Durham University

Durham E-Theses

The church's identity established through images according to St. John Chrysostom

Rev. Fr. Gus George Christofis

How to cite:

Christofis, Rev. Fr. Gus George (1991) The church's identity established through images according to St. John Chrysostom. Masters thesis, Durham University.

Use policy

The full-text may be used and/or reproduced, and given to third parties in any format or medium, without prior permission or charge, for personal research or study, educational, or not-for-profit purposes provided that:

- a full bibliographic reference is made to the original source
- a https://etheses.durham.ac.uk/id/eprint/6223/ is made to the metadata record in Durham E-Theses
- the full-text is not changed in any way

The full-text must not be sold in any format or medium without the formal permission of the copyright holders.

Please consult the full Durham E-Theses policy for further details.

Academic Support Office, The Palatine Centre, Durham University, Stockton Road, Durham, DH1 3LE
e-mail: e-theses.admin@durham.ac.uk Tel: +44 0191 334 6107
https://etheses.durham.ac.uk

ABSTRACT

The Church's Identity Established Through Images According To St. John Chrysostom

by

Rev. Fr. Gus George Christofis, M.A.

Ph.D. Degree, 1991

The topic of ecclesiology is central to current theological dialogues. The rich ecclesiological doctrine of St. John Chrysostom provides an invaluable contribution to such discussions. The main purpose of this Ph.D. thesis is to establish Chrysostom's conception of the Church through various human, social and natural images.

The first section contains a concise biographical sketch of Chrysostom's life and works, a study of his ecclesiology in modern erudition and a statement of the method and data of this research. In the second, third and fourth sections, the unquestionably scriptural nature of Chrysostom's imagery offers a clear perception of the Church's origins, connections with the Old Testament, and its relationship to the Triune God, the saints and martyrs of both Covenants, humanity and creation in general. All things are renewed in the unconquerable Church of God. This new creation embodies the apostolic faith in Jesus Christ, the correct manner of worshipping God and interpreting Scripture, and has christological and apostolic roots. Furthermore, the Church's blameless, virtuous, orderly and sacramental character, its oneness, nobility, heavenly setting and way of life, its exclusion of all sin, heresies and the devil, and its positive and saving effects upon people and the cosmos, are all concretely revealed and experienced in the local Church under the oversight of a canonical, orthodox bishop. The importance of the local Church as the visible manifestation of the One, Holy, Catholic (Universal) and Apostolic Church of God, and the local bishop as Christ's very image in the Church, capture Chrysostom's Pauline understanding of the bishop's role. Without the bishop, the heavenly Church of Christ cannot exist upon the earth.

In the final section, a brief analysis of the subject matter is offered by way of stating the originality and sources of Chrysostom's ecclesiological imagery and the major themes (with examples) that arise from them. An appendix and a select bibliography immediately follow.

THE CHURCH'S IDENTITY ESTABLISHED THROUGH IMAGES ACCORDING TO ST. JOHN CHRYSOSTOM

by

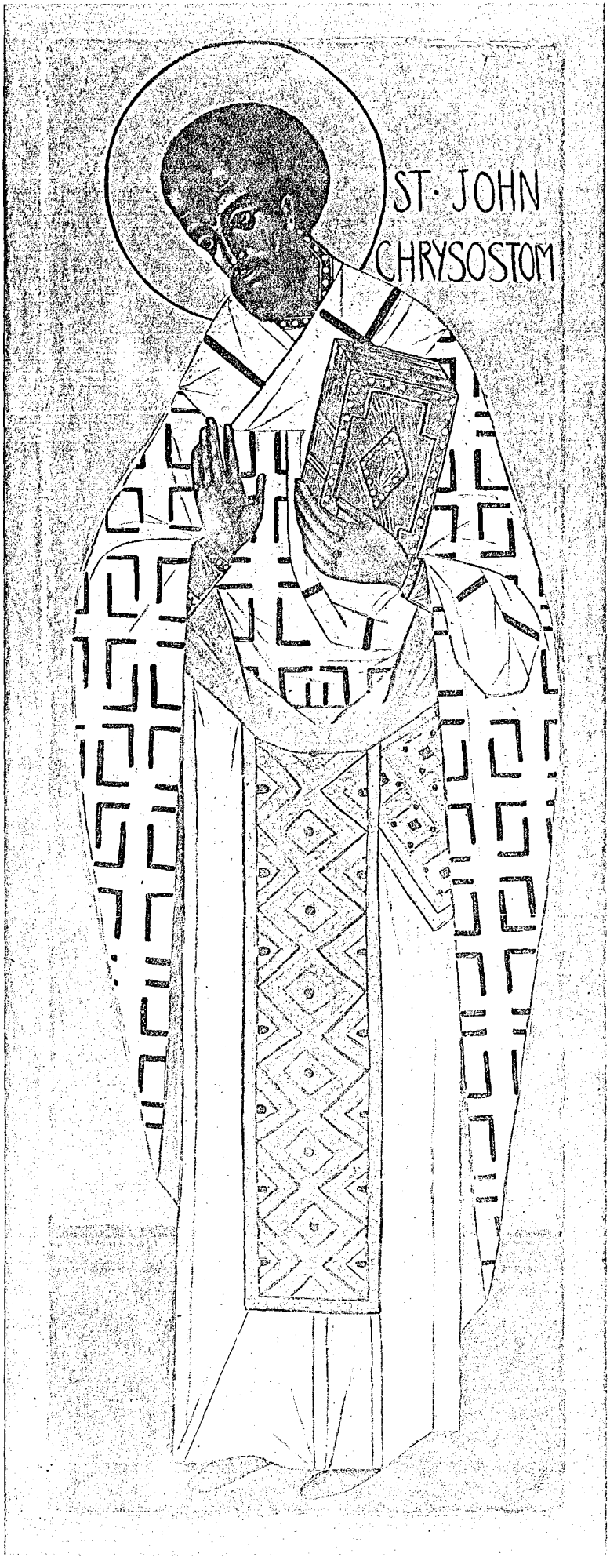
Rev. Fr. Gus George Christofis, M.A.

The copyright of this thesis rests with the author.
No quotation from it should be published without
his prior written consent and information derived
from it should be acknowledged.

1991 Doctoral Dissertation
Submitted To The Faculty of Arts
(Department of Theology)
University of Durham



- 3 MAR 1992


ST · JOHN
CHRYSOSTOM

No material contained in the thesis has previously been submitted for a degree in this or any other University.

The copyright of this thesis rests with the author. No quotation from it should be published without his prior written consent, and information derived from it should be acknowledged.

TABLE OF CONTENTS

Acknowledgements

Page no.

SECTION ONE: INTRODUCTION

CHAPTER 1.1. A Concise Biographical Sketch of Chrysostom's Life and Works ...2-18
1.1a. His Life
1.1b. His Works
CHAPTER 1.2. Chrysostom's Understanding of the Church in Modern Scholarship
CHAPTER 1.3. The Method
CHAPTER 1.4. The Data

SECTION TWO: THE HUMAN IMAGE OF THE CHURCH

CHAPTER 2.1. The Body of Christ (σῶμα Χριστοῦ) 20-79
2.1a. The Body of Christ in a Strict Christological Sense
2.1b. The Body of Christ in a Strict Anthropological Sense
The Body of Christ's Liturgical Life
The Body of Christ's Reaction to Sin and Disease
2.1c. The Unity of the Body
Christ's or God's Role
The Apostles' Role
The Bishop's Role
The Laity's Role

CHAPTER 2.2. The Ecclesial Community (τὸ κοινὸν τῆς Ἐκκλησίας) 80-176
2.2a. The Ecclesial Community (At Large)
God's and the Apostles' Role
The Bishop's Role
The Christians' Role
Connections with the Old Testament
Connections with Christ's Resurrection
An Eschatological Community
2.2b. The Ecclesial Community as the Liturgical Assembly
The Presence of the Eucharistic Assembly in the Old Testament
The Eucharistic Assembly/The Assembly in the Upper Room
The Heavenly Reality of the Church
Repentance in the Context of the Eucharistic Assembly
The Priestly System in the Context of the Liturgical Assembly
Reasons for Going to Church

The Prayer of the Church (Public Prayer)
Spiritual Instruction Received From Church
How to Attend and Behave in Church
The Destructiveness of Envy Upon the Church
The Church's Understanding of Christ's Identity
Unity with Reference to the Eucharistic Assembly
The Church Contrasted to the Hippodrome, Theater and Marketplace

2.2c. Women in the Ecclesial Community
Women's Service in the Church
Women's Dress and Conduct in the Church

CHAPTER 2.3. The Bride of Christ (Χριστοῦ νύμφη) 177-195
2.3a. The Bride and the Bridegroom
2.3b. The Bride and the Bishop
2.3c. The Bride's Faith in Christ
2.3d. The Bride and Love

CHAPTER 2.4. The Rational Flock of Christ (τὸ λογικὸν τοῦ Χριστοῦ ποίμνιον) ...196-224
2.4a. The Holy Spirit and the Apostles
2.4b. The Bishops
2.4c. The Christians

CHAPTER 2.5. The Soul (ψυχή) **and the Church** 225-240
2.5a. The Church as a Soul
The Virtues' and Evil's Effect on the Church
The Bishop and the Church
2.5b. The Church in the Soul

CHAPTER 2.6. The Mother (μήτηρ) **of the Christians** 241-251
2.6a. Christ and the Church
2.6b. The Church and Baptism
2.6c. The Church's Equality and Nobility
2.6d. The Mother and Her Children
2.6e. The Church's Unity
2.6f. The Church and the State
2.6g. The Church and Heretics
2.6h. The Church at Antioch

SECTION THREE: THE SOCIAL IMAGE OF THE CHURCH

CHAPTER 3.1. The Kingdom (βασιλείαι) 253-260
3.1a. Entrance Into God's Heavenly Kingdom
Via the Sacrament of Baptism
Via Faith in Christ's Sonship With God
3.1b. God's Kingdom as a Symbol of Unity

3.1c. The Permanent Replacement of Worldly Kingdoms by God's Heavenly Kingdom

CHAPTER 3.2. The City (πόλις) of God and Other Cognate Images 261-285
3.2a. Scriptural Evidence
Hebrews 12:18-24
Select Old Testament Verses Relating to Hebrews
Old Testament Types of the Church
3.2b. Christ's and the Apostles' Actions Upon the Church
3.2c. The Heavenly Church With Reference to the Bishop
Scriptural Evidence
The Bishop's Function in God's City
The Christians Aid the Bishop
The Church's Feasts, Festivals and the Bishop

CHAPTER 3.3. The House (οἶκος, οἰκία) of God and Related Images 286-338
3.3a. Various Aspects of the Church
The Church's Origins and Foundations
The Liturgical Assembly Before Chrysostom
Under the Bishop's Leadership
Its Membership
The Liturgical/Eucharistic Assembly in General
The Church's Unity
Love's Effect Upon the Church
The Church Building
The Neccesity for Church Attendance
The Church in Its Widest Sense
3.3b. The Church as a Private Place of Worship
Select Views of the Church
The Christological
The Apostolic
The Liturgical
Church Characteristics
Almsgiving
Hospitality
3.3c. The Church as a Room in a Christian House
The Presence of Christ, the Spirit and the Apostles
3.3d. The House of God and Christ, the Apostles, Bishops, Presbyters and Deacons

CHAPTER 3.4. The Army Camp (στρατόπεδον) 339-349
3.4a. Under God's Supreme Leadership
3.4b. The Characteristics and Functions of the Army's Leaders
3.4c. Christ and the Bishop
3.4d. The Arch Enemy of God's Army

CHAPTER 3.5. The Tent of Witness (ἡ σκηνὴ τοῦ μαρτυρίου) 350-365
3.5a. The Differences Between the Tent and the Temple

The Liturgical Rites
The Christological Nuance of "the Tent"
3.5b. Proof of Jesus Christ's Divinity

CHAPTER 3.6. The School (διδασκαλεῖον) 366-369
3.6a. The Teachers
3.6b. The Christian Family Unit

CHAPTER 3.7. Other Minor Images: Artist's Studio (ζωγραφεῖον), Dyer's Vat (βαφεῖον), Robe (χιτών, ἀλουργίς) 370-373
3.7a. An Artist's Studio
Christian Behavior During the Eucharistic Celebration
3.7b. A Dyer's Vat
Benefits from the Scriptures
3.7c. A Robe

SECTION FOUR: THE NATURAL IMAGE OF THE CHURCH

CHAPTER 4.1. The Ocean (πέλαγος) 375-378
4.1a. The Church's Christ-centeredness and Apostolicity
4.1b. Benefits to Human Souls

CHAPTER 4.2. The Sea (θάλαττα) 379-380

CHAPTER 4.3. The Harbor (λιμήν) 381-385
4.3a. A Peaceful and Safe Haven
From God's Wrath
From the Emperor's Wrath
4.3b. A Place for Repentance
4.3c. A Place for Spiritual Rejuvination
4.3d. Christian Conduct in the Harbor

CHAPTER 4.4. The Ship or New Ark (πλοῖον, κιβωτός) 386-402
4.4a. God's and the Apostles' Roles
4.4b. The Priest's or Bishop's Role
4.4c. The Local Church

CHAPTER 4.5. The Anchor (ἄγκυρα) 403-4
4.5a. God's Role
4.5b. The Bishop's Role

CHAPTER 4.6. The Cultivated Land (ἄρουρα) 406-412
4.6a. With Reference to the Eucharistic Assembly
4.6b. With Reference to the Liturgical Assembly
4.6c. With Reference to the Christian Soul/Souls
4.6d. With Reference to the Church Building

CHAPTER 4.7. The Field (ἀγρός) and Other Related Images [The Meadow (λιμών), the Tree and the Plant (δένδρον and φυτόν), the Vine or Vineyard (ἄμπελος, ἀμπελών), the Threshing-floor (ἅλως), etc.] 413-419

4.7a. The Field

4.7b. The Meadow

4.7c. The Tree and the Plant

The Faith

The Bishop

4.7d. The Vine (or Vineyard)

4.7e. The Threshing-Floor and Garrison Against the Devil

4.7f. The Way

SECTION FIVE: GENERAL CONCLUSIONS

CHAPTER 5.1. The Researcher's Comments 421-446

5.1a. The Originality and Sources of Chrysostom's Images

5.1b. Chrysostom's Ecclesiological Images and Themes

Chrysostom's Christology as the Basis for his Ecclesiology

The Church's Connections with the Old Testament

The Church's Origins

The Church on the Universal and Local Levels

The Church's Nobility

The Church's Unity

Church Characteristics

God's Church in Contrast to the Devil's Church, Marketplace and Theater

The Scriptural Basis for the Church's Heavenly Existence

The Church's Apostolic Aspect

The Church's Liturgical Aspect

The Church's Membership

The Triune God and the Priestly System

APPENDIX 447-461

BIBLIOGRAPHY

Texts 462

Studies 462-481

Opuscula 481

ACKNOWLEDGEMENTS

I would like to express my gratitude first to my academic supervisor, the Very Reverend Dr. George D. Dragas, for suggesting this topic and for offering me invaluable advice regarding both the material and the method of this research. Gratitude also is due on my part to Durham University (the Department of Theology, the University Library, the Computer Center and University College) for supplying the necessary academic facilities and the conducive environment for this research project. I should also acknowledge here my parents, George and Myrophora Christofis, and my wife, Georgia, for their steadfast love and support without which it would have been impossible for me to carry out this project.

SECTION ONE: INTRODUCTION

CHAPTER 1.1. A Concise Biographical Sketch of Chrysostom's Life and Works

Numerous studies have been conducted on Chrysostom's life and works. The classic and most complete investigation is that of Chrysostomus Baur.[1] Since it is not the purpose of this thesis to improve on Baur's detailed biographical work, this investigator wishes to offer the reader a brief chronology of Chrysostom's life and works in order to allow him/her to examine Chrysostom's ecclesiological references in their proper historical context.

1.1a. His Life

In this researcher's opinion, St. John Chrysostom is one of the greatest ecclesiologists and theologians of the One, Holy, Catholic and Apostolic Church of God. His voluminous and well written body of literature, saturated with and founded upon the Scriptures, reflects his erudition in the fields of hermeneutics, homiletics, and moral, dogmatic and pastoral theology. From the numerous investigations into Chrysostom's life and works that were consulted for this thesis[2],

---

1. John Chrysostom and His Time, vol. 1-4, by Rev. Chrysostomus Baur, O.S.B.; trans. into English by Sr. M. Gonzaga, R.S.M.; Büchervertriebsanstalt; Notable and Academic Books, Belmont, MA; 1988.

2. Cf. 1. "Chrysostom", by F. Van Ommeslaeghe, S.J.; The Encyclopedia of Religion, vol. 3, ed. by Mircea Eliade; Macmillan Publishing Company, New York, 1987; pp. 466-467. 2. Patrology, vol. 3, ed. by Johannes Quasten; Newman Press; Westminster, MD, 1960; pp. 424-482. 3. Manual of Patrology and History of Theology, vol. 1, ed. by F. Cayré; trans. into English by H. Howilt; Desclée and Company, Paris, Tournai, Roma; printed in Belgium, 1936. 4. A Dictionary of Christian Biography, vol. 1: A-D, ed. by William Smith and Henry Wace; London: John Murray, Albermarle Street, 1877. 5. Patrology, ed. by B. Altaner; Nelson: Edinburgh-London, 1960; pp. 373-386. 6. A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, vol. 9, Saint Chrysostom: On the Priesthood, Ascetic Treatises, Select Homilies and Letters, Homilies on the Statues; Christian Literature Company, New York, 1889. 7. The Age of the Fathers, vol. 2, by William Bright; Longmans, Green and Co., London, 1903; pp. 27-106. 8. Lives of the Fathers, vol. 2, by Frederic W. Farrar; Edinburgh, 1889; pp. 615-716. 9. "John Chrysostom", by Robert Wilken; Encyclopedia of Early Christianity, ed. by Everett Ferguson; Garland Publishing, Inc., New York, 1990; pp. 495-497. 10. "John Chrysostom", by F.L. Cross; The Oxford Dictionary of the Christian Church, ed. by F.L. Cross and E.A. Livingstone; Oxford University Press, 1984; pp. 285-286. 11. ΙΩΑΝΝΟΥ ΧΡΥΣΟΣΤΟΜΟΥ ΑΠΑΝΤΑ ΤΑ ΕΡΓΑ, vol. 1, ed. by ΠΑΝΑΓΙΩΤΗ Κ. ΧΡΗΣΤΟΥ; ΘΕΣΣΑΛΟΝΙΚΗ, 1984; "ΕΙΣΑΓΩΓΗ", pp. 9-50;

this investigator has concluded that "the Golden-Mouth" orator most probably was born c.349 in the metropolitan city of Antioch, Syria, to faithful Christian parents. His mother bore the name Anthusa and his father, whose name is unknown, was a noble general in the Roman army. At the tender age of 18 (367), he completed his rhetorical studies under Libanius and his philosophical education under Andragathius.

During the celebration of the Easter Feast in 368, at 19 years of age, Bishop Meletius of Antioch baptized Chrysostom a Christian. After his 22nd birthday, John began his lectorate in the Church of Antioch and, soon afterwards, he interrupted it only to begin his strict monastic life (372). He retired to the mountains and lived a life of a hermit for several years, impregnating his mind with the teachings of his Master Jesus Christ. However, since his austere regimen severely affected the functioning of his gastric organs, and the extreme cold temperature impaired the operation of his kidneys, he returned to the Church in Antioch in 378, where he resumed his duties as a lector. Furthermore, c.380/381, at 31 years of age, Bishop Meletius ordained him a deacon. When he became 36 years old (c.385/386), Bishop Flavian of Antioch (Meletius' immediate successor) ordained him a priest (presbyter).

The period of his minstry in Christ's Vineyard at Antioch ended rather

---

ΔΙΑΛΟΓΟΣ ΠΑΛΛΑΔΙΟΥ ΠΕΡΙ ΒΙΟΥ ΙΩ. ΧΡΥΣΟΣΤΟΜΟΥ, pp. 51-303. 12. The Fathers of the Greek Church, by Hans Von Campenhausen; Adam and Charles Black, London, 1963; pp. 140-157. 13. Handbook of Patrology, ed. by Patrick J. Hamell; Alba House, Staten Island, New York, 1968; pp. 113-118. 14. ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ ΕΡΓΑ, vol. 1, ed. by K. ΛΟΥΚΑΚΗ; Athens, 1967; PP. 1-15. 15. "The Chronology of Saint John Chrysostom's Early Life", by Robert E. Carter, S.J.; Traditio, vol. 18, ed. by Stephan Kuttner, etc; Fordham University Press, New York, 1962; pp. 357-364. 16. *PALLADII DIALOGVS DE VITA S. JOANNIS CHRYSOSTOMI*, ed. by P.R. Coleman-Norton; Cambridge, at the University Press, 1928. 17. "Saint John Chrysostom", The New Encyclopedia Britannica, vol. 4, 15th edition; London, 1974; pp. 583-584. 18. "Saint Jean Chrysostome", La Grande Encyclopédie Inventaire Raisonné Des Sciences, Des Lettres Et Des Arts, Tome Onzième, Paris; pp. 321-322. 19. The Lives of the Three Great Hierarchs and Universal Teachers: Basil the Great, Gregory the Theologian and John Chrysostom, from the Menology of St. Dimitri of Rostov, in Russian; translated by Isaac E. Lambertsen and Xenia Endres; St. John of Kronstadt Press, 1985; pp. 93-173.

unexpectedly and abruptly when Nectarius, the Archbishop of Constantinople, died on 27 September 397 and John was chosen to succeed him. On 26 February 398, Chrysostom, at the age of 49, was consecrated Archbishop of Constantinople by an imperial decree of the Roman Emperor Arcadius, and at the unwilling, jealous and dastardly hands of Archbishop Theophilus of Alexandria.

Chrysostom immediately began to reform the imperial city and its clergy since they succumbed to terrible corruption under the lax Nectarius. His soul was too pure, unselfish and noble to fathom the devilish intrigues of the imperial court. His fiery temperament for the reform of the clergy and laity was offensive to high ranking court officials, and his loving, faithful and uncompromising adherence to the teachings of Christ and His Church united all hostile forces against him.

After the downfall of the all-powerful and influential Eutropius in 399, who served as Arcadius' chief advisor and secretary, the Empress Eudoxia gained tremendous authority and power. She, together with Chrysostom's episcopal comrades, Severian of Gabala, Acacius of Beroea, Antiochus of Ptolemais and, especially, his most dangerous enemy, Theophilus of Alexandria, summoned Chrysostom in 403 to the Synod of the Oak, a suburb of Chalcedon. There, he was deposed from his episcopal throne and exiled. Eventually he was recalled only to be permanently exiled in 404, first, to Caucasus in Lesser Armenia. After three treacherous years of travelling and fighting against the elements of nature and his own people, he finally arrived at Comana in Pontus where he was to enter the company of the saints in heaven. Realizing his closeness to death, he dragged his ailing body to the Church of the Martyr Basiliscus and beckoned his entourage to dress him with the white garments of death, according to an ancient Roman custom. The priest of the Church administered to Chrysostom the Holy Mysteries of Christ's Body and Blood. On 14 September 407, Chrysostom stated with his final breath, "Glory to God for all things. Amen". He made the sign of the Cross and rested peacefully at the age of 56 in the bosom of the Church, whom he courageously defended until the end of his life.

Theodosius II, a son of Eudoxia, ordered the translation of Chrysostom's relics to Constantinople on 27 January 438. They were interred in the Church of

the Holy Apostles. His feast day is celebrated by the Church on 13 November in order not to conflict with the Feast Day of the Cross, which is celebrated on 14 September.

1.1b. His Works

Sufficient data does not exist to accurately date all of Chrysostom's ecclesiological works enumerated in **CHAPTER 1.4**. Therefore, the following represents a chronological listing only of his major writings.

370-386 *Expositiones In Psalmos IV-XII; XLI; XLIII-XLIX; CVIII-CXVII; CXIX-CL.* PG 55.

c.385-397; *Commentarius In Epistolam Ad Ephesios, Homiliae I-XXIV*, PG 62.

386-387 *De Sacerdotio, Liber I-VI*, PG 48.

386-387 *De Virginitate*, PG 48.

386-387 *De Incomprehensibili Dei Natura, Homiliae I-X*, PG 48.

386-388 *Homiliae I-LXVII in Genesim*, PG 53,54.

386-388 *Sermones I-IX in Genesim*, PG 54.

387 *Adversus Judaeos Et Gentiles Demonstratio, Quod Christus Sit Deus*, PG 48.

387 *Ad Populum Antiochenum Homiliae I-XXI, De Statuis*, PG 49.

389 *Commentarius In Sanctam Joannem Apostolum Et Evangelistam, Homiliae I-LXXXVIII*, PG 59.

390 *Commentarius In Sanctam Matthaeum Evangelistam, Homiliae I-XC*, PG 57,58.

391 *Commentarius In Epistulam Ad Romanos, Homiliae I-XXXII*, PG 60.

392 *Commentarius In Epistulam Ad Galatas*, PG 61.

395 *Commentarius In Epistulam I Ad Corinthios, Homiliae XLIV*, PG 61.

395 *Commentarius In Epistulam II Ad Corinthios, Homiliae I-XXX*, PG 61.

395 *Commentarius In Epistulam I Ad Timotheum, Homiliae I-XVIII*, PG 62.

395 *Commentarius In Epistulam II Ad Timotheum, Homiliae I-X*, PG 62.

395 *Commentarius In Epistulam Ad Philemonem, Homiliae I-III*, PG 62.

395 *Commentarius In Epistulam Ad Titum, Homiliae I-VI*, PG 62.

398 *De Incomprehensibili Dei Natura, Homiliae XI-XII*, PG 48.

398 *Adversus Judaeos Orationes I-VIII*, PG 48.

398 *De Poenitentia, Homiliae I-IX*, PG 49.

399 *Commentarius In Epistulam Ad Colossenses, Homiliae I-XII*, PG 62.

399 *Commeentarius In Epistulam Ad Philippenses, Homiliae I-XV*, PG 62.

c.399 *Commentarius In Epistulam I Ad Thessalonicenses, Homiliae I-XI*, PG 62.

c.399 *Commentarius In Epistulam II Ad Thessalonicenses, Homiliae I-V*, PG 62.

400-401 *Commentarius In Acta Apostolorum, Homiliae I-LV*, PG 60.

403-404 *Commentarius In Epistulam Ad Hebraeos, Homiliae I-XXXIV*, PG 63.

Keeping in mind the major historical episodes in Chrysostom's life, this investigator cannot detect any kind of theological development in his doctrine of the Church. Since circumstances in Chrysostom's life did not dictate how he viewed the Church, the saint remains consistent and faithful to the heavenly wisdom and authority he inherited from the Savior Jesus Christ via the Apostles, throughout his entire ecclesiastical career. Chrysostom illustrates the oneness and immutability of the Church's eternal Truth that Jesus Christ is God. For him there is one: Faith, Lord, Father, Spirit, Baptism, Table, Cup, Way, Body, Priesthood, etc. that bind the Church together into a unified whole and render her indestructible, immaculate and impermeable to all evil and sin. Hence, he reveals the vast importance of applying undaunted the Great Mystery of Christ and His Church to the human condition throughout the span of time, by prophetic and apostolic texts and awesome/sacred Mysteries (Sacraments).

CHAPTER 1.2. Chrysostom's Understanding of the Church in Modern Scholarship

During the last century, there have been few studies conducted on Chrysostom's ecclesiological doctrine. The most recent inquiry is the work of Sister Dolores Greeley on the Church as Body of Christ according to Chrysostom.[3] The author tries to work according to a criterion of interpretation which emerges from within Chrysostom's thought itself. Hence, she does not depict the Church in a dualistic fashion (an "invisible" and a "visible" Church), like the Western scholastic tradition, because, as she herself admits, she discovers in Chrysostom's writings the elements which show the unity of the Church in its visible aspect and its invisible inner Mystery. She demonstrates that the Eastern Church Fathers, as exemplified by Chrysostom, show that the visible itself is a manifestation of the Transcendent Mystery of Christ.

In contrast to Greeley's book, the earlier work of Joachim Korbacher on the absolute necessity of the Church for salvation according to Chrysostom, which deals with the specific problem of membership in the Church and the salvation of various classes of people, i.e., Jews, pagans, sinners, the excommunicated and the catechumens, does introduce the idea of the visible (Militant) and invisible (Triumphant) Church.[4] Given that Chrysostom does not explicitly make such a distinction in any of his writings, it seems that Korbacher uses a misleading criterion of interpretation, which results in a distortion of Chrysostom's teaching about the Church of God as Greeley has actually demonstrated.

There are also two works written in Greek, which are solely devoted to Chrysostom's understanding of the Church, and which deserve to be reviewed here. The first one is by the Serbian Hieromonk Athanasios Yiebtits, on St. Paul's

---

3. The Church as "Body of Christ" According to the Teaching of Saint John Chrysostom by Sister Dolores Greeley, R.S.M. (University of Notre Dame, Ph.D., 1971; Religion. Printed in 1987 by University Microfilms International, Ann Arbor, Michigan).

4. Ausserhalb der Kirche kein Heil? Eine Dogmengeschichtliche Untersuchung über Kirche und Kirchenzugehörigkeit bei Johannes Chrysostomus (Münchener Theologische Studien. II, Systematische Abteilung, 27. München: Max Hueber Verlag, 1963.

ecclesiology according to St. Chrysostom,[5] and the other, by the Greek Professor of canon law, Constantine Mouratidis, on the essence and form of the government of the Church according to Chrysostom.[6]

The central theme of Yiebtits' work is the christological foundation of the Church - the Church is Christ Himself. The Church is neither the Human nor the Divine Nature of Christ, separated one from the other; rather, she is the unconfused union of these two Natures, namely, the Incarnate Logos of God. According to the Apostle Paul, and, subsequently, according to Chrysostom, the Church is the Body of Christ. In this Body, the Awesome Mystery of the changing of the created by the uncreated is completed once and for all and is extended unto the ages, through the Mysteries (Sacraments). Through Christ's Body, everything is made incorruptible and immortal. This new condition in which the universe exists in Christ is, for Paul and Chrysostom, the "new creation", the Church. Yiebtits is more synthetic than analytical in his endeavor to focus on the central truth of the Church as the Body of Christ which, as he points out, is unfortunately endangered with total oblivion due to the many ecclesiological problems of today.[7]

Mouratidis' work deals with Chrysostom's ecclesiology from a canonical point of view. He sets out to prove that the dispute over church division is not only located in the external organization of the Church but also in the understanding of its essence. In other words, the disagreement concerning the form of ecclesiastical government is an expression of the disagreement concerning the essence of the Church. He says that the harmonization of the Church's form and inner nature, or of the Church's government and essence, constitutes the greatest and most difficult mission of theological science in our epoch.[8] Mouratidis states that the government of the Church is formed on the basis of

---

5. Ἡ Ἐκκλησιολογία τοῦ Ἀποστόλου Παύλου κατὰ τὸν Ἱερὸν Χρυσόστομον by Hieromonk Athanasios Yiebtits (Athens, 1967).

6. Ἡ Οὐσία καὶ τὸ Πολίτευμα τῆς Ἐκκλησίας κατὰ τὴν Διδασκαλίαν Ἰωάννου τοῦ Χρυσοστόμου by Constantine D. Mouratidis (Athens: The Press of the Apostolic Diakonia of the Church of Greece, 1958).

7. Yiebtits.

8. Mouratidis, pp. 5-6.

certain principles which, in effect, constitute the organizational expression of the most profound essence of the Church as a divine-human institution. He shows that in the teaching of Chrysostom four points are especially highlighted. These are: 1) the principle of the hierarchical organization of the Church (i.e., that a certain category of people exist in the Church who are empowered with the Mystery of the Priesthood in order to execute the principal ministries of the Church); 2) the principle of the equality of all Church members; 3) the principle of the participation of all Church members in the threefold ministry of the Lord; and, 4) the principle of the accountability of the ecclesiastical ministries. The ministries function in accordance with the laws of the Church. According to Mouratidis, the essence and government of the Church in Chrysostom's teaching constitute the superior synthesis of the divine and the human, the invisible and the visible, the essence and the form. Thus, the organized Church in the world and its particular form of government, referred to by the Ecumenical Synods and centered on the Lord as the sole Head, continuously remind us of the Army of Christians in the world which constitutes the Kingdom of God on earth and which is inseparably united with the Triumphant Church in heaven under the supreme leadership of the Holy Trinity.[9]

Mouratidis, like Korbacher, talks about the Militant (visible) Church of Christ on earth and the Triumphant (invisible) Church of Christ in heaven. However, as the writer shall demonstrate through this investigation, such (dualistic) terms are totally alien to Chrysostom's vocabulary and are inapplicable to any objective description of his concept of the Church. Another point of contention with Mouratidis which arises from the present investigation is that he talks about "the tragedy of the brokenness of the Body of Christ and the tearing apart of His uncut garment or His tunic".[10] The writer shall show that, without a doubt, Chrysostom nowhere mentions division of the Church as such; rather, he talks about people being divided and alienated from the Church. It would seem that Mouratidis is implying that all the divided Christian Churches of today are individual "parts", as it were, of the broken Body of Christ. However,

---

9. *Ibid.*, pp. 241-243.
10. *Ibid.*, pp. 5-6.

Chrysostom clearly proclaims the one Church as the undivided Body of Christ in contrast to the other churches, (of the Jews, Greeks, etc.), which could not be its manifestation. The writer shall clarify this in the investigation.

That christology determines ecclesiology is the point stressed by the Rumanian J. Moldovan in his article on "the christological and pneumatological aspect of the Church according to Chrysostom".[11] Moldovan divides his article into two parts. The first deals with "The economy of the Son and of the Holy Spirit in the Church's life" and is subdivided into the following: a) "the first creation and the premises of revelation of the Church in time", b) "The Economy of the Son", and, c) "the Economy of the Spirit". The second part deals with "The Church as the Body of the Lord and the Temple of the Holy Spirit" and is subdivided into the following: a) "The reality of the Chrysostomian teaching about the Mystical Body" and, b) "The sense of the presence of the Holy Spirit in the Church". Moldovan basically demonstrates that Paul the Apostle was a decisive influence on Chrysostom. He points out that the Church comprises divine and created reality, that it existed before the creation of the world, surpasses the limits of history, and is above nature. He concludes that the essential points of Chrysostom's ecclesiology can today offer a concrete model towards finding Christian unity, as they include the pneumatological image of the Church. In his view, two of these points require careful attention in contemporary ecumenism, the christological and pneumatological, because of their crucial consequences on the organization of the Christian Communities. Thus, the Church is manifested both as the Lord's Body and the Spirit's Temple. On the one hand, the image of the Mystical Body helps Protestants to see Christ in the Church through the Sacraments. On the other hand, the image of the Church as the Spirit's Temple helps Roman Catholics rediscover the presence of Christ, which has been veiled by legalism and exaggerated by institutionalism.

Similar to Moldovan's article are several articles by Rumanian Orthodox

---

11. J. Moldovan, "L' aspect christologique et pneumatologique de l'Eglise selon S. Jean Chrysostome", Studii teologice, Bucuresti 20 (1968), 706-721.

theologians: 1) Mihai Enache's "Chrysostom's doctrine of the Church",[12] 2) V. Hristov's "Chrysostom's concept of the Church",[13] and, 3) Elie Negoita's "Chrysostom's understanding of the unity of the Church according to the Epistle to the Ephesians".[14]

All these studies, useful and proper in their own right, by no means exhaust the rich content of Chrysostom's ecclesiology as the writer discovered through reading the voluminous collection of his many profound writings, which are lengthy, and vary in size, character and quality; hence, the undertaking of this new and comprehensive research.

CHAPTER 1.3. The Method

Presented in this investigation is a biblically founded, systematic and nearly exhaustive examination of the primary aspect of Chrysostom's ecclesiology. The uniqueness of this examination lies in the fact that it is based on a detailed analysis of all the relevant ecclesiological texts of Chrysostom's writings. These texts have been collected by means of a careful perusal of volumes 47-64 in J.P. Migne's *Patrologia Graeca*. They contain explicit references to the term "Church" (Ἐκκλησία) in the authentic writings of St. John Chrysostom and are listed in **CHAPTER 1.4** as the primary data of the present project. The writer has analyzed these references in their respective contexts, while keeping in mind the precise content of the pericope, Chrysostom's reasons for mentioning "the Church" in that particular context and his teaching about the Church. This approach has led to the identification of the primary aspect of Chrysostom's ecclesiology: the identity of the Church as established through a plethora of images taken from the Scriptures and relating to the human being and his life in the world as viewed from a theological standpoint.

