**Slide 1 Slide 2 Vitals**

347-407

Born in Antioch to a noble family.

**Life**

**Slide 3** Baptized in 370, made a reader.

Studied Theology uner Diodore of Tarsus, learned about the Antiochian School of theology.

370: Baptized and made a Reader

375: Begins hermitic life

381: Ordained to the Diaconate

386: Ordained to the Priesthood in

 Antioch

397: Consecrated as Bishop of

 Constantinople

403: Exiled

403: Recalled

407: Exiled to the Caucasus and

 Black Sea

**Slide 4**

**Asceticism**

Took up a life of extreme asceticism

Hermit in 375, until his health declined. Standing story?

Deacon in 381

Presbyter in 386 in Antioch

October 397 becomes bp of Consta.

He lived an austere life, alienating the upper classes.

 **Slide 5**

 **Patriarchal Politics -** Under Pope Theophilus (Uncle of St Cyril of Alexandria), Alexandria was on the ascendant, and thought John would be too powerful. Chrys was accused of being an Origenist.

On Theophilus: **Edward Gibbon** was an English historian who wrote [*The History of the Decline and Fall of the Roman Empire*](https://en.wikipedia.org/wiki/The_History_of_the_Decline_and_Fall_of_the_Roman_Empire), "...the perpetual enemy of peace and virtue, a bold, bad man, whose hands were alternately polluted with gold and with blood.

 **Slide 6**

 **Aelia Eudoxia -** Emperor Arcadius’ wife. She assumed (perhaps with justification) that his denunciations of extravagance in feminine dress were aimed at herself.

These last two allied to bring Chrys down.

The Synod of the Oak was held in Consta in 403 charged John, with Origenism. Chrys was banished and deposed. Arcadius called him back immediately since the laity were on Chrys’ side.

Soon after, a silver statue of Eudoxia was erected near the [cathedral](http://orthodoxwiki.org/Cathedral) of [Hagia Sophia](http://orthodoxwiki.org/Hagia_Sophia_%28Constantinople%29). John denounced the dedication ceremonies. He spoke against her in harsh terms: "Again [Herodias](http://orthodoxwiki.org/index.php?title=Herodias&action=edit&redlink=1) rages; again she is confounded; again she demands the head of John on a charger."

**Slide 7**

Banished again.

First to the Caucasus, but he continued to write to his flock. Sent further to Pityus on the Black Sea.

**Slide 8**

"Glory be to God for all things!"

[November 13](http://orthodoxwiki.org/November_13)

Among the [Three Holy Hierarchs](http://orthodoxwiki.org/Three_Holy_Hierarchs) on [January 30](http://orthodoxwiki.org/January_30)

**Slide 9**

**Return of the Relics**

His [relics](http://orthodoxwiki.org/Relics) were stolen from Constantinople by Crusaders in 1204 (commemorated on [January 27](http://orthodoxwiki.org/January_27)) and brought to Rome, but were returned on [November 27](http://orthodoxwiki.org/November_27), 2004, by [Pope](http://orthodoxwiki.org/Pope) [John Paul II](http://orthodoxwiki.org/John_Paul_II).

**Slide 10**

**The Name Chrysostom**

After his death he was named **Chrysostom**, which comes from the Greek Χρυσόστομος, "golden-mouthed."

**Slide 11**

Known as an excellent preacher

Themes: Almsgiving, abuse of wealth and personal propoerty.

One incident that happened during his service in Antioch perhaps illustrates the influence of his [sermons](http://orthodoxwiki.org/Sermon) best. Around the time he arrived in Antioch, the bishop had to intervene with the Emperor St. [Theodosius I](http://orthodoxwiki.org/Theodosius_I) on behalf of citizens who had gone on a riotous rampage in which statues of the Emperor and his family were mutilated. During the weeks of [Lent](http://orthodoxwiki.org/Great_Lent) in 387, John preached 21 sermons in which he entreated the people to see the error of their ways. These apparently had a lasting impression on the people: many pagans reportedly converted to Christianity as a result of them. In the event, Theodosius' vengeance was not as severe as it might have been, merely changing the legal standing of the city.

**Slide 12**

**Alexandrian vs Antiochian Theology Schools**

Antiochian: Straighforward understanding

Alexandrian: Highly allegorical interpretation

**Slide 13**

**Writings**

[Volume IX.](http://www.ccel.org/ccel/schaff/npnf109.html)   On the Priesthood, Ascetic Treatises, Select Homilies and Letters, Homilies on the Statutes

[Volume X.](http://www.ccel.org/ccel/schaff/npnf110.html)   Homilies on the Gospel of St. Matthew

[Volume XI.](http://www.ccel.org/ccel/schaff/npnf111.html)   Homilies on the Acts of the Apostles and the Epistle to the Romans

[Volume XII.](http://www.ccel.org/ccel/schaff/npnf112.html)   Homilies on First and Second Corinthians

[Volume XIII.](http://www.ccel.org/ccel/schaff/npnf113.html)   Homilies on the Epistles to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon

[Volume XIV.](http://www.ccel.org/ccel/schaff/npnf114.html)   Homilies on the Gospel of St. John and the Epistle to the Hebrews

**Slide 14**

**Divine Liturgy**

Two of his writings deserve special mention. He harmonized the liturgical life of the Church by revising the [prayers](http://orthodoxwiki.org/Prayer) and [rubrics](http://orthodoxwiki.org/Rubrics) of the [Divine Liturgy](http://orthodoxwiki.org/Divine_Liturgy), or celebration of the Holy [Eucharist](http://orthodoxwiki.org/Eucharist). To this day, the [Orthodox Church](http://orthodoxwiki.org/Orthodox_Church) typically celebrates the Divine Liturgy of John Chrysostom, together with [Roman Catholic](http://orthodoxwiki.org/Roman_Catholic_Church) churches that are in the Eastern or Byzantine rites (i.e., [Uniates](http://orthodoxwiki.org/Uniate)). These same churches also read his [Paschal Homily](http://orthodoxwiki.org/Paschal_Homily) at every [Pascha](http://orthodoxwiki.org/Pascha), the greatest feast of the [Church](http://orthodoxwiki.org/Church) year.

Thus, Orthodox Christians throughout the world participate in St. John's [Divine Liturgy](http://orthodoxwiki.org/index.php?title=Divine_Liturgy_of_St._John_Chrysostom&action=edit&redlink=1) nearly every week and hear his famous Paschal Homily at every Pascha.

**Slides 15-17**

**Paschal Homily**

**Slide 18**

**Discussion of Homily on Philemon 17-19**

**Slide 19**

**End**

**37-42**