

St John Chrysostom On Wealth And Poverty A Thematic Study

In his spiritual teaching St. Peter is balanced and moderate. Although writing for monks, he insists that salvation and spiritual knowledge are within the reach of everyone; continual prayer is possible in all situations without exception.

John Chrysostom (c. 347–407), Archbishop of Constantinople, was an important Early Church Father. He is known for his eloquence in preaching and public speaking, his denunciation of abuse of authority by both ecclesiastical and political leaders, the Divine Liturgy of St. John Chrysostom, and his ascetic sensibilities. After his death in 407 (or, according to some sources, during his life) he was given the Greek epithet chrysostomos, meaning "golden mouthed" in English, and Anglicized to Chrysostom. The Orthodox and Eastern Catholic Churches honor him as a saint and count him among the Three Holy Hierarchs, together with Basil the Great and Gregory Nazianzus. He is recognized by the Eastern Orthodox Church and the Catholic Church as a saint and as a Doctor of the Church. Churches of the Western tradition, including the Roman Catholic Church, some Anglican provinces, and parts of the Lutheran Church, commemorate him on 13 September. Some Lutheran and many Anglican provinces commemorate him on the traditional Eastern feast day of 27 January. The Coptic Orthodox Church of Alexandria also recognizes John Chrysostom as a saint (with feast days on 16 Thout and 17 Hathor).

St. John Chrysostom wrote two letters to his friend Theodore, who along with St. John, committed to a life of celibacy and spiritual living; however, Theodore was unable to keep his commitments and later fell into lustful passions and strayed quite far off from godliness. St. John writes to Theodore in anguish pleading for his return.

The last treatise written by the famous preacher St. John Chrysostom (d. 407), to strengthen his flock during a time of persecution. The theme is trust in the providence of God, not to get scandalized by troubles, particularly as they occur in the lives of righteous ones, but to wait for the outcome of events. Examples are drawn from the lives of saints of the Old and New Testaments.--Publisher.

St. Chrysostom on the Priesthood

Unseen Warfare

On Wealth and Poverty

Homilies on Colossians

Why This Question Is Being Asked Again, and Why the Answer Is Almost Always Wrong

The Early Christians in Their Own Words

More than 90 excerpts from the sermons of Saint John Chrysostom bring fourth-century wisdom to 20th-century issues. In plain language, John Chrysostom delivers a message as applicable today as it was when he led the Church of Constantinople. These masterpieces of spiritual counsel serve as both a brief introduction to a major spiritual thinker & as a meditation book for daily use. A spell-binding preacher whose rhetorical power remains unequalled, John appealed for a simple life of Gospel authenticity. He chastised the rich for failing to share their wealth with the poor, & he described generosity not as gift giving, but as a required repayment of a debt. He viewed the primary goal of marriage as companionship on the journey to heaven, a commitment he saw as bringing joy & blessings to the married couple & to others as well. These & other insights make John Chrysostom a continuing rich source of spiritual inspiration.

Inspired by the epistles of St Paul, St John Chrysostom has many important and practical things to say to Christian couples and families.

This great orator addresses the question of wealth and poverty in the lives of people of his day. Yet Chrysostom's words proclaim the truth of the Gospel to all people of all times.

"The cult of the saints is a phenomenon that expanded rapidly in the fourth century, and John Chrysostom's homilies are important witnesses to its growth. In this volume, Wendy Mayer investigates the liturgical, topographical, and pastoral aspects that marked the martyr cult at Antioch and Constantinople in John's time."--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

The Homilies of S. John Chrysostom ... on the Gospel of St. Matthew

On the Providence of God

Commentary on Saint John the Apostle and Evangelist

Baptismal Instructions

Wealth and Poverty in the Teachings of the Church Fathers

Letters to Theodore

No description available

This title features Greek text and English translation, plus fragments, of New Testament problems and solutions.

"Eight Homilies Against the Jews" by John Chrysostom. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten—or yet undiscovered gems—of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

An ecumenical roster of leading specialists approach wealth and poverty through the theology, social practices, and institutions of early Christianity.