---

12. Mihai Enache, "La doctrine sur l'Eglise selon St. Jean Chrysostome", Ortodoxia, Bucuresti (1974), 128-140.

13. V. Hristov, "La notion de l'Eglise d'après S. Jean Chrysostome", Studii teologice, Bucuresti 12 (1960), 76-92.

14. Elie Negoita, "Saint Jean Chrysostome sur l'unité de l'Eglise dans son commentaire à l'Epître aux Ephésians de S. Paul", Ortodoxia, Bucuresti 14 (1962), 198-205.

Chrysostom's imagery is grouped under the following headings: the human image, the social image, and the natural image. Chrysostom presents many theological issues with respect to these images, but the following are the primary: God's action upon the Church, the Church's origins, her scriptural, christological and apostolic roots, her unity, heavenly existence and hierarchy. Also included in this listing are the Church's virtuous and sacramental character, liturgical life, edification, faith, and reaction to schism, heresy, disease and the devil's attack. Yet other issues entail Church and State relations, the Church's saving effect upon her members and creation, and her members' character, behavior and responsibilities towards her. Thus the thesis' systematic structure represents the final stage of reorganizing the data through a painstaking analysis of the original texts. It should be stressed here that throughout the investigation, the writer has strictly dealt with the original Greek texts, which he translated afresh, especially as the majority of them existed only in the original. Given that the value of the primary texts is great, this writer has quoted and paraphrased Chrysostom quite frequently throughout this thesis. The writer's summary of Chrysostom's texts, as well as evaluative comments on the timeliness of the theological issues that emerge, will be presented at the end of this investigation.

Furthermore, the writer feels the necessity to caution the reader as to Chrysostom's statements about the Jews. When reading Chrysostom, if the reader fails to comprehend the context from which this Father speaks, he/she may sometimes wrongly conclude that Chrysostom is anti-Semitic. It suffices, at this point, to simply note that in Chrysostom's mind, the Old Dispensation of the Law disappeared permanently when Christ established the New Dispensation of Grace once and for all and enthroned Himself at the right hand of the Majesty in heaven. By contrasting the Church's and the Jews' ways of life, Chrysostom carefully points out (see **Appendix**) that his censorship is not really directed towards the Jews themselves who harbor animosity for Jesus of Nazareth; rather, he flatly denounces the disease (or passion) that infests their souls and inhibits them from confessing this Jesus as the Christ, the Incarnate Son of God. Likewise, Chrysostom strongly denunciates the invalid and outdated Jewish customs and liturgical rites which periodically succeed in deceiving and attracting

Christians towards their observation and, consequently, endanger the Church's unity. Ultimately, he vehemently condemns the devil and his dark powers for hardening the Jews' hearts and causing them to persist in their mad folly. Chrysostom's scriptural references show that the Jews, due to their obstinacy, no longer constitute the Israel of God. Rather, through God's saving economy and grace, the Church represents the spiritual Israel and its members (the Christians) comprise the true Israelites who believe in Christ as God and receive circumcision of the heart by the Holy Spirit.

CHAPTER 1.4. The Data

The following listing represents all the texts that have been incorporated into this study. What is supplied is a short title of a given work, and the volume and column numbers of Migne's edition of Chrysostom's works.

Ad Demetrium Monachum De Compunctione, Liber I, 47:407.

Ad Stelechium, Et De Compunctione, Liber II, 47:421.

Ad Stagirium Ascetam A Daemonio Vexatum, Liber III, 47:487,488.

Adversus Eos Qui Apud Se Habent Virgines Subintroductas, 47:500,513.

Quod Regulares Feminae Viris Cohabitare Non Debeant, 47:524.

De Virginitate, 48:533,540,541,542,543,581.

De Sacerdotio, Liber II, 48:632,633,639. *Liber III*, 48:641,644,646,647,649,652,653, 654,655,656,658,660. *Liber IV*, 48:664,665,667,670,672. *Liber V*, 48:675. *Liber VI*, 48:680,682,683,684,688.

Chrysostomi Homilia I, Cum Presbyter Fuit Ordinatus, 48:694.

De Incomprehensibili Dei Natura, Homilia III, 48:725,726. *Homilia IV, Contra Anomoeos*, 48:733.

In Beatum Philogonium, 48:749,752.

Contra Anomoeos VIII, 48:772. *Contra Anomoeos X*, 48:792. *Contra Anomoeos XI*, 48:796,797,802. *Contra Anomoeos XII*, 48:802,812.

Adversus Judaeos Et Gentiles Demonstratio, 48:813,821,829,830,831,832, 833,835,836,837.

Adversus Judaeos Oratio I, 48:844,848,856. *Oratio II*, 48:857,859. *Oratio III*, 48:863,865,869,870,871,872. *Oratio IV*, 48:875,876,882. *Oratio V*, 48:883,885,886,887,888,900. *Oratio VI*, 48:911. *Oratio VII*, 48:928. *Oratio VIII*, 48:933,937.

De Non Anathematizandis Vivis Vel Defunctis, 48:948,949.

Oratio Kalendis Habita (1 Cor. 10:31), 48:957.

In Terrae Motum, Et In Divitem Et Lazarum, 48:1037.

De Statuis Ad Populum Antiochenum Habitate, Homiliae: I, 49:18. *II*, 49:38. *III*, 49:49,50,53. *IV*, 49:59,62. *V*, 49:71,79. *VI*, 49:81. *IX*, 49:104. *XII*, 49:128. *XV*, 49:153,155,160. *XVI*, 49:172. *XVII*, 49:177. *XIX*, 49:188. *XXI*, 49:211.

Catechesis Prima, Ad Illuminandos, 49:224,225,227.

De Poenitentia, Homiliae: I, 49:281. *II*, 49:285,291. *III*, 49:292,294,297,298. *IV*, 49:302,303. *V*, 49:308. *VII*, 49:324,325,330,331,335. *VIII*, 49:336,338. *IX*, 49:346.

Homilia In Serrvatoris N.J.C. Diem Natalem, 49:351.

Adversus Eos Qui A Divinis Absunt Officiis, Oratio, 49:363,364.

In Proditionem Judae, Et In Pascha, Homilia I, 49:380,383.

In Coemeterii Et Appellationem Et In Crucem Domini, 49:393,397.

De Resurrectione Mortuorum Homilia, 50:432.

Adversus Ebriosos Et De Resurrectione, 50:437,439.

De Sancta Pentecoste, Homiliae: I, 50:453,458,459. *II*, 50:463,464.

De Laudibus Sancti Pauli Apostoli, Homiliae: I, 50:476. *III*, 50:485. *IV*, 50:487,489,490.

Homilia Encomiastica In S.P.N. Meletium, 50:516,518.

Homilia Panegyrica In S. Martyrem Lucianum, 50:522.

De Sancto Hieromartyre, 50:529.

Liber In Sanctum Babylam Contra Julianum, 50:541,550,568.

In SS. Martyres Juventinum Et Maximinum, 50:571,573,575,576.

In S. Martyrem Ignatium, Laudatio, 50:588,590,591,592.

Laudatio S.P.N. Eustathii, 50:600,601,602,604.

Laudatio I, Sancti Martyris Romani, 50:605,608.

De Sancto Martyre Romano, Oratio II, 50:613,615,616.

In Sanctos Maccabaeos Et In Matrem Eorum, Homilia I, 50:622.

De Sanctis Martyribus Bernice Et Prosdoce Virginibus, Et Domnina Matre Earum, 50:634.

Ad Gratiam Concionari, 50:659.

Laudatio Sancti Martyris Juliani, 50:668,672.

Laudatio Magnae Et Sanctae Martyris Drosidis, 50:685.

De S. Hieromartyre Phoca, Et Contra Haereticos..., 50:699,700,702,706.

Laudatio SS. Omnium Qui Martyrium Toto Terrarum Orbe Sunt Passi, 50:709.

Homilia Post Terrae Motum, 50:715.

In Petrum Apostolum Et In Heliam Prophetam, 50:725,727,728,736.

De Beato Abraham Oratio, 50:737.

De Fato Et Providentia, Oratio II, 50:755,758. *Oratio III*, 50:760.

De Precatione, Oratio II, 50:784.

De Occursu D.N. Jesu Christi, Deque Deipara Et Symeone Oratio, 50:807,810.

In Sancta Et Magna Parasceve, 50:813.

In Venerabilem Atque Vivificam Crucem..., Homilia, 50:818,819.

In Triduanam Resurrectionem Domini Nostri Jesu Christi, Sermo, 50:824.

In Parabolam Decem Millium Tallentorum Debitoris...(Matth. 18:23, sqq), 51:19,20,23.

In Illud Pater, Si Possibile Est...(Matth. 26:39), 51:35.

Sermo Ad Eos Qui Conventum Ecclesiae Deseruerunt..., 51:66,67,68.

Sermo Habitus In Inscriptionem Actorum Apostolorum, 51:77,78,79,80.

Quod Utilis Sit Lectio Sacrarum Scripturarum...Et In Fine, Ad Nuper Baptizatos, 51:92,93.

Periculo Non Carere, Si Auditores Ea Taceant..., 51;99,112.

Cum Lectus Esset Ille Textus..., 51:113,117,119,120,121,122.

Ad Eos Qui Reprehendebant..., 51:126,127.

Ibid...(Acts 9:4), 51:137,138,140,143.

Ibid...(1 Cor. 1:1), 51:151.

Ibid...(Rom. 12:20), 51:174,176.

Ibid...(Rom. 16:3), 51:189,190,191,194,202,203,206.

Ibid...(1 Cor. 7:2), 51:209.

Laus Maximi, Et Quales Ducendae Sint Uxores, 51:227,228,229,230.

In 1 Cor. 10:1, 51:246,247,249.

In 1 Cor. 11:19, 51:255,256,257,258.

De Eleemosyna Sermo, 51:264,266,267,268.

Ibid., In 2 Cor. 4:13, 51:294.

In 2 Cor. 11:1, 51:303,305.

In Phillip. 1:18, 51:315.

In 1 Tim. 5:9, 51:323,324,325,330.

Quod Non Oporteat Peccata Fratrum Evulgare..., 51:357.

Non Oportere Quemquam De Seipso Desperare..., 51:368.

In Gal. 2:11, 51:371,373,375,378,383.

Homilia In Eutropium, 52:392,393,396.

Homilia Cum Extra Ecclesiam Deprehensus Eutropius Abreptus Fuit...,Psal. 44:10, 52:397,402,403,410.

Homilia Ante Exsilium, 52:428,429.

Cum Iret In Exsilium, 52:437.

Post Reditum A Priore Exsilio Homilia, 52:443,444,445,446,447,448.

In Dimissionem Chananaea..., 52:449,450,458.

Liber Ad Eos Qui Scandalizati Sunt..., 52:500,513,517,519,520, 521,524,525,526,527.

Epistula, Innocentio Episcopo Romae, 52:529,530,531,532,533,534,536.

Epistula, Innocentio, Episcopo Romae, Joannes In Domino Salutem, 52:535,536.

Epistula, Innocentius Episcopus Presbyteris Et Diaconis Universoque Clero Ac Populo Ecclesiae Constantinopolitanae, Qui Subditi Sunt Episcopo Joanni, Dilectis Fratribus, Salutem, 52:537,538.

Epistulae: I, 52:549,555. *II*, 52:556,557,558,567. *III*, 52:581. *VII*, 52:606. *XIII*, 52:611. *XXVI*, 52:626. *XXVII*, 52:627. *LXXXV*, 52:653. *LXXXVI*, 52:653. *LXXXVII*, 52:654. *LXXXVIII*, 52:654,655. *LXXXIX*, 52:655. *XC*, 52:655. *XCII*, 52:656. *XCIV*, 52:658. *CXIII*, 52:669. *CXXI*, 52:675. *CXXIII*, 52:677. *CXXV*, 52:681,685. *CXLVIII*, 52:699. *CXLIX*, 52:700. *CLI*, 52:701. *CLII*, 52:701. *CLIII*, 52:702. *CLIV*, 52:702. *CLVII*, 52:703,704. *CLIX*, 52:704,705. *CLX*, 52;705. *CLXI*, 52:705. *CLXII*, 52:706. *CLXV*, 52:707,708. *CLXVI*, 52:708. *CLXVII*, 52:708. *CLXX*, 52:710. *CLXXIV*, 52:711. *CLXXXI*, 52:714. *CLXXXII*, 52:714. *CLXXXIII*, 52:715. *CLXXXIV*, 52:715. *CCVI*, 52:726. *CCXXI*, 52:733. *CCXXX*, 52:737. *CCXXXIII*, 52:739.

Laus Diodore Episcopi..., 52:761.

In Sanctum Pascha Concio, 52:770.

In Ascensionem D.N. Jesu Christi, 52:789.

In Genesim Homiliae: Hom. I, 53:2122. *Hom. II (Gen. 1:1)*, 53:29,31. *Hom. IV (Gen. 1:6)*, 53:41. *Hom. VI (Gen. 1:14)*, 53:57. *Hom. VII (Gen. 1:20,21)*, 53:62. *Hom. VIII (Gen. 1:26)*, 53:72,73. *Hom. IX*, 53:76,77. *Hom. X (Gen. 1:26,27)*, 53:85. *Hom. XI*, 53:97. *Hom. XII (Gen. 2:4)*, 53:100. *Hom. XIII (Gen. 2:8)*, 53:105. *Hom. XV (Gen. 2:20-22)*, 53:125. *Hom. XXVIII (Gen. 9:8-10)*, 53:252. *Hom. XXXI (Gen. 11:31)*, 53:285. *Hom. XLI (Gen. 18:1)*, 53:377. *Hom. XLIV (Gen. 19:27)*, 54:406. *Hom. LV (Gen. 29:15)*, 54:483. *Hom. LVI (Gen. 29:21)*, 54:487. *Hom. LXII (Gen. 38:2,3)*, 54:535.

In Genesim: Sermo II (Gen. 1,3,6,26), 54:587. *Sermo VI (Gen. 2:17, sqq)*, 54:604,607. *Sermo VII (Gen. 2:9), (Luc. 23:43)*, 54:615. *Sermo VIII*, 54:616. *Sermo IX*, 54:625.

De Anna: Sermo I, 54:633. *Sermo IV*, 54:661.

De Davide Et Saule Homilia III, 54:695,696.

Expositio In Psalmum: IV, 55:48,53. *V*, 55:62,63,66. *IX*, 55:130. *XLIII*, 55:173.

XLIV, 55:199,201,202. *XLVIII*, 55:223,224. *CIX*, 55:269,273,277. *CX*, 55:285. *CXI*, 55:292. *CXII*, 55:301,304. *CXVI*, 55:327. *CXXVIII*, 55:372. *CXXXIV*, 55:397. *CXLIII*, 55:463. *CXLVII*, 55:483. *CXLIX*, 55:493.

In Psalmum: XLVIII (Psal. 48:17), 55:501,502,507. *CXLV (Psal. 145:2)*, 55:520,521.

Interpretatio In Isaiam Prophetam: Caput II, 56:28,29,30,34. *Caput III*, 56:43. *Caput VI*, 56:75. *Caput VII*, 56:77.

In Laudam Eorum, Qui Comparuerunt In Ecclesia, Homilia I, 56:97,98,99. *Homilia IV*, 56:120,121,122,123.

Utiliter Et Percommode Factum..., Demonstratio I, 56:171,173. *Demonstratio II*, 56:182,183,192.

Interpretatio In Danielem Prophetam, Caput III, 56:211.

In Magna Ecclesia..., 56:247,249.

Adversus Eos Qui Ecclesia Relicta..., 56:263,269,270.

In Apostolicum Dictum: Hoc Autem Scitote..., 56:274,275.

Ad Homiliam In Joseph Et De Continentia, 56:291.

Synopsis Veteris Et Novi Testamenti..., 56:316,322,328,335,369,370,376, 377,382,384.

In Salvatoris Nostri Jesu Christi Nativitatem Oratio, 56:389.

Unum Et Eumdem Esse Legislatorem..., 56:399,404.

In Dictum Illud, In qua potestate haec facis, 56:423,427.

Severiani, Gabalorum Episcopi In Mundi Creationem, Oratio I, 56:430,433. *Oratio II*, 56:446. *Oratio III*, 56:453. *Oratio IV*, 56:463,468. *Oratio VI*, 56:493.

Oratio De Serpente..., 56:502,508,512.

Commentarius In Sanctum Matthaeum Evangelistam, Hom. II, 57:23,31. *Hom. III*, 57:35,36,38. *Hom. VII*, 57:77,82. *Hom. VIII*, 57:83. *Hom. IX*, 57:177. *Hom. XII*, 57:206. *Hom. XV*, 57:299,234. *Hom. XIX*, 57:276,280,283,285. *Hom. XXIII al. XXIV*, 57:307. *Hom. XXX al. XXXI*, 57:362. *Hom. XXXII al. XXXIII*, 57:385. *Hom. XXXIII al. XXXIV*, 57:395. *Hom. XL al. XLI*, 57:442,443. *Hom. XLIX al. L*, 58:504. *Hom. L al. LI*, 58:508. *Hom. LI al. LII*, 58:515. *Hom. LII al. LIII*, 58:519. *Hom. LIV al. LV*, 58:534,535. *Hom. LVI al. LVII*, 58:556. *Hom. LIX al. LX*, 58:581. *Hom. LX al. LXI*, 58:585,586. *Hom. LXVI al. LXVII*, 58:628,630. *Hom. LXVII al. LXVIII*, 58:637. *Hom. LXIX al. LXX*, 58:648. *Hom. LXXII al. LXXIII*, 58:670. *Hom. LXXIII al. LXXIV*, 58:676. *Hom. LXXV al. LXXVI*, 58:691. *Hom. LXXVII al. LXXVIII*, 58:702,707. *Hom. LXXX al. LXXXI*, 58:726. *Hom. LXXXV al. LXXXVI*, 58:761,762,763. *Hom. LXXXVIII al. LXXXIX*, 58:781.

Commentarius In Sanctam Joannem Apostolum Et Evangelistam, Hom. I: 59:25,26. Hom. II al. I, 59:37. *Hom. IX al. VIII*, 59:69. *Hom. X al. IX*, 59:74. *Hom. XVIII al. XVII*, 59:115,120. *Hom. XIX al. XVIII, 59:122. Hom. XXI al. XX*, 59:128. *Hom. XXII al. XXI*, 59:135. *Hom. XXIX al. XXVIII*, 59:170,171. *Hom. XXXI al. XXX*, 59:177. *Hom. XXXIII al. XXXII*, 59:190. *Hom. XXXVII al. XXXVI*, 59:211. *Hom. XLVI al. XLV*, 59:261,262. *Hom. LX al. LIX*, 59:327. *Hom. LXIV al. LXIII*, 59:359. *Hom. LXXXII al. LXXXI*, 59:443. *Hom. LXXXV al. LXXXIV*, 59:463.

Commentarius In Act. Apostolorum, Hom. I, 60:17. *Hom. III*, 60:34,36,39,41. *Hom. VII*, 60:65. *Hom. VIII*, 60:73,74. *Hom. XII*, 60:100. *Hom. XIV*, 60:116. *Hom. XVII*, 60:136. *Hom. XVIII*, 60:142,143,147,148. *Hom. XIX*, 60:152,156. *Hom. XXI*, 60:165,167,170. *Hom. XXII*, 60:176. *Hom. XXIV*, 60:189,190. *Hom. XXV*, 60:191,192. *Hom. XXVI*, 60:197,198,199,202,203. *Hom. XXVII*, 60:205. *Hom. XXIX*, 60:217,218,219. *Hom. XXX*, 60:225,227. *Hom. XXXI*, 60:229,230. *Hom. XXXII*, 60:234,236. *Hom. XXXIII*, 60:239,240,242,245. *Hom. XXXVII*, 60:226. *Hom. XL*, 60:283,285. *Hom. XLI*, 60:290. *Hom. XLII*, 60:298,300. *Hom. XLIII*, 60:304. *Hom. XLIV*, 60:307,310. *Hom. XLV*, 60:317,319,320. *Hom. LII*, 60:363. *Hom. LIII*, 60:372.

Commentarius In Epistolam Ad Romanos, Hom. I, 60:396. *Hom. II*, 60:402,403,405. *Hom. V*, 60:430. *Hom. VI*, 60:436,440. *Hom. VII*, 60:448,449. *Hom. VIII*, 60:464. *Hom. XII*, 60:499. *Hom. XIII*, 60:511,523. *Hom. XIV*, 60:533. *Hom. XVI*, 60:549. *Hom. XXII*, 60:610,611. *Hom. XXV*, 60:632. *Hom. XXVI*, 60:638. *Hom. XXX*, 60:661,663,664,665,668. *Hom. XXXI*, 60:671. *Hom.*

XXXII, 60:675,677,678.

In Epistolam I Ad Corinthios, Argumentum, 61:11,12. *Hom. I*, 61:11,12,13. *Hom. II*, 61:17,18. *Hom. III*, 61:21,23,24,29. *Hom. IV*, 61:35. *Hom. VI*, 61:52. *Hom. VII*, 61:55,57,66,67. *Hom. IX*, 61:79. *Hom. X*, 61:81,85. *Hom. XII*, 61:97. *Hom. IV*, 61:115. *Hom. XV*, 61:121,122,124,126,127. *Hom. XVI*, 61:132,133,134. *Hom. XIX*, 61:151. *Hom. XXI*, 61:171,175,179,180. *Hom. XXII*, 61:185. *Hom. XXIII*, 61:194. *Hom. XXV*, 61:208,209. *Hom. XXVI*, 61:213,215,216,219,220. *Hom. XXVII*, 61:228,229. *Hom. XXX*, 61:250,252,254,255. *Hom. XXXI*, 61:257,262. *Hom. XXXII*, 61:264,265. *Hom. XXXV*, 61:297,299,300,301. *Hom. XXXVI*, 61:307,312,313,314. *Hom. XXXVII*, 61:315,317. *Hom. XXXVIII*, 61:328,329. *Hom. XLIII*, 61:367,368. *Hom. XLIV*, 61:373,376.

In Epistolam II Ad Corinthios Commentarius, Homilia I, 61:381,384,385. *Hom. II*, 61:398,399. *Hom. XII*, 61:487. *Hom. XV*, 61:505,507,510. *Hom. XVI*, 61:512,513,515. *Hom. XVII*, 61:517,521. *Hom. XVIII*, 61:523,524,526,527,528. *Hom. XIX*, 61:529. *Hom. XXI*, 61:544. *Hom. XXIII*, 61:554,557,558. *Hom. XXV*, 61:571,572,573,574. *Hom. XXVI*, 61:580. *Hom. XXVII*, 61:583,585,588. *Hom. XXVIII*, 61:594.

In Epistolam Ad Galatas Commentarius, Cap. I, 61:611,613,614,616,623, 624,625,626,627,630,632,633,634. *Cap. II*, 61:639. *Cap. IV*, 61:662,663,664. *Cap. V*, 61:671. *Cap. VI*, 61:674,681.

In Epistolam Ad Ephesios, Commentarius, 62:10. *Cap. I, Hom. III*, 62:24,25,26,27,28,29,30. *Cap. III, Hom. VI*, 62:46,47. *Cap. III, Hom. VII*, 62:49,52. *Cap. IV, Hom. VIII*, 62:57,62. *Cap. IV, Hom. X*, 62:75,77,78,80. *Cap. IV, Hom. XI*, 62:82,85,86,87,88. *Cap. IV, Hom. XII*, 62:89. *Cap. V, Hom. XVII*, 62:120. *Cap. V, Hom. XX*, 62:135,136,137,138,140,142,143.

In Epistolam Ad Philippenses, Cap. I, Hom. I, 62:184,187,188. *Cap. II, Hom. VI*, 62:220. *Cap. III, Hom. X*, 62:257,258. *Cap. III, Hom. XIII*, 62:279,280. *Cap. IV, Hom. XV*, 62:288,290.

In Epistolam Ad Colossenses, Cap. I, Hom. I, 62:300. *Cap. I, Hom. II*, 62:315. *Cap. I, Hom. III*, 62:317,320,322,323. *Cap. I, Hom. IV*, 62:326,327. *Cap. II, Hom. VI*, 62:339. *Cap. II, Hom. VII*, 62:344,351. *Cap. III, Hom. X*, 62:365,369,371,374. *Cap. IV, Hom. XI*, 62:379,380. *Cap. IV, Hom. XII*, 62:381,382,384,387,389.

In Epistolam Primam Ad Thessalonicenses, Cap. I, Hom. I, 62:391,393,394,396. *Cap. II, Hom. III*, 62:406,407,409. *Cap. III, Hom. IV*, 62:419. *Cap. IV, Hom. VI*, 62:430. *Cap. V, Hom. X*, 62:455,456. *Cap. V, Hom. XI*, 62:462.

In Epistolam Secundam Ad Thessalonicenses, Cap. I, Hom. I, 62:471. *Cap. I, Hom. II*, 62:471,474. *Cap. II, Hom. III*, 62:484. *Cap. II, Hom. IV*, 62:488,490. *Cap. III, Hom. V*, 62:497,499.

In Epistolam Primum Ad Timotheum, Commentarius, 62:503,504. *Cap. I, Hom. II*, 62:514. *Cap. I, Hom. III*, 62:519. *Cap. I, Hom. V*, 62:527,529. *Cap. II, Hom. VIII*, 62:539,544. *Cap. III, Hom. X*, 62:549. *Cap. III, Hom. XI*, 62:553,554,555. *Cap. V, Hom. XIV*, 62:574,578. *Cap. V, Hom. XV*, 62:580,582. *Cap. VI, Hom. XVI*, 62:587.

In Epistolam Secundam Ad Timotheum, Cap. I, Hom. I, 62:601,603. *Cap. I, Hom. II*, 62:607. *Cap. II, Hom. VI*, 62:629. *Cap. III, Hom. VII*, 62:637. *Cap. IV, Hom. X*, 62:655,659.

In Epistolam Ad Titum, Cap. I, Hom. I, 62:667,670. *Cap. I, Hom. II*, 62:671. *Cap. II, Hom. IV*, 62:687. *Cap. II, Hom. V*, 62:689. *Cap. III, Hom. VI*, 62:700.

In Epistolam Ad Philemonem, Commentarius, 62:701. *Hom. I*, 62:703,705. *Hom. II*, 62:708.

Enarratio In Epistolam Ad Hebraeos..., Cap. I, Hom. II, 63:21. *Cap. II, Hom. IV*, 63:43,44,45. *Cap. VIII, Hom. XIV*, 63:112,115. *Cap. IX, Hom. XV*, 63:121,122. *Cap. X, Hom. XVII*, 63:132. *Cap. XI, Hom. XXI*, 63:151. *Cap. XII, Hom. XXXII*, 63:219,220,221. *Cap. XIII, Hom. XXXIV*, 63:231.

Homiliae: I, 63:463,468. *II*, 63:467,470,471,472. *V*, 63:486,489,490. *VI*, 63:493. *VII*, 63:497. *VIII*, 63:499,500,501,502,503. *IX (Joan. 5:17)*, 63:511. *X (Matth. 9:37)*, 63:515,517,518. *XI*, 63:525.

Sermo, De Sigillis Librorum..., 63:536.

In Principio Erat Verbum, Etc. (Joan. 1:1), 63:543,546,547,548.

De Mansuetudine Sermo, 63:551,552.

Eclogae Ex Diversus Homiliis, Hom. II, 63:584,586,587,588. *Hom. III*, 63:591. *Hom. V*, 63:603. *Hom. VI*, 63:605. *Hom. IX*, 63:623,624,627,629. *Hom. XXV*, 63:749. *Hom. XXX*, 63:788,789. *Hom. XXXII*, 63:818. *Hom. XXXVI*, 63:839,840,842,845,847. *Hom. XLIII*, 63:878. *Hom. XLV*, 63:892. *Hom. XLVI*, 63:894,895.

Ordo Divini Sacrificii S.P.N. Chrysostomi, 63:903,907,908,911,917,921.

Fragmenta in Beatum Job, Cap. I, 64:509. *Cap. VII*, 64:601.

Fragmenta In Solomonis Proverbia, Cap. I, 64:664B,C. *Cap. VI*, 64:672C,D. *Cap. IX*, 64:680A. *Cap. XIV*, 64:709A,B. *Cap. XXIV*, 64:732C.

Fragmenta In Jeremiam, Cap. IV, 64:801B. *Cap. VI*, 64:820C, 825B. *Cap. IX*, 64:857A. *Cap. XI*, 64:869A. *Cap. XII*, 64:881A.

In Secundam S. Petri Epistolam, Cap. I, 64:1057B,C.

De Natura Hominis, 64:1076B.

SECTION TWO: THE HUMAN IMAGE OF THE CHURCH

Chrysostom speaks of the Church in a variety of ways, using many biblical images or metaphors. Because of the abundance of these images, this writer has sought to discover their logical associations and present them in groups, although in many texts they often emerge side by side without any obvious logical connection. The first group of images consists of those which are connected with humanity, i.e., with the human being in his/her individual or communal aspects. They are more numerous than all other groups, and include the individual Humanity of Christ and the union of the other human beings (the Christians) with Him. The second and third groupings consist of those which are connected with society and nature, respectively. All images are ordered and discussed in the following presentation according to the number of times they appear. The order of the citation of the relevant texts in this instance, as in every other in this thesis, is determined thematically and by its content rather than chronologically.

CHAPTER 2.1. The Body of Christ (σῶμα Χριστοῦ)

The most popular image of the Church found in Chrysostom's writings is the Pauline image of the "Body of Christ". This investigator's close study of the relevant texts has revealed that Chrysostom, like St. Paul, understands the ecclesiological metaphor of the Body, both in christological and anthropological terms.[1] Although these two aspects are, in most cases, inseparable, this investigator has sought, in this presentation, to treat them in distinct chapters, but seeing them in their interconnections by following, as closely as possible, the relevant texts.

2.1a. The Body of Christ in a Strict Christological Sense

In speaking of the Church with reference to the Son of God's Humanity that He assumed and made His very own at His Incarnation, Chrysostom uses the

---

1. Greeley, The Church as "Body of Christ"..., UMI, 1971, pp. 1-10.

terms Body of Christ and "Flesh of Christ" (σάρκα Χριστοῦ). There is no need to discuss them in any particular order since he understands them to mean the identification of the Church with Christ's risen and glorified Human Nature in heaven.

In Homily 4 On the Incomprehensible Nature of God, Chrysostom, basing his argument on the Apostle Paul (Eph. 3:5-10), refutes the Anomoeans who deny that Christ is unfathomable and equal in essence with the Father. He states:

> Paul said: "It was unknown to other generations as it has now been revealed to His Holy Apostles and Prophets that the Gentiles are now coheirs, members of the same Body, and sharers of His promise" - but the promises had been given to the Jews - "through the Gospel of which I, Paul, became a minister" [cf. Eph. 3:5-7]...And let the Anomoeans hear how thick and continuous are the showers of darts which Paul shoots at them. If the riches are unfathomable, how could He who gave the gift of the riches fail Himself to be unfathomable? "...To enlighten all men on the mysterious plan which was hidden in God so that now, through the Church, God's manifold wisdom is made known to the principalities and powers" [Eph. 3:9-10]. Did you hear how those powers above learned these things at that time and not before? For the king's attendant does not know what the king wills to do, "... so that now, through the Church, God's manifold wisdom is made known to the principalities and powers of heaven." See how great an honor was conferred on human nature that both with us and through us the powers above learned the secrets of the King.[2]

This writer's interpretation of Chrysostom's statements reflects the Church's identification with the Body of Christ through which God's wisdom is at last revealed both to men and to the heavenly hosts. This is because the Church as the Body of Christ is "the Mystery of Christ" (τῷ μυστηρίῳ τοῦ Χριστοῦ; Eph. 3:4) into which all human beings (Nations) are drawn together as members (σύσσωμα), coheirs (συγκληρόνομα) and co-participants (συμμέτοχα). That all humanity is included as participants in Christ's Body is made obvious when Chrysostom says: "See how great an honor was conferred on human nature that both with us and through us the powers above learned the secrets of the King".[3] Although this text includes all humanity in the notion of the "Body of Christ", the crucial element in it is the strict sense of this notion, the very Body of Christ, the Incarnation. Thus, the Anomoeans who fail to understand the Incarnate Son of

---

2. *De Incomprehensibili Dei Natura, Hom. IV*, 48:729-730.

3. *Ibid.* "Ορα ὅση τιμὴ πρὸς τὴν ἀνθρωπίνην ἐγένετο φύσιν, ὅτι καὶ μεθ' ἡμῶν καὶ δι' ἡμῶν αἱ ἄνω δυνάμεις ἔγνωσαν τὰ ἀπόῤῥητα τοῦ βασιλέως.

God also fail to understand the Church.

In Homily 85 On the Gospel of John, Chrysostom refers to the Church as "Flesh", in the context of describing the events that occurred at "the Place of the Skull" (Jn. 19:31) when Christ was crucified.[4] Chrysostom states, "The Church is formed and held together by the fountain of water and the fountain of blood that poured out from the side of Christ" (cf. *Ibid.*, v.34). He points out that, through this event, an Ineffable Mystery is accomplished.[5] All men who are initiated into the Church are regenerated through the water (Baptism) and nourished through the Blood and Flesh of Christ.[6] The Church's members drink from the very side of Christ, which has been pierced, when they approach the Awful Cup.[7] They do so because Christ is the source of the Mysteries.[8] Here, too, the actual Flesh of Christ out of which issue water and blood is constitutive of the Church. Undoubtedly the water and the blood are connected with the Sacraments of Baptism and the Eucharist, but both of these issue out of the Ineffable Mystery of the Flesh of Christ. Thus, the Church is understood both as Christ's Flesh Incarnate and also as this exact same Flesh present in the Mysteries.[9] The Church

---

4. *In Joh., Hom. LXXXV al. LXXXIV*, 59:463.

5. *Ibid.* Μετὰ δὲ τούτου καὶ μυστήριον ἀπόῤῥητον ἐτελεῖτο.

6. *Ibid.* Οὐχ ἁπλῶς δὲ οὐδὲ ὡς ἔτυχεν αὗται ἐξῆλθον αἱ πηγαί· ἀλλ' ἐπειδὴ ἐξ ἀμφοτέρων τούτων ἡ Ἐκκλησία συνέστηκε. Καὶ ἴασιν οἱ μυσταγωγούμενοι, δι' ὕδατος μὲν ἀναγεννώμενοι, δι' αἵματος καὶ σαρκὸς τρεφόφενοι.

7. *Ibid.* ἵν' ὅταν προσίῃς τῷ φρικτῷ ποτηρίῳ, ὡς ἀπ' αὐτῆς πίνων τῆς πλευρᾶς, οὕτω προσίῃς.

8. *Ibid.* Ἐντεῦθεν ἀρχὴν λαμβάνει τὰ μυστήρια.

9. Some Chrysostomian texts representative of the Sacramental Presence, and taken from Coniaris' Daily Readings From The Writings of St. John Chrysostom (Light and Life, 1988, p.9), are the following: 1. "The Magi worshipped this Body even when it lay in a manger. Those heathen foreigners left home and country and went on a long journey, and came and worshipped him with fear and great trembling. We are citizens of heaven; let us imitate those foreigners...For you behold Him not in a manger, but on an Altar; not with a woman holding him, but with a priest standing before Him: with the Spirit descending with great bounty upon the Oblations" (Hom. 24 in 1 Cor.). 2. "I would give up my own life rather than grant the reception of the Blood of the Lord unworthily: I would shed my own blood rather than wrongfully grant reception of Blood so awesome" (Hom. 82 in Mt.). 3. "What the Lord did not endure on the Cross [the breaking of His legs] He submits to now in His Sacrifice for His love of you: He permits Himself to be broken in pieces that all may be

cannot be understood apart from the Son of God to whom she is indissolubly united. Unless human beings partake of Christ's Flesh through the Mysteries, they cannot become members of the Church.

In Homily 2 On the Ascension of Our Lord Jesus Christ, there are 13 references to the Church as "Body", or "Body of Christ", "Flesh" and "Flesh of Christ", in the particular context of Chrysostom's explanation of the purpose of the Incarnation and the Ascension of Christ into heaven.[10] His point is that the Church is the Holy Body of Christ, which is taken up to heaven by Christ, so that the promise of the Spirit's omnipresence and power of salvation may be given as the guarantee of humankind's salvation. "The Saviour of the world came to the earth and He brought with Him the Holy Spirit; and, when He ascended into heaven, He took with Him a Holy Body, in order to give the world, as a guarantee of salvation, the power of the Holy Spirit".[11] He explains that "The Holy Body is the pledge for the salvation of the world",[12] and that the whole Church becomes the kinsman of Christ through Christ's Flesh, which He put on;[13] also that in Christ's Flesh, "God and men have become one Race"[14] by marriage (ἐπιγαμβρία),[15] and that this new Race consists of "Christ's kinsmen, Paul, Peter, every believer, all of us, every pious person".[16] This notion of the Church as Body of Christ and new Race, which Chrysostom takes from Acts 17:29 ("Being then God's race") and 1 Cor. 12:27 ("Now you are the Body of Christ and

---

filled...What is in the Chalice is the same as that which flowed from Christ's side. What is the Bread? Christ's Body" (Hom. 24 in 1 Cor.). 4. "Not only ought we to see the Lord: we ought to take Him in our hands, eat Him, put our teeth into His Flesh, and unite ourselves with Him in the closest union" (Hom. 46 in Jn.).

10. *In Ascensionem D.N.J.C....*, 52:789.

11. *Ibid.* Ὁ Σωτὴρ ἦλθε, καὶ ἐλθὼν ἤνεγκε τὸ ἅγιον Πνεῦμα, ἀνελθὼν δὲ ἀνήνεγκε σῶμα ἅγιον, ἵνα δῷ τῷ κόσμῳ ἐνέχυρον σωτηρίας, Πνεύματος ἁγίου δύναμιν.

12. *Ibid.* Πάλιν τῷ αὐτῷ κόσμῳ ἀῤῥαβῶνα σωτηρίας τὸ σῶμα τὸ ἅγιον λεγέτω ὁ Χριστιανός.

13. *Ibid.* οὕτως ἀναλαβόντος σάρκα Χριστοῦ, διὰ τῆς σαρκὸς ἐγένετο, πᾶσα ἡ Ἐκκλησία συγγενὴς Χριστοῦ.

14. *Ibid.* Γένος ἐγένετο ἕν, Θεοῦ καὶ ἀνθρώπων.

15. *Ibid.*

16. *Ibid.* Παῦλος Χριστοῦ συγγενῆς, Πέτρος, πᾶς πιστὸς, πάντες ἡμεῖς, πᾶς εὐσεβῆς.

individually members of it"),[17] is further explained in terms of the descent of the Holy Spirit from heaven to the earth and the ascent of the Holy Body from the earth to heaven:

> Why are you astonished since the Holy Spirit is simultaneously with us and in the heavens, and the Body of Christ is in the heavens and with us? Heaven gained a Holy Body, and the earth received the Holy Spirit. Christ came down to earth and brought here the Holy Spirit, and ascended into heaven taking with Him our Body. It is possible to see the icon of Adam, which was buried in the tomb, not only to be found together with the angels, but to be much higher than the angels and to sit with God, in order to enable us to sit with Him.[18]

This writer's interpretation of Chrysostom reveals that the Church is the Holy Body, or Flesh, which God's Son assumed at His Incarnation and raised to heaven. This Body belongs to a new Race in which God and human beings are united and not estranged. It is the new Adam. Unlike the old Adam who is buried in the tomb, Christ's Body, the new Adam, sits glorified in heaven higher than the angels and together with God. Although humanity's downfall came through the man Adam, humanity's exaltation and salvation came through the Holy Body of the God-Man, Jesus Christ. Through the Holy Spirit of God, the Body of Christ is not only in heaven but also on earth among men. This same Body is available to all human beings who desire to become its members and receive the honor of sitting in God's presence. Salvation is granted by the Spirit only to those who belong to the Body - the Christians. Therefore, the Church as the Body of Christ is primarily the single Humanity of the Son of God (Christ), but it also includes all human beings, human nature itself. This is evident when Chrysostom says: "the whole Church", "the race of God and men are united into one" and that Christ took "our Body" (τὸ ἡμέτερον σῶμα). Not only is salvation granted to Christians through Christ's Body, but also to the whole world. The wider saving aspect of the Church as the Body of Christ is stated by Chrysostom as follows: "This Body is the promise for the salvation of the very world."[19] In Christ's Body (the Church), salvation is granted to the whole of creation by the Holy Spirit.

---

17. *Ibid.*
18. *Ibid.*
19. *Ibid.*

In The Homily Before His Exile, Chrysostom once again takes up the theme of the Church as the Flesh of Christ, as he proclaims the invincibility of the Church. Here, he explains that the Church always triumphs over all her enemies because she is the Church of God and the Flesh of Christ. "The Church is more desirable to God than heaven itself",[20] because "God (Christ) put on the Church's Flesh instead of a heavenly body".[21] Thus, "Heaven is for the Church and not the Church for heaven".[22] "The Church of God can never be destroyed"[23] because "Nothing is more powerful than the Church".[24] Since the Church is God's and, given that "God is stronger than everything, the Church should be unconquerable too."[25] "The Church is pitched by God and no one could attempt to shake it!"[26] "The Church is mightier than heaven"[27] according to Christ's guarantee in Matthew 24:35;16:18, which Chrysostom explicitly cites. The Church shines brighter than the sun[28] and her works are immortal. She is attacked by many tyrants and is subjected to innumerable grid-irons, furnaces, teeth of beasts and many sharp swords. Nevertheless, she prevails above all of them, buries them and makes them a forgotten memory.

The Church, as the Flesh of Christ, is also understood as the Vessel of Jesus, which can never be sunk by large waves.[29] The sides of this Vessel are pummelled by the all-abominable and foul devil, but to no avail. They remain undamaged because they include the multitude of the faithful.[30] The Church's

---

20. *Sermo Antequam Iret In Exsilium*, 52:428,429. ποθεινοτέρα γὰρ ἡ Ἐκκλησία τῷ Θεῷ τοῦ οὐρανοῦ.

21. *Ibid.* Οὐρανοῦ σῶμα οὐ ἀνέλαβεν, Ἐκκλησίας δὲ σάρκα ἀνέλαβε.

22. *Ibid.* διὰ τὴν Ἐκκλησίαν ὁ οὐρανὸς, οὐ διὰ τὸν οὐρανὸν ἡ Ἐκκλησία.

23. *Ibid.* πόσῳ μᾶλλον Ἐκκλησίαν Θεοῦ οὐκ ἰσχύεις καταλῦσαι.

24. *Ibid.* οὐδέν Ἐκκλησίας δυνατώτερον.

25. *Ibid.* Ἐκκλησίαν δὲ ἐὰν πολεμῇς, νικῆσαί σε ἀμήχανον· ὁ Θεὸς γάρ ἐστιν ὁ πάντων ἰσχυρότερος.

26. *Ibid.* Ὁ Θεὸς ἔπηξε, τίς ἐπιχειρεῖ σαλεύειν.

27. *Ibid.* Ἡ Ἐκκλησία οὐρανοῦ ἰσχυροτέρα.

28. *Ibid.* Ποῦ δὲ ἡ Ἐκκλησία; Ὑπὲρ τὸν ἥλιον λάμπει.

29. *Ibid.* ἐγειρέσθω τὰ κύματα, τοῦ Ἰησοῦ τὸ πλοῖον καταποντίσαι οὐκ ἰσχύει.

30. *Ibid.* Μὴ γὰρ ἐν τοίχοις ἡ Ἐκκλησία; Ἐν τῷ πλήθει τῶν πιστῶν ἡ Ἐκκλησία.

Pillars (στῦλοι) are unshakeable since they are bound tightly together by the Faith (ἀλλὰ πίστει ἐσφιγμένοι).[31]

From this writer's viewpoint, the Church is identified with the very Flesh, which the Son of God (Jesus Christ) assumed at the Incarnation. When the Son put on the Church's Flesh, He actually put on perfect and complete humanity. This Flesh includes all believers (the Christians) who become members and participants of it. The Church as Christ's Body and the believers as its members are indestructible. Not even the cursed devil can harm them because they are indissolubly united to the Person of the Son of God Himself. Through this union, the Church resides glorified, safely and triumphantly in heaven with God.

Similar statements about the Church as Body are made in Homily 4 On "I saw the Lord" (Isaiah 6:1).[32] Here, too, Chrysostom points out that "Christ did not put on a heavenly body"[33] but a human Body. Indeed, Christ put on the Church's Flesh, although this is not explicitly stated, as in the previous homily. Here, it is said that the Church's triumph[34] is manifest when the Church is fought by many yet still remains invincible.[35] This is because, as Christ's Body, "She lives in heaven and follows a way of life suited for heaven, even though she is established upon the earth."[36] Furthermore, this has been manifested by the Eleven Disciples[37] who victoriously defeated the entire ecumene with the aid of Christ. Thus, "The Church is more firmly rooted than heaven".[38] She demonstrates the power of truth and that it is easier for the sun to be extinguished than for her to be annihilated.[39] As the Body of Christ she is made unconquerable in accordance with Christ's words: "Heaven and earth will pass away, but my words will not pass away" (Mt. 24:35).[40] Christ established the Church (His Body) better than heaven because He

---

31. *Ibid.*

32. *In Illud. Vidi Dominum, Hom. IV*, 56:120-121.

33. *Ibid.* Οὐράνιον γὰρ σῶμα οὐκ ἀνέλαβεν ὁ Χριστός.

34. *Ibid.* τὴν προεδρίαν τῆς Ἐκκλησίας.

35. *Ibid.*

36. *Ibid.* Μὴ γάρ μοι τοῦτο ἴδῃς, ὅτι ἐν γῇ ἕστηκεν ἡ Ἐκκλησία, ἀλλ' ὅτι ἐν οὐρανῷ πολιτεύεται.

37. *Ibid.* ἕνδεκα μαθηταί.

38. *Ibid.* Ἡ γὰρ Ἐκκλησία οὐρανοῦ μᾶλλον ἐρρίζωται.

39. *Ibid.* καὶ μαθανέτω τῆς ἀληθείας τὴν ἰσχὺν, πῶς εὐκολώτερον τὸν ἥλιον σβεσθῆναι, ἢ τὴν Ἐκκλησίαν ἀφανισθῆναι.

made it more honorable than heaven.[41] He made heaven to exist for the Church and not the other way around, because, as Chrysostom says, He created heaven for man and not man for heaven.[42] Finally, as the Body of Christ, the Church is seen as a Vessel (τῷ πλοῖῳ) carrying logical souls (ψυχαὶ λογικαὶ) as its passengers (οἱ πλέοντες). The Vessel's passengers drop anchor in heaven even though they are still on earth. This Vessel is propelled by the Holy Spirit (ἐνταῦθα Πνεύματος ἐπιδημία) and has Christ as its Governor (ἐνταῦθα δὲ κυβερνήτης ὁ Χριστός). Christ allows it to be tossed about ruthlessly by many waves of attacks in order to show His prudence and the passengers' patience.[43]

In this investigator's opinion, the main thrust of Chrysostom's statements in Homily 4... is that the Church is basically identified with the Body (the Humanity) which the Son of God assumed at His Incarnation. This Body, however, cannot be seen in isolation but actually includes all Christians in it and potentially the whole of humanity. This Body is united to the Son who sits on the exalted throne in heaven (Is. 6:1); but it also resides on the earth. Thus, although for the time being the logical Christian souls, who are members of Christ's Body, reside on earth, they are already permanent residents of heaven together with the Son. This is best illustrated by the Vessel and its passengers, which sail on earth and at the same time dock in heaven with the aid of the Spirit's driving force and Christ's leadership. Since the Church is acted upon by Christ and the Spirit, the Church is God's and is rendered undefeatable by God for ever.

---

40. *Ibid.*

41. *Ibid.* διὰ τί γὰρ μᾶλλον οὐρανοῦ μείζονα αὐτὴν ἐθεμελίωσε; Τιμιωτέρα γὰρ οὐρανοῦ ἡ Ἐκκλησία.

42. *Ibid.* Διὰ τί οὐρανός; Διὰ τὴν Ἐκκλησία; οὐχ ἡ Ἐκκλησία διὰ τὸν οὐρανόν. Ὁ οὐρανὸς δὲ διὰ τὸν ἄνθρωπον, οὐκ ἄνθρωπος διὰ τὸν οὐρανόν.

43. *Ibid.*

2.1b. The Body of Christ in a Strict Anthropological Sense

St. John Chrysostom also understands the Church as the Body of Christ to represent all Christians. In the paragraphs below, this writer shall examine further how and why Chrysostom makes the connection between the definitions of the Body of Christ as Christ's Human Nature and as the Christians, and the implications which subsequently arise from this connection. In addition, this writer shall explore the Body's liturgical life and its reaction to the threat of sin and disease. The technical terms used by Chrysostom in this discussion are Body (σῶμα), Flesh (σὰρξ), Body of Christ (σῶμα Χριστοῦ), "Body of the Church" (σώματι τῆς Ἐκκλησίας) and "Lordly Body" (σώματος Κυριακοῦ).

The relationship between these first aforementioned notions is very clearly stated in Chrysostom's Homily 20 of the Commentary on Ephesians. Here, the relationship between Christ and His Body is demonstrated in Chrysostom's introductory scriptural passage, which serves as the basic theme of the entire homily. "Wives, be in subjection to your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the Head of the Church: being Himself the Saviour of the Body. But as the Church is subject to Christ, so let the wives also be to their husbands in everything" (Eph. 5:22-24).[44] Due to the spiritual marriage between Christ and the Church (His Body), Chrysostom describes the leadership of the former over the latter in terms of the leadership of a husband over his wife, regarding the former as "head" and the latter as "body". This leadership presupposes the saving care and love of the former for the latter, and the latter's obedience and submission to the former.[45] This is most fully and eloquently documented by means of an exposition of Ephesians 5:25-27. Here, Chrysostom explains and extols the extent of Christ's love for the Church. Although she was impure and deformed, Christ loved her and cared for her to the point of giving Himself up for her, cleansing her through Baptism "...in the Name of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19), and sanctifying her in her soul. Thus, Christ made His Church holy, spotless and glorious (Eph.

---

44. *In Eph., Cap. V, Hom. XX*, 62:135-147.
45. *Ibid.*, 62:136.

5:26-27).[46]

This writer notes that Ephesians 5:28-31 serves as the basis for Chrysostom's apparent identification of Christ as the new Adam and His Body as the new Eve, due to God's divine dispensation (economy). Chrysostom states that Christ cares deeply for His Body because "No man ever hated his own flesh, but nourishes and cherishes it" (v.29). Just as Adam said about Eve, "This now is bone of my bones, and flesh of my flesh" (Gen. 2:23), and they became "one flesh" (Gen. 2:24), the Apostle Paul states about Christ and His Body, "Because we are members of His Body, of His Flesh and of His Bones" (Eph. 5:30). "In the same manner as Eve became flesh out of the flesh of Adam", the other Eve (the Church) is "of His (Christ's) Flesh"; "this means really from Him."[47]

Further examination by this writer of Chrysostom's interpretation of Eph. 5:28-31 leads to another discovery, the interconnection between the christological, sacramental and anthropological nuances of the Church as Christ's Body. The sacramental aspect of the Body is crucial for Christian membership to it. Chrysostom illustrates that Christians are incorporated into Christ's Body (Eph. 5:30) inasmuch as they participate in Him through Baptism in the Holy Spirit, and He participates in them, remodels them, gives them birth, life, incorruptibility and immortality through the Mysteries of His Very Flesh and Blood, which gushed forth like a fountain from His Side. "From the side of Adam came forth corruptibility; from the side of Christ gushed forth life", declares Chrysostom. Henceforth, through the Mysteries and through the Mystery of Baptism, Christians become members of Christ's Body, which shows that the atonement between God and man is accomplished through Blood and Water.[48] Through the Mysteries, union with the Incarnate Son is possible because, "Just as the Son of God really took up our nature, we share in His inheritance. Just as He has us in Him, we have Him in us."[49]

---

46. *Ibid.*, 62:136-138.

47. *Ibid.*, 62:138-141.

48. *Ibid.*

49. *Ibid.* Ὡς οὖν ὁ Υἱὸς τοῦ Θεοῦ τῆς ἡμετέρας φύσεως, οὕτως ἡμεῖς τῆς οὐσίας αὐτοῦ· καὶ ὡς ἡμᾶς ἐκεῖνος ἔχει ἐν ἑαυτῷ, οὕτω καὶ ἡμεῖς αὐτὸν ἔχομεν ἐν ἡμῖν.

From this text, this student of Chrysostom would like to point out that the inclusion of all Christians in Christ's Human Nature is evident in the fact that the ones who eat of Christ's Flesh, which is present in the Mysteries, are included in that very same Flesh simultaneously seated at God's right hand in heaven. Chrysostom mentions that Christians participate in God inasmuch as this Body belongs to the Son of God, who, as the intermediary between God and Man, is consubstantial with the Father and the Spirit.[50] Therefore, the Father and the Spirit are also Head of this Body. Likewise, the Body of Christ is the Church of God, because Christ is the Head of the Church, "...and the Head of Christ is God" (1 Cor. 11:3). Since, here, Chrysostom undoubtedly demonstrates the unity of the Body, this student can say that, just as God is one, the Church is one.[51]

Furthermore, Chrysostom calls attention to the wedded union between Christ/God and His Body as "the Great Mystery" mentioned by the Apostle Paul in Eph. 5:32. Chrysostom explains that "The blessed Moses, or rather God", who spoke through Moses, "intimated that this marriage was something great and wonderful": "That having left the Father, He (Christ) came down to the Bride (His Body) and became one Spirit". "For he that is joined unto the Lord is one Spirit" (1 Cor. 6:17). Chrysostom states, "Moses prophetically showed it to be such from the very beginning", thus finding allegorical expression in the Old Testament about Christ's marriage to His Body in the light of Paul's Apostolic teaching. Chrysostom himself explains that he refers to the Incarnation of the Hypostasis of the Son through the use of conventional language about marriage, when he says that the Son "left the Father", since he has demonstrated previously that essentially, the Father and the Son are one God.[52]

Continuing to discuss Christ's spiritual marriage to His Body on the basis of Eph. 5:22ff, Chrysostom identifies the Body of Christ with a righteous Christian household where the husband (the head) and wife (the body) imitate Christ and the Church. The former resembles Christ by loving his wife, putting her in order along with the rest of the household and maintaining household harmony. The

---

50. *Ibid.*
51. *Ibid.*
52. *Ibid.* cf. also 62:141-142.

latter, a second authority to the former, still possesses equality of dignity with him, and yet, she must obey him. This identification is first witnessed in the Old Testament example of Abraham, Sarah, Isaac and the 318 children born in Abraham's house (Gen. 14:14; 18:12; 24:1-67). That household earned the honor of being called the Body of Christ because of its virtue, unity and obedience to the Apostolic injunction of 1 Cor. 14:35, which demands that the husband love his wife and maintain order in the house, and that the wife, children and servants obey their head and grant him all due honor and respect. Here, this writer wishes to highlight that the Church as the Body of Christ consists of the righteous people of both Covenants. She is not only Christ-centered but also Apostolic, since she is governed by the Apostle's orders.[53]

A reaffirmation of Christ's marriage to the Church, through the example of marriage between a man and a woman, is located in Homily 26 of the Commentary on 1 Corinthians, during Chrysostom's analysis of 1 Cor. 11:3.[54] Chrysostom explains Paul's statement, "...the head of every man is Christ" (v.3), with a cross reference to 1 Cor. 12:27, and clearly notes that Christ is the Head of His Body and her membership and not of any one else. "He [Christ] cannot be the head of them who are not in the Body and do not rank among the members. So that when he [Paul] says, 'of every man', one must understand it of the believers." Furthermore, Chrysostom interprets the rest of 1 Cor. 11:3 to illustrate that the Church is God's:

> If "the man is the head of the woman", and the head is of the same substance as the body, and "the head of Christ is God", the Son is of the same Substance as the Father. Christ is the Head, Savior and Defender of the Church...Christ is called the Head of the Church.[55]

Therefore, the Body of the Son of God is the Church of God, since it is the Son's very own, He who is equal in Essence with the Father. To say that Christ is the Head of the Church is to say that God is the Head. This Body is comprised solely of the many believers. The perfect union between Christ and His Body is appropriate for the Godhead and understood fully by It and not by mere mortal

---

53. *Ibid.* 62:142-143.
54. *In 1 Cor., Hom. XXVI*, 61:213-220.
55. *Ibid.*

people.

> Accept the notion of a perfect union, and the first principle; and not even these ideas absolutely, but here also we must form a notion, as we may by ourselves, of that which is too high for us and suitable to the Godhead; for both the union is surer and the beginning more honorable.[56]

Elsewhere,[57] Chrysostom refers to the image of the Body of Christ in order to demonstrate the Son of God's most powerful and necessary cleansing of the Church (human nature). He states that Christ leaves the Paternal Throne (τὸν πατρικὸν θρόνον) and comes to His Body, or Bride (τὴν νύμφην), just as a groom leaves his father and comes to his bride. He points out that the former should be understood as a matter of condescension because, when Christ was on earth, He was simultaneously in heaven with the Father as God. Furthermore, the Church, which was disfigured at one time, is remodelled (μεταρρύθμισον) by Christ with patience and meekness into an unbelievable beauty. She receives cleansing from her filth and old age. She is undressed and the old man, which is comprised of sin, is taken off of her; according to Paul's testimony: "That He might present the Church to Himself in splendor, without spot or wrinkle" (Eph. 5:27). The Church becomes beautiful and young, not according to her bodily stature, but according to the condition of her disposition (κατὰ τὴν τῆς προαιρέσεως ἕξιν). Although she is unsightly, repulsive, immoral and aged, Christ does not detest her; rather He totally purifies her, takes and unites her to Himself as His very Body. He sees the Church (the Christians) staining and marring herself many times, even after joining Himself to her. Nevertheless, He neither throws her out of heaven nor cuts her off from Himself; instead, He remains close to her in order to cure her and make her spotless. For example, the man at Corinth who committed prostitution and endangered the Church's well-being was a member of the Church. However, Christ did not sever him from His Body; He brought him back to health. The whole Church of the Galatians succumbed to judaizing practices; but Christ cured her and, through the Apostle Paul, brought her back to her previous

---

56. *Ibid.* λαβεῖν δὲ ἕνωσιν ἀκριβῆ, καὶ αἰτίαν καὶ ἀρχὴν τὴν πρώτην· καὶ οὐδὲ ταῦτα ἁπλῶς, ἀλλὰ καὶ ἐνταῦθα τὸ μεῖζον οἴκοθεν ἐπινοεῖν καὶ Θεῷ πρέπον· καὶ γὰρ ἡ ἕνωσις ἀσφαλεστέρα, καὶ ἡ ἀρχὴ τιμιωτέρα.

57. *Quales Ducendae Sint Uxores III*, 51:227-230.

relationship with Him.

Christ's Body, being of His Flesh and Bones, according to Eph. 5:28-30, is comprised of many members. Just as Eve is created out of the side of Adam, likewise, the Church (the new Eve) is put together from the side of Christ[58] (the new Adam), as it is testified in Genesis 2:21 and John 19:34.[59] The Church is constituted from the blood and water that flowed from Christ's side on the Cross, in the light of Christ's declaration: "Unless one is born of water and of the Spirit, he cannot enter the Kingdom of God." According to Chrysostom, the blood signifies spirit (τὸ δὲ αἷμα, πνεῦμα λέγειν) and man's nourishment; the water represents Baptism, which regenerates him. Adam was asleep and woman was constructed from his ribs; Christ died on the Cross and the Church was molded from His side.

Similar statements are made in Homily 3 of the Commentary on Colossians where there are four references to the Church as a Body and one as the Body of Christ. The first three are examined here, whereas the remainder will be analyzed later on in this chapter. The former appear in the context of Chrysostom's exposition of the key term "firstborn" (πρωτότοκος) in Colossians 1:15-18, which refers to Christ's "preeminence" (v.18) and first place in all things. On the one hand, Chrysostom states that the Apostle Paul calls Christ "The image of the invisible God, firstborn of all creation" (v.15), in order to designate His eternal generation by the Father; and, on the other hand, "The beginning, the firstborn from the dead" (v.18), in order to illustrate Christ's first place in the Church. However, in this instance, what is central to Chrysostom's ecclesiology is the latter meaning, that Christ is: "The Head of the Body, the Church" (v.18), "First in the Church" (ἐν τῇ Ἐκκλησίᾳ πρῶτος), "First in the Resurrection", "First in the later generation", "First of the Church; and first of men after the flesh", "The first fruits of creation", and "The first fruits of the Resurrection."[60] Out of this description emerge the inseparable christological and anthropological nuances

---

58. *Ibid.* ὅτι δὲ καὶ ἡ Ἐκκλησία ἀπὸ τῆς πλευρᾶς τοῦ Χριστοῦ συνέστη.

59. *Ibid.* Gen. 2:21 ("from his flesh and from his bones"); John 19:34 ("but one of the soldiers pierced His side with a spear, and at once there came out blood and water").

60. *In Col., Cap. I, Hom. III*, 62:317-324.

of the Body of Christ. The very Body which the Son of God, the Head (ἡ κεφαλὴ τοῦ σώματος), united to Himself at the Incarnation, the Church, includes the whole human race (τοῦ παντὸς ἀνθρώπων γένος), and is indissolubly united to the Person of the Son of God, and, apart from Him, she cannot be understood. When Chrysostom states:

> ...although elsewhere he [i.e., Paul] calls Adam first [1 Cor. 15:45], as in truth he is; but here he takes the Church for the whole race of mankind,

he seems to suggest that the Church, Christ Himself, is the second Adam, a leader of a new Race, and His Body is that Race, a new creation. Therefore, all of the aforementioned descriptive phrases which deal specifically with Christ's Humanity apply to His Body.[61]

Following closely to Homily 3 in its presentation of the christological and anthropological aspects of the Body of Christ is Homily 4 of the Commentary on Colossians. On the basis of Colossians 1:21-22, Chrysostom explains that the actual Body (Flesh) assumed by the Son of God is the vehicle through which reconciliation between God and humanity has been achieved. In order to effect this, Christ's Body was not merely beaten and scourged, but it even died a most shameful death on the Cross. The Son allowed His Body to die upon the Cross in order to present all human beings holy, without blemish and unreprovable before Him in heaven. The Body consists of the approved, the sinless and the righteous, i.e., Christians, all of whom receive the holiness which is before Christ through this same Body.[62]

The inclusion of all Christians in Christ's very Body brings this writer to the anthropological nuance of the Body of Christ, which Chrysostom bases on Col. 1:24. Chrysostom connects this with the christological (καὶ ποία αὕτη ἀκολουθία;) by saying that the Body of Christ represents all Christians who have been reconciled in Christ's very Flesh and have been knitted in it (Ὅρα πῶς ἡμᾶς συνῆψεν ἑαυτῷ) by Christ Himself. An important member of this Body is the Apostle Paul because he suffers on behalf of Christ. Although Christ is the General, the Apostle acts as His Lieutenant and as a minister who always

---

61. *Ibid.*
62. *Ibid.; Cap. I, Hom. IV*, 62:325-327.

undertakes Christ's work and never his own. He takes Christ's place and is wounded on His behalf until the battle (between the forces of good and evil) is ended and everyone becomes reconciled to Him.[63]

Chrysostom's definitions of "flesh" in Homily 5 of the Commentary on Galatians leads to yet another decisive interconnection: the anthropological and sacramental apsects of the Body of Christ. From Chrysostom's exposition of Galatians 5:17, "flesh" has both a positive and negative connotation. The former characterizes flesh, or the natural body, as good because "Scripture associates the name of the Flesh to the Mysteries and to the Whole Church, calling them both the Body of Christ."[64] In this statement, Chrysostom means that Christ's Flesh/Body refers both to His very Flesh manifest in the Mysteries as well as to all the Christians.

The very same identification lies towards the end of Homily 3 of the Commentary on Ephesians, where the Body of Christ is identified with the Mysteries of which human beings partake (μετέχει τῶν μυστηρίων) as Spiritual Food (μετέχωμεν τῆς πνευματικῆς τροφῆς).[65] That a person cannot become a member of Christ's Body, be elevated to heaven and placed in the presence of Christ and the Father without actually partaking worthily of the Lordly Body (σώματος Κυριακοῦ), which was "crucified", "nailed" and "sacrificed", is demonstrated as follows:

> Furthermore, our discourse is concerning this Body, and as many of us as partake of that Body and taste of that Blood, are partaking of that which is in no way different from that Body, nor separate. Consider that we taste of that Body which sits above, is adored by angels and is next to the Power that is incorruptible. Alas! How many ways to salvation are open to us! He has made us His own Body, He has imparted to us His own Body.[66]

---

63. *Ibid.*

64. *In Gal., Cap. V*, 61:671. Τῷ δὲ τῆς σαρκὸς ὀνόματι πάλιν καὶ τὰ μυστήρια καλεῖν εἴωθεν ἡ Γραφὴ, καὶ τὴν Ἐκκλησίαν ἅπασαν, σῶμα λέγουσα εἶναι τοῦ Χριστοῦ.

65. *In Eph., Cap. I, Hom. III*, 62:23-30.

66. *Ibid.*

Parallel statements concerning Christ's relationship with His Body are made at the beginning of Homily 3, where the Son's perfect equality of Essence with the Father is established on the basis of Eph. 1:20-22.[67] Since God the Father glorified His Son and placed Him at His right hand in heaven, far above all rule, authority, power and dominion both in this age and in the next (v.20-21), He also did the same to His Son's Body: "It is by the self-same power which He [God the Father] raised Christ from the dead that He has drawn us to Himself too." As the Body's "Fulness" (τὸ πλήρωμα; v.22), the Christians communicate in this Great and Ineffable Mystery of God[68] by participating in the Holy Spirit[69] and enjoying abundant grace.[70]

In the same homily, Chrysostom clearly explains that Christ and His Body are inseparable because one complements the other:

> Where has He raised the Church? As though He were lifting it up by some engine, He has raised it up to a vast height and set it on that Throne. For where the Head is there is the Body too. There is no interval to separate between the Head and the Body. If there was a separation, then, it would no longer be a Body, then He would no longer be a Head.[71]

Christ is the supreme Leader (ἄρχοντα) and source of stability for His Body. "The Fulness of the Head is the Body, and the Fulness of the Body is the Head...The Head is, as it were, filled up by the Body" because:

> The Body is composed and made up of all its individual parts, and he [Paul] introduces Him [Christ] as having need of each single one and not only of all in common and together; for unless we are many, and one is the hand, and another the foot, and another some other member, the whole Body is not filled up. It is by all, then, that His Body is filled up. Only then is the Head filled up, only then is the Body rendered perfect, when we are all knit together and united.

The Body is, therefore, comprised of many and diversified members whose individual functions as well as unified action are necessary for the well-being of the Body.[72] Christians are labelled as "the Fulness of Christ" and faithful

---

67. *Ibid.*

68. *Ibid.* Μεγάλων ὄντως μυστηρίων καὶ ἀποῤῥήτων ἡμᾶς ἐποίησε κοινωνούς.

69. *Ibid.* ἢ Πνεύματος μετέχοντας ἁγίου.

70. *Ibid.* καὶ πολλῆς ἀπολαύοντας χάριτος.

71. *Ibid.*

72. *Ibid.*

members of His deified and exalted Body (Human Nature) because the Son took as His "betrothed" "our human nature" (τὴν ἡμετέραν φύσιν ἀνέλαβε), "the seed of Abraham" (Heb. 2:16), and made it His very own Garment (ἱμάτιον αὐτοῦ ἐποίησεν).[73] This writer concludes from Homily 3 that Christ honored His Body and Fulness above the angels, archangels and all the other heavenly hosts, and gave them exceedingly great power, glory and riches. Hence, all things are subjected to Christ and His Church both of which are enthroned at the right hand of the heavenly Father.

This particular discussion is continued in Homily 30 of the Commentary on 1 Corinthians, during Chrysostom's elucidation of the ecclesiological text 1 Cor. 12:12ff.[74] Chrysostom uses the human icon of the body[75] in order to demonstrate the structure, formation and oneness of the Church. The Church, he says, is the Body of Christ,[76] and Christ (the Son of God) is the Head of His Body. The Body and Christ are one, just as the human body and the head are one.[77] Although the Church is composed of many and diverse members, these members form one Body and are equal in honor.[78] They are arranged by God in the Body according to His will. It is important for them to care for one another in order to maintain the Body's health. Each member has his own peculiar function and one which is common to all the others. The peculiar functions are perfectly bound together even though they seem to be divided. The function of every member contributes to the formation and well being of the whole Body. When one is destroyed, the others are too. Furthermore, the Holy Spirit's action upon the Body, in addition to that of Christ, is necessary for the existence and health of the entire Body. Through the Holy Spirit, human beings are baptized, become members of Christ's Body and have access to the Mysteries, or to the one Table.[79]

---

73. *Ibid.*

74. *In 1 Cor., Hom. XXX*, 61:249--254.

75. *Ibid.* ταύτην τὴν εἰκόνα τοῦ σώματος καὶ νῦν ἐπὶ τὴν Ἐκκλησίαν μεταγάγωμεν.

76. *Ibid.* Οὕτω καὶ τοῦ Χριστοῦ τὸ σῶμα, ὅπεν ἐστὶν ἡ Ἐκκλησία.

77. *Ibid.* καθάπερ γὰρ καὶ σῶμα καὶ κεφαλὴ εἷς ἐστιν ἄνθρωπος, οὕτω τὴν Ἐκκλησίαν καὶ τὸν Χριστὸν ἕν ἔφησεν εἶναι.

78. *Ibid.* Εἰ γὰρ καὶ ἐκ πολλῶν αὕτη σύγκειται μελῶν, ἀλλὰ τὰ πολλὰ ταῦτα ἕν γίνεται σῶμα.

The Spirit forms Christ's Body, nourishes it with the Mysteries and preserves its unity. Since the Spirit in whom this Body is formed is one, the Body itself must be one too, according to 1 Cor. 12:13.[80] That God the Spirit lives in the Body, the Body lives in the Spirit and the Son of God is the Head of the Body, shows that the Church is God's. Just as there is one God in three Persons, there is one Body made up of many bodies (members).

Likewise in Homily 32[81] of the same commentary, Chrysostom cites Paul and says, "And God has set some in the Church: first Apostles, secondly Prophets, thirdly Teachers, then miracles, then gifts of healings, helps, governments, various kinds of tongues" (1 Cor. 12:28); and also, "Every Church had many that prophesied" (καὶ ἑκάστη Ἐκκλησία...). In this writer's opinion, Chrysostom is saying that all these members have their place in the Body of Christ and all are as essential to each other as are the various parts of the human body. As in the case of the human body, the less spectacular roles may well be the more important.

That christology is the foundation of ecclesiology emerges as the main theme in Homily 6 of the Commentary on Ephesians. The text of Ephesians 2:15-22[82] proves this very point and leads Chrysostom to intertwine the images of the Church as the Body of Christ (σώματι Χριστοῦ; cf. v.16) and as a Holy Temple (ναόν ἅγιον; v.21) in order to show the unshakeable and everlasting foundations of God's Church. Chrysostom's usage of terminology, which applies

---

79. *Ibid.*

80. *Ibid.* "For by one Spirit we were all baptized into one Body - Jews or Greeks, slaves or free - and all were made to drink of one Spirit."

81. *Ibid., Hom. XXXII*, 61:263-265.

82. *In Eph., Cap. II, Hom. VI*, 62:43-46. Eph. 2:15-22 ("...by abolishing in his Flesh the Law of commandments and ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one Body through the Cross, thereby bringing the hostility to an end. And He came and preached peace to you who were far off and peace to those who were near; for through Him we have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow-citizens with the saints and members of the household of God, built upon the foundation of the Apostles and Prophets, Christ Jesus Himself being the chief cornerstone, in whom the whole structure is joined together and grows into a Holy Temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.").

both to the human body and a structure (οἰκοδομὴ; v.21), is not contradictory because the Church is one, regardless of how it may be portrayed. Indeed, Chrysostom reveals that the Holy Temple is Christ's Great Mystery (τῷ μυστηρίῳ τοῦ Χριστοῦ), His very Body.

After a rather lengthy exposition of the above-mentioned scriptural text, Chrysostom concludes that Christ's Body has been foretold by the Prophets, preached by the Apostles through the Gospel, is unified ("one structure", μία οἰκοδομὴ) and the dwelling place of God the Holy Spirit. Jesus Christ, the Son of God, acts upon His Body along with the Holy Spirit. The Son functions as the Body's chief cornerstone (ὄντος ἀκρογωνιαίου) and foundation; the Apostles and the Prophets are also a foundation (ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν) inasmuch as they lay down Christ as the foundation, according to Chrysostom's citation of 1 Cor. 3:10,11. The Son of God acts as the center of unity in whom the Holy Spirit binds the whole Body tightly together. As the focal point of unity, the Son unites both "the walls" (the Jews and Greeks) and "the foundations" (the Apostles and Prophets) of His Holy Temple in Himself.[83] On the one hand, He welds and holds together the whole Body from above as its Head and, on the other hand, He supports the Body's structure from below as its Base (lit. root, ῥίζαν; Rev. 22:16). Christ blends together homogeneously in His Body the Jews and the Greeks (τοὺς Ἕλληνας), or Nations (τὰ ἔθνη), as fellow-members (σύσσωμα), co-inheritors (συγκληρονόμα) and co-participants (συμμέτοχα) in the promise (τῆς ἐπαγγελίας) of God, and as "fellow-citizens with the saints" (Eph. 2:19) of both Covenants, such as Abraham, Moses and Elias. Christ reconciles these two peoples "to God in one Body through the Cross" (v.16), thus making peace between them and terminating the hostility "in His Flesh" (v.15). He joins them into one new man that He creates in Himself (Ἔκτισεν ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον; v.15), because He is the eternal Son of God

---

83. *Ibid.* Ὁ γὰρ λίθος ὁ ἀκρογωνιαίος καὶ τοὺς τοίχους συνέχει, καὶ τοὺς θεμελίους.

and He who supports all things.[84] Therefore, Christ's Body is a new creation in which all Christians are joined together with the Son of God as its Head and Lord. Christ's Body is the new Temple and residence of the Holy Spirit of God, which shall remain until Christ's Second Coming. Since Christ's Temple is absolutely perfect, a person "cannot otherwise have a place in it, unless by living with great exactness."[85]

"By the grace of God", Christians are built into Christ's Temple/Body, and, in turn, they themselves become temples in whom dwells the Holy Spirit (v.22).

> What, then, is the purpose of this structure? It is that God may dwell in this Temple. For each of you individually is a temple, and all of you together are a temple. And He dwells in you as in the Body of Christ, and as in a spiritual temple.[86]

This writer understands Chrysostom to mean that the Church, as Christ's Body and Holy Temple, is identified with every worthy Christian soul in whom dwells the Son and the Spirit. Through this spiritual, intimate and personal union with the Lord, these souls are brought to the Father and become fellow-members with the saints in God's household (v.19) and heavenly city.[87]

Chrysostom incorporates the same kind of vocabulary in Homily 6 of the Commentary on Galatians, during his exposition of Gal. 6:2. He states: "Just as in the edification of a structure, all the stones do not occupy the same position, but one is fitted for a corner but not for the foundations, another for the foundations, and not for the corner, the same holds true in the Body of the Church."[88] He suggests that the members of Christ's Body must not severely scrutinize the offences of others but patiently bear their failings. Every member must share the responsibility in edifying the Body and not expect everything from one or two of his fellow-members, because Christ established this as law for the Body's edification (Gal. 6:2). The main points emphasized here are that Christ governs the operation of the Body of the Church, and that the members of this Body are

---

84. *Ibid.* πάντα αὐτὸς διαβαστάζει.
85. *Ibid.*
86. *Ibid.*
87. *Ibid.*
88. *In Gal., Cap. VI*, 61:674. ...καὶ ἐπὶ τοῦ σώματος τῆς Ἐκκλησίας.

obligated to fulfil Christ's law.

The martyrs obey Christ's law, as we discover in Homily 1 On St. Romanus the Martyr. The crowned martyrs, the athletes of piety, are the glory of the entire Body because they are parts (μέρη) and members (μέλη) of the Body. Every member of the Body is in need of one another according to 1 Cor. 12:21.[89] Just as the martyrs are the crowned head, the rest of the members are the feet.[90] It should be noted that Chrysostom does not set the martyrs above Christ the Master by calling them "head", but simply places them as leading members in the Body. Furthermore, the superabundant glory of the martyrs does not separate them from the other members of the Body, because "even the eye which is the brightest member of the Body cannot be severed from the Body lest it loses its great value."[91] The members of the Body are united by love. The martyrs grieve for the other members' sins, and the other members rejoice at the martyrs' glorious achievements. This is in accordance with Paul whom Chrysostom cites from Rom. 12:15 and 1 Cor. 12:26.[92]

In this panegyrical homily, the thrust of Chrysostom's discussion is that the Church resembles a Body comprised of many and diverse members. The Head of the whole Body is Christ and the martyrs are leading members among the rest of the Christians. Although some members may be held in greater esteem than others, all members are crucial for the proper functioning of the Body and all members are dependent upon each other. Love is the all important factor that keeps the Body functioning properly and united.

Just as the Body is one, yet she is made up of many bodies (members), the same applies to the Universal Church in her relationship to the local (the writer's term) Churches. The preceeding statement is drawn from Chrysostom's interpretation of 1 Cor. 12:27, in Homily 32 of the Commentary on 1 Corinthians. Chrysostom states:

> "Now you are the Body of Christ" [v.27]. But if our body should not be divided, much less the Body of Christ, and so much less as

---

89. *In S. Romanum Martyrem I*, 50:605.
90. *Ibid.* Πόδες ἐσμὲν ἡμεῖς, οἱ μάρτυρες κεφαλή.
91. *Ibid.*
92. *Ibid.*

> grace is more powerful than nature. "And in part members thereof" [v.27]. That is, not only, he said, are we a Body [i.e., the Body of Christ], but members also [of that Body]. He had discoursed before concerning both of these, bringing the many together into one, and implying that all become some one thing after the image of the body, and that this one thing is made up of the many and is in the many, and that the many by this are held together and are capable of being many. But what is the expression, "in part"? "So far at least as it appertains to you; and so far as naturally a part should be built up from you." For because he had said, "the Body", and whereas the whole Body was not the Corinthian Church, but the Universal Church, therefore, he said, "in part", i.e., the Church among you is a part of the Church existing everywhere and of the Body which is made up of all the Churches; so that not only with yourselves alone, but also with the Universal Church throughout the world, you ought to be at peace, if at least you are members of the whole Body.[93]

Here, Chrysostom says that the Universal Church, or the Whole Body of Christ, is created by the grace of God. He mentions that this Body is identified with all the Christians who stand together united; and it has each of these Christians serving as its members. The Universal Church as the Body of Christ is comprised of all the Churches around the world that are at peace. Every local Church, which abides and lives by the Apostolic teaching of Paul, is "a member", or "a part", as it were, of the Universal Body. Not only is this the case, but also the fulness of the one Body of Christ is manifested and resides in every Church throughout the world that obeys the Apostle, that is not divided internally, and that is in communion with the other Churches, who likewise do the same. Hence, the one Church is seen in the many (Churches) and the many in the one.

---

93. *Ibid.* Ἐπειδὴ γὰρ εἶπε, Σῶμα, τὸ δὲ πᾶν σῶμα ἦν, οὐχὶ ἡ παρὰ Κορινθίοις Ἐκκλησία, ἀλλ᾽ ἡ πανταχοῦ τῆς οἰκουμένης, διὰ τοῦτο ἔφησεν, Ἐκμέρους· τουτέστιν, ὅτι Ἡ Ἐκκλησία ἡ παρ᾽ ὑμῖν μέρος ἐστὶ τῆς πανταχοῦ κειμένης Ἐκκλησίας, καὶ τοῦ σώματος ποῦ διὰ πασῶν συνισταμένου τῶν Ἐκκλησιῶν· ὥστε οὐχὶ, πρὸς ἀλλήλους μόνον, ἀλλὰ καὶ πρὸς πᾶσαν τὴν κατὰ τὴν οἰκουμένην Ἐκκλησίαν εἰρηνεῦειν ἄν εἴητε δίκαιοι, εἴ γε παντός ἐστε μέλη τοῦ σώματος.

The Body of Christ's Liturgical Life

There are five homilies in which Chrysostom identifies the Body of Christ with the Liturgical (Eucharistic) Assembly, in order to illustrate the worshipping life of the Body. In Homily 2 of the Commentary on 2 Corinthians, Chrysostom equates the Body of Christ (τοῦ σώματος τοῦ Χριστοῦ) with the local Liturgical Assembly, which consists of virtuous members (τῶν μελῶν), and demonstrates the incredible power of public prayer.[94] For example, the prayer of Christ's Body liberated the Apostle Peter from his prison bonds (Acts 12:5). This Body obeys an ancient law planted in it from the very beginning,[95] which is practised by the Apostles and requires its members, the faithful (πιστοὺς), or the initiated (τῶν μυσταγωγηθέντων), to pray not only for themselves but also for the catechumens (κατηχουμένων), who are still uninitiated (ἀμυήτων). The initiated who have joined the Body by participating, or communicating (ἐκοινώνησαν), in the Mysteries (μυστηρίων) are no longer aliens (ἀλλότριοι τέως εἰσὶν) or strangers (ξένους) to the Body. If they are virtuous, they possess the courage to utter the accustomed (νενομισμένην) prayer (εὐχὴν) introduced by Christ (εἰσενεχθεῖσαν ὑπὸ τοῦ Χριστοῦ), namely, the Lord's Prayer. When the Body of Christ gathers for prayer, the Deacon has specific duties to perform: 1) He is responsible for summoning all the faithful and the Priests to pray for the catechumens and for themselves; and 2) He calls on all the Body's members to recite the Lord's Prayer. In this context, the Body of Christ has certain boundaries. Chrysostom calls these the sacred enclosures (τῶν ἱερῶν περιβόλων) and the King's courts (τῶν βασιλικῶν αὐλῶν), because Christ the King is found within their confines, or He dwells in His Body. Therefore, only the initiated are allowed in Christ's presence during the Divine Liturgy when "awful prayers" are offered to Him on behalf of all. This investigator recognizes Chrysostom's implication that the members of the Body of Christ cannot pray together with non-members. A person cannot

---

94. *In 2 Cor., Hom. II*, 61:398,399.

95. *Ibid.* καὶ γὰρ ἀρχαῖος οὗτος ὁ νόμος ἐστὶν, ἄνωθεν ἐν τῇ Ἐκκλησίᾳ πεφυτευμένος.

rightfully pray to Christ (God) without being a member of His Body.[96]

Furthermore, two references to the Body of the Church arise in Homily 2 On the Obscurity of the Prophecies.[97] The first appears in the context of an explanation about the advantages of public prayer over private prayer. The prayer of the whole Body of the Church is much more powerful than that conducted by families in their own home, because the Priests offer up to God the prayers of the multitude. The effectiveness of the Body heartily sending up to God supplication with one voice[98] is once again based on the text of Acts 12:5. The second reference to the Body of the Church appears when Chrysostom describes the benefits of virtue (ἀρετὴ) on the soul. He identifies "the whole Body of the Church" (ὁλοκλήρου τοῦ σώματος τῆς Ἐκκλησίας) with the Christian Community under his care, and "the Fulness" (τοῦ πληρώματος) of the Church with the members of this Community. He says that the whole Body of the Church must be anchored in the virtue of the saints (τὴν ἀρετὴν τῶν ἁγίων) in order for her Fulness to enter into the Kingdom of Heaven (εἰς τὴν βασιλείαν τῶν οὐρανῶν εἰσελθεῖν) by Christ's grace and love towards man.[99]

In this homily, this investigator wishes to point out that Chrysostom understands the Church's Body referring both to the Christian Community of a certain locality and to that very same Community when it gathers for public prayer and worship. In either case, it is apparent that Christ, the saints, virtue, prayer, supplication and the priests are the important factors that contribute towards the edification and salvation of the Church's Body and membership.

In Homily 24 of the Commentary on Acts, the Body of Christ specifically represents the Christian Community gathered before Chrysostom for the celebration of the Mysteries. Chrysostom instructs this Body by saying, "We become one Church, we count as members, fitly joined together of one Head, we all make one Body",[100] in order to emphasize to her members the necessity of

---

96. *Ibid.*

97. *De Prophetiarum Obscuritate II*, 56:182,192.

98. *Ibid.* ὡς ὅταν ὁλόκληρον τὸ σῶμα τῆς Ἐκκλησίας ὁμοθυμαδὸν ἀναπέμπῃ τὴν δέησιν μιᾷ φωνῇ, ἱερέων παρόντων, καὶ τὰς εὐχὰς τοῦ κοινοῦ πλήθους ἀναφερόντων.

99. *Ibid.*

remaining harmoniously united, lest they derange the whole Body and utterly destroy her. The slightest disorder of one member disrupts the whole Body, as Chrysostom states: "The good order of the many is defeated by the disorder of the one part".[101] During the celebration of the Mysteries, the Body's members stand in company with the angels; they all pray together, chant and sing hymns in unison to Jesus Christ (God) Himself, the Emperor, who is concretely present in the Mysteries.[102] Hence, this investigator sees that the Body of Christ represents the vehicle through which heaven and earth are united, and the Kingdom of Heaven and salvation are granted to all Christians by the grace and love towards man of the Lord Jesus Christ.

The last two references to the Body of Christ in Homily 3 of the Commentary on Colossians are found in the context of a discussion about the bishop's place in the Body and his function during the celebration of the Eucharist. Here, it is important to illustrate Chrysostom's view of the vital function of the bishop in Christ's Body and in its liturgical life, because the bishop is the leading member and Christ's ambassador to the Body; he is honored by Christ with the Episcopate and the Priesthood; the grace of God works through him for the sake of the Body and its members. The person of the bishop is so important that Christ's Body is completely and concretely manifest at every Eucharistic Celebration, which is under the spiritual leadership, or presidency, of a bishop; hence the usage of the singular and the plural form of the word "Church", in order to demonstrate that the Body of Christ is seen in the many Churches and vice versa. The bishop is responsible for teaching the other members of the Body, who gather in love and in peace, to listen attentively to him because he promises them the Kingdom of Heaven, eternal life, intercourse with Christ and an endless number of other goods. The bishop is the person through whom Christ grants peace (Jn. 14:27) to the Body during the Eucharistic Celebration: "Peace be unto all", and the members reply, "And with your spirit". In the Body's midst, the bishop occupies the Throne of Christ, which Christ

---

100. *In Act. Apost., Hom. XXIV*, 60:188-190.
101. *Ibid.*
102. *Ibid.*

Himself has handed over to him; he is vested by Christ with power, dignity and the ministry of reconciliation. He preserves the Body's health by maintaining peace, harmony, rest and love among its members and, in this respect, he obeys Christ's wishes (Mt. 18:14). The Body's members, Christ's Fulness, must heed the bishop's words because it will be more tolerable for the land of Sodom and Gomorrah on the Day of Judgement than for the members who disobey the bishop in the slightest. They must remain united and at peace, if they are not to render the Body into pieces. If they are severed from the Body because of their misconduct, they will remain apart from Christ's Fulness. The fact remains that this Body is made up only of the peacemakers who are sons of God, thus excluding all troublemakers who are sons of the devil.[103]

The Body of Christ's Reaction to Sin and Disease

The threat of sin and disease upon the Body of Christ prompts Chrysostom in six instances to exhort all the members of Christ's Body to fortify themselves in order to ward it off. In Homily 1 On Penitence, one reference to the Church as a Body is made in the context of a discussion of sin committed by an individual Christian. Chrysostom states that sin

> is like a fire. Let us avert the evil and extinguish the conflagration before it seizes the Church. If you are indifferent about the sin because it was committed in a strange body, indeed, you are even more mistaken. This is so because he who sinned is one member of the whole Body.[104]

This writer concludes from Chrysostom's admonition that sin has repercussions for the whole Church. The Church is like a Body (σῶμα) with many members (μέλη) that is affected when one of her members is diseased. Chrysostom not only stresses the solidarity of the Body's members but also their collective responsibility for their well-being. They maintain their health by repenting of any sin they commit. Therefore, Chrysostom regards the Church as a Body to be holy and impermeable to any intrusion of sin.

In Homily 7 of the Commentary on Romans, the only reference to the Body of Christ occurs as Chrysostom admonishes the members of the congregation

---

103. *In Col. Cap. I, Hom. III*, 62:317-324.
104. *De Poenitentia, Hom. I*, 49:280-281.

gathered before him to expel the disease (παῦσαι τῆς νόσου) of envy from their midst. Chrysostom explains that the Body of Christ is made beautiful[105] when envy is totally expelled from it by its members. The members of this Body that are infected "pine and consume away when they see others in honor and a whole Church being benefited[106] by word or in any other fashion."[107] Since envy makes them mad, their wills satanic and their souls accursed and pernicious,[108] they subvert Churches and create heresies.[109] They openly fight against God's will[110] and against Christ and the Church to a greater degree than the devil.[111] However, they can rid themselves of this dangerous affliction through prayer, much supplication[112] and love for one another, according to Christ's commandment in Jn. 13:34.[113]

This writer raises the question, What is Chrysostom saying here when he talks about the Church and the Churches as the Body of Christ? He uses the word "Church" both in its singular and plural forms in order to show that the Body of Christ is fully manifested in each Christian congregation in every city. Unity is seen in multiplicity and multiplicity in unity; hence, the problem confronting one Church puts the whole Body of Christ at risk. Most important, the presence of love and prayer in a local Church makes that Church the Body of Christ.

Homily 12 and Homily 15 of the Commentary on 1 Corinthians provide further instruction to Christians about the hazards presented to Christ's Body by their spiritual diseases. In Homily 12, expounding on 1 Cor. 4:6, Chrysostom discusses Paul's censure of those Corinthian Christians who divided the Church into groups by following their favorite Apostle instead of Christ. Paul's call for

---

105. *In Rom., Hom. VII*, 60:447,448. τὸν δὲ τοῦ Χριστοῦ τὸ σῶμα καλλωπίζοντα, τουτέστι τὴν Ἐκκλησίαν.

106. *Ibid.* ὅταν Ἐκκλησίαν ὠφελουμένην ὁλόκληρον.

107. *Ibid.*

108. *Ibid.* οὔτε γὰρ ἐναγέστερον, οὔτε πονηρότερόν τι τῆς τοιαύτης ψυχῆς.

109. *Ibid.* τοῦτο τὰς Ἐκκλησίας ἀνέτρεψε, τοῦτο τὰς αἱρέσεις ἔτεκε.

110. *Ibid.* ἀλλὰ καὶ τῷ θελήματι τοῦ Θεοῦ ὁ τοιοῦτος μάχεται.

111. *Ibid.* οἱ τοιοῦτοι μετὰ τοῦ διαβόλου πολεμοῦσι, τὴν Ἐκκλησίαν τάχα δὲ καὶ πολλῷ χεῖρον.

112. *Ibid.* Εὐχῆς γὰρ δεῖται τὸ νόσημα τοῦτο καὶ πολλῆς τῆς δεήσεως.

113. *Ibid.*

unity inspires Chrysostom to say, further, that the Church is a Body (τῷ σώματι τῆς Ἐκκλησίας) comprised of many members.[114] When one of its members (μέλος) becomes proud (φυσιούμενος), he is diseased (lit. νόσημα), inflamed (lit. φλεγμονὴς; φλεγμαίνων) and has a tumor of the spirit (οἴδημα; ὄγκον ἔχει πνεύματος). The Church's members are one and they are mutually bound together; therefore, it is not right for them to rise up against each other.[115] They must follow Christ's instructions in Matthew 20:26,27 and Mark 10:43.[116] Here, Chrysostom suggests that there is equality in the Body among her members. Disproportion is achieved and the health of the Body is threatened when certain members become high-minded and place themselves above their fellow-members. Only Christ, the Head of the Body, can rightfully stand high above the members as Leader and maintain the Body's health at the same time.

In Homily 15, during his interpretation of 1 Cor. 5:1ff, Chrysostom talks about the Church as a Body with special reference to the Church of the Corinthians (Ἐν τῇ Κορινθίων Ἐκκλησίᾳ),[117] and explains that this Church is wounded (πληγέντος) and reproached (διαληθείσης) by the sin of fornication. Consequently, all its healthy members must weep, mourn and supplicate intensely for the diseased ones to be cut off from the Body, since what all the members of the Body hold in common is slandered by the action of a few (τοῦ κοινοῦ πληγέντος, καὶ τῆς Ἐκκλησίας διαληθείσης).[118]

With reference to this example, Chrysostom speaks generally and states that there is a catastrophic effect upon the entire Body of the Church when any transgressor is not totally cut off from it. The whole Body of the Church is laid to waste when the first transgressor escapes punishment, because other members quickly commit the same faults.[119] The icon (εἰκόνος) of this very thing is depicted in 1 Cor. 5:6 by the leaven's effect upon the whole lump.[120] The Body

---

114. *In 1 Cor. Hom. XII*, 61:97.

115. *Ibid.* Εἰ γὰρ ἐσμεν ἕν καὶ συνδεδέμεθα ἀλλήλους, ἐπανίστασθαι ἀλλήλους οὐ χρή.

116. *Ibid.*

117. *Ibid., Hom. XV*, 61:121-127.

118. *Ibid.*

119. *Ibid.* Εἰ γὰρ καὶ ἐκείνου τὸ ἁμάρτημα, φησὶν, ἀλλ' ἀμελούμενον δύναται καὶ τὸ λοιπὸν τῆς Ἐκκλησίας σῶμα λυμήνασθαι.

of the Church must be completely purged (Ἐκκαθάρατε) of "the old leaven" (τὴν παλαιὰν ζύμην), i.e., "every kind of sin", since the danger imposed by it threatens the whole Church.[121] The Body must be cleansed with accuracy so that not a single remnant, or a shadow, of the old leaven remains,[122] because the latter can transform the whole lump into its own nature. The common estate of the Church's Body is injured if, for example, a fornicator is not driven out of the Church.[123] "No one knows where the evil savor originates while the corrupt part is concealed; so one imputes it to the whole."[124] The Body is purged of the old leaven by the priest whose duty is to make sure that everything unsuitable (the old leaven) for the Body is banished from her borders.[125]

The Church's Body is the "new lump" (νέον φύραμα) and her members must strive to be "unleavened" (ἄζυμοι), i.e., virtuous. Hence, the term "unleavened" demonstrates what sort of people must be in this Body.[126] Although the Body is the new lump and its members are the new leaven, Judaism is the old lump and the Jews are the old leaven. This shows the affinity of the Old Testament with the New Testament and that the former is a shadow of the latter.[127]

A Christian who sins severely after Baptism is not for ever cut off from the Body of the Church. He can be readmitted back into the Body through sincere repentance on his part (ἵνα μετανοήσας πάλιν τῇ Ἐκκλησίᾳ παραδοθῇ).[128]

---

120. *Ibid.*

121. *Ibid.* ὅλης τῆς Ἐκκλησίας, οὐχ ὑπὲρ ἑνὸς αὐτοῖς ἐστιν ὁ ἀγὼν καὶ ὁ κίνδυνος.

122. *Ibid.* μετὰ ἀκριβείας καθάρατε ὥστε μηδὲ λείψανον μηδὲ σκιὰν εἶναι τοιαύτην.

123. *Ibid.* Ὥστε καὶ διὰ τοῦ παραδείγματος τοῦτου σφόδρα ἐξελαύνει τῆς Ἐκκλησίας τὸν πεπορνευκότα. Οὐ γὰρ δὴ μόνον, φησὶν, οὐδὲν ὠφελεῖ παρῶν, ἀλλὰ καὶ βλάπτει, τῷ κοινῷ πάλιν τοῦ σώματος λυμαινόμενος.

124. *Ibid.*

125. *Ibid.*

126. *Ibid.* Εἰ δὲ λέγει, καθώς ἐστε ἄζυμοι, οὐ τοῦτο λέγει, ὅτι πάντες ἦσαν καθαροὶ ἀλλὰ καθὼς πρέπει εἶναι ὑμᾶς.

127. *Ibid.*

128. *Ibid.*

In light of the aforementioned ecclesiological statements in Homilies 12 and 15, the writer perceives that Chrysostom can talk about the Church as a Body with special reference to a Church of a certain locality, because, as Chrysostom strongly suggests earlier, he sees the one Church in the many and the many in the one. The Body of the Church must be completely purged of any member who commits a grievous sin in order for the whole Body to be saved from destruction. Paul's icon of the leavened and unleavened bread (1 Cor. 5:6) is used in order to show the necessity for maintaining the purity of the Body of the Church, and, subsequently, illustrate the differences between Judaism and this Body. The Jews come from the "old lump", the "old leaven" (sin), and represent the "old man" who is bound like a slave with iniquity and sin; whereas the members of the Body of the Church (after Christ's Sacrifice and Resurrection), signify the "new lump", "the unleavened bread" (of sincerity and truth) and the "new man" who has put off the old man at Baptism. If a member of the Body sins, he must be cut off from the rest of the Body so as not to infect all of it. It is the duty of the priest, as the Body's leading member, to preserve the Body's health. However, anyone who has sinned and has been expelled from the Church may enter the Church once again through repentance, which leads this writer to conclude that the whole Body of the Church is founded upon repentance.

In Homily 7 of the Commentary on 2 Timothy, during an analysis of 2 Tim. 3:17, the writer discovers that the whole Body (καὶ τοῦ λοιποῦ σώματος) is injured (βλάβῃ) when her members do not tend to the welfare and salvation of one another.[129] She is damaged and ruined by any weakened members, or parts, whereas she is strengthened by solid ones.[130] The members of the Body who are aware of weaknesses in other members and do not try to help them rectify them, are severely condemned by Christ in the life to come. Christians strengthen the Body by truly loving one another. Only the ones who practise true love, are pious, obey God, and honor Him, are members of this Body. The rest despise God the Master, disobey Him and forfeit their membership to the Body; they

---

129. *In 2 Tim., Cap. II, Hom. VII*, 62:637.

130. *Ibid.* ὅπεν ἄν πάθῃ μέρος, καὶ τῷ λοιπῷ λυμαίνεται· ἄν δὲ ᾖ στερρόν, καὶ τὸ στερρόν, καὶ τὸ λοιπὸν διαβαστάζειν δύναται.

suffer punishment instead of receiving salvation. Real love is unselfish, serves as a secure foundation for the Body and prevents other types of evil from taking hold of the Body's members.[131]

In the Homily On the Apostolic Saying "If Your Enemy is Hungry", the single reference to the Body of the Church represents Chrysostom's congregation. Chrysostom admonishes the members of this Body for their infrequent gathering to worship. He states that the greatest part of the Church's Body appears dead and motionless[132] when certain of her members become infected with indolence and fail to assemble for worship. The healthy members of the Body must rejuvenate her by admonishing and advising the sick ones on the consequences of their actions; if necessary, the former must drag the latter by force to worship (καὶ μετὰ βίας ἕλκοντας) in order to cure them of their laziness.[133]

Christ Himself has said that every member of the Body of the Church must be useful to one another. He makes this point by calling the Body's members salt (ἅλας), yeast (ζύμην) and light (φῶς), things which are useful and profitable to everyone. Similar to spiritual salt (ἅλας πνευματικὸν), they must consolidate and gather their fellow members away from indolence, preserve and restore the rotten members (τὰ σεσηπότα μέλη) back to health, and reunite them to the remaining Body of the Church.[134] They must shine like a lamp that sheds light upon all those who sit in darkness, and not only upon one or two persons. Just as a small and insignificant piece of yeast does not turn itself into dough but the remaining flour, likewise, a small number of Christians can become many and powerful with faith and God-inspired zeal.[135]

The writer wishes to emphasize that the Body of the Church and her members are under the command of Christ and they are regulated by Him. Each member of this Body is responsible for the health of his or her fellow-member so

---

131. *Ibid.*

132. *In Illud, Si Esurierit Inimicus, Etc.*, 51:174. τὸ πλέον τοῦ σώματος τῆς Ἐκκλησίας μέρος νεκρῷ καὶ ἀκινήτῳ προσέοικε σώματι.

133. *Ibid.*

134. *Ibid.* ὥσπερ τινὸς σηπεδόνος, ἀπαλλάξας, ἕνωσον τῷ λοιπῷ σώματι τῆς Ἐκκλησίας.

135. *Ibid.*

as to preserve the Body intact and undamaged. Here, the way by which the members can preserve the safety of the Body is by gathering together all their fellow-members (those who do not attend the various religious services) and make them do so, thus curing them of their indolence.

2.1c. The Unity of the Body

The unity of the Church is another important topic that Chrysostom expounds upon at great length in speaking of the Church as the Body of Christ or "the Body of Jesus" (τοῦ σώματος τοῦ Ἰησοῦ). He understands "Church" in terms of unity and makes this explicit in a number of places in his Commentaries on St. Paul's Epistles.

In Homily 1 of the Commentary on Galatians, where he explains that the purpose of the Apostle was to unite the Churches of Galatia, which were divided by Judaizers, Chrysostom states that the name of the Church "is a name of harmony and of concord" (τὸ γὰρ τῆς Ἐκκλησίας ὄνομα, συμφωνίας ὄνομα καὶ ὁμονοίας ἐστί). He also explains that a Church cannot be called "the Church of God" unless it is united and that when it is united, it is "sanctified", "beloved" and not a "mere assembly" (συνόδου μόνης).[136] This writer's judgement is that the unity of God goes hand in hand with the unity of the Church of God.

The same thought appears in Homily 1 of the Commentary on 1 Corinthians, where, in expounding 1 Cor. 1:1-3, Chrysostom talks about Paul's mission to reunite the Christians at Corinth who became divided because of immoral practices. Here, he points out that the Church at Corinth is not called by Paul "...the Church of this man or of that man, but of God",[137] and explains that "...if she is a Church of God, she is united, and she is one, not in Corinth only, but also in all the world",[138] because "The Church's name is not a name of division

---

136. *In Gal., Cap. I*, 61:616.

137. *In 1 Cor., Hom. I*, 61:11-13. Τῇ Ἐκκλησίᾳ τοῦ Θεοῦ. Οὐ τοῦδε καὶ τοῦδε, ἀλλὰ τοῦ Θεοῦ.

138. *Ibid.* Εἰ γὰρ Θεοῦ ἐστιν, ἥνωται, καὶ μία ἐστὶν, οὐκ ἐν Κορίνθῳ μόνον, ἀλλὰ καὶ ἐν πάσῃ τῇ οἰκουμένῃ.

but of unity and concord".[139] He further explains the unity of the Church in the local and universal levels by referring to the one Lord Jesus Christ who binds the faithful of the different places into a unity.[140]

Likewise, in Homily 1 of the Commentary on 2 Corinthians, Chrysostom points out that, in speaking of "the Church of God which is at Corinth" (2 Cor. 1:1), Paul wants to bind the Christians at Corinth and bring them into one Body,[141] because (as Chrysostom explains) "She could not be one Church while those within her were sundered and stood apart."[142]

Finally in Homily 1 of the Commentary on 1 Thessalonians, Chrysostom, commenting on 1 Thess. 1:1-3,[143] contrasts the Church of the Thessalonians, which is "in God the Father and the Lord Jesus Christ", to the "many Churches of the Jews and Greeks", indicating that the former is one and holy whereas the latter a divided multitude. The Church is also a multitude of believers, but they are

---

139. *Ibid.* Τὸ γὰρ τῆς Ἐκκλησίας ὄνομα οὐ χωρισμοῦ, ἀλλὰ ἑνώσεώς ἐστι καὶ συμφωνίας ὄνομα.

140. *Ibid.* "With all who call upon the Name of our Lord Jesus Christ". Not "of this or of that man", but "the Name of the Lord." "In every place, both theirs and ours." Although the letter is written to the Corinthians only, he makes mention of all the faithful that are in all the earth; showing that the Church throughout the world must be one, however separate in diverse places; and much more, that in Corinth. Even though the place is separate, the Lord binds them together, being common to all....Just as men in one place, having many and contrary masters, become disunited, and their one place does not help them to be of one mind, their masters giving orders at variance with each other, and drawing each their own way, according to what Christ says, "You cannot serve God and Mammon" (Mt. 6:24); likewise, the ones in different places, if they only have one Lord and not many lords, they are not injured by the places with respect to unanimity, the one Lord binding them together.

141. *In 2 Cor., Hom. I*, 61:381,384,385. Τῇ Ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ. Πάλιν αὐτοὺς Ἐκκλησίαν καλεῖ, συνάγων πάντας εἰς ἕν καὶ συνδέων.

142. *Ibid.* Οὐ γὰρ ἂν γένοιτο Ἐκκλησία μία, διεσπασμένων τῶν ἐν αὐτῇ, καὶ κατ' ἀλλήλων ἑστώτων.

143. *In 1 Thess., Cap. I, Hom. I*, 62:391,393. "Paul, Silvanus, and Timothy, To the Church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. We give thanks to God always for you all, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labour of love and steadfastness of hope in our Lord Jesus Christ."

closely bound together as a system by being in God the Father and in Christ.[144]

However, the unity that the name of the Church implies is most impressively brought out and explained in Chrysostom's texts dealing with the Church as the Body of Christ. This writer shall now turn to these texts and present them by means of certain theses that emerge.

Christ's or God's Role

The Church, as the Body of Christ, remains undivided primarily because of Christ's or God's actions upon her. The roles of Christ or God in maintaining the unity of the Body are clearly alluded to in Chrysostom's discussions on the unity of the Church. This investigator puts the two together because Chrysostom does not contrast them. Just as Christ, who is consubstantial with the Father and the Holy Spirit, hypostatically (personally) intervenes and preserves the Body's unity, so God, as one Essence and three Hypostasies of the Father, Son and Holy Spirit, intervenes and unifies the Church.

In Homily 7 of the Commentary on Colossians and in commenting on Col. 2:16-19, Chrysostom explains the Pauline teaching according to which the Church is Christ's Body and Christ the Church's Head. Christ's Body, the Church, receives her being, well-being and unity from Christ and increases as long as she is tightly connected with the Head. All these things happen when her members communicate with Him[145] in the Eucharist (τῶν μυστηρίων), and, thereby, are elevated to heaven, glorified and made to sit with Christ. Thus the Church exists

---

144. *Ibid.* But because the name of the Church is for the most part a name of multitude, and of a system now closely bound together, on this account he calls them by that name. "In God the Father", he says, "and the Lord Jesus Christ". "To the Church of the Thessalonians", he says, "which is in God." Behold again the word "God", which is applied both to the Father and to the Son. For there were many Churches, both Jewish and Greek; but he says, "to the (Church) that is in God." It is a great dignity, and to which there is nothing equal, that it is "in God". God grant therefore that this Church may be so addressed! But I fear that it is far from that address. For if any one were the servant of sin, he cannot be said to be "in God". If any one does not walk according to God, he cannot be said to be "in God."

145. *In Col., Cap. II, Hom. VII*, 62:344-346. οὗτος ὁ λόγος ἐν πᾶσι κοινωνοῦντας αὐτῷ δεῖξαι.

with Christ in God, in accordance with Chrysostom's interpretation of Colossians 2:2-4. Here, there are two meanings of the Church as the Body of Christ that cannot be separated. One refers to all the Christians and the other to Christ's very Body present in the Mysteries. The Church as a Body remains united when her members communicate in the Mysteries. Participation in Christ's undivided Body through the Mysteries is the means by which the Son of God Himself preserves the unity of His Body, the Church (the Christians). Ultimately, the Son is the source of unity and life for the whole Church (πᾶσα ἡ Ἐκκλησία).[146]

Likewise, in Homily 18 of the Commentary on 2 Corinthians, the Church is identified as one Body (ὅτι σῶμά ἐσμεν ἅπαντες ἕν) with many members (μέλη) bound tightly together, [147] because she partakes of one, unbroken Body in the Mysteries. All this is concretely manifested when the Christian congregation of a certain locality gathers for the celebration of the Mysteries (μυστηρίων), or of the Eucharist (τῆς εὐχαριστίας).[148] The unified Body becomes clearly identifiable during certain moments of this celebration when no differences exist between the priest (ὁ ἱερεὺς) and those whom he leads (τοῦ ἀρχομένου), i.e., the laity. For example, every Christian equally enjoys one Cup (ποτήριον ἕν) and one Body that is offered through the Most Awful Mysteries (τῶν φρικωδεστάτων μυστηρίων), or through the Common Eucharist (τὰ τῆς εὐχαριστίας πάλιν κοινά). When the Body of Christ appears in the Mysteries, both the priest and the laity pray for each other, on behalf of the possessed, for those who are under penance and for those Christians who are excluded from the Church and who are not allowed to partake of the Holy Table for one reason or another. The priest offers the Eucharist along with the people (οὐδὲ γὰρ ἐκεῖνος εὐχαριστεῖ μόνος, ἀλλὰ καὶ ὁ λαὸς ἅπας) who assent that it is "meet and right to do so" (ὅτι ἀξίως καὶ δικαίως τοῦτο γίνεται).[149] Together with the priest and the people, even the very cherubim and the heavenly powers send up their sacred hymns. Here, Chrysostom shows this writer that heaven and earth are unified during the

---

146. *Ibid.*
147. *In 2 Cor., Hom. XVIII*, 61:523-530.
148. *Ibid.*
149. *Ibid.*

Eucharistic Celebration. He demonstrates that the whole Church in heaven and on earth is one Body common to all the Christians. All Christians must share in the responsibility of caring for the Body (ὥσπερ κοινοῦ σώματος, τῆς Ἐκκλησίας ἁπάσης οὕτω φροντίζωμεν), and the laity must never put total responsibility upon the priest. In this manner, they aid themselves to grow in virtue and provide greater safety for the priest.[150]

Chrysostom continues to illustrate in this homily that Christ is the center of unity and the power-source of His Body in the light of 2 Cor. 8:24, where Christ is designated as "the Person of the Churches" (εἰς πρόσωπον τῶν ἐκκλησιῶν). The Churches constitute one Body, or one Synod, that commands tremendous power (καὶ γὰρ μεγάλη ἡ δύναμις τῆς συνόδου, ἤγουν τῶν Ἐκκλησιῶν) because they have Christ in common amongst themselves (Εἰς τὸ κοινὸν τῶν Ἐκκλησιῶν).[151] The Body's power became manifest when her unified prayer liberated Peter from prison. Unquestionably, this student of Chrysostom realizes that the Son of God unites all the local Churches in Himself and empowers them to perform truly wondrous works as one Body.

The centrality of God's Son in the preservation of a unified Body is further documented in Homily 31 of the Commentary on 1 Corinthians, during Chrysostom's exposition of 1 Cor. 12:21ff, which pertains to the importance of all members of Christ's Body.[152] Chrysostom draws upon the icon (εἰκόνος) of the one Body (ἕν σῶμα εἶναι) with many members (τῶν μελῶν) in order to manifest God's (Christ's) role in preserving the Body united and the responsibility the Body's members have to Him for this preservation. Chrysostom states that the Church is one Body comprised of many and diverse members, namely, the members of Christ, and that this Body is tempered (or blended together) by God Himself (ὁ Θεὸς συνεκέρασε τὸ σῶμα) on the basis of 1 Cor. 12:24 ("God tempered the Body together"). As a result, the Body's members become mingled into one (τὸ γὰρ κιρνώμενον ἕν γίνεται) and do not appear as they did before the union (καὶ οὐ φαίνεται τί πρὸ τούτου ἦν). The Body has been constructed by

---

150. *Ibid.*
151. *Ibid.*
152. *In 1 Cor., Hom. XXXI*, 61:257-262.

God so that every member contributes to the health and good working order of the entire Body no matter how insignificant he may appear to be. The Body has been devised by God in such a way that her members are obligated to remain united through abundant love and concord (ἀγάπη ᾖ πολλὴ καὶ ὁμόνοια). If they are divided, the Body is rendered into pieces.[153]

The Body's members and her Fulness (τὸ πλήρωμα) are honored equally by God in order for them to endure the connection amongst themselves (δυνάμενα φέρειν τὸν σύνδεσμον), that is, to prevent schism (μὴ σχίσμα) in the Body. The Body's Fulness is maimed (χωλεύει τὸ πλήρωμα τῆς Ἐκκλησίας) when a member is cut off. The necessity for the union of the Fulness and of the Body is based on 1 Cor. 12:22,23[154] and 1 Cor. 12:25[155]

Christ establishes unity in the Body in the midst of such great diversity so there may be complete communion (πολλὴ ἡ κοινωνία ᾖ). Christ preserves unity in the Body by His grace and mercy. He desires the Body's members to be totally and perfectly united, to have mutual care for one another and to consider all things in common. In this way, the youth of the entire Body (ὁλοκλήρῳ τῷ σώματι τὴν ὥραν διατηρεῖς), or of the whole Church (τὴν Ἐκκλησίαν ὅπασαν), is preserved. Chrysostom understands Christ to act in this manner in the light of 1 Cor. 12:26,[156] and interprets Christ's statement in Mt. 12:25[157] as a warning to the Body's members to keep the Body united, because a fragmented Body, like a divided kingdom, perishes.[158]

In Homily 18 of the Commentary on 2 Corinthians, Chrysostom describes the unity of the Body of Christ by saying: "The Church should dwell as one House, be totally disposed as one Body, in the same way as there is one Baptism,

---

153. *Ibid.*

154. *Ibid.* "No, much rather those members of the Body which seem to be more feeble are necessary, and those parts of the Body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness".

155. *Ibid.* "That there should be no schism in the Body."

156. *Ibid.* "And whether one member suffers all the members suffer with him; or if one member is honored, all the members rejoice with him."

157. *Ibid.* "A kingdom divided against itself shall not stand."

158. *Ibid.*

one Table, one Fountain, one Creation and one Father."[159] He is actually demonstrating that the unity of the Church is based upon the Sacraments of Baptism and the Eucharist (i.e., "one Table", "one Fountain") as well as on the unity of God, which resides in the Person of God the Father. Since the unity of the Body of Christ is anchored securely in the notion of one God, one Baptism and one Eucharist, the Christians who make her up must be conjoined as one Body (δέον ἑνὸς σώματος μιμεῖσθαι συνάφειαν). The Body must be ordered (οὕτω καὶ Ἐκκλησία οἰκονομουμένη) in such a way that her members seek the aid and counsel of one another in order to maintain unity and peace within her.[160]

Likewise, by expounding Ephesians 4:4-7 in Homily 11 of the Commentary on Ephesians, Chrysostom emphasizes that the Church is "one Body" (v.4) because there is only "one Spirit" (v.4), "one hope" (v.4), "one Lord" (v.5), "one Faith" (v.5), "one Baptism" (v.5), "one God and Father of all, who is over all, through all and in all" (v.6),[161] and one God "the common Head of all" (κοινὴ πάντων ἐγένετο κεφαλὴ) the Body, who freely grants to it immortality, eternal life, immortal glory, brotherhood and inheritance.[162] The Person of the Holy Spirit is important for the Church's unity because

> From the one Body there will be one Spirit; or that it is possible that there may be indeed one Body, and yet not one Spirit; as, for instance, if any of its members should be a friend of heretics; or else he is, by this expression, shaming them into unanimity, saying, as it were, "You who have received one Spirit, and have been made to drink at one Fountain, ought not to be divided in mind."[163]

This writer interprets these statements to illustrate that the heretics are disunited from Christ's Body because they partake of a different fountain (eucharist) and possess an alien spirit instead of the Holy Spirit of God, who unifies the members of Christ's Body perfectly together by giving them drink from one Fountain and also one mind, or the one and only correct Faith about the Person of Christ and

---

159. *In 2 Cor., Hom. XVIII*, 61:523-530. Καὶ γὰρ ὡς μίαν οἰκίαν δεῖ τὴν Ἐκκλησίαν οἰκεῖν, ὡς σῶμα ἕν, οὕτω διακεῖσθαι πάντας· ὥσπερ οὖν καὶ βάπτισμα ἕν ἐστι, καὶ τράπεζα μία, καὶ πηγὴ μία, καὶ κτίσις μία, καὶ Πατὴρ εἷς.

160. *Ibid.*

161. *In Eph., Cap. IV, Hom. XI*, 62:82-88.

162. *Ibid.*

163. *Ibid.*

His relationship to the Father. Therefore, it seems that the Body of Christ is one because she participates in one Faith and in one Eucharist through the Spirit. Furthermore, God maintains the Body unified by giving its members certain gifts which they hold in common. These are: 1) "Baptism", 2) "salvation by faith", 3) "having God as our Father", 4) "partaking of the same Spirit"[164] and 5) love. This love "is no common love, but that which cements us together, and makes us cleave inseparably to one another, and effects as great and as perfect a union as though it were between limb and limb."[165]

In the light of Ephesians 4:7,11-13, Chrysostom states that God also preserves the unity of Christ's Body by measuring out and distributing a different gift to each Christian. God disperses these spiritual gifts in Christ's Body with a specific purpose in mind (οὐκ ἄν ἁπλῶς τὰς διανομὰς τῶν χαρισμάτων ἐποίησεν) and in a certain order of arrangement (τὴν ὑποταγὴν) and precedence (τὴν προτίμησιν); He also places each member in the Body as He chooses, according to 1 Cor. 12:18, which deals with God's arrangement of the organs in the Body. In Christ's Body, on the basis of Eph. 4:11,12, God has first made apostles (they possessed all the gifts), second prophets (i.e., Agabus), third evangelists (they did not go about everywhere, but only preached the Gospel; i.e., Priscilla and Aquila) and pastors and teachers (they were entrusted with the charge of a whole nation). He has also established bishops to feed the Church (Acts 20:28). All of them edify, perfect and minister to Christ's Body (Ὁρᾷς τὸ ἀξίωμα; Ἕκαστος οἰκοδομεῖ, ἕκαστος καταρτίζει, ἕκαστος διακονεῖ), according to God's will.[166] For example, God explicitly grants Paul the grace of Apostleship (ἀποστολῆς ἔλαβέ τις χάρισμα) and lists him chiefly among the Body's members in order to edify the Body by strictly preserving its unity. God also works through every saint or member of the Body to whom He gives the free gift (τῆς δωρεᾶς) of grace in a different measure in order to accomplish the same thing. Apparently, it is God's will that all members of the Body of Christ contribute

---

164. *Ibid.* τὰ πάντων κεφαλαιωδέστερα, φησὶ, κοινὰ πάντων ἐστὶ, τὸ βάπτισμα, τὸ διὰ πίστεως σωθῆναι, τὸ τὸν Θεὸν ἔχειν Πατέρα, τὸ τοῦ αὐτοῦ Πνεύματος ἅπαντας μετέχειν.

165. *Ibid.*

166. *Ibid.*

towards her edification (ἕκαστος γὰρ πρὸς τὴν οἰκοδομὴν συντελεῖ) and unity. Therefore, in Chrysostom's mind, God's supreme role in the protection of the unity of the Body of Christ earns the latter the title of the Church of the Lord (τὴν Ἐκκλησίαν τοῦ Κυρίου; cf. Acts 20:28), or the Church of God the Father, Son and Holy Spirit.[167]

God chiefly distributes all spiritual gifts in the Body of Christ in order to maintain unity of Faith which, in turn, preserves the unity of this Body. Here, unity of Faith reflects all the members of Christ's Body who are united and who acknowledge the common bond between them.[168] These members respect God and obey His wishes when they preserve the unity of the Body, edify one another and do not overturn each other by envy (φθονῶν).[169]

In Homily 11 of the Commentary on Ephesians, Chrysostom elucidates further God's role in the preservation of a united Body when he speaks of the co-operation between the Son (Christ) and the Holy Spirit in guarding the Church's unity. Chrysostom accomplishes this by explaining Ephesians 4:15-16, which describes the Son of God as the Head of His Body.[170] The Head keeps His Body "fitly framed and tightly knit together" (v.16) by sending the Spirit, who effectually works in and communicates Himself to all members alike. The Spirit travels throughout the Body in order to "touch", "join" and "bind fast" all members and, thus, actuate them and effect their increase. However, it is important to note that the Head supplies the Spirit to every member, "according to the proportion of each."[171] The Spirit ceases to touch the members if they are not bound together by love. Love keeps the Body healthy and its members secure in their correct place and working properly. "Love builds up, makes beings cleave to one another and fastens and fits them together."[172] Any member lacking in love is disunited and severed from Christ's Body, and is destitute of the Spirit. The Spirit makes

---

167. *Ibid.*

168. *Ibid.* Τουτέστιν, ἕως ἂν διειχθῶμεν πάντες μίαν πίστιν ἔχοντες. Τοῦτο γάρ ἐστιν ἑνότης πίστεως, ὅταν πάντες ἓν ὦμεν, ὅταν πάντες ὁμοίως τὸν σύνδεσμον ἐπιγινώσκωμεν.

169. *Ibid.*

170. *Ibid.*

171. *Ibid.*

172. *Ibid.*

the Apostles His fellow-workers and "the most vital vessels of the whole Body" through which He bestows unity and eternal life to the rest of the Body, "as through veins and arteries", i.e., "their discourse." Indeed, God has made Himself the source of man's dependence.[173]

173. *Ibid.*

The Apostles' Role

Chrysostom has previously illustrated that Jesus Christ does not work alone in preserving the unity and harmony of His Body. He works closely with the Apostles, His chief associates and His Body's foremost members. In this section, this writer shall examine Chrysostom's statements about the unity of the Apostles as a reflection of the unbroken Body of Christ.

In Chrysostom's Introduction to the Commentary on Ephesians, one important reference to the unity of the Church as the Body of Christ surfaces during Chrysostom's exposition of the following pertinent ecclesiological texts from Paul's Epistle to the Ephesians: 2:6;3:1-10;6:19-20.[174] The unified Body of Christ is "the Mystery of Christ" (3:4), "the Mystery of the Gospel" (6:19), which Christ has revealed to His Apostles and Prophets by the Spirit. It has been proclaimed by the Apostles and the Prophets to the Nations. Christ's Body is identified with the Nations who are united into one Body, fellow-heirs with Christ and fellow-partakers of the promise in Christ through the Gospel, according to Eph. 3:5-6. She is elevated to heaven by the Son and is placed in His presence (*Ibid.* 2:6). In this investigator's opinion, the crucial element in this discussion is that the undivided Body of Christ is closely identified with the Apostles and Prophets, who act in unison as one Body through whom the Holy Spirit reveals the Mystery of the Gospel and the manifold wisdom of God to humankind and to the principalities and powers of heaven (*Ibid.* 3:10). Hence, the indivisibility of Christ's Body is manifested in the unity of the Apostles and Prophets.

Chrysostom, in the Homily: "When Peter came to Antioch" (Gal. 2:11ff), makes specific mention of the Apostles Peter and Paul and refers once to the Body of the Church (τοῦ σώματος τῆς Ἐκκλησίας) when he proves to his audience that these Apostles had defended the exact same Faith, despite their confrontation

---

174. *In Eph., Argumentum*, 62:10.

over the issue of circumcision and the observance of certain dietary habits.[175] Chrysostom explains that the apparent conflict that transpired in Antioch between Peter and Paul concerning the Nations' observance of Jewish customs was solely by economy and not a sign of disunity.[176] He states that the Body of the Church has Peter and Paul as its Fathers (πατέρων), Pillars (στῦλοι), Guardians (πρόβολοι) and Eyes (ὀφθαλμοί).[177] The Church's Body contains the true Faith that is defended by these Apostles from those who possess a different faith. Here, Chrysostom demonstrates the unity of the Church's Body by illustrating the solidarity between Peter and Paul as its leading members.

Furthermore, Chrysostom considers the Apostle Paul extremely valuable to the maintenance of Christ's undivided Body because it is Paul himself who precisely defines Christ's Body as unbroken. According to Paul's definition, Chrysostom states in Homily 31 of the Commentary on 1 Corinthians that "The Body is not one member but many". The Body is "the existence of many members" (Τί γὰρ ἄλλο ἐστὶ σῶμα, ἢ τὸ πολλὰ εἶναι μέλη;), who are obligated by God to remain united by caring for one another. The whole Body is harmed and ultimately destroyed when her members are cut off (ἀπεσχίσθη) by a schism. If the Body is divided, her members are certain to perish, since they are severed from Christ.[178]

Chrysostom demonstrates in Homily 18 of the Commentary on 2 Corinthians that, in the early years of Christianity, the unified action of the Apostles and the Churches (the laity) in ordinations is yet another indication of the Church's unity. He clearly cites scriptural texts and explains that Matthias' ordination into the circle of the Apostles (Acts 1:15ff), the ordination of the Seven (Acts 6:2-6) and of Barnabas (2 Cor. 8:19)[179] are clear demonstrations "of how frequently the Apostles admitted the laity to share in their decisions."[180] The Apostles acted in this way because, in the Church, "there is neither pride of

---

175. *In Illud., In Faciem Ei Restiti*, 51:373.
176. *Ibid.* ὅτι οὐκ ἀντίστασις ἦν, ἀλλ' οἰκονομία τὰ γινόμενα.
177. *Ibid.*
178. *In 1 Cor., Hom. XXXI*, 61:257-262.
179. "It seems to me that Barnabas is the person intimated."
180. *In 2 Cor., Hom. XVIII*, 61:523-530.

leaders nor slavishness in the led; rather there is a spiritual leadership" (ἀρχὴ πνευματικὴ) that calls for unity.[181] That ordination in the early days of Christianity consisted of the unanimous vote of the Churches in addition to the actual laying-on of hands upon the candidate by the Apostles, proves the unity of the Church as a Body comprised of all the Churches.

The Bishop's Role

As the organic head that completes the Body of Christ,[182] the bishop is specifically charged by Christ and the Apostles to keep this Body unified. Chrysostom, in Book 4 of the Treatise on the Priesthood, is most clear in stating that the bishop functions as the president of Christ's Body and the one who must preserve its health and unity at all costs.[183] In this case, this writer finds it interesting that Chrysostom makes one reference to the Church as the Body of Jesus (τοῦ σώματος τοῦ Ἰησοῦ), one as the Body of Christ and one as a Body.[184] He also uses the phrase "the Body of the Church" once in the same context. Chrysostom paints the image of the Church as the Body of Christ (ἡ γὰρ Ἐκκλησία τοῦ Χριστοῦ...σῶμά ἐστι τοῦ Χριστοῦ) in relation to the bishop, who, in this instance, is described as a physician appointed by Christ to constantly assure the Body's health and unity through the teaching of the Gospel. He states:

> ...and the man who is entrusted with her [i.e., Christ's Body] must train her to perfect health and incredible beauty by unremitting vigilance in order to prevent the slightest spot, or wrinkle, or other blemish of that sort, from marring her grace and loveliness. In short, he must make her worthy, as much as lies within human power, of that pure [or undefiled] and blessed Head [i.e., Christ] to which she is subjected.[185]

A bishop, however, has a greater responsibility than a mere doctor, since he cares for the Body of Christ, which does not contend with flesh and blood, but against the unseen powers of darkness. Furthermore, the faithful Christians are members of Christ's Body, and a bishop is required to possess superhuman virtue (ἀρετὴν) in order to render the proper treatment when illness overwhelms their souls. A

---

181. *Ibid.*
182. *Ad Populum Antiochenum, Hom. XXI*, 49:211.
183. *De Sacerdotio, Liber IV*, 48:665,666;669–672.
184. *Ibid.*, 48:665,666.
185. *Ibid.*

bishop must be a very capable physician, since their souls are suseptible to more diseases and attacks than human flesh and become infected more quickly and cured very slowly. The only medical treatment to cure the souls of the members of Christ's Body is "through the teaching of the word" (i.e., the Kerygma; διὰ τοῦ λόγου διδασκαλίαν). The Kerygma is the best medication, instrument, diet, climate, and it replaces all conventional cures of medical science such as cautery and surgery. Chrysostom says that "by it, we rouse the soul's lethargy, or reduce its inflammation, we remove excrescences and eliminate defects, and, in short, do everything which contributes to its health".[186] Chrysostom suggests why the Kerygma has such healing powers on the members of Christ's Body: it is Christ Himself.

The same image is painted again when this writer discovers that the bishop must be the strongest member of this Body, since he represents Christ as the Head. It is the bishop's duty to control the "evil exhalations" (lit. ἀτμοὺς πονηροὺς; vapor or steam) that proceed from "the rest of the Body" (i.e., the other members; ἐκ τοῦ λοιποῦ σώματος), and regulate them properly.[187] If he cannot repel these infectious attacks, which assault the other members, he becomes weaker, disunites and ultimately destroys the rest of the Body along with himself. The same thing happens when the bishop is confronted with heresy. As guardian of the Truth, a bishop must be experienced in the Scriptures and aware of all dogmatic conflicts, so that he will not fall into heresy and, subsequently, sever himself and his congregation (through his teaching) from the Body of Christ.[188] If a bishop is inexperienced, he cannot successfully refute the heretics; and the members of Christ's Body are led to a disastrous shipwreck, as the storms of heresy attack their souls and weaken their confidence in the Truth. On this point, Chrysostom states: "What awful disaster, what burning fire is heaped on that wretched man's head, for every one of these souls that perish."[189]

---

186. *Ibid.*

187. *Ibid.*

188. *Ibid.*, 48:669-672.

189. *Ibid.* cf. *De S. Meletio Antiocheno*, 50:516,518. In this panegyrical homily, the Church is identified once as a Body made up of a multitude of members (the Christians). The Body's health/fitness is restored by God through

In Homily 11 of the Commentary on Ephesians, Chrysostom discusses the bishop's central role in keeping Christ's Body undivided where he explains that the Church as the Body and Fulness of Christ remains united by the orthodox ordination of clergy, something equally as important as maintaining unity of faith. The Fulness of the Church (τὸ πλήρωμα τῆς Ἐκκλησίας) is manifest at every local congregation (Church), which is under the leadership of a priest (i.e., bishop), where the Mysteries are celebrated and where orthodox dogmas are upheld.[190] It seems that a particular Church is not the visible manifestation of the Church and it is not the sign of the Church's unity when its leader (the bishop) assaults another leader in some other (local) Church (τίνος ἕνεκεν ἕτερος ἄρχων ἑτέρᾳ Ἐκκλησίᾳ ἐπιπηδᾷ;). Likewise, the Church's unity is disrupted when men unlawfully mount the (Episcopal) Throne (πείσατε καταθέσθαι τοὺς παρανόμους ἐπὶ τὸν θρόνον ἀναβεβηκότας). In the Body of Christ, the leaders do not possess lordship over the Faith (2 Cor. 1:24), nor do they command those under their leadership as lords and masters. Rather, they are appointed counsellors (συμβούλων τάξιν ἐπέχομεν παραινούντων) and for the teaching of the word, and not for power and absolute authority. The teacher, or counsellor, allows his audience to exercise their free will and decide whether or not to obey what he is telling them. As long as he does this, he will not be blamed for their actions. Here, this investigator wishes to point out that (1) the bishop is the center of unity in Christ's Body, and (2) there is freedom in this Body for every member to decide his fate.[191]

In Homily 37 of the Commentary on Acts, this writer discovers that the bishop and the laity must strive together in order to maintain the harmony of the unbroken Body of Christ. Chrysostom indicates to the members of his audience that they must respect their spiritual leaders (the bishops) in order to keep the

---

holy and virtuous Saints like Bishop Meletius of Antioch. For example, the members of the Body at Antioch, during Meletius' Episcopacy, who succumbed to the deceit of heresy and who became rotten and incurable, were severed by Bishop Meletius from the rest of the Body. Hence, the health of the Body is preserved by the true teaching that is rightly proclaimed and preserved unblemished by its leading member - the Bishop.

190. *In Eph., Cap. IV, Hom. XI*, 62:82-88.

191. *Ibid.*

Body harmoniously united. He says that in this respect they will be imitating the Apostles' disciples who highly respected their teachers.[192]

The Church is a Body (τῷ σώματι) designed by God with many members (τὰ μέλη); it requires great harmony (ἡ συμφωνία),[193] and its unity is preserved when all its members - the laity (οἱ λαϊκοὶ), or those who are taught (τῶν διδασκομένων), and the teachers (διδάσκαλοι), or leaders (ἄρχων; ἄρχοντες), or chiefs - stand in need of one another, love each other and are free from envy and from being puffed up (φυσίωσις).[194] It is imperative for both sets of people to respect each other in order to maintain the Body united.

The Laity's Role

Having explained the leaders' responsibilities for the unity of Christ's Body, this examiner now concentrates entirely upon Chrysostom's understanding of the laity's duties. From the considerable body of evidence in the following paragraphs, Chrysostom regards their role as equally important as the leaders' role.

In Homily 31 of the Commentary on 1 Corinthians, Chrysostom exhorts the members of Christ's Body to unity by warning them about the negative effects of envy and jealousy upon this Body. He states that, although the Body is united by love, she is divided and mutilated by envy and jealousy. These are called a grievous disease, the root of all evils, a wasting sore, those things that are far worse than any gangrene and that devour the very bones of the envious and destroy all self-command in their souls.[195]

Likewise, in Homily 11 of the Commentary on Ephesians, Chrysostom states that the Body of Christ (the Ecclesiastical Body, or the Body of the Church) suffers two types of divisions (Δύο γάρ εἰσι διαιρέσεις ἀπὸ τοῦ σώματος τοῦ ἐκκλησιαστικοῦ) when her members fall into disunity. He says that the first one occurs when her members wax cold in love, and the second one occurs when they dare to commit things unworthy of their belonging to that Body. By either one or

---

192. *In Act. Apost., Hom. XXXVII*, 60:266.
193. *Ibid.*
194. *Ibid.*
195. *In 1 Cor., Hom. XXXI*, 61:257-262.

the other, they cut themselves off from the Fulness of Christ (ἑκατέρως γὰρ χωρίζομεν ἑαυτοὺς τοῦ πληρώματος) and from the Spirit.[196]

The Body of Christ suffers division especially through the love for power (οὐδὲν οὕτως Ἐκκλησίαν δυνήσεται διαιρεῖν, ὡς φιλαρχία), or through the disease of lust for power (ὅτι φιλαρχίας ἐστιν ἡ νόσος). The Body's division is the greatest thing that provokes God's anger (οὐδὲν οὕτω παροξύνει τὸν Θεὸν, ὡς τὸ Ἐκκλησίαν διαρεθῆναι).

Schism results in the Church when the Church's members oppose the orthodox (ὀρθόδοξοι) dogmas (δόγματα) that affirm "one Faith, one Lord and one Baptism" (Εἷς Κύριος, μία πίστις, ἓν βάπτισμα). The Christians who cut to pieces the Church's Fulness receive equal punishment with the ones who cut to pieces Christ's Body, because the Fulness and the Body are identical, inasmuch as they refer to the Christians and are indissolubly linked to the Person of Christ.[197] Not even the blood of martyrdom can wash away from human beings the sin of division of the Body of Christ and her Fulness.

Further on in this homily, Chrysostom intertwines the images of the Church as the Royal Robe (ἁλουργίδα) of Christ and the House of the Father (οἶκός ἐστιν ἡ Ἐκκλησία πατρικὸς) with the image of the Church as the Body of Christ, in order to continue his exposition on the significance of preserving the unity of the Church from schism and heresy, both of which are evils of the same enormous magnitude.[198] Evidence here demonstrates that heresy and schism have adverse and catastrophic effects upon Christ's Body, since they tear His members away from Him. The Church, when confronted with these evils, is described by Chrysostom as "the hammering at the very nails which fastened Christ's Body on the Cross". Chrysostom uses the example of a King (Christ) and His subject (a member of His Body) in order to demonstrate the severity of this more concisely. He states:

---

196. *In Eph., Cap. IV, Hom. XI*, 62:82-88.

197. *Ibid.* Κἂν μυρία ὦμεν ἐργασάμενοι καλὰ, τῶν τὸ σῶμα αὐτοῦ διατεμόντων οὐκ ἐλάττονα δώσομεν δίκην, οἱ τὸ πλήρωμα κατατέμνοντες τὸ ἐκκλησιαστικόν.

198. *Ibid.* Διὰ τοῦτο λέγω καὶ διαμαρτύρομαι, ὅτι τοῦ εἰς αἵρεσιν ἐμπεσεῖν τὸ τὴν Ἐκκλησίαν σχίσαι οὐκ ἔλλατόν ἐστι κακόν.

> Tell me, suppose a subject of some king, though he did not join himself to another king, nor give himself to any other, yet should take and keep hold of his king's royal purple, and should tear it all from its clasp, and rend it into many shreds; would he suffer less punishment than those who join themselves to the service of another? What if he were also to seize the king himself by the throat and slay him and tear his body limb from limb, what punishment could he undergo that should be equal to his deserts? How, if in doing this toward a king (his fellow-servant) he would be committing an act too great for any punishment to reach; of what hell shall he not be worthy who slays Christ, and plucks Him limb from limb? Of that one which is threatened? No, I think not, but of another far more dreadful.[199]

Although the divisive forces of schism and heresy pummel Christ's Body from the exterior and diminish her membership, they cannot penetrate her because she is united to Christ Himself. She is a symbol of unity, not of division. Since Christ's Body is impermeable to schism and heresy, the affected Christians cease to be Christ's members and are no longer identified with His Body. Their eternal punishment is incomprehensible because they directly attack Christ Himself.

Chrysostom's final comments about the unity of the Church in Homily 11 are directed to the Church gathered in front of him. He points out that those who create disturbance in this Church, who act carelessly, who seldom become perfected/fulfilled by abstaining from frequent Communion, and who appear to be troublesome are the very culprits that create schism and heresy in the Body of Christ and outrage God. Chrysostom even goes as far as to say that they commit adultery (μοιχεία) when they attempt to divide the Body of Christ with schism and heresy.[200]

Turning to Homily 1 Against the Jews,[201] which is directed towards the Judaizers, Chrysostom states that the Body of the Church has been invaded by a serious disease that must be cured with his words (i.e., his preaching).[202] The Body of the Church is cured when certain of her members stop celebrating the feasts and sharing in the fasts of the pitiful and miserable Jews.[203] Chrysostom points out that the Judaizers are still in the Body of the Church; the Jews and

---

199. *Ibid.*

200. *Ibid.*

201. *Adversus Judaeos, Hom. I*, 48:843-856.

202. *Ibid.* ἕτερον νόσημα χαλεπώτατον τὴν ἡμετέραν γλῶσσαν πρὸς ἰατρείαν καλεῖ, νόσημα ἐν τῷ σώματι τῆς Ἐκκλησίας πεφυτευμένον.

203. *Ibid.*

other heretics, like the Anomoeans, are outside of and alienated from this Body. He says that he must first direct his attention to and heal the members of the Body before concerning himself with helping anyone outside of her who has been overwhelmed by an illness.[204] Therefore, the members of the Body of the Church maintain unity and concord in the Body by rejecting all Jewish customs and listening to and obeying their leader's (priest's or bishop's) instructions and admonitions.

The Body of the Church has Christ as her Head (πῶς οὖν τὸν Χριστὸν ὁμολογεῖς σὺ κεφαλὴν εἶναι τῆς Ἐκκλησίας). The Head of the Body joins all the limbs together, orders them carefully with each other and binds them all into one nature. However, Christ is not the Head of the Christian who refrains from having anything in common with his fellow-Christian; He does not have anything at all in common with such an apathetic member.[205] Since Christ leads the Body, each member of the Body is obligated to prevent his fellow-member from being affected by the Judaizing disease and from falling further into the transgressions of the Jews. Otherwise, he demonstrates that he has the utmost hatred for mankind and is cruel like the devil.

Chrysostom also understands the Church as the Body of Christ with reference to the Eucharistic Assembly, and shows Christians the imperative need to care for one another. As members of Christ's Body, they are obliged to obey the words of the Deacon who repeatedly calls out at the Mysteries: "Recognize one another".[206] Chrysostom mentions this in Homily 1, with the purpose of showing that the Deacon entrusts the healthy members of Christ's Body with the careful examination of their brethren who are infected by the Judaizing illness. It is the duty of the former to restore the latter to a state of health for the sake of the unity of Christ's Body.[207]

In Homily 3 Against the Jews, the topic of the Church's unity is central,

---

204. *Ibid.*

205. *Ibid.* εἰ δὲ μηδὲν κοινὸν ἔχεις πρὸς τὸ μέλος σου, οὐδὲ πρὸς τὸν ἀδελφόν σου ἔχεις τι κοινὸν, οὐδὲ κεφαλὴν ἔχεις τὸν Χριστόν.

206. *Ibid.* οὐχ ὁρᾶτε ἐπὶ τῶν μυστηρίων τί βοᾷ συνεχῶς ὁ διάκονος; Ἐπιγινώσκετε ἀλλήλους.

207. *Ibid.*

as Chrysostom discusses the correct day for the Church (Christians) to celebrate Easter (Pascha; Πάσχα), on the basis of Apostolic teaching and the Synodical decision of the Fathers of Nicaea (A.D. 325).[208] He calls the Church the Body of Christ (Χριστὸν τὸ σῶμα) that must strictly adhere to the Synod (τῆς συνόδου) of Nicaea and to the teaching of the Fathers (τῆς τῶν πατέρων διδασκαλίας). The Body of Christ must also obey its leaders (the bishops) in order to remain perfectly healthy and unified. Chrysostom makes it his primary duty to teach the members of this Body that the Fathers and the Synod follow the Apostles who have declared the Pascha of Christ to be celebrated each time the Christians gather for the celebration of the Mysteries (τοῦτο δὲ καθ' ἑκάστην τελεῖται σύναξιν), unlike the Jewish Pascha, which is celebrated only once a year. In this task, Chrysostom imitates the Apostle Paul, who, during the crisis at the Corinthian Church, acted as an expert physician, first curing the dissension (the disease) among the members of the Body of Christ and then mending their wounds.[209] Furthermore, the same issue arises in Homily 8. Here, this investigator is taught that all members of the Body of the Church should imitate the Apostle Paul, who put Christians on their guard before they sinned, showed great concern for them after they had fallen, and did his best to reunite to the Body of the Church every Christian who was ill and refused to be healed (cf. 1 Cor. 5:1-5).[210]

In Homily 22 of the Commentary on Romans, the unity of the Body of Christ is based upon Rom. 12:16, which calls for humility and unity of mind.[211] In the light of this text, the important effects of peace, harmony and humility upon the Body of the Church are conveyed. According to Chrysostom, the Body of the Church is torn apart the worst by false pretension (οὐδὲν γὰρ οὕτως ἀποσχίζει σῶμα Ἐκκλησίας, ὡς ἀλαζονεία); and she is unified and blameless (1

---

208. *Ibid., Hom. III*, 48:861-872. cf. The Synodical Letter on the keeping of Easter in Gelasius, *Historia Concilii Nicaeni, Lib. II, Cap. XXXIII*; Socrates, *H.E., Lib. I, Cap. VI*; Theodoret, *H.E., Lib. I, Cap. IX*; Eusebius, *Vita Const., Lib. III, 18-20.* cf. also Excursions on the Subsequent History of the Easter Question in Hefele, History of the Councils, Vol. 1, pp. 328ff.

209. *Ibid.*

210. *Ibid., Hom. VIII*, 48:927-942.

211. *In Rom., Hom. XXII*, 60:610-611.

Cor. 10:32) and called the Church of God when her members are humble (Rom. 12:16) and live in peace (Rom. 12:18).[212]

Likewise, in Homily 32, Chrysostom discusses the unity of the Body of Christ in the light of Romans 16:17,18, which cautions the Church to avoid divisive and deceptive people who hold false teachings and do not serve Christ.[213] Chrysostom explains that, as long as the Body of Christ remains united, the devil does not have any power to enter her (Ἕως γὰρ ἂν ᾖ τὸ σῶμα ἡνωμένον, οὐκ ἰσχύει εἴσοδον ἔχειν). This Body suffers subversion (Ἐκκλησίας ἀνατροπὴ) and division (διηρῆσθαι) when her members hold teachings that are contrary to the dogmas of the Apostles (ἀπὸ τῶν δογμάτων τῶν παρὰ τὴν διδαχὴν τῶν ἀποστόλων). This great subversion and division are the devil's weapons, which "turn all things upside down" in the Body.[214]

On the basis of Chrysostom's statements in Homilies 22 and 32, this writer may say that the Church is Apostolic not only because she is founded upon the Apostles, but also because the teachings and the dogmas of the Apostles maintain her unity and safety against the devil. Furthermore, a Church ceases to be the Church of God, the unbroken Body of Christ, when she is divided, because the devil gains access to her members and creates havoc.

Similarly, in Homily 3 of the Commentary on 1 Corinthians, Chrysostom talks about the unity of the Body of Christ by expounding on 1 Cor. 1:10, which demands all Christians to be free of schisms and be united "in the same mind and will."[215] He describes the time when different factions formed in the Church (the Christian congregation) at Corinth, each claiming to be a follower of a certain Apostle, instead of owing total allegiance to Christ alone. With reference to the Church at Corinth, Chrysostom says that the Church is the Body of Christ and schisms cut her into pieces.[216] At Corinth, the corruption caused by "the rude

---

212. *Ibid.*

213. *Ibid., Hom. XXXII*, 60:675.

214. *Ibid.*

215. *In 1 Cor., Hom. III*, 61:21-24.

216. *Ibid.* cf. 1 Cor. 1:13: "Μεμέρισται ὁ Χριστός". Κατετέμετε τὸν Χριστὸν καὶ διείλετε αὐτοῦ τὸ σῶμα; οἷον, διενείματο πρὸς ἀνθρώπους καὶ ἐμερίσατο τὴν Ἐκκλησίαν.

dividers of the Church" (τῶν διατεμνόντων τὴν Ἐκκλησίαν) did not pervade a part of the Church only, but the whole Church.[217]

Chrysostom explains that schisms (sing. τοῦ σχίσματος) are capable of tearing up the Church from her very foundations.[218] He states:

> For it was not that they [the Corinthian Christians] had become many parts, each entire within itself, but rather the one [i.e., the Body which originally existed] had perished. If they had been entire Churches, there might be many of them. But, if they were schisms, then that first one was utterly destroyed. That which is entire within itself not only does not become many by division into many parts, but even the original one is totally annihilated. This is the nature of schisms.[219]

The members of the Body of Christ preserve the Body's unity, remain joined together (1 Cor. 1:10: "Ἦτε δὲ κατηρτισμένοι") and in complete accordance, when they are unified into one Body,[220] when they have harmony of mind (τοῖς νοήμασι συμφωνοῦντα) and of will (καὶ τῇ γνώμῃ συμφωνεῖν), and when they love each other and share the same faith. However, the members of Christ's Body become divided by "the division of their own will and through human contentiousness",[221] as happened at Corinth during the time of the Apostle Paul.

In this investigator's judgement, Chrysostom seems to be saying that the Church as the Body of Christ is truly manifest in every Christian Church, which is united when her members have the same mind and possess the same will. Hence, the problems confronting the Church of a certain locality affect the Body of Christ all over the world and threaten its stability, safety and unity.

In Homily 2 of the same commentary, Chrysostom exhorts his own listeners not to divide the Church, like the Corinthian Christians, but to keep her

---

217. *Ibid.* Οὐ γὰρ μέρος, ἀλλὰ τὸ πᾶν ἐπενέμετο τῆς Ἐκκλησίας ἡ φθορά.

218. *Ibid.* καὶ τὴν Ἐκκλησίαν ἐκβάθρων ἱκανὸν ὂν ἀνασπάσαι.

219. *Ibid.* Οὐ γὰρ πολλὰ γέγονεν ὁλόκληρα μέρη, ἀλλὰ καὶ τὸ ἕν ἀπώλετο. Εἰ μὲν γὰρ Ἐκκλησία ἦσαν ὁλόκληροι, ἦν πολλὰ τὰ συστήματα· εἰ δὲ σχίσματα, καὶ τὸ ἕν διεφθάρη. Τὸ γὰρ ὁλόκληρον, ὅταν εἰς πολλὰ διαρεθῇ, οὐ μόνον πολλὰ οὐ γίνεται, ἀλλὰ καὶ τὸ ἕν ἀπόλλυται. Τοιαύτη τῶν σχισμάτων ἡ φύσις.

220. *Ibid.* Ὁ γὰρ ἡνωμένος ἔν τινι, ἔν τινι δὲ διχονοῶν, οὐκέτι κατήρτισται, οὐδὲ ἀπήρτισται εἰς ὁμοφροσύνην.

221. *Ibid.* ...ἀλλὰ ἀπὸ τοῦ τὴν γνώμιν διηρῆσθα καὶ ἀνθρωπίνην φιλονεικίαν.

united by constantly looking and moving towards God and thanking Him above all things. In this context, he simply states that the Church is divided by Christians who seek to follow those who create factions within her[222] and threaten her unity, instead of offering thanksgiving solely to God and preferring Him always to all. Nothing more is said about the unity of the Church in this case.

However, in Homily 27 of the Commentary on 2 Corinthians, Chrysostom gives more details about the laity's role in the preservation of the undivided Body of Christ than in the previous homily. He makes reference to the unity of the Body of Christ as he admonishes the Christians before him for threatening the unity of the Church with their envy for one another. He tells them to emulate Paul's love for man in order to avert a catastrophe upon the Body of the Christ.[223]

The Church is the Body of Christ (τοῦ Χριστοῦ τὸ σῶμα) with Christ as its Head (τὴν κεφαλήν). This Body has Christ and the Faith as her sources of existence and unity. She is bound together from above by Christ. However, if she is partitioned (i.e., severed from the Head), she loses the aid that comes from Him and suffers great damage. Christians become one Body (γενώμεθα σῶμα ἕν), the Body of Christ, when they put their faith into practise, banish envy and slander from their midst and embrace (ἀσπαζώμεθα) love (ἀγάπην) and concord (ὁμόνοιαν).[224]

The greater portion (τῆς Ἐκκλησίας ὁρῶ τὸ πλῆθος) of the members of the Body of Christ in Chrysostom's congregation has lost its faith (ἡ πίστις), dissevered its continuity (τοῦ σώματος διέσχισε τὴν ἀκολουθίαν) and has become infected (ἥψατο) and left prostrate (ἐρριμένον) like a corpse (σῶμα νεκρὸν) by the disease (τὸ νόσημα) of envy (τοῦ φθόνου).

> I see the great part, or main Body, of the Church prostrate now, as though it were a corpse. As in a newly dead body, one may see eyes and hands and feet and neck and head, and yet not one limb performing its proper function; so, truly, here also, all who are here are of the faithful, but their faith is not active; for we have quenched its warmth and made the Body of Christ a corpse.

---

222. *Ibid., Hom. II*, 61:17-18. πολλῷ δὲ πλέον ἐπί Κορινθίων τῶν κεχηνότων πρὸς τοὺς διατεμόντας τὴν Ἐκκλησίαν.

223. *In 2 Cor., Hom. XXVII*, 61:583,585,588,590.

224. *Ibid.*

> Now, if this sounds awful when said, it is much more awful when it appears in actions. Indeed, we have the name of brothers, but do the deeds of foes; and while we are all called members, we are divided against each other like wild beasts. I have not said this from a desire to parade our condition, but to shame you and make you desist.[225]

This writer recognizes that the Christians who stand before Chrysostom in their diseased state are members of the Body of Christ in name only, because "they are divided against each other like wild beasts."[226] They fight against God Himself when they divide the Body of Christ and undermine the Faith. Therefore, the Body of Christ remains perfectly healthy and united when her members remain joined to the Head through love, and also practise their faith, which demands them to love one another and maintain harmony and peace in the Body.

The Church, as an unbroken Body, exists not only in the New Testament but also in the Old Testament, as Chrysostom informs his reader in Homily 10 of the Commentary on Ephesians, where 11 references appear to the Church as a Body. All these occur during the exposition of Eph. 4:4 and deal with the unity of the Church as the Body of Christ.[227] In an important ecclesiological text,[228] the

---

225. *Ibid.*

226. *Ibid.*

227. *In Eph., Cap. IV, Hom. X*, 62:75-76.

228. *Ibid.* What then does he say, now is he inciting us to unity? "There is one Body, and one Spirit, even as you are called in one hope of your calling." "One Lord, one Faith, one Baptism". Now what is this one Body? The faithful throughout the whole ecumene, both which are, and which have been and which shall be. And again, they that before Christ's coming pleased God, are "one Body". How so? Because they also knew Christ. From where does this appear? "Your father Abraham", says He, "rejoiced to see My day, and he saw it, and was glad" (Jn. 8:56). And the Prophets, too, would not have written of One, of whom they did not know what they said; whereas they both knew Him and worshipped Him. Thus, then, they were also "one Body". The Body is not disjoined from the Spirit, for then it would not be a Body. Thus it is customary also with us, touching things which are united, and which have any great consistency or coherence, to say, they are one Body. And thus again, touching union, we take that to be a Body which is under one Head. If there is one Head, then there is one Body. The Body is composed of members both honourable and ignoble. Only the greater is not to rise up even against the meanest, nor this latter to envy the other. They do not all indeed contribute the same share, but individually according to the proportion of need. And forasmuch as all are formed for necessary and for different purposes, all are of equal honour. Indeed, there are

Church is portrayed as a Body having Christ the Son of God as her Head and Lord. This Body is one because there is one Lord, one Spirit, one Faith and one Baptism to unify her. The Church as a Body under the Headship of Christ is comprised of all those faithful people throughout the ecumene who existed before and after the Son's Incarnation, who exist in the present and who shall come into existence in the future. Everyone throughout time who recognizes the true God, pleases Him, knows Christ and worships Him as God is a member of the Body. For example, this Body includes in her the prophets and patriarchs of old since they pleased God, recognized Christ as God (cf. the quoted texts of Jn. 8:56;5:46) and worshipped Him. The writer realizes Chrysostom's very strong suggestion that the Church as one unified Body always existed, inasmuch as she is united and intimately associated with the Person of Christ, the Son of God and second Person of the Trinity. It is unthinkable for the Body to be separated not only from the Son but also from the Spirit, since They both preserve its existence and unity. "The Body is not disjoined from the Spirit, for then she would not be a Body," states Chrysostom. Throughout the ages, the Body of Christ is comprised of many and diverse members. Her members, regardless of their importance and function, are all equal in honor and they are all essential for the functioning, well-being and unity of the Body. They must be tightly bound together, humble and free of evil in order to preserve their beauty, perfection of function and the unity of the

---

some that are more especially principal members, others less so. For example, the head is more a principal member than all the rest of the body, as containing within itself all the senses, and the governing principle of the soul. And to live without the head is impossible; whereas many persons have lived for a long time with their feet cut off. So that it is better than they, not only by its position, but also by its very vital energy and its function. Now why am I saying this? There are great numbers in the Church; there are those who, like the head, are raised up to a height; who, like the eyes that are in the head, survey heavenly things, who stand far aloof from the earth, and having nothing in common with it, while others occupy the rank of feet, and tread upon the earth; of healthy feet indeed, for to tread upon the earth in feet is no crime, only to run to evil. "Their feet", says the Prophet, "run to evil" (Isaiah 59:7). Neither, then let these, the head, says he, be high-minded against the feet, nor allow the feet to look with an evil eye at them. For thus the peculiar beauty of each is destroyed, and the perfection of its function impeded. And naturally enough; inasmuch as he who lays snares for his neighbor will be laying snares first of all for himself.

Body.

In his Exile Epistle No. 2, which he wrote towards the end of A.D. 404, during his exile from the Church entrusted to him in Constantinople, Chrysostom emphasizes that those Christians amongst the clergy and laity who fight against each other and, subsequently, persecute the Church and cause division will be severely punished by Christ.[229] He states that the Church, according to the Apostle Paul, is the Body of Christ (1 Cor. 12:27) that consists of the soul of each individual Christian (*Ibid.*). He continues to say that the people who tear apart the Body of Christ (τὸ σῶμα τοῦ Χριστοῦ σχίσαντες) by destroying myriads of souls (οἱ μυρίας καταδύσαντες ψυχὰς) and by causing spiritual shipwreck will suffer an inconceivable amount of punishment in the life to come. They will burn, they will be imprisoned, they will gnash their teeth, and they will cry and repent to no avail, like the rich man in the Parable (Lk. 16:19–31).[230] Hence, it is the responsibility of all members of the Body of Christ to co-operate towards the maintenance of the Church's unity.

Likewise, in Homily 4 On the Calling of Paul, the Church is characterized as a Body (σώματος) whose unity and dignity (τὸ τῆς Ἐκκλησίας ἀξίωμα) are totally destroyed (ἐλυμύνατο) when her members create cliques and factions instead of remaining united together (συλλεγομένοι) as one Body.[231] The Church at Corinth is a perfect illustration of this, because her members cut the Church into pieces (εἰς πολλὰ μέρη τὴν Ἐκκλησίαν κατέτεμον) due to their arrogance (ὑπερηφανίας). Arrogance destroys the bonds of love that keep the Body perfectly united.[232] With this in mind, Chrysostom hopes that the Church (Christians) assembled before him will strengthen her bonds of love in order to prevent herself from being divided and destroyed.

The binding power of love amongst the Church's members is further illustrated in Homily 2 On Priscilla and Aquila, where Chrysostom refutes those lay (λαϊκῶν) Christians who enjoy accusing priests, regardless of the latter's guilt

---

229. *Ep. Exsilium II*, 52:567.
230. *Ibid.*
231. *In Illud., Paulus Vocatus Et De Mutat. Nominum IV*, 51:151.
232. *Ibid.*

or innocence.[233] He states:

> Nothing injures the Churches as much as this disease. Just as a body that is anchored poorly in the net of nerves produces many illnesses and makes life miserable, every Church, if she is not anchored well in the sturdy and unbreakable chain of love, produces thousands of enmities and increases God's anger and presents the occasion for many temptations.[234]

Chrysostom reminds this investigator that the Church is a Body united by love and divided by those members who are infected with the disease of accusation (κατηγορούντων). He points out that no good results from lay Christians accusing and condemning their priests, because they merely divide the Church and anger God. The Church as a unified and healthy Body is anchored upon the foundation of love.[235] It appears that any attempts to undermine this foundation bring catastrophe upon the Church as a Body.

Love's significance for the preservation of the unity of Christ's Body is highlighted once again in Homily 2 of the Commentary on 2 Thessalonians, where Chrysostom talks about the true love exhibited by the Church of the Thessalonians in the face of persecution and suffering for the Faith.[236] The Church of the Thessalonians is truly the Body of Christ, because the love demonstrated by its members "was equally poised, as that of one Body."[237] Chrysostom draws upon this noteworthy example in order to reprimand the members of his congregation who cause schisms in their midst by not loving each other equally, something which Chrysostom calls "the division of love". He expounds upon this further by referring to the human body:

> Tell me, if the eye should bestow upon the hand the foresight that it has for the whole body, and withdrawing itself from the other members, should attend to that alone, would it not injure the whole? Assuredly. So also if we confine to one or two the love which ought to be extended to the whole Church of God, we injure both ourselves and them, and the whole. For these things are not of love, but of division, schisms, and distracting rents. Since, even if I separate and take a member from the whole man, the part separated indeed is united in itself, is continuous, is all compacted together, yet, even so, it is a separation, since it is not

---

233. *In Illud., Salutate Priscillam Et Aquilam II*, 51:206.

234. *Ibid.*

235. *Ibid.*

236. *In 2 Thess., Cap. I, Hom. I*, 62:471,474.

237. *Ibid.*

united to the rest of the body.[238]

Therefore, for the Body of Christ to remain tightly bound together and free of divisions and schisms, Christians must love according to God's commandments, which require them to even love their enemies, and cease the practise of "human love", which necessitates them to be partial to some, and envious, slanderous and accusing of the others. Since Chrysostom hopes that his congregation will become the Body of Christ, he suggests that God's Church, Christ's unbroken Body, is concretely manifested in every Christian congregation where love's powerful binding force abounds and Christians love "for God's sake."[239]

---

238. *Ibid.*
239. *Ibid.*

CHAPTER 2.2. The Ecclesial Community (τὸ κοινὸν τῆς Ἐκκλησίας)

The appellation "the Ecclesial Community" is another popular image applied to the Church by Chrysostom. In the following section, this writer shall investigate how Chrysostom views the Church as the Ecclesial Community (at large), the Ecclesial Community as the Liturgical Assembly, and women in the Ecclesial Community.

2.2a. The Ecclesial Community (At Large)

Chrysostom conducts a lengthy discussion about many things vitally important to the Church's health and existence. Certain themes emerge from this body of evidence. In this section, this writer shall categorize Chrysostom's texts about the Ecclesial Community according to these themes.

God's and the Apostles' Role

The Ecclesial Community is acted upon by God the Father, Son and Holy Spirit and by the Apostles (especially by the Apostle Paul). Their combined actions are essential for the Community's daily life. Chrysostom clearly illustrates this in Homily 21 of the Commentary on Acts,[1] where he refers to the Ecclesial Community established in various localities by (a) explaining that God has allowed the Apostles to manage for themselves many times "by their own wisdom" without the help of grace; and (b) examining Paul's conversion and bold preaching in the Name of the Lord Jesus against the Hellenists. These Communities, comprised of the saints, are apostolic because they have been founded by the Apostles. They walk in the fear of the Lord, and abound in the comfort of the Holy Spirit. They receive edification and peace from the Holy Spirit, who works through the Apostles, making them truly invincible from outside attack.

Further documentation of God's and the Apostles' saving actions upon the Ecclesial Community lies in Homily 7 of the Commentary on 1 Corinthians, during Chrysostom's contrast of the world's wisdom with the Great Mystery of God's

---

1. *In Act. Apost., Hom. XXI*, 60:165-167.

Wisdom, in the light of 1 Cor. 2:6-7.[2]

By citing Eph. 3:10[3] in the context of expounding 1 Cor. 2:6-7, Chrysostom points out that, through the Apostle Paul, the Kerygma about the "salvation which comes through the Cross" has been revealed both to men and to the heavenly powers. Chrysostom's identification of the Apostle Paul with the Church in Eph. 3:10 shows that the Church is apostolic.[4]

Likewise, the Church is christocentric because of Christ's promise: "...the gates of Hades shall not prevail against her" (lit. the Church; Mt. 16:18).[5] God's Community cannot be understood apart from Christ, who, as God, sustains and protects her from all the adverse powers.

The Ecclesial Community is Christ-centered, apostolic, eternal, heavenly and its members are glorified, because it participates in and preserves the Great Mystery of God's Wisdom ("by the term wisdom, he [Paul] calls Christ, the method of salvation, the Cross and the Kerygma").[6] In this Community reside spiritually mature and perfected human beings, the Christians, the true believers, who have accepted the Kerygma of the Fishermen (the Apostles). Therefore, Christ, the Cross, the apostolic Kerygma and the salvation of men belong to the Ecclesial Community.[7]

Furthermore, by pointing out that the Apostle Paul became the Church's leader (τῆς Ἐκκλησίας προστάτης ἐγένετο) after he truly repented, Chrysostom strongly suggests that the Ecclesial Community is founded upon repentance (ἡ μετάνοια). Christ lays the secure foundation of repentance when He says: "Forgive them" (Lk. 23:34). "If they [those who crucified Christ] repented, it [their sin] was forgiven", adds Chrysostom.[8]

The Ecclesial Community possesses "the mind of Christ", "that is to say,

---

2. *In 1 Cor., Hom. VII*, 61:55,57,66-67.

3. *Ibid.* Chrysostom adds to Paul's statements, saying, "God has acted in this way to honour us, so that they (i.e., the heavenly powers) should hear the mysteries together with us (i.e., human beings.)."

4. *Ibid.*

5. *Ibid.*

6. *Ibid.*

7. *Ibid.*

8. *Ibid.*

the things that are in the mind of Christ. These we know, even the very things that He wills and has revealed", through the Holy Spirit.[9] The mind of Christ refers to a mind "that is spiritual, divine, that which has nothing human. For it is not of Plato, nor of Pythagoras, but it is Christ Himself, putting His own things into our mind."[10]

That God has revealed His secrets to the Ecclesial Community proves that this Community is God's friend. Chrysostom reveals this special friendship through the citation of John 15:15.[11] Due to her familiarity with God, the Ecclesial Community must greatly revere God's love for her and be more fearful than hell to show ungratefulness towards such a friend and benefactor as God. The Community does not adhere to the world; rather, she performs all things for the love of her Father, since she is not made up of hired servants, but of sons and free men. The Church possesses the wisdom of God, who confided and imparted to her "the Mysteries conveyed through words" (τὰ διὰ ῥημάτων μυστηρία) and "through works" (διὰ τῶν ἔργων).[12] With the former, Chrysostom means the Gospel and, with the latter, he refers to the Mysteries (i.e., the Sacraments, such as the Eucharist, Baptism, etc.).

The Community has been founded by the divinely inspired Apostle Paul, who unveils God's wisdom. He teaches the Community to worship the Crucified One, born of a Jewish woman and to count Him as God and as the risen and glorified Lord.[13]

Chrysostom explains towards the end of Homily 7 that all the Apostles have been filled with the grace of God in order to establish the Church as the Ecclesial Community made up of wise men, slaves, women, nurses, midwives and eunuchs, who advanced to such a great severity of life as to rival the angels. Based upon his interpretation of Col. 3:4, he says that the Apostles promised the Community the forgiveness of sins and the Laver of Regeneration.[14] Just as Paul

---

9. *Ibid.*, 61:65,66.
10. *Ibid.*
11. *Ibid.*
12. *Ibid.*
13. *Ibid.*
14. *Ibid.*

and the rest of the Apostles have promised, Christ has granted to His Community both the Laver and forgiveness.

The Apostles' teaching reveals to the Christian Community the highest wisdom, which almost transcends human nature itself. This Community learns that the soul is immortal, and that an impartial tribunal will receive her members after the present life and make them give an account of their deeds, words and thoughts to God, who knows all secrets. The Community receives assurance that she will see all evil undergo punishment and the good receive crowns upon their heads.[15]

Through the conviction of the Apostles, the members of the Ecclesial Community have thrown off the former burden of their sins and they have applied themselves with the greatest zeal for the future to those toils that virtue requires. They have stopped grasping after all tangible (sensible) objects in order to rise to a height above all bodily things and receive purely spiritual gifts. They have become acquainted with the purification of the soul, the power of God and His unspeakable mercy to men, the severe discipline of faith, the visitation of the Holy Spirit, the resurrection of bodies and the dogma of eternal life. Similarly, the Apostles have taught these initiated, through Baptism, how to philosophize about high principles and do all things for the glory of God.[16] Hence, this writer wishes to emphasize that the Church receives her existence from God through the Apostles and their teaching.

In Homily 16 of the Commentary on 1 Corinthians, Chrysostom understands the Ecclesial Community to come under the direct jurisdiction of God's ordinances, which are revealed and enforced by the Apostle Paul. His understanding is based on 1 Cor. 6:1-6, which deals with legal arbitration among Church members.[17]

---

15. *Ibid.*

16. *Ibid.*

17. *Ibid., Hom. XVI*, 61:132-134. "When one of you has a grievance against a brother, does he dare go to law before the unrighteous instead of the saints? Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels? How much more, matters pertaining to this life! Then, if you have such cases, why do you lay them before those who are

Since "the treasure of the unutterable Mysteries is kept in the Church",[18] the believers are the ones who have the following characteristics, they: participate in this treasure, have been led towards repentance, receive the Gospel, become subject to the dogmas of Christ, hear the precepts of Christ spoken to them by the Apostle Paul, imitate Christ, know Christ Himself, inherit the Kingdom of Heaven, bear all things nobly, suffer all things patiently, and live a pure life. These saints are "washed, sanctified, justified in the Name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11); they are given a noble birth by God, they are governed by His laws sent from heaven, and not by the laws of men (i.e., the pagans), and they are fashioned like Christ who sits upon the cherubim.[19]

The Ecclesial Community belongs to and comes under the direct authority and nurturing of God the Father, Son and Holy Spirit, and of the Apostle Paul, who teaches God's laws. God allows the members of the Community to suffer like Job in order to make them victorious over the devil.[20] For example, God's law, which is directed towards these members, holds: "If anyone will go to law with you, and take away your coat, you shall let him have your cloak also" (Mt. 5:40), and, "Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison" (*Ibid.* 5:25).[21]

According to God's decrees, the members of the Ecclesial Community must never quarrel amongst themselves, because this is utterly disgraceful for

---

least esteemed by the Church? I say this to your shame. Can it be that there is no man among you wise enough to decide between members of the brotherhood, but brother goes to law against brother, and that before unbelievers?"

18. *Ibid.*

19. *Ibid.*

20. *Ibid.* Had it been an evil thing to suffer wrong, God would not have enjoined it upon us. God does not enjoin evil things. What, do you not know that God is the God of Glory? That it could not be His will to encompass us with shame and ridicule and loss, but to introduce us to the contrary of these? Therefore, he commands us to suffer wrong, and does all to withdraw us from worldly things, and to convince us what glory is, and what shame is; what loss is, and what gain is.

21. *Ibid.*

people, who must suffer all things with patience and love. However, if they require or demand legal arbitration, they must go to a Christian court and to the priest, who acts as the author of reconciliation.[22] Christians must never seek recourse to the pagan tribunals that consist of the unrighteous and the unbelievers, who ridicule the Mysteries and are the enemy of the Community.[23] Christian courts enforce God's law that is for righteous men and women and not for the unrighteous.[24]

On the basis of Christ's laws and the Apostle Paul's teaching, Chrysostom instructs the members of the Ecclesial Community under his leadership on how to deal with injustice committed towards them. He exhorts:

> "I have been stripped of everything", says one, "and do you bid me to keep silent? I have been shamefully used, and do you exhort me to bear it meekly? How shall I be able to do this?" Rather, it is most easy if you will look up to heaven; if you behold the beauty that is in sight; and there where God has promised to receive you, if you bear wrong nobly. Do this then; and looking up to heaven, think that you are made like unto Him, Who sits there upon the cherubim. He also was injured and He bore it; He was reproached and He did not avenge Himself; He was beaten, yet He did not assert His cause. No, He gave in return, just the opposite, to those who did such things, even in benefits without number; and He commanded us to be imitators of Him. Consider that you came naked out of your mother's womb, and that both you and he who has done you wrong shall depart naked; rather, he for his part, with innumerable wounds,

---

22. *Ibid.*

23. *Ibid.* Now, it is no marvel that those who give trouble to courts of law should be worldly men; but that many of those who have bid farewell to the world should do the very same, this is a thing from which all pardon is cut off. For if you choose to see how far you should keep from this sort of need, I mean that of the tribunals, by rule of Scripture, and to learn for whom the laws are appointed, hear what Paul says: "Law is not made for a righteous man, but for the lawless, and unruly" (1 Tim. 1:9). If he says these things about the Mosaic Law, much more about the laws of the heathen.

24. *Ibid.* Now, then, if you commit injustice, it is plain that you cannot be righteous; but if you are injured and bear it, (for this is a special mark of a righteous man,) you have no need of the laws which are without (i.e., outside of the Ecclesial Community). "How then," you say, "shall I be able to bear it when injured?" Yet Christ has commanded something even more than this. Not only has He commanded you to bear it when injured, but even to give abundantly more to the wrongdoer; and, in your zeal for suffering ill, to surpass his eagerness for doing it. He (Christ) did not say, "to him that will sue you at law, and take away your coat, give your coat," but, "together with that give also your cloak." However, I bid you overcome him, says He, by suffering, not by doing evil; for this is the certain and splendid victory.

> breeding worms. Consider that things present are but for a season; count over the tombs of your ancestors; acquaint yourself accurately with past events; and you shall see that the wrongdoer has made you stronger. He has aggravated his own passion, his covetousness I mean; but yours, he has alleviated, taking away the food of the wild beast. Besides all this, he has set you free from cares, agony, envy, informers, trouble, worry, pereptual fear; and the foul mass of evils he has heaped upon his own head.[25]

By referring to and citing Proverbs 10:3 and Psalm 54:22 (LXX), Chrysostom informs the members of his Community not to worry over losing their material possessions in a legal battle, because God will both sustain them in this life and crown them in the next, as He did the Apostle Paul.[26]

Chrysostom continues to discuss Christ's action upon the Church and the Church's reaction to it in Homily 21 of the Commentary on Hebrews, during his exposition of Hebrews 11:1-2.[27] He interprets this text as the Pauline definition of "faith" (ἡ πίστις), namely, that which gives hypostasis (ὑπόστασιν) to objects of hope (ἐλπιζομένων) and is their very essence (οὐσία).[28] Here, Chrysostom

---

25. *Ibid.*

26. *Ibid.* For if the sparrows of the field are nourished by Him, how shall He not nourish you? Now let us not be of little faith nor of little soul, O my beloved! For He who has promised the Kingdom of Heaven and such great blessings, how shall He not give things present? Let us not covet superfluous things, but let us keep to a sufficiency, and we shall always be rich. Let food and shelter be what we seek, and we shall obtain all things, both these, and such which are far greater.

27. *In Heb., Cap. XI, Hom. XXI*, 63:151-152.

28. *Ibid.* Faith, then, is the seeing of things not plain, and it brings what are not seen to the same full assurance with what are seen. So then, neither is it possible to disbelieve in things which are seen, nor, on the other hand, can there be faith, unless a man is more fully assured with respect to invisible things, than he is with respect to things that are most clearly seen. Since the objects of hope seem to be unhypostasized, Faith gives them hypostasis, or rather, does not give it, but is itself their essence. For instance, the Resurrection has not come, nor does it exist hypostatically, but hope makes it substantial in our soul. This is (the meaning of) "the reality of things."...These things were indeed said to the Hebrews, but they are also a general exhortation to many of those who are assembled here....Christ foretold many things. If those former things did not come to pass, then do not believe them; but if they all came to pass, why doubt concerning those that remain....He (Christ) said, "in the world you shall have tribulation, but be of good cheer, I have overcome the world" (Jn. 16:33), that is, no man shall get the better of you. We see this by the events which have come to pass. He (Christ) said that "the gates of Hades shall not prevail against the Church" (Mt. 16:18), even though persecuted, and that no one shall quench the Kerygma; and

describes Christ's action upon the Ecclesial Community and the truth of His words in the context of faith. This writer certainly recognizes that Christ is the key to understanding the Gospel, the Church and to becoming a member of the Church. There are two meanings of the term "Church" that are interrelated in this instance. On the one hand, by Christ's declaration in Mt. 16:18, the Ecclesial Community shall prevail above all tribulation, persecution and even Hades itself, because Christ has overcome everything (Jn. 16:33). The Community is inseparable from Christ and can neither exist nor be understood apart from Him. Since she is indissolubly united with the Risen Christ, she is founded upon faith in the Gospel (τὸ Εὐαγγέλιον), or the Kerygma (τὸ Κήρυγμα). On the other hand, the Church is identified with Christ/the Gospel. The Church becomes "hypostatically", or concretely, realized in the soul of every Christian who has absolute faith and hope in Christ. When a Christian's soul has such great faith in Christ's declarations, only then can it be counted amongst the members of the Church, i.e., that Ecclesial Community which has absolute and unyielding faith and hope in Christ and His Gospel.

Further discussion about the Church, in the context of faith, is found in Homily 41 of the Commentary on Acts. Here, Chrysostom once again has in mind the Ecclesial Community of a particular locality, while explaining that "the Name of Jesus" (Acts 19:5) accomplishes nothing unless it is uttered by someone with faith in Christ.[29]

The Ecclesial Community consists of members, who are faithful and believe fervently in and fear the Name of Jesus Christ. These people, in turn, are granted great power (πόση τῶν πιστευσάντων ἡ δύναμις) by Christ. The faithful Apostle Paul stands out as an excellent example of such a member. Due to his tremendous faith in Christ, he exorcised demons using His Name; certain Jews who tried to do the same failed and were severely punished (Acts 13:11-19) for

---

the experience of events bears witness to this prediction also. Yet, when He said these things, it was very hard to believe Him. Why? Because all these were words, and He had not yet given proof of the things spoken. So that they have now become far more credible.

29. *In Act., Hom. XLI*, 60:289,290. Οὐ ἄρα τὸ ὄνομά τι ποιεῖ, ἂν μὴ μετὰ πίστεως λέγηται.

their unbelief.[30] Therefore, the characteristic sign of the Ecclesial Community is absolute faith in and reverence for Christ as God.

A similar discussion about the Ecclesial Community's faith and hope in God and God's central role in this Community is conducted in Homily 6 of the Commentary on Titus, in the context of Chrysostom's exposition of Titus 3:8-11.[31]

The Ecclesial Community represents the Christians, who are not perverted and sinful. She has her foundation solidly built upon God, who also protects her. Since the members of the Community put their hope and confidence in God even unto death, they should be unified and perform good deeds that are profitable to their souls; disunity and observance of the Jewish law are destructive and unprofitable. Furthermore, Christians who lose sight of God and persist in causing factions within the Community and in committing sin, are self-condemned and cut themselves off from God and the Community and have nothing else to do with them.

The Church's members are friends of the Lord, like the Three Children in the furnace, and they travel

> ...the narrow way that is the way for those who are afflicted and straitened; they bear along with them nothing but those burdens, which they can carry through it, such as almsgiving, love for mankind, goodness and meekness.[32]

Being God's friends, they must maintain unity in the Community by carrying with them

> ...gold and silver, I mean the achievements of virtue. [This] does not cause his neighbor to flee from him, but brings men nearer to him, even to link themselves with him.[33]

Since the Church's members suffer affliction for the glory of God, their trials and methods of torture become the means of their liberation. Chrysostom mentions the Three Children as examples of people placing their total hope in God (Dan. 3:17-18 is quoted) and being freed, unharmed, from their trials by God.[34] Hence, the Ecclesial Community ultimately places her total hope and complete trust in

---

30. *Ibid.*
31. *In Tit. Cap. III, Hom. VI*, 62:699-700.
32. *Ibid.*
33. *Ibid.*
34. *Ibid.*

God in order to perform good deeds and remain in good standing with Him.

In Homily 49 of the Commentary on the Gospel of Matthew, Christ's active presence in the Ecclesial Community is illustrated on the basis of Christ's deed in Mt. 14:19-21, which showed His Disciples humility, modesty, temperance, love, and how to be of like mind towards one another and to account all things in common.[35]

The Ecclesial Community is governed by the standards of dress and conduct established by Christ Himself. She is characterized by the virtues of love, temperance, equality, humility; she believes that Christ is truly perfect man and perfect God (i.e., "He has origin from the Father" and "He is equal to the Father"), and she does not separate creation from Him, thus silencing the mouths of heretics like Marcion and Manichaeus, who alienate creation from Christ, God.[36]

Christ instructs the members of the Community to pray before every meal, as He did before distributing to the multitude the fish and loaves in Mt. 14:19-21. He teaches them to richly adorn their souls with all the virtues, to be of like mind and share all things equally in common.[37]

Following Christ's commandment to Peter (Mt. 18:15-17) in Homily 23 of the same commentary, Chrysostom states that all would be lost in the Churches (ἐν ταῖς ἐκκλησίαις) if Christians did not show concern for one another.[38] Here, he not only describes the relationship of Christians in the context of the Church, but also demonstrates that Jesus Christ as God is He who governs the relationships of the Church's members.[39]

Expounding upon Philip. 3:18-21;4:2-3 in Homily 13 of the Commentary on Philippians, Chrysostom explains that Christ Himself conforms the bodies of the Church's members to His glorified Body in heaven, by dressing these bodies with incorruption and by fashioning them to Himself as He, who sits at the right hand of the Father, who is worshipped by the angels, who is above all rule, power and might, and before whom stand the incorporeal powers. Christ writes

---

35. *In Matt., Hom. XLIX al. L*, 58:504.
36. *Ibid.*
37. *Ibid.*
38. *Ibid., Hom. XXIII al. XXIV*, 57:307.
39. *Ibid.*

the names of the glorified Christians in the Book of Life, as He testified to His Apostles in Luke 10:20.[40] The Apostle Paul reiterates Christ's testimony concerning the Ecclesial Community and her members in Philip. 4:3.[41] Therefore, the Ecclesial Community comes under the direct authority of Christ and the Apostle Paul, who founded her, who established her code of conduct and who are her leading members. This writer notes that this Community is apostolic, but above all, christocentric.

Christ's and Paul's authority over the behavior of the Church's members is elucidated further in the Homily Against Those Who Cohabitate With Virgins, where Chrysostom makes two explicit references to the Ecclesial Community (τῷ κοινῷ τῆς Ἐκκλησίας),[42] by chastising certain male members of the Community under his pastoral care who live with virgins and, subsequently, scandalize their brethren, as well as others outside of the Community.

"The Church of God" (1 Cor. 10:32) is a Community comprised of the Christians, some of whom are strong (ἰσχυρότερος) in the faith while others are weak (ἀσθενοῦντα). The Ecclesial Community falls under the supreme authority of Jesus Christ, who purchased her from sin for a great price. Christ commands every member of the Community to be responsible for his neighbor's salvation, or else receive double punishment. The Community also comes under the authority of the Apostle Paul, her wise Teacher, who implements Christ's commandment in the Community through his teaching. Paul teaches that every Christain must not scandalize his brother and weaken his faith (Rom. 14:21). He corrects those who are stronger in the faith because they are obligated to set a good example for the weaker ones and, thus, to strengthen their faith. Every member of the Community must work for the glory of God, according to the Apostle, and not be a source of scandal to the Church of God and to people outside of the Church,

---

40. *In Phil., Cap. III, Hom. XIII*, 62:275-280.

41. *Ibid.*

42. *Contra Eos Qui Subintroductas Habent Virgines*, 47:500,513. This is a precise attack on the monastic practice of mixed-sex community life, which occurred during Chrysostom's priesthood. However, this researcher extends Chrysostom's statements about unlawful cohabitation to all Christians, since it is in the spirit of Chrysostom's teaching about the responsibility of all members of the Ecclesial Community to maintain the Church's health, unity and integrity.

such as the Jews and Greeks (1 Cor.10:32).[43]

Based upon Chrysostom's interpretation of 1 Cor. 10:32, this writer acknowledges that the Ecclesial Community is God's, because Christ (God's Son) bought her with His very life out of the devil's (sin's) clutches. The Church as such is governed and protected from its enemy (the devil) by God and the Apostle Paul who enforces God's decrees. The Community of God is totally Christ-centered and apostolic.[44]

Furthermore, the stronger members of the Community must deliver themselves from the evil desire of cohabitating with virgins for the benefit of the weaker ones, following Christ's commandment and Paul's teaching. The strong members must not only be strong for themselves but also for their weaker brethren. If any member of the Community succumbs to this evil desire, or frightening and fatal disease,

> He tramples upon his reputation and brings much accusation against the Ecclesial Community. He opens the mouths of the faithless and makes others think cunningly.[45]

Those members of the Community who live with virgins must become like Job, who defeated the devil -- the enemy of the Community. Job defeated the devil's temptations and escaped the devil's net by fortifying his soul (stronger than iron) with great patience and self-control.

Chrysostom states that the members of the Ecclesial Community are "invited to lead a higher way of life, to ascend towards a higher state of excellence and to engage in greater contests."[46] "For what other commandment do we receive than to regulate our lives according to those heavenly, noetic and bodiless powers?"[47] If the Community's members do not live like the angels, they will suffer great punishment and intolerable vengeance.

---

43. *Ibid.*
44. *Ibid.*
45. *Ibid.*
46. *Ibid.*
47. *Ibid.*

God grants the members of the Community freedom from the devil. If they betray God and give up this freedom in exchange for the worst form of slavery (i.e., the lust for virgins), they mar the reputation of the Ecclesial Community (lit. καὶ πονηρὰν μὲν τῷ κοινῷ τῆς Ἐκκλησίας προστρίβεσθαι δόξαν) and dishonour the sublime office of virginity, the latter of which is held in the highest esteem by the Church and by God Himself.[48]

If Christians desire carnal pleasure above the angelic way of life prescribed by Christ and the Apostle, they endanger the Community, fall prey to laughter, shame, suspicion, condemnation, ridicule, reproach and the "worm which never dies".[49] They subject themselves to the outer darkness, the unquenchable fire, sorrow, worry and the unbreakable bonds of the devil's slavery.

> When the Community's members resist the pleasures of the flesh,
>
> they may stand before Christ with brilliant crowns and freely say to Him: For You and Your glory we denied the [evil] customs, mastered the pleasures, oppressed our souls, and we rejected every friendship and prejudice, and we preferred You and our yearning for You above all others things.[50]

In the final analysis, these members will stand next to the martyrs, receive the first place next to Christ, and enter the heavenly Kingdom by the grace and love towards man of the Lord Jesus Christ.[51]

The last instance in which this investigator discovers Chrysostom's remarks about God's and Paul's roles in the Ecclesial Community at large is found in Homily 1 of the Commentary on Philippians, during Chrysostom's interpretation of Phil. 1:5;4:15.[52] In this context,[53] "the Churches" represent the Ecclesial

---

48. *Ibid.*
49. *Ibid.*
50. *Ibid.*
51. *Ibid.*
52. *In Phil., Cap. I, Hom. I*, 62:184;187.
53. *Ibid.* So then if you admire those in the deserts that have adopted the angelic life, those in the Churches that practise the same virtues with them; if you admire, and are grieved that you are far behind them; you may, in another way, share with them, by waiting on them, and aiding them. For, indeed, this is also of God's lovingkindness, to bring those that are less zealous, and are not able to undertake the hard and rugged and strict life, to bring, I say, even those, by another way, into the same rank with others. And this is what Paul means by

Community established in various localities around the world. These Churches are in communion with one another through the Gospel, upon which they are founded, and God's lovingkindness, which brings all their members into "fellowship" (1:5;4:15) with one another; they come under His and Paul's care and guidance. All the members of the Churches are instructed by God through the Apostle's declaration of the Gospel (*Ibid.*) on how to practise and live the hard, rugged and strict and angelic life. They accomplish these things by performing the virtues, serving and aiding one another and participating in spiritual things.

Indeed, the angelic way of life prescribed by God for His Community is difficult to follow, but by no means impossible. The rewards for living like the angels are truly great. However, the punishments for failing to do so are inestimably greater. Chrysostom touches upon this subject in Homily 67 of the Commentary on the Gospel of Matthew. Here, he mentions the Church in the context of admonishing his audience to abstain from sin so that they are not cursed by Christ, as are the Jews and tax collectors in the Temple (Mt. 21:12-13).[54] In a concise text supported by New Testament Scripture,[55] Chrysostom implies that the Ecclesial Community must abide by the Gospel (Christ Himself) and Paul's Epistles, since these writings contain instructions for its preservation, health

---

"fellowship." They give a share to us, he means, in carnal things, and we give a share to them in spiritual things.

54. *In Matt., Hom. LXVII al. LXVIII*, 58:637.

55. *Ibid.* For this reason, then, I say, neither let the one on the stage despair, nor allow the one in the Church to be confident. For to this last, it is said, "Let him that thinks he stands, take heed lest he fall" (1 Cor. 10:12); and to the other, "Shall not the one that falls rise up?" (Jer. 8:4) and, "Lift up the hands which hang down, and the feeble knees" (Heb. 12:12). Again, to these He says, "Watch"; but to those, "Awake, you that sleep, and arise from the dead" (Eph. 5:14). For these need to preserve what they have, and those to become what they are not; these to preserve their health, those to be delivered from their infirmity, for they are sick; but many even of the sick become healthy, and of the healthy many by remissness grow infirm. To the one, then, he says, "Behold, you are made whole, sin no more, should a worse thing come upon you" (Jn. 5:14); but to these, "Will you be made whole? Arise, take up your bed, and go to your house" (Jn. 5:6-8; cf. Mt. 9:6). For sin is a dreadful, a dreadful palsy, or rather it is not a palsy only, but also somewhat else more grievous. Such a one is not only inactive with regards to performing good works, but he is also active in the doing of evil works. Nevertheless, even though you are so disposed, and willing to rouse yourself up a little, all the terrors are at an end.

and safety.

The healthy members of the Community receive instruction to remain healthy by not being overly confident of their virtues and, consequently, falling into sin. The sick ones who have sinned must repent in order to become healthy. They should never sin again for fear of suffering unbearably. "God is not like man, for He does not reproach us with the past — neither does He say, why have you been absent so long a time? [i.e., away from Him] -- when we repent."[56] Therefore, by mentioning all this in the context of expounding Mt. 21:12-13, Chrysostom strongly implies that Jesus Christ (God) lives in the Ecclesial Community as He once did in the Jewish Temple. Since Christ lives now and forevermore in this Community, the members of the Church "must approach God properly", "cleave to Him earnestly" and "rivet their hearts to His fear",[57] in order to avoid sin, destruction and separation from Him, unlike the impious Jews.

The Bishop's Role

The bishop is another important figure in the Ecclesial Community whose leading role is of great significance to the daily affairs of the Community. Here, two works are of interest to this writer.

In Homily 60 of the Commentary on the Gospel of Matthew, during his exposition of Mt. 18:15-17, Chrysostom explains that the bishop, the Church's president, is responsible for discipline in the Ecclesial Community. Citing Matthew 18:17, Chrysostom states: "'But if he shall neglect to hear them also, tell it to the Church", that is, to its presidents; "but if he neglects to hear the Church, consider him to be a heathen and a publican." After this, such a person is incurably diseased.'[58] Chrysostom suggests that the Church's presidents (τοῖς προεδρεύουσιν), who speak on its behalf, are the final authority to whom a Christian may appeal for aid to help his brother who has sinned.[59]

Each of the Church's presidents (τῷ προέδρῳ τῆς Ἐκκλησίας) has been

---

56. *Ibid.*
57. *Ibid.*
58. *In Matt., Hom. LX al. LXI*, 58:585,586.
59. *Ibid.*

authorized by Christ that whatever he "shall bind on earth shall also be bound in heaven" (Mt. 18:18). This means that he has the power to cast someone out of the Church (καὶ τὴν ἀπὸ τῆς Ἐκκλησίας ἐκβολὴν), if necessary. A president of the Church should use this authority as a deterrent, in order to frighten obstinate sinners of the future vengeance and judgement that awaits them.[60] Hence, the Ecclesial Community and the relationships existing between each of its members are ultimately governed by Christ through the bishops.

Furthermore, in Book 3 of the Treatise on the Priesthood, Chrysostom explicitly talks about the Ecclesial Community (τὸ κοινὸν τῆς Ἐκκλησίας) and shows how it is affected by the soul and character of its leader, the bishop/priest. Chrysostom wisely explains that the Community's leader should be elected from among Christians living in society and not from monks dwelling in monasteries, because of the latter's extreme anger and selfishness in the soul, which is caused by their solitary existence.[61]

The Ecclesial Community is severely damaged by a bishop ("who receives the leadership of many people")[62] whose soul's eye is darkened by anger (θυμὸς), or a furious temper. Such a Community must be led by a priest, who is sober, at peace with himself and others, clearsighted, and who possesses a thousand eyes that look in every direction, since he lives not only for himself but for a great multitude, and has been entrusted with their leadership (ὅταν πλήθους ὅλου προστασίαν ἐμπιστευθῇ).

Chrysostom again refers to the Ecclesial Community in Book 3, when he discloses two of many reasons why the members of the Community could blame their bishop for his actions. As one who has the oversight (τὴν ἐπισκοπὴν) of the Community, the bishop could be blamed for showing favoritism in disputes between Christians requiring ecclesiastical arbitration and for visiting certain Christians more than others.[63] Chrysostom cites an example:

> If he [i.e., the bishop] happens to visit one of the richer and more influential men more frequently, prompted by some special need

---

60. *Ibid.*
61. *De Sacerdotio, Liber III*, 48:649.
62. *Ibid.* ὅταν τῆς τῶν πολλῶν ἀρχῆς ἐπιλάβηται.
63. *Ibid.*

and for the common good of the Ecclesial Community, he wins at once the reputation of the flatterer and a toady.[64]

The Christians' Role

God, the Apostles and the bishops expect a suitable response to their actions from their followers, the Christians. The Christians' role in the Ecclesial Community is indeed a demanding one; one that fulfils the high expectations of the leaders.

In Homily 13 of the Commentary on Philippians, during his exposition of Phil. 3:18-21; 4:2-3, Chrysostom informs us that Euodia and Syntyche are crowning members of the Ecclesial Community established by the Apostle Paul at Philippi, because they have imitated Paul in his labors and possess the same mind as the Lord. This mind is to be assimilated to Christ's very Body and glory through suffering and subsequent elevation to heaven.[65]

The text of Phil. 3:18-21 demonstrates the kind of people belonging to the Ecclesial Community, such as Euodia and Syntyche. This Community is comprised of Christians, who have the absolute need to crucify themselves unto the world (Gal. 6:14) as did Paul and Christ, Himself. These people dare not live at ease and be engrossed in this present life. If they place their mind on earthly things, they then become enemies of the Cross of Christ. Furthermore, the membership of the Ecclesial Community consists of human beings, whose souls arm themselves with the Cross, who are ready to fight for Christ, live a virtuous life, render their bodies spiritual, do all things in moderation, imitate Christ, have no god other than the true God and acknowledge that their citizenship is really in heaven with God.[66]

Other responsibilities of the Church's members are found in Homily 8 of the Commentary on Genesis, where Chrysostom denounces the heresy of Arianism and defends Jesus Christ's perfect equality in Essence with God as God's

---

64. *Ibid.*
65. *In Phil., Cap. III, Hom. XIII*, 62:275-280.
66. *Ibid.*

Only-Begotten Son.[67] He suggests that the Ecclesial Community will advance greatly (ἡ Ἐκκλησία εἰς πλῆθος ἐπιδῶσει) and her members will enjoy the divine grace (καὶ ἡμεῖς πλείονος ἀπολαύεσθε τῆς ἄνωθεν ροπῆς) to a greater degree when they take care of one another (πολλὴν τῶν ὑμετέρων μελῶν τὴν πρόνοιαν ποιούμενοι) and place those among them who dwell in deceit (the heresy of Arianism) back on the road of truth, according to Paul's statements in 1 Thess. 5:11 ("Edify one another") and Philip. 2:12 ("Labor for your salvation with fear and trembling").[68]

Since all members of the Ecclesial Community must be morally sound, Chrysostom, in his homily, The Men Who Uncanonically Cohabitate With Virgins, talks about the impropriety of Christian men cohabitating with Christian virgins (who have dedicated their virginity to God), and the harm brought upon the Ecclesial Community by this cohabitation.[69] Chrysostom states that the Ecclesial Community is comprised of pious human beings, who, unlike the impious ones who uncanonically cohabitate with one another, "appear brighter than the human race", are "above the power of words", "unextravagant" and "not destitute".[70] Their piety is marvelled above everything. The men as well as women who cohabitate with one another can become pious Christians if they willingly stop their evil ways. This writer wishes to note that the person who possesses a lot of power in the Ecclesial Community is not the one with a prestigious occupation and great material treasure, but the one who has a powerful soul that chooses what is right in the eyes of God. Furthermore, the Community as a whole is honoured or dishonoured depending upon the conduct of each of her members. Every Christian is responsible for the entire Community's well-being. Therefore, the characteristic mark of the Ecclesial Community is the piety and total dedication to God of each of its members (men and women alike).[71]

The Christians' penalty for failure to comply with their leaders'

---

67. *In Cap. I Genes., Hom. VIII*, 53:71-74.

68. *Ibid.*

69. *Quod Regulares Feminae Viris Cohabitare Non Debeant*, 47:524. See footnote 42.

70. *Ibid.*

71. *Ibid.*

expectations is truly severe. For example, at the very beginning of Homily 12 of the Commentary on Acts, during his analysis of Acts 5:8-11, Chrysostom describes the grave punishment that befell Ananias and his wife Sapphira because of their grievous sacrilege against the Holy Spirit and the Church and failure to support the Ecclesial Community by witholding sacred funds.[72] Since the Holy Spirit dwells abundantly in this Community, there is no room for sacrilege, covetousness (lit. love of money or φιλοχρηματίας) and lies to God (Acts 5:1ff). However, there always exists room for repentance, almsgiving and the truth.[73]

The members of the Community who perform sacrilegious acts, covet, lie, tempt the Holy Spirit in any way and refuse to repent, will assuredly meet a horrible death, as did Ananias and Sapphira. Just as this husband and wife had a chance to repent (for lying) and save their souls, every Christian, through repentance, has the opportunity to safeguard himself from God's fatal punishment and preserve his membership in the Community.[74]

Similarly, in Homily 40 of the Commentary on the Gospel of Matthew, during an account of Christ's healing of the cripple on the Jewish Sabbath (Mt. 12:9-14), Chrysostom explains the destructiveness of envy (βασκανίας) upon the souls of the members of the Ecclesial Community, using the example of the Pharisees who plotted to kill Christ as a result of their tremendous envy towards Him (*Ibid.*).[75] Chrysostom identifies the Church under his care with the Ecclesial Community that has been infected by the disease (νοσήματος) and wickedness (πονηρίας) of envy. He points out that the members of this Community must weep, groan, lament, entreat God and repent in order to expel this grievous sin and disease from their midst.[76] His message to these Christians is clear: envy threatens the stability of the Church whereas repentance safeguards it.

In Homily 14 of the Commentary on 1 Timothy, during Chrysostom's clarification of 1 Tim. 5:8,[77] ordinary Christians are instructed to emulate the

---

72. *In Act. Apost., Hom. XII*, 60:99-100.
73. *Ibid.*
74. *Ibid.*
75. *In Matt., Hom. XL al. XLI*, 57:442,443.
76. *Ibid.*
77. *In 1 Tim., Hom. XIV*, 62:574,575,578.

saints regarding their behavior towards one another, in order to avoid potentially dangerous situations. The Ecclesial Community is made up of the saints (holy men), those who dwell in tents (τῶν ἁγίων σκηνὰς) and in monasteries. The saints, as members of this Community, have Christ within them (ἔχοντα τὸν Χριστὸν ἐν αὐτῷ), unite a holy life with the right faith (Ἅγιοι δέ εἰσι πάντες, ὅσοι πίστιν ὀρθὴν μετὰ βίου ἔχουσι), are angels among men (καὶ ἐν ἀνθρώποις ἄγγελοι), and have orderly or well disciplined souls (τῆς εὐταξίας τῆς ἐν τῇ ψυχῇ) and a great fear of God (ὁ γὰρ πολὺς φόβος ὁ τοῦ Θεοῦ). Chrysostom also designates the Christians who visit these saints, give them alms, imitate their virtue and become trained and disciplined by them, as saints, themselves. Every Christian who unites a holy life with the right faith, even though he neither casts out devils nor performs miracles, is a saint.

A balance must exist in all the Churches/Communities. Every action performed by the members of the Communities should be done in "moderation" for the health and safety of the Communities. Hence, "moderation" is a key principle by which all the Churches are governed. Chrysostom displays this very important principle and its application to the Churches in his Exile Epistle No.2.[78] Chrysostom speaks about moderation in the Ecclesial Community when he tries to instruct and cure the members from the great cloud of sorrow that has overwhelmed them and has been brought upon them because of the bad leaders (priests and bishops) placed in their midst. Urging the various Churches to exhibit sorrow for the sad state of affairs in strict moderation, he states:

> When you hear that from among the Churches one [Church] is plunged into destruction, another is shaken by temptations, another is struck by awesome waves of trouble, another is found in a state of unbearable sorrow, because she has a wolf instead of a shepherd, another a pirate instead of a helmsman, another a murderer instead of a physician, exhibit sorrow, because no one must remain apathetic about this state of affairs, but with measure [moderation], never excessivley.[79]

---

78. *Ep. Exsilium II*, 52:556.
79. *Ibid.*

The type of human beings who make up each individual Community determine whether or not that Community will be benefited in some way. This is alluded to in Homily 2 On Prisca and Aquila, where Chrysostom talks about "The Churches of the Nations" (αἱ Ἐκκλησίαι τῶν ἐθνῶν).[80] When he uses this particular phrase, he refers to the various Churches or Communities established throughout the world. He underlines how these Communities are extremely benefited by such great and noble people like Prisca and Aquila.[81]

The Churches receive benefit from those Christians who are forebearing and noble minded. For example, the Churches of the Nations are grateful to Prisca and Aquila for being their benefactors, because these great saints possessed a noble readiness and a soul ever ready for war in the face of danger that threatened the Churches.[82]

The Communities constantly receive great benefit (πλείονα τὰς Ἐκκλησίας ὠφελῆσαι δυνήσεται) from powerful people, i.e., from Christians who embrace poverty, who despise this present life and who consider death to be absolutely insignificant. The Churches receive great profit from the spilled blood of such men and women (i.e., those who are martyred for the Churches) many times more than any rich man could effect with his wealth and power.[83]

1 Timothy 5:11-16, in Homily 15 of the Commentary on 1 Timothy, inspires Chrysostom to explain how certain members of the Ecclesial Community should be managed in order for the whole Community to benefit.[84] In this context, he specifically talks about the widows and points out that, in the Ecclesial Community, only the true widows, who do not remarry and who have no other recourse for aid in order to live (money, food, etc.), must be supported by the Church. The younger women who become widows but break their pledge to Christ and go against Him by remarrying and straying after satan, must not receive any such help from the Church. These unfaithful women must seek

---

80. *In Illud., Salutate Priscillam Et Aquilam II*, 51:202,203.
81. *Ibid.*
82. *Ibid.*
83. *Ibid.*
84. *In 1 Tim., Cap. V, Hom. XV*, 62:580.

financial assistance from relatives or another source.[85]

The young widows mentioned in the previous homily obviously have been subdued by their passions, causing them to betray their pledge to Christ not to remarry and totally dedicate their lives to Him. In Homily 33 of the Commentary on the Gospel of Matthew, Chrysostom explains the importance for all the members of the Ecclesial Community to defeat their passions, during his exposition of Mt.10:16.[86] In this instance, he admonishes his listeners for succumbing to effeminacy and remissness, while having the Apostles as examples of men, who patiently and courageously suffered many things for Christ; he also mentions the conversion of the Gentiles to Christianity.[87]

Chrysostom suggests that the Churches, each a full manifestation of the Ecclesial Community, have emerged from the Gentiles (or the Nations) and can only be defended from wars and persecutions launched against them when their members strengthen their souls by "Practising the wrestlings of self-denial" and by restraining their passions. Effeminacy and remissness undermine and endanger the Communities; self-denial and denying the passions strengthen and safeguard them. The Communities are protected when Christians imitate the "blessed Job", who "exercised himself well before his conflicts" and "shone so brightly in the same."[88]

In the Ecclesial Community, almsgiving is also something very important that must be practised by Christians. The benefits and the importance of almsgiving upon the Community are enumerated by Chrysostom in Homily 15 of the Commentary on Philippians.[89] Chrysostom finds the opportunity to talk about almsgiving, in the context of the Church, by expounding on Philip. 4:15. He makes a parallel comparison to this verse with 2 Corinthians 8:14 and 11:8, all of which he consecutively cites.[90]

Although he does not explicitly designate each local Church as the Ecclesial Community, Chrysostom obviously has this in mind. Every Community

---

85. *Ibid.*
86. *In Matt., Hom. XXXIII al. XXXIV*, 57:395.
87. *Ibid.*
88. *Ibid.*
89. *In Phil., Cap. IV, Hom. XV*, 62:288-291.
90. *Ibid.*



mentioned by Paul contributed alms in order to help him during his Apostolic ministry. The members of each Community who out of their own "free will" (ἡ προαίρεσις) and "readiness" (ἡ προθυμία) gave any amount of "carnal" (τὰ σαρκικὰ; or material) things to expedite Paul's mission, in turn, received "spiritual" (πνευματικὰ) things and entry into the Kingdom of Heaven.[91] Here, this writer understands that almsgiving, if it is performed with readiness and with a free will to do good, is a characteristic sign of the Ecclesial Community and a means of entry into God's Kingdom, since apostolic times.

Connections with the Old Testament

The similarities between the characteristics and behavior of the Christians in the New Testament and of the holy people of Israel in the Old Testament lead Chrysostom to place the existence of the Ecclesial Community in the latter. Using the Scriptures as his basis, Chrysostom proves the unity of the Ecclesial Community in the Old Testament with that in the New Testament in the Homily on the Apostolic Saying Concerning the Danger of Fornication.[92] Here, Chrysostom makes two direct references to the term "Church", as he explains to his audience the importance for married couples to refrain from unlawful fornication. With the first reference, he designates the Ecclesial Community as the local Liturgical Assembly that participates in a spiritual table and hears spiritual things (ἂν δὲ εἰς τὴν Ἐκκλησίαν ἐλθὼν, μετάσχῃς ἀκουσμάτων πενυματικῶν), divine words (τὰ δὲ λόγια τὰ θεῖα) and spiritual teaching (διδασκαλίας...πνευματικῆς). With the second one, Chrysostom refers to the Church as the Ecclesial Community at large.[93]

In both instances, Chrysostom bases his discussion about the Church on Psalm 44:2,LXX and Ephesians 4:29, both of which he cites. This writer wishes to note that Chrysostom uses another version of Ephesians 4:29 that includes the term "Church". While citing Paul, Chrysostom states: "'If any is good", he [Paul] added, "for the edification of the Church'" (Εἰπὼν γὰρ, Εἴ τις ἀγαθὸς, ἐπήγαγε, Πρὸς

---

91. *Ibid.*
92. *In Illud., Propter Fornicationes Uxorem, Etc. I*, 51:209.
93. *Ibid.*

οἰκοδομὴν τῆς Ἐκκλησίας).[94]

On the basis of his Pauline and Davidic understanding, Chrysostom demonstrates that the Ecclesial Community, both in its wider sense and in its narrower sense as the local Liturgical Assembly, does not only exist in the New Testament but also in the Old Testament. He shows how Paul listened to the Prophet David and was stimulated by him to speak about the Church in Eph. 4:29 (Τούτῳ καὶ ὁ Παύλος πειθόμενος, παρῄνει λέγων...). The Ecclesial Community in all its aspects is edified when its members edify one another. "When someone receives spiritual teaching and then speaks to his neighbor, he abundantly imparts sweet fragrance to him with everything he utters." The members of the Church who do this and edify their neighbors are truly good (δεικνὺς ὅτι οὗτός ἐστιν ἀγαθὸς ὁ τὸν πλησίον οἰκοδομῶν); any Christian who does not act in this manner is considered to be rotten and unethical.[95] Furthermore, the Ecclesial Community is edified when its members actually go to Church, listen to spiritual things and, in turn, speak accordingly, based on what they hear.[96]

In this instance, this investigator summizes that the Ecclesial Community in the Old Testament and in the New Testament is one and the same. As in the Old Testament, the Community receives edification when her people are good towards one another through spiritual instruction. Here, the Prophets and the Apostles are leading members, and their combined instruction governs the conduct of the Community's members. The former speak indirectly and the latter speak directly about the Church as the Ecclesial Community.

Connections with Christ's Resurrection

Christ's saving actions upon the Ecclesial Community and her membership through the Apostles is enough proof for Chrysostom to strongly suggest that the Ecclesial Community is a demonstration of Christ's Resurrection and, consequently, of the Gospel, the power of the Holy Spirit working through the Apostles and the

---

94. *Ibid.*

95. *Ibid.* Ὥσπερ οὖν ὁ οἰκοδομῶν, ἀγαθὸς, οὕτως ὁ καθαιρῶν, σαπρὸς καὶ φαῦλος.

96. *Ibid.* ἂν δὲ εἰς τὴν ἐκκλησίαν ἐλθὼν, μετάσχῃς ἀκουσμάτων πνευματικῶν, τοιαύτας ἕξεις καὶ τὰς ἐργάς.

policy, or way of life (πολιτεία), of the Holy Spirit. Chrysostom reiterates all this in Homily 1 of the Commentary on Acts, where he indirectly identifies every local Church with the Ecclesial Community.[97] The implicitness is conveyed when he cites the term "Churches" in 2 Cor. 8:18-19 and then explains that Luke's Book of Acts is primarily a demonstration of Christ's Resurrection and the Apostles' establishment of Churches; it is about the Gospel and the Holy Spirit, Who was first given to the Apostles, and Who empowered them exclusively to preach the Gospel throughout the world.

The Ecclesial Community not only demonstrates Christ's Resurrection, but also participates in it. Chrysostom finds the occasion to mention this in the Homily on Those Who Were Scandalized Due to the Evil Days Which Arrived.[98] In this homily, Chrysostom consoles and strengthens the members of his Community at Constantinople, who were extremely saddened by his unjust banishment and exile from his Episcopal See. He strengthens the Community that has lost him as bishop by encouraging their hope and trust in God's incomprehensible Providence (τῇ ἀκαταλήπτῳ προνοίᾳ). Being participants in Christ's Resurrection, he assures these Christians that God's Providence is concerned with the salvation, safety, welfare and happiness of the Ecclesial Community.[99]

An Eschatological Community

This writer learns that the Ecclesial Community does not only reflect the Resurrection of Jesus Christ, but she also awaits the Second Coming of the resurrected Lord. Hence, the Church, as the Ecclesial Community prophesied by the Prophets, preached by the Apostles and acted upon by the Triune God, is eschatological.

---

97. *In Act. Apost., Hom. I*, 60:15,17,34.

98. *Ad Eos Qui Scandalizati Sunt. Lib. Unus*, 52:500.

99. *Ibid.* When you see the Church scattered, to have suffered the worse things possible, to be persecuted, for everyone in her who shines to be flogged, to have her president exiled to the most remote places, do not take these into account only, but also everything which will derive from these - the rewards, the recompense, the trophies, the prizes. "But he who endures until the end will be saved" (Mt. 10:22).

In Homily 5 of the Commentary on Titus, Chrysostom talks about this matter during the address to his Church about Christ's Second Coming. In this endeavor, he draws upon examples from Scripture.[100] He primarily applies Paul's words in Titus 2:11-14;3:1-11 to the Church as an eschatological Community. Based upon these apostolic statements, Chrysostom demonstrates that the eschatological Community is seen in every Christian Community that adheres to the teaching of Scripture in preparation and expectation of the Second and Glorious Coming of the Great God and Saviour Jesus Christ. This Community is made up of a "peculiar people" ("That is, selected from the rest [of mankind], and having nothing in common with them") that is "zealous of good works" (i.e., of performing the virtues) and redeemed from all iniquity by Christ. She has received salvation and inherited eternal life by the grace of God, by His mercy, and by the Washing (Laver) of Regeneration and renewal in the Holy Spirit, which God poured richly upon the Church through the Saviour Jesus Christ. The Ecclesial Community lives the way of life that has been given by Christ through His Incarnation. This eschatological Community, in this present world, denies ungodliness and worldly lusts, lives soberly, righteously and godly, while anticipating and hoping for the Second Coming of Christ.[101]

As an eschatological Community, the Church follows other instructions from the Apostle Paul and, also, adheres to Christ's commandments. According to Chrysostom's citation of 1 Tim. 6:8, the Ecclesial Community must be satisfied with simplicity (the very basic necessities of life), since material possessions are temporary. She must also understand that "marriage is honourable in all, and the bed is undefiled" (Heb. 13:4); She must not covet money and be corrupted by it. Rather, this Community should obey Christ and forsake all she has in order to be Christ's disciple, according to Luke 14:33. The Church not only has Christ's commandment against coveting, but also Paul's teaching in 1 Tim. 6:9.[102]

---

100. *In Tit., Cap. II, Hom. V*, 62:689. Ἀλλ' ἐπειδὴ πρὸς τὴν Ἐκκλησίαν ἡμῖν ὁ λόγος, μὴ ἀπὸ τῶν ἔξωθεν φέρωμεν τὰ ὑποδείγματα, ἀλλὰ ἀπὸ τῶν Γραφῶν.

101. *Ibid.*

102. *Ibid.*

Since the Church as a Community looks toward the Second Coming of the glorified Christ, Chrysostom further emphasizes Paul's instruction to obey the civil authorities, to do good in society, to speak evil of no one, and to refrain from fighting (Titus 3:1). The Ecclesial Community must never judge others because Christ, the Judge, will come a second time and render the appropriate justice. Christ (Luke 23:40) and Paul (Rom. 14:10; 1 Cor. 10:12) admonish the Ecclesial Community and warn her against falling into condemnation with senseless accusations and judgements concerning other people.[103] In the final analysis, Chrysostom has revealed that the Church, as an eschatological Community, is ultimatley enlivened, saved, educated, cared, sustained, protected, led and guided by the teaching of Christ and Paul.

2.2b. The Ecclesial Community as the Liturgical Assembly

The Ecclesial Community also signifies the local Liturgical Assembly and, sometimes, more specifically, the Eucharistic Assembly. In the following section, this student of Chrysostom shall catalogue these texts according to the specific themes that emerge.

The Presence of the Eucharistic Assembly in the Old Testament

In the homily On the Apostolic Saying of 1 Cor. 10:1ff, Chrysostom illustrates the presence of the Eucharistic Assembly in the Old Testament in order to demonstrate the Church's unity and equality, which is manifest in the Old as well as in the New Testaments.[104] Here, he interrelates two meanings of the word Church, thus identifying the Church with the Body (Human Nature) of God's Son and with the assembled Ecclesial Community that has put on Christ through Baptism and communicates with Him through the Mysteries. Chrysostom designates the Church as such when he interprets 1 Cor. 10:1ff in the light of Psalm 21:22, LXX (which contains a reference to the Church) and Hebrews 2:14,16-17, all of which he shows to deal with Christ and the Church's presence in

---

103. *Ibid.*

104. *In Dictum Pauli Nolo Vos Ignorare, Etc.*, 51:246-249.

both Testaments.[105] Chrysostom treats these two meanings inseparably because the Church exists only in Christ, never apart from Him.

In the gathered Ecclesial Community (the Eucharistic Assembly), human beings are called brethren because "Christ did not only call us to be brothers, but He also willed to be our brother, and He put on our flesh (as His garment), and He communicated in our very nature".[106] Through participation in the Mysteries (τῶν μυστηρίων; the Flesh or Human Nature of God's Son), all Christians may put on Christ and communicate in His deified Humanity. Hence, the gathered Ecclesial Community is identified with the Church inasmuch as she communicates with Christ through the Sacrament of the Eucharist.

Chrysostom can say the same thing about Christ as he does about the Church, because of the indissoluble union achieved between the Son of God and the Church during the Liturgical Assembly through His very Body present in the Mysteries. In the light of this union, there is total equality in the Church. There is equality and unity in the Church because there is one Body manifest in the Mysteries into which all Christians participate. Chrysostom explains how all this demonstrates the nobility of the Church (τὴν εὐγένειαν τῆς Ἐκκλησίας), as follows:

> Therefore, just as they say that everyone who crossed the Red Sea [lit. ocean] revealed that the nobility of the Church was planned in advance by God, they also say: they ate the same spiritual food; this very thing he again indicated. In other words, since in the Church the rich man does not communicate of one body and the poor man of another body, and the former from one blood, and the latter from another blood; the same thing happened then: the rich man did not receive one manna and the poor man another manna, nor did the former drink from one fountain and the latter from an inferior fountain; now, just as the same Table, the same Cup, [and] the same nourishment are set for everyone who enters in here [i.e., in the Church/Liturgical Assembly], the same manna and the same fountain were offered then to everyone.[107]

The Ecclesial Community exists and her nobility is manifested in the Old Testament, but in types (sing. τύπος) and in shadows (sing. σκιά). Chrysostom

---

105. *Ibid.*

106. *Ibid.* Οὐ μόνον δὲ ἐκάλεσεν ἡμᾶς ἀδελφοὺς, ἀλλὰ καὶ γενέσθαι ἀδελφὸς ἡμῶν ἠθέλησε, καὶ ἐγένετο τὴν σάρκα ὑποδὺς τὴν ἡμετέραν, καὶ τῆς φύσεως ἡμῶν κοινωνήσας τῆς αὐτῆς.

107 *Ibid.*

expounds upon this great and marvellous Mystery (εἰ μὴ μέγα τι καὶ θαυμαστὸν μυστήριον αἰνίξασθαι ἤθελεν) by examining the terminology in 1 Cor. 10:1-4:

> "All"; He did not use this "all" without reason, or by chance, but with great wisdom. He did not say it one time and then cease his speech, but he repeated it two and three and many times in order for you to learn that he did not say it there without a reason. "I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ" [1 Cor. 10:1-4]. See how many times he uses "all". He would not have done this if he did not want to reveal one great and marvellous mystery. If he used it by chance, it would have been enough for him to say it only once and to be quiet and continue as follows: That all our fathers were covered by the cloud and they crossed the ocean with security and they were baptized into Moses and they ate this food of the manna and they drank the spiritual water. Now, however, he did not speak in this way, adding "all" after every one of the previous things. He opened for us one door into his will/mind in order for us to understand his wisdom. For what reason did he continuously use this word? He wants to show the great familial relationship between the Old and New Testaments, and that these [Old Testament events] constitute a type of those [New Testament events] and a shadow of the future things to come. First of all, he shows the agreement from this. In other words, he wants to show that, in the Church, there is no distinction between a slave and a free man, between a foreigner and a citizen, between an old and a young man, neither between a wise and an unwise man, neither between a simple citizen and a leader, neither between a woman and a man, but with every age and every value, and one tribe and the other enter in the same way into that [Baptismal] Font of Water and enjoy the same cleansing, even if one is a king and the other is a poor man. This, indeed, is the greatest demonstration of our nobility that, in other words, we allow to share equally in the Mysteries, the beggar and the king, and the latter does not have at all the advantage over the former in the sharing of the Mysteries. With this meaning he had placed "all" continuously in the Old Testament.[108]

Therefore, the gathering in the wilderness typifies the Ecclesial Community when it constitutes the Liturgical Assembly that participates in the Son of God through the Mysteries of Baptism and the Eucharist. Moses and the Israelites, who gathered in the wilderness, typologically represent Christ and the Church, respectively. All the Israelites who had been baptized into Moses (καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο), i.e., who "believed in" Moses, were in reality baptized into the Name of Jesus Christ, because Christ is the "only Leader" of the Ecclesial Community in both Testaments. Hence, the baptism in the wilderness is a type of the Baptism that was to come (lit. Ἐπειδὴ γὰρ ἡ διάβασις ἐκείνη τοῦ μέλλοντος

---

108. *Ibid.*

βαπτίσματος ἦν τύπος) in and through Christ during the Liturgical Assembly.[109] Christ's saving action upon the Church in the wilderness with Moses and now upon the Liturgical Assembly, which celebrates the Mysteries, is herewith described by Chrysostom:

> He removed us from deceit and He delivered us from idolatry and He led us to the Kingdom of Heaven. He Himself opened a road for us, raising Himself first to the heavens. Just as they received courage from Moses and dared to undertake that journey, with faith in Christ, we become courageous and dare to go through this journey or emigration. That this is the meaning of "They were baptized into Moses" becomes clear from history.[110]

In this writer's opinion, "faith" is central to this discussion and to the Ecclesial Community's existence and survival, because, by it, human beings throughout all time accept Christ as their sole God, Leader and Deliverer; they achieve communion with Him and, henceforth, constitute His eternal Church.

Chrysostom further associates the Church in the wilderness with the Ecclesial Community, which gathers for the celebration of the Sacraments, when he explains that the manna and drink in the wilderness symbolize Christ in the Mysteries, according to the Apostle Paul, whom he cites: "Because they drank from the spiritual Rock which followed them, and this Rock was Christ" (1 Cor. 10:1-4).[111] Chrysostom expounds upon this by saying:

> Have you seen in the baptism who is the type and who is the reality? Come, let me show you the Table and the Communion in the Mysteries just as they are outlined in shadows there [i.e., in the Old Testament], if, surely, you do not demand from me again all the truth, but examine the things that have happened, in the same way that he sees fit for you to see them outlined in shadows and in types. For the ocean, and for the cloud, and for Moses, it was as if he said, pay attention again, "And they all ate the same spiritual food". He says, just as you emerge from the Baptismal Font and run to the Table, they [i.e., the Israelites] emerged from the ocean and sat at a new and paradoxical table, I mean the manna. Just as you drink a paradoxical drink, the Saving Blood [i.e., of Christ], they, too, drank water in a paradoxical way, because they did not find fountains/springs, nor rivers which gush forth, but they quenched their thirst from the water that poured forth from a dry and hard rock. For this reason he characterized it as spiritual, not because it was as such in its nature, but because it became that way with the manner in which it was supplied to them. For it was not supplied to them according to the laws of nature, but according to the operation of

---

109. *Ibid.*
110. *Ibid.*
111. *Ibid.*

their General, in other words, God.[112]

However, after the Son of God put on "Our flesh" and "Communicated in our nature", Christians communicate clearly and directly with the Son of God (the Reality; ἡ ἀλήθεια) during the Liturgical Assembly through Baptism in His Name and Communion in His Saving Blood (τὸ αἷμα τὸ σωτήριον; ἡ κοινωνία τοῦ αἵματος), i.e., Communion in the Mysteries (τὴν τῶν μυστηρίων κοινωνίαν), or the enjoyment of His Body (ἡ ἀπόλαυσις τοῦ σώματος). Baptism and the Mysteries are administered directly to the Christians by the Son of God Himself during the Liturgical Assembly.

Chrysostom also proves the importance of the forgiveness of sins (ἁμαρτημάτων ἄφεσις) both in the context of the assembly in the wilderness and in the Liturgical Assembly. He points out that the forgiveness of sins was essential to the Israelites before they could safely and beneficially partake of the manna and drink, just as it is essential to the members of the Ecclesial Community before they can receive the Mysteries of Christ's Body and Blood.

> As long as they [the Israelites] honoured the equal distribution of their goods, the manna continued to remain manna. However, when they decided to be greedy, greediness made the manna become worms. Indeed, with this behavior they did not harm others because they did not grab from the food of their neighbor in order to have more than their neighbor; but they were condemned because they desired more. Even if they did not commit injustice towards their neighbor, they hurt their own selves very much because, with this manner of assemblying together, they habitually continued to dwell in greediness. Therefore, the same manna was simultaneously food and teaching about God. It nourished their bodies and simultaneously admonished [educated] their souls. It not only nourished them, but delivered them from pain.[113]

---

112. *Ibid.*
113. *Ibid.*

In this writer's assessment, if a Christian joins the Liturgical Assembly and receives the Body and Blood of Christ unworthily and without repentance, the Body and Blood of Christ will lead to his judgement and condemnation, like the manna that became worms to the greedy Israelites. The members of the Church must free themselves of greediness and other evils through repentance, and consider themselves as equals, before gathering together to constitute the Liturgical Assembly, or else receive God's condemnation. Therefore, in this homily, Chrysostom illustrates the familial relationship between the Old and New Testaments· (Ὅρα πόση τῆς Παλαιᾶς πρὸς τὴν Καινὴν συγγένεια), or the relationship between the shadow and the reality (ἡ συγγένεια τοῦ τύπου πρὸς τὴν ἀλήθειαν), concerning Christ and the Ecclesial Community, which gathers together in a certain locality in order to communicate in Jesus Christ the Son of God through His Sacred Mysteries.[114]

Likewise, in Epistle 125 (written during his exile), Chrysostom states that the Furnace containing the Three Youths is a Church (καὶ λοιπὸν ἐκκλησία αὐτοῖς ἦν ἡ κάμινος).[115] This Furnace is equated with the Church because in it were assembled Christ (God), the virtuous, righteous and patient Martyrs Sidrach, Misach and Abdenago, things visible and invisible, the angels and the bodiless powers that sung hymns of praise to Christ.[116] Therefore, the Church in the Old and New Covenants is the place where heaven and earth, the saints, the martyrs, the heavenly hosts and God Himself (Who alone is praised) are all perfectly united together.

The Eucharistic Assembly / The Assembly in the Upper Room

After Christ's Resurrection and Pentecost, the Ecclesial Community, when she constitutes the Liturgical Assembly, ceases to worship God in types and in shadows. She is first clearly and concretely realized to worship God in Spirit and in Truth, during the earthly ministry of the Apostles, who meet in the Upper Room in order to celebrate the Eucharist. Indeed, the celebration of the Eucharist

---

114. *Ibid.*
115. *Ep. Exsilium CXXV*, 52:682.
116. *Ibid.*

in this context is the ultimate and most preferable expression of worship to God.

Chrysostom talks about the Ecclesial Community in the context of the Upper Room (the Liturgical Assembly) at the very beginning of the Homily Delivered in the Church of the Apostle Paul, where he makes a powerful statement about the Church with reference to the Ecclesial Community gathered before him to worship and hear the divine Kerygma.[117] In the Church, all peoples, even the pagans, clearly recognize from the readings the great power of the crucified Christ, the enormous power of the Cross, the vast nobility of the Church, the immense vigor of the faith, the great shame for deceit and the tremendous ridicule of the demons.

In Homily 43 of the Commentary on Acts, Chrysostom informs this writer of Paul's preaching and Breaking of Bread in the Upper Room at Macedonia on the First Day of the Week and of Eutychus' accident, which resulted from Paul's lengthy speech (Acts 7:1-12).[118] Chrysostom states:

> It was not from listlessness that he [i.e., Eutychus] slumbered, but from necessity of nature. But observe, I beseech you, so fervent was their zeal, that they even assembled in a third loft; for they did not yet have a Church.[119]

Here, Chrysostom designates the Church as the Upper Room (ἐν τῷ ὑπερῴῳ) where Paul and the Disciples (v.8) gathered on that night in order to celebrate the Resurrection of Christ. It represents both the Assembly and the place where Christians gather to hear the Preaching/Kerygma (τοῦ Κηρύγματος) and Break Bread (συνηγμένων ἡμῶν κλάσι ἄρτον; v.7; i.e., the Eucharist) on the First Day of the Week (Ἐν δὲ τῇ μιᾷ τῶν Σαββάτων; v.7), or on the Lord's Day (Κυριακὴ ἦν). The Supper (τοῦ δείπνου), the Breaking of Bread, shared by the members of the Upper Room is a Feast (τὴν ἑορτήν).[120] Hence, this writer understands Chrysostom as saying that the Supper held in the Church on every Lord's Day during the Divine Liturgy is a Feast celebrating the Resurrection of Christ.

In Homily 2 On Pentecost, Chrysostom reveals that the continuation of

---

117. *VIII Homilia, Habita Postquam Presbyter Gothus, Etc.*, 63:499-500.
118. *In Act. Apost., Hom. XLIII*, 60:303-304.
119. *Ibid.*
120. *Ibid.*

the eucharistic Assembly in the Upper Room truly occurs whenever the Church celebrates Feasts. He does this in the context of praising God for all the graces or charisms (χαρίσματα) that He granted to the Church, most especially on the Feast of Pentecost.[121] He states that the Ecclesial Community, as the Church of God, gathers together in a certain place in order to celebrate the Feasts (sing. ἑορτὴ) and Festivals (sing. πανήγυρις) relating to our Lord Jesus Christ. The Church celebrates the Feast of Pentecost, the Metropolis of All Feasts (τὴν μητρόπολιν ἐφθάσομεν τῶν ἑορτῶν), because Christ sits at the right hand of the Father and sends the Holy Spirit (the Paraclete; Jn. 16:7) to adorn and beautify the Church of God (1 Cor. 12:6) and grant to her the myriads of heavenly goods and salvation. When the Church celebrates the Feast of Pentecost, she bears witness that the Holy Spirit delivers her members from spiritual slavery, invites them to freedom, guides them to sonship, gives them rebirth and lightens the heavy and repulsive weight of their sins.[122]

The Heavenly Reality of the Church

The Eucharistic Assembly held in the Upper Room is the site where the heavenly reality of the Church is unquestionably witnessed. The following section contains Chrysostom's explicit statements referring to the heavenly setting of the Church and the expected behavior of the Christians during the Eucharistic (Liturgical) Assembly.

In the homily On the Day of the Savior's Birth, Chrysostom refers to the Church's heavenly setting, because of her union with the heavenly Christ, when he praises the full attendance of the Ecclesial Community assembled before him (the Eucharistic Assembly) for the celebration of Christ's Incarnation.[123] He states that the Church's precincts are packed with a multitude of people (τῶν περιβόλων ἡμῖν πεπληρωμένων, καὶ τῆς ἐκκλησίας ἁπάσης στενοχωρουμένης τῷ πλήθει τῶν συνδραμότων), who have assembled to celebrate the day when Christ, God's Son, was born according to the Flesh (τεχθέντος κατὰ σάρκα), and when He appeared

---

121. *De Sancta Pentecoste, Hom. II*, 50:463-464.
122. *Ibid.*
123. *In Diem Natalem D.N. Jesu Christi*, 49:352.

on earth in the Flesh and dwelt among men (καὶ Θεὸς ἐπὶ γῆς ὤφθη διὰ σαρκὸς, καὶ τοῖς ἀνθρώποις συνανεστράφη).[124] Speaking to this Church, Chrysostom says: "Now, I beg you, just think and rationalize how marvellous it is for us to see the Sun of Righteousness allowing light rays to emanate from our flesh in order to illumine our souls"[125] His most powerful statement to the Church demonstrates that God's Son includes all the Christians in His Flesh and not just one single human being; hence, the Eucharistic Assembly's ability to participate directly and concretely in Christ. It also proves that the Incarnate Son is truly God because "the light rays" emanating from His Flesh in the midst of the Assembly are the Uncreated Energies of God, which give existence and eternal life to the human souls who receive His deified Flesh in the Eucharist. Furthermore, the Church on this day celebrates the great saving event of Christ's birth in the flesh, which the patriarchs thought about many ages ago, which the prophets prophesied, and which the righteous ones throughout the ages greatly desired to see. Here, Chrysostom clearly shows the Ecclesial Community that the Flesh (Humanity) of the Son of God is the direct connection between the Son Himself and the Church, which comprises the righteous ones throughout all time.

The most concrete expression of this union between God and the Church is the gathering of the Ecclesial Community for the celebration of the Sacred Mystagogy (ἱερὰ μυσταγωγία; i.e., the Eucharist), during which Christ's Flesh is truly present.[126] The Church (the assembled Christians) is (are) cleansed and sanctified during the Mystagogy when she partakes of Christ's Flesh. The basis for this are Christ's statements in Leviticus 26:11,12 and 1 Corinthians 3:16.[127]

---

124. *Ibid.*

125. *Ibid.*; σκόπει μοι καὶ λογίζου νῦν, ἡλίκον ἐστὶ τὸν τῆς δικαιοσύνης ἥλιον ἐκ τῆς ἡμετέρας σαρκὸς ἀφιέντα τὰς ἀκτῖνας ὁρᾶν, καὶ τὰς ψυχὰς ἡμῶν καταυγάζοντα.

126. *Ibid.*

127. *Ibid.* ... The Sun of Righteousness, the Master of the Bodiless Powers, not only was not defiled when He entered into a clean Flesh, but He even made it (this Flesh) the cleanest and most holy. Therefore, recognizing all these things and keeping in mind the words which He (the Son/Christ) said: "I shall make my abode among you and I will walk amongst you" (Lev. 26:11,12); and elsewhere, "You are the Temple of God and in you dwells the Spirit of God" (1 Cor. 3:16); let us give them (i.e., certain heretics) the answer, and silence the

Just as the Son of God entered a clean Flesh (εἰς καθαρὰν σάρκα ἐλθὼν) and made it the cleanest, the most holy and the Church (God's Temple), every Christian's soul becomes the same when it receives the Son's Flesh located on the Awesome and Divine Table (τῇ φρικτῇ καὶ θείᾳ ταύτῃ τραπέζῃ) during the Mystagogy, and when it is disposed towards the virtues. Furthermore, the Christian's soul lives the heavenly way of life and resumes its original condition before sin came into existence. It is cleansed, purified, sanctified, made blameless and placed at the Father's right hand in heaven. These things are said of the Christian who receives Christ's Flesh because of Chrysostom's remarks concerning the Lord's Flesh.[128]

Therefore, in this investigator's opinion, the key to understanding the identity of the Eucharistic Assembly as the heavenly Church of God is the Church, the Incarnate God (τὸν σαρκωθέντα Θεὸν), in Whom dwells the Spirit of God.[129] This Assembly is synonymous with God's Temple by participation in Christ's very own deified Humanity.

Having established this most intimate and personal union of the Ecclesial Community (the Eucharistic Assembly) with Christ, Chrysostom proceeds to expound further upon the heavenly reality of the Church and the proper behavior befitting Christians at the time of the Mystagogy. In the midst of the Eucharistic Assembly lies the awesome and divine Table of the Lord God that must be approached by Christians with fear and trembling, with a clean conscience, with fasting and prayer, and without noise and disturbance. This Table yields great punishment and damnation to any member of the Community who acts

---

shameless mouths of the impious, and feel joy for our goods, and glorify God because He became Incarnate and demonstrated so much condescension; and as much as it is in our power let us give Him the honour and the reward which is due to Him. However, we can not give any reward to God, except our salvation and the salvation of our souls, and our service to virtue.

128. *Ibid.* 1. We say this, that Christ took from a virginal womb a clean, holy and blameless Flesh and a Flesh pure from all sin; and He brought His creation (i.e., the human being) back to its original condition (i.e., that prior to sin). 2. We uphold this, that God fashioned unto Himself a Holy Temple, and through this Temple, He brought to our life the heavenly way of life. 3. ... the holy and blameless Body which now sits at the right hand of the Father.

129. *Ibid.*

irreverently during the Mystagogy. Chrysostom states:

> Just think, o man, in what Sacrifice you are about to participate in, towards what Table you will approach and partake of. Realize, although you are earth and dust, you communicate in the Body and Blood of Christ. If by chance, some king were to invite you to his table, you would sit there with fear, and eat the food that they offer you with respect and silence. However, when God invites you to His Table and offers you His Son, and this Table is surrounded by the angelic powers that stand there with fear and trembling, and the cherubim cover up their faces, and the seraphim cry out, "Holy, Holy, Holy Lord", you tell me, you shout and create disturbance before this Spiritual Banquet. Do you not know that the soul must be filled with great peace at that time? It is imperative to have much peace and silence, not noise, anger and disturbance. For the latter defile the soul that goes to partake of the Sacrifice.[130]

Chrysostom cites Jeremiah 48:10 and 1 Cor. 3:17 in order to show that each Christian, as God's Temple, must be free of sins (ἁμαρτήματα) before entering the Church (God's Temple) and receiving Christ's Sacrifice, or else God will curse and destroy him.[131]

In Homily 9 On Penitence, Chrysostom talks extensively about the Church as the Ecclesial Community, which gathers in a certain locality and constitutes the Eucharistic Assembly, in order to illustrate the awesome, majestic and heavenly reality of the Church, which is manifest at every Eucharistic Assembly, and the subsequent necessity for Christians to act properly at this time.[132] Although Chrysostom's statements are lengthy, this writer deems it appropriate to cite them now because of their clarity, beauty and impact in describing the solemn and sublime moment when heaven and earth achieve union in the Church through Christ's Sacramental Presence.

> When the priest said, "Let us lift up our minds and hearts unto the Lord", did you not promise and reply, "we lift them up unto the Lord?" Are you not afraid? Are you not ashamed of becoming a liar at this awesome moment? O my, how marvellous, indeed! The Mystical Table is ready, the Lamb of God is sacrificing Himself for you, the priest is struggling on your behalf, spiritual fire gushes forth from the undefiled [immaculate] Table, the cherubim stand around (the Table), and the seraphim fly about, the six-winged creatures cover their faces, all the bodiless powers intercede for you together with the priest, the spiritual fire is descending, the Blood from the undefiled Side [of Christ] is pouring into the Chalice for your salvation, and you are not afraid?; and you do not blush for

---

130. *Ibid.*

131. *Ibid.*

132. *De Poenitentia, Hom. IX*, 49:345-350.

> becoming a liar at this awesome moment? The week has 168 hours, and God has set aside for Himself one hour only; and you spend even this one hour on worldly and ridiculous things and on keeping company with friends? With what courage do you later approach the Mysteries? With what conscience since you defile it? Would you have dared to hold dung in your hands and then touch the edge of the garment of an earthly king? Never! Do not simply see that It [i.e., the Eucharist] is Bread and do not simply see that It is Wine, because the [human] body does not excrete them like it does other food. Never say this and never dare think this. Just as a candle that burns does not leave any trace of itself behind, believe in this instance that the Mysteries are spent inside the body together with its essence. For this reason, when you come to communicate, do not think that you are receiving the Divine Body from a mere man, but believe that you receive this Body from the very seraphim that administer It to you with the fiery spoon that Isaiah saw [Is.6]. You participate in the Divine Body; and when we receive the Saving Blood we must believe that our lips touch the very undefiled and divine Side [of Christ]. For this reason, my brethren, let us not be absent from the Churches, and when we go to them, let us not waste our time in carrying on conversations with others. We must think with fear and trembling, with our eyes lowered, and with our soul raised, with silent sighs and changes of the heart. Do you not see how those people who appear before the visible, corruptible, temporary and earthly king, are motionless and silent?; how they do not move?; how they do not make their eyes wander here and there?; but they stand looking serious, sullen, and afraid? My people, take them as an example; and I beg you, stand before God in this way, as if you are entering and finding yourselves before the earthly king; and you should stand before the heavenly King with much greater fear. I will not cease to say these things, many times, until I see you become corrected. And when we come to Church, we must enter [i.e., the Church] like God wants us to, without revenge in our soul, and without praying to our detriment when we say: "Forgive us our debts, as we also forgive our debtors" (Mt. 6:12). Because this saying is awesome, indeed; and we may say that it is as if the one who calls to God says, "I have forgiven, Lord; forgive me." "I have loosened; free me." "I have forgiven, forgive me." "If I retained, retain also." "If I did not forgive my neighbor, do not forgive my sins." "With the same measure that I used to measure others, let me be measured too."[133]

In this magnificent ecclesiological text, this writer realizes that the two explicit references to the Church both refer to local Churches, or to the Ecclesial Communities that assemble together in designated sites and form the Divine Gatherings (τῶν θείων συνάξεων) where the Mysteries are celebrated. Christians continually return to these Gatherings in order to receive the Mysteries (τοῖς μυστηρίοις) of the Body and Blood of Christ that rest on the Holy, Awesome and Mystical Table (τῆς ἱερᾶς τραπέζης; τῆς φοβερᾶς καὶ μυστικῆς τραπέζης), the

---

133. *Ibid.*

focal point of the Gatherings.[134] Clearly Chrysostom has in mind the local Church in Eucharistic-Sacramental terms, placing all the emphasis on Christ's manifestation and action upon the gathered Community by means of the Eucharistic Celebration. In his extensive discussion of this point, he presents the local Church as the manifestation of the Mystery of Christ through which heaven and earth are conjoined in and through Jesus Christ, who is God.

In Homily 50 of the Commentary on the Gospel of Matthew, Chrysostom has the Eucharistic Assembly in mind when he states that the Church believes firmly in Christ's true Sonship with God, and seeks to have intercourse with Christ and be cured and made whole by Him, similar to the diseased people mentioned in Matthew 14:34-36.[135] He says, "The Church is neither a gold foundry nor a workshop for silver, but a festival of angels", because she truly requires souls and not merely golden and silver items which are, in fact, offered for the soul's sake. Thus, the members of the Church must offer to God their souls, for which Christ was sacrificed, in order to make them golden and honor the Sacrifice (the Eucharist). This act is also equivalent to offering righteous suffering/labor for their souls' sake.[136]

In the Church, Christ acts upon Christian souls through Baptism and "The Mysteries" (τῶν μυστηρίων) of "His own Holy Flesh" (τῶν ἁγίων σαρκῶν αὐτοῦ), the latter of which are also equated with "The Mystery of Peace" (εἰρήνης ἐστὶ μυστήριον τοῦτο τὸ μυστήριον), "Christ's Body" (τοῦ Χριστοῦ τὸ σῶμα), "His Blood" (τὸ αἷμα τὸ ἑαυτοῦ) and His Sacrifice (τὴν θυσίαν) upon the Cross. These Mysteries are full of the Holy Spirit (Πνεύματος ἔγεμε).[137] In this writer's opinion, Chrysostom echoes the Pauline reference to the heavenly Church in

---

134. *Ibid.*

135. *In Matt., Hom. L al. LI*, 58:507,508.

136. *Ibid.* Εἰ γὰρ βούλει τιμῆσαι τὴν θυσίαν, τὴν ψυχὴν προσένεγκε, δι' ἣν καὶ ἐτύθη· ταύτην χρυσῆν ποίησον ἂν δὲ αὕτη μένῃ μιλίβδου καὶ ὀστράκου χείρων, τὸ δὲ σκεῦος χρυσοῦν, τί τὸ κέρδος; Μὴ τοίνυν τοῦτο σκοπῶμεν, ὅπως χρυσᾶ σκεύη προσφέρωμεν μόνον, ἀλλ' ὅπως καὶ ἐκ δικαίων πόνων. Ταῦτα γάρ ἐστι τὰ καὶ χρυσῶν τιμιώτερα, τὰ χωρὶς πλεονεξίας. Οὐ γὰρ χρυσοχοεῖον, οὐδὲ ἀργυροκοπεῖόν ἐστιν ἡ Ἐκκλησία, ἀλλὰ πανήγυρις ἀγγέλων· διὸ ψυχῶν ἡμῖν δεῖ· καὶ γὰρ δὴ ταῦτα διὰ τὰς ψυχὰς προσίεται ὁ Θεός.

137. *Ibid.*

Hebrews 12:22 ("But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering"), and explains that the souls of Christians join the heavenly Church through the Mysteries of Baptism and the Eucharist. The worship in heaven is joined with that of human beings here on earth. Thus, the heavenly and earthly aspects of the Church are united in the local Church (or Eucharistic Assembly) through the Mysteries (Sacraments). Furthermore, Christ's action upon the Church through the Spirit shows that christology is the foundation of ecclesiology.

In Homily 19 of the same commentary, where he conducts a detailed analysis of the Lord's Prayer (Mt. 6:1ff), Chrysostom understands the Church in two ways.[138] First, he understands her in terms of the human soul. This definition of the Church will also be examined in its specific context and in greater detail in a later chapter. Second, Chrysostom identifies the Church with the local Liturgical Assembly which prays to God as Father using the Lord's Prayer. In the light of her action, this particular Assembly (τῆς συνάξεως) is much more venerable than an earthly one. In Church (ἐν ἐκκλησίᾳ), heaven and earth achieve union through the Lord's Prayer, by the heavenly teaching offered through the Holy Scripture and by the Master's Blood (τοῦ αἵματος τοῦ Δεσποτικοῦ), or the Sacrifice (lit. πῶς ἅψῃ τῆς θυσίας), which lies on the Spiritual Table. The Prophets chant, the Apostles sing hymns, they both publish the glorious triumph of the Lord;[139] God discourses, His laws are stated and His

---

138. *Ibid., Hom. XIX*, 57:280,284,285,286.

139. *Ibid.* "Thou hast gone up on high, Thou has led captivity captive, and hast received gifts among men" (Ps. 68:18). and, "the Lord strong and mighty in battle" (Ps. 24:8). And another said, "He shall divide the spoils of the strong" (Is. 53:12). For, indeed, He came for this purpose, that He might "preach deliverance to captives, and recovery of sight to the blind" (Is. 61:1; Lk. 4:19). And raising aloud the cry of victory over death, he said, "Where, O Death, is thy victory? Where, O Grave, is thy sting?" (Hosea 13:14). And another again, declaring glad tidings of the most profound peace, said, "They shall beat their swords into ploughshares, and their spears into pruning hooks" (Is. 2:4; Mich 4:3). And while one calls on Jerusalem, saying, "Rejoice greatly, O Daughter of Zion, for lo! thy King cometh to thee meek, riding upon an ass, and a young colt" (Zech. 9:9); another also proclaims His Second Coming by saying: "The Lord, whom ye seek, will come, and who will abide the day of His Coming" (Mal. 4:2). And another again, amazed at such things, said, "This is our God; there shall be

innumerable injunctions and great benefits are heard. God sends Epistles from heaven that inform the Church of His triumphs; these Epistles are much more awful than earthly ones; and they surpass all human speech, thought and understanding. Angels, archangels, the nations of heaven and all the Christians are commanded in the Church to "Bless the Lord, all His works" (Ps. 102:22, LXX).[140] Therefore, the Christians who gather in Church must tremble because of their immediate company, the Sacrifice, the prayer and the teaching. They must pray with humility, listen attentively and refrain from talking about irrelevant things and offering unlawful prayers against their enemies, if they are to have any hope of salvation. Before going to Church and participating in such a great Assembly, they must possess the mildness of angels and not the brutality of devils. Christians can achieve these things and become like their heavenly Father when they forgive their brothers, recount their own sins and misdeeds and repent. Repentance and forgiveness are so vitally important to the Christian who shares in this Assembly that Chrysostom says: "For if nothing else, surely for our disrespectfulness here, we are worthy to undergo the utmost punishment".[141]

In his panegyrical Homily On St. Juventinus and St. Maximinus the Martyrs, Chrysostom talks about the Church with reference to the martyrs and the saints. In one specific instance, he makes several comments about the Ecclesial Community as the Liturgical Assembly, with reference to St. Juventinus and St. Maximinus.[142]

The Church is the dwelling place of the saints, where endless psalms are chanted, where holy vigils occur and where spiritual teaching is imparted to its members. The Church is composed of those pious human beings (the Christians), who are filled with the fear of God and, thus, desire to be martyrs and seek the

---

none other accounted of in comparision to Him" (Baruc. 3:35). Yet, nevertheless, while both these and many more sayings than these are being uttered, while we should tremble, and not so much as account ourselves to be on the earth; still, as though in the midst of a forum, we make an uproar and disturbance, and spend the whole time of our solemn gathering in discoursing about things which are nothing to us.

140. *Ibid.*

141. *Ibid.*

142. *In Juventinum Et Maximinum Martyres*, 50:575.

future life (instead of the present one), in order to have intimate communion (συνουσίας) with the saints. Her members realize that their possessions exist with Christ (God) in heaven, according to Heb. 10:34. In the Church, Christians receive a great lesson of virtue and prudence from the patience and faith of the saints, and the former learn to imitate the latter.[143]

Chrysostom explains that even the prison in which St. Juventinus and St. Maximinus were held became a Church when the Church (i.e., the customary place of gathering for Christians in that area) was closed by the diabolical Emperor, Julian the Apostate.[144] That prison became the Church because the saints and martyrs, who glorified God, assembled there.

In Homily 3 of the Commentary on Ephesians, Chrysostom refers to the Eucharistic Assembly that shares in the celebration of the Mysteries, during a discussion about the events occuring in the Church during this celebration.[145] Chrysostom states that the union of heaven and earth is achieved when the Church gathers together to celebrate the Mysteries of Christ's Body and Blood. He equates the Mysteries offered during this celebration with the very same Sacrifice that Christ Himself offers in heaven. In the Church, the Judgement-Seat of Christ must be approached by a Christian with a purified and sincere soul (ἀλλὰ ψηχῆς εἰλικρίνεια καὶ καθαρότης), in order to kiss the King of Heaven and enter into His (Christ's) Bridal Chamber. It is a sheer outrage for members of the Church to dare approach the Judgement-Seat and kiss the King with a defiled soul.[146]

---

143. *Ibid.*

144. *Ibid.* καὶ τῆς ἐκκλησίας ἀποκλεισθείσης τὸ δεσμωτήριον ἐκκλησία λοιπὸν ἐγίνετο.

145. *In Eph. Cap. I, Hom. III*, 62:28-30.

146. *Ibid.*

The focal point in the Church at the time of the Eucharistic Celebration is the Altar (τῷ θυσιαστηρίῳ), or Royal Table. This Table is set before Christians; angels minister at it and the King Himself is present (Σκόπει, παρακαλῶ· Τράπεζα πάρεστι βασιλικὴ, ἄγγελοι διακονούμενοι τῇ τραπέζῃ, αὐτὸς πάρεστιν ὁ Βασιλεύς). Christ invites men to heaven and to the Table of the Great and Wonderful King (Εἰς τοὺς οὐρανοὺς ἡμᾶς ἐκάλεσεν, εἰς τὴν τράπεζαν τοῦ βασιλέως τοῦ μεγάλου καὶ θαυμαστοῦ). He comes to see His guests and converses with their consciences (Ἔρχεται καθ' ἑκάστην ἰδεῖν τοὺς ἀνακειμένους, πᾶσι διαλέγεται· καὶ νῦν ἐν τῷ συνειδότι ἐρεῖ) at the moment they draw near to the Table in order to participate in the Mysteries.[147]

> Just as when a master is present at his table, it is not right that those servants who have offended him to be present, but they are sent out of the way; the same thing happens here also when the Sacrifice is brought forward, and Christ, the Master's Sheep, is sacrificed; when you hear the words, "Let us pray together", when you behold the curtains drawn up, then imagine that the heavens are let down from above, and that the angels are descending![148]

In the context of the Eucharistic Assembly, Chrysostom points out that it is possible for the Church (i.e., Christ) to be seen in the soul of every Christian (the Church) that assembles around the Table to receive the Mysteries.

> It is not by means of the offerings only, but also by means of those canticles that the Spirit descends all around. Do we not see our own servants, first scouring the table with a sponge, and cleaning the house, and then setting out the entertainment? This is what is done by the prayers, by the cry of the herald. We scour the Church, as it were, with a sponge, that all things may be set out in a pure Church, that there may be "neither spot nor wrinkle" (Eph. 5:27).[149]

In this investigator's opinion, Chrysostom says that the Church is realized in and identified with a Christian soul, when that soul is purified by the Spirit through hymns and prayers, and ultimately participates in the Body and Blood of Christ (the Mysteries) during the Eucharistic Celebration. Hence, the same terminology that is used for the Church is also applicable to the soul, when the soul joins Christ in Holy Communion through the Mysteries.

When the soul communicates in the Mysteries with fear and with

---

147. *Ibid.*
148. *Ibid.*
149. *Ibid.*

reverence (μετὰ φόβου καὶ δέους), and neither in vain nor by chance, it is elevated to heaven, it beholds with boldness (παῤῥησίας) Christ Himself, it is placed in His company and it is counted worthy of the heavenly Kingdom (καὶ τῆς οὐρανίου ἀξιωθήσεσθε βασιλείας). The salvation (σωτηρίας) of the soul is made possible in the Church (Eucharistic Assembly) and through the Church (Christ's Body and Blood in the Mysteries) by the Father, the Son, and the Holy Spirit.[150] From Chrysostom's statements, this writer concludes that God's (Christ's) real and active presence in the gathered Ecclesial Community and in the human soul determines whether or not they are the Church of God.

In Homily 1 On the Betrayal of Judas, Chrysostom focuses on the Eucharistic Assembly when he explains how Christians should approach the Eucharist (the very Body and Blood of Christ which Judas betrayed) when they go to their respective Churches (ταῖς Ἐκκλησίαις).[151] In the center of each Church lies the awesome Table (τῇ φρικτῇ ταύτῃ προσελθεῖν τραπέζῃ), or Table of Peace (τὴν τῆς εἰρήνης τράπεζαν), upon which rest the Body and Blood of Christ (σῶμα καὶ ἅμα Χριστοῦ). In the context of the Church, the Body and Blood of Christ are also known as a Pure (καθαρᾷ), Awesome (φρικτῇ) and Holy (ἁγίᾳ) Sacrifice (θυσία), Spiritual Nourishment (τροφὴ γάρ ἐστι πνευματικὴ ἡ θυσία), the Spiritual Mysteries (τῶν μυστηρίων τῶν πνευματικῶν), the Master's Body (τοῦ σώματος τοῦ Δεσποτικοῦ) and the Offering (τῆς προσφορᾶς).[152]

At the center of the Eucharistic Gathering, the exact same Christ is present who has been crucified. Christ Himself sets, or arranges, the Table (πάρεστιν ὁ Χριστὸς, καὶ νῦν ἐκεῖνος ὁ τὴν τράπεζαν διακοσμήσας ἐκείνην, οὗτος καὶ ταύτην διακοσμεῖ νῦν). Together with the power and grace of God (ἡ δύναμις καὶ ἡ χάρις τοῦ Θεοῦ), Christ changes (μεταῤῥυθμίζει) "The Things set forth" (the Bread and Wine) to His very Body and Blood (τὰ προκείμενα γενέσθαι σῶμα καὶ αἷμα Χριστοῦ). These "Things" make "Complete the Sacrifice of Christ on every Table in every Church from the time of Christ until today, even until the Second Coming." Here, Chrysostom implies that the Church is an

---

150. *Ibid.*
151. *De Proditione Judae, Hom. I*, 49:380.
152. *Ibid.*

Eschatological Community, since she anticipates and ushers in Christ's Second Coming whenever she celebrates the Mysteries (the real and tangible manifestation of Christ in the Church) under a priest's leadership and Christ's ultimate supervision. The priest is merely a type of Christ (Σχῆμα πληρῶν ἔστηκεν ὁ ἱερεὺς) when he repeats His words at the Table: "This is my Body."[153]

Through His Sacrifice, Christ has brought peace between heaven and earth and He has made men friends with the angels. Christ has reconciled (καταλλάξῃ) human beings with the God of all and has granted to them salvation. Although this Sacrifice has been made once and for all by Christ, the very same Sacrifice happens every time in the Church when the Mysteries are celebrated by the power of the Holy Spirit. Through the Church and His Sacrifice on the Table of Peace, Chrysostom leads this writer to conclude that Christ continuously brings peace between heaven and earth, makes human beings (the Christians) friends with the angels, reconciles them with God His Father and bestows upon them eternal salvation.[154]

Each member of the Church who approaches the Mysteries must possess a soul that is healthy, holy and filled with