Leclerc, Diane, *Singleness of Heart: Gender, Sin and Holiness in Historical Perspective* (Pietist and Wesleyan Studies no. 13), Lanhan, MD: Scarecrow Press, 2001. [Chapter 2: “Female Men of God”: The Ascetic Theory and Practice of Jerome, Chrysostom, and Augustine, pp. 25-60]

Lehmann, H.J., “Severian of Gabala: New identifications of texts in Armenian translation”, in T.J. Samuelian (ed.), *Classical Armenian Culture: Influences and Creativity* (Armenian Texts and Studies 4), Philadelphia: University of Pennsylvania Press, 1982, 113-124.

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—, ““Keep me, Lord, as the apple of your eyes’: An early Christian child’s amulet”, *Journal of Early Christian History* 3.2 (2013) 73-93.

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—, “The etiology of sorrow and its therapeutic benefits in the preaching of John Chrysostom”, *Journal of Late Antiquity* 8.2 (2105) 368-385. [Summary: Ancient philosophers differed on whether grief was truly an emotion, based in cognitive assessment, or simply a sensation, linked to other pathologies of the body, but its undeniable intensity provoked continuing comment. Over the course of his career, John Chrysostom returned repeatedly to the topic of despondency, often describing it in strongly medical terms as either a symptom or a remedy for an underlying pathology. This essay explores the medical basis of this imagery and argues that these two quite different ways of characterizing grief are united by the preacher’s fundamentally ascetic orientation.]

Liebeschuetz, J.H.W.G., “Bischof, Kaiser, Kaiserinnen in der Arianer Krise: Ambrosius von Mailand und Johannes Chrysostomus von Konstantinopel”, in D. Kreikenbom, K.-U. Mahler, P Schollmeyer, u. T.M. Weber (Hrsg.), *Krise und Kult: Vorderer Orient und Nordafrika von Aurlien bis Justinian* (Millennium-Studien/Millennium Studies 28), Berlin: De Gruyter, 2010, 41-60.

- , “How God made the world in seven days: The commentaries on Genesis of John Chrysostom (Homilies 1-12) and of Eusebius of Emesa (1-10) and the school of Antioch”, *Antiquité Tardive* 22 (2014) 243-253.
- 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]
- Lucà, S., “Scritture e libri in Terra d’Otranto fra XI e XII secolo”, in *Bizantini, Longobardi e Arabi in Puglia nell’alto medioevo. Atti del XX Congresso internazionale di studio sull’alto medioevo, Savelletri di Fasano (BR), 3-6 novembre 2011*, Spoleto, 2012, 487-548.
- , “Frammenti dell’ ‘Ad Theodorum lapsum’ di Giovanni Crisostomo in un palinsesto di Grottaferrata: Crypt. Γ. β. XX, ora Gr. 145,” in P. Fioretti con collaborazione di A. Germano e M.A. Siciliani (a cura di), *Storie di cultura scritta. Studi per Francesco Magistrale* (Collectanea 28), Spoleto: Centro italiano di studi sull’ alto medioevo, 2012, 519-536.

## M

- Maccoby, Hyam, *Judas Iscariot and the Myth of Jewish Evil*, New York: Free Press/Toronto: Macmillan Canada/New York: Macmillan International, 1992. [Appendix: St. John Chrysostom on Judas Iscariot, pp. 193ff]
- Malavickienė, Rima, “Skaistumo dorybės samprata šventojo Jono Auksaburnio raštuose ir jos aktualumas X mokyklos 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 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 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.]
- Maltese, Enrico V., “Il testo genuino di Teodoro Studita, *Epitafio per la madre* (BHG 2422), e Giovanni Crisostomo: *unicuique suum*”, in E. Amato avec V. Fauvinet-Ranson et B. Pouderon (édd.), *EN KAAOIS KOINOIPATIA. Hommages à la mémoire de Pierre-Louis Malosse et Jean Bouffartique* (*Revue des Études Tardo-antiques*, [www.revue-etudes-tardo-antiques.fr](http://www.revue-etudes-tardo-antiques.fr), Supplément 3), 2014, 305-311.

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. [“Virginité: 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 perspective 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 our 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 rapports 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 ἀγνεία 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.]

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