Programming Web Services with XML-RPC

The Meaning of First Corinthians 13

On Repentance and Defeating Despair

The Story of John Chrysostom--ascetic, Preacher, Bishop

St. John Chrysostom Commentary on the Psalms

THE Homilies of St. Chrysostom on St. Matthew were undoubtedly delivered at Antioch, (see Hom. vii. p. 105.) and probably in the latter part of the time during which he preached as a Presbyter. Montfaucon considers his little mention of the sin of swearing a sign of his having accomplished some reformation on that point by his previous exertions. In the Homilies delivered from 386 to 388, it is a constant topic; and the Homilies known to belong to that date are so numerous, as scarcely to leave room for such a series as the present. These, however, contain very little to mark the period to which they belong. The argument from his reference to dissensions some time gone by, possibly those between St. Meletius and Paulinus and Evagrius, in commenting on St. Matt. 23:6. is not very conclusive. Aeterna Press

In these firsthand accounts of the early church, the spirit of Pentecost burns with prophetic force through the fog enveloping the modern church. A clear and vibrant faith lives on in these writings, providing a guide for Christians today. Its stark simplicity and revolutionary fervor will stun those lulled by conventional Christianity. The Early Christians is a topically arranged collection of primary sources. It includes extra-biblical sayings of Jesus and excerpts from Origen, Tertullian, Polycarp, Clement of Alexandria, Justin, Irenaeus, Hermas, Ignatius, and others. Equally revealing material from pagan contemporaries critics, detractors, and persecutors is included as well."

Translated here by F. Allen, the sermons of St John Chrysostom are noted as classical commentaries on the Christian life. Knowing well the realities of life in the world, the temptation of rich and poor alike, this great orator - "the golden-mouthed" - addresses the questions of wealth and poverty in the lives of people of his day. And yet, as the modern reader is confronted with his words, it becomes apparent that he too is being addressed; Chrysostom's words are words proclaiming the truth of the Gospel to all people of all times. The message of the story of the rich man and Lazarus (Luke 16:19-31) is brought home to every person in these six sermons of Chrysostom with clarity, insight into the human dilemma, compassion and judgment.

"Of the Christian Fathers, none have gained such fame, and few have left remains so voluminous as Chrysostom. In the melancholy narrative of Gibbon, two Christian champions are presented as men of real power and vigour of mind. The historian pauses to detail their acts and estimate their influence, but his admiration seems rather spontaneously and involuntarily shown, than formally expressed. These two men are Athanasius and John Chrysostom. The one is the man of unyielding polemical skill, of undaunted courage and astounding energy. The latter possesses in a remarkable degree, that which the former lacked or repressed, imaginative genius. As an orator, Chrysostom must have been as pre-eminent as Athanasius was as a polemical champion. " - Preface.

The Cult of the Saints

On Living Simply

Saint John Chrysostom, His Life and Times a Sketch of the Church and the Empire in the Fourth Century

The Love Chapter

Making a Case for Giving

The Divine Liturgy of St. John Chrysostom

While St. John Chrysostom may have commented on all 150 psalms in the Psalter, commentary has survived on only fifty-eight. In these volumes, Robert Charles Hill has prepared an excellent translation of the commentary - in Volume One Psalms 4-13, 44-50, and in Volume Two Psalms 109-150 (with the exception of the long Ps 119) - all appearing for the first time in English. In this work, probably composed while he was still in Antioch, Chrysostom's brilliance as an exegete of the "literal school" of Antioch shines forth, even as he works with the metaphorical language and imagery of the psalms. As Hill writes, "it is fascinating to watch Chrysostom . . . coming to grips with this lyrical material, achieving some sense of comfort, and eventually devising - for the first time? - his own hermeneutical principles for coping with such texts." The extensive Introduction in Volume One covers basic issues on the commentary, including its origins, its relationship to Chrysostom's other exegetical work, his attitude to Scripture, and the theology, spirituality and other moral accents of the commentary. Comment on Chrysostom's text is also given in endnotes, and indexes are provided in each volume. -- Ꞥc From publisher's description

This classic includes the following homilies: Homily XIX. 1 Cor. 7:1, 2 Homily XX. Ephesians 5:22–24 Homily XXI. Ephesians 6:1–3 Homily XII. Colossians 4:18 Introduces XML-RPC, a system for remote procedure calls built on XML that facilitates distributed Web-based applications written in Java, Perl, Python, Asp, or PHP.

St Basil's homilies on the subject of wealth and poverty, although delivered in the fourth century, remain utterly fresh and contemporary. Whether you possess great wealth or have modest means, at the heart of Basil's message stands the maxim: Simplify your life, so you have something to share with others. While some patristic texts relate to obscure and highly philosophical questions, Basil's teachings on social issues are immediately understood and applicable. At a time when vast income disparity and overuse of limited environmental resources are becoming matters of increasing concern, Basil's message is more relevant now than ever before.

Chiefly on the Parable of the Rich Man and Lazarus

Was Jesus a Socialist?

Golden Mouth

Wealth and Poverty in Early Church and Society

Homilies: On the Gospel of St. Matthew. 1851-54

Eusebius of Caesarea: Gospel Problems and Solutions

In the 4th-century, this set of 15 homilies on Philippians was delivered by the great preacher of Constantinople, St. John Chrysostom (347 – 407 AD). Together these sermons give a complete verse-by-verse commentary of the letter and provide the oldest existing commentary available on Philippians. The epistle to the Philippians was composed by St. Paul, and his fellow-labourer St. Timothy, and is addressed to the Christian church in Philippi, Greece. Paul and Silas visited Philippi during Paul's second missionary journey (around 50 AD), where, according to the Acts of the Apostles, Paul and Silas were charged with disturbing the city. These homilies are taken from: Saint Chrysostom: Homilies on Galatians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon, New York: Charles Scribner's Sons, 1889. Philip Schaff (1819–1893); Gross D. D. Alexander (1852–1915); John A. D. D. Broadus (1827–1895). The original Bible references and footnotes are preserved. Illustrations have also been added of the various events and figures mentioned in the text.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

*This is the extended and annotated edition including * an extensive biographical annotation about the author and his life This edition contains the 34 homilies on the Epistle to the Hebrews.*

An easy way to get to know 365 different saints.

Eight Homilies Against the Jews

The Homilies On The Epistle To The Hebrews (Annotated Edition)

Homilies 48–88

Against the Jews

On Repentance and Almsgiving (The Fathers of the Church, Volume 96)

On the Acts of the Apostles

Translation of 8 instructions on baptism given by St. John Chrysostom, probably at Antioch, about 390 A.D.

This volume offers an overview of Byzantine manuscript illustration, a central branch of Byzantine art and culture. Just like written texts, illustrations bear witness to Byzantine material culture, imperial ideology and religious beliefs, as well as to the development and spread of Byzantine art.

On Wealth and Poverty St Vladimir's Seminary Press

Now available in a popular contemporary English translation for the first time, important reflections of St. John Chrysostom on 1 Corinthians, Chapter 13. One of the most important passages in the Scriptures, I Corinthians 13 is often read and rarely followed. Medieval theologian, John Chrysostom, was called the "golden-mouthed" one, for the eloquence of his preaching. His reputation extended from his native East to the Christian West, and he is remembered today as a Church Father for the entire Church.

On Marriage and Family Life

Select Homilies and Letters

Homilies on Philippians

Wealth, Poverty and Giving in St. John Chrysostom

A Treasury of Divine Knowledge

Four Discourses of Chrysostom

Rich in references to the teaching of the saints and Fathers, this book combines the insights of West & East. A classic of Orthodox spirituality. Economist and historian Lawrence W. Reed has been hearing people say "Jesus was a socialist" for fifty years. And it has always bothered him. Now he is doing something about it. Reed demolishes the claim that Jesus was a socialist. Jesus called on earthly governments to redistribute wealth? Or centrally plan the economy? Or even impose a welfare state? Hardly. Point by point, Reed answers the claims of socialists and progressives who try to enlist Jesus in their causes. As he reveals, nothing in the New Testament supports their contentions. Was Jesus a Socialist? could not be more timely. Socialism has made a shocking comeback in America. Poll after poll shows that young Americans have a positive image of socialism. In fact, more than half say they would rather live in a socialist country than in a capitalist one. And as socialism has come back into vogue, more and more of its advocates have tried to convince us that Jesus was a socialist. This rhetoric has had an impact. According to a 2016 poll by the Barna Group, Americans think socialism aligns better with Jesus's teachings than capitalism does. When respondents were asked which of that year's presidential candidates aligned closest to Jesus's teachings, a self-proclaimed "democratic socialist" came out on top. Sure enough, the same candidate earned more primary votes from under-thirty voters than did the eventual Democratic and Republican nominees combined. And in a 2019 survey, more than seventy percent of millennials said they were likely to vote for a socialist. Was Jesus a Socialist? expands on the immensely popular video of the same name that Reed recorded for Prager University in July 2019. That video has attracted more than four million views online. Ultimately, Reed shows the foolishness of trying to enlist Jesus in any political cause today. He writes: "While I don't believe it is valid to claim that Jesus was a socialist, I also don't think it is valid to argue that he was a capitalist. Neither was he a Republican or a Democrat. These are modern-day terms, and to apply any of them to Jesus is to limit him to but a fraction of who he was and what he taught."

This is the extended and annotated edition including * an extensive biographical annotation about the author and his life As a commentary on the Acts of the Apostles, this Work stands alone among the writings of the first ten centuries. The Expositions of St. Clement of Alexandria (in the Hypotyposes), of Origen, of Diodorus of Tarsus, and St. Chrysostom's teacher, Theodore of Mopsuestia, as well as of Ammonius and others whose materials are used in the Catena, have perished. Those who are acquainted with the characteristic qualities of St. Chrysostom's exegesis, will perceive here also the same excellencies which mark his other expository works-especially the clear and full exposition of the historical sense, and the exact appreciation of the rhetorical momenta in the discourses of St. Peter, St. Stephen, St. James and St. Paul, as recorded in the Acts. In the 4th-century, St. John Chrysostom (347 - 407), the great preacher of Byzantine Constantinople, delivered these twelve sermons on St. Paul's letter to the Colossians, providing a detailed verse-by-verse study of one of the most important letters in the New Testament. The homilies capture the fiery style of preaching characteristic of the early church in Asia Minor. Originally composed and delivered in ancient Greek this English translation is taken from the larger work: "The homilies of S. John Chrysostom, Archbishop of Constantinople, on the epistles of S. Paul the Apostle to the Philippians, Colossians, and Thessalonians." Oxford: J. Parker; London: Rivingtons, 1879. by St. John Chrysostom, translated by John Albert Broadus (1827-1895). The original footnotes and Bible references have been preserved. This version includes illustrations of the Biblical figures mentioned in the epistle.

The Homilies of S. John Chrysostom

***The Homilies of Saint John Chrysostom: On the Gospel of Saint Matthew
On Social Justice***

The One Year Book of Saints

A Companion to Byzantine Illustrated Manuscripts

The Spiritual Combat and Path to Paradise of Lorenzo Scupoli

This literature review explores the life of St. John Chrysostom and the conditions of the time, and examines the sermons of Chrysostom to explore how they address the issues of wealth, poverty, and giving. Chrysostom succeeded in making a powerful case for giving among the people of late fourth-century Antioch and Constantinople. He motivated people to acts of generosity towards the poor through a series of arguments on wealth, poverty, and giving.

John Chrysostom, or "Golden Mouth", was a famous ascetic and preacher of the fourth/fifth century, a controversial bishop of Constantinople, and a brilliant orator - hence the epithet. This is the first comprehensive study of him in the English language in over a century. In the early chapters John Kelly highlights Chrysostom's

youthful experiments with asceticism at Antioch in Syria, his six years as a monk and then a recluse in the nearby mountains, and his influential role as Antioch's leading preacher. The central section of the book shows him as a fearlessly outspoken populist bishop of the capital. Kelly focuses on his authoritarian style, his interventions in political crises, and his clashes with the Empress Eudoxia, as well as his efforts to promote the primacy of the see of Constantinople in the east. The final chapters reconstruct the plots that led to Chrysostom's downfall, the drama of his trial, and his exile and death. Golden Mouth also provides fresh analyses of Chrysostom's principal treatises and public addresses, and discussions of his views on monasticism, sexuality and marriage, education, and suffering.

Chrysostom

The Golden Voice of John Chrysostom

The Homilies On The Acts of the Apostles (Annotated Edition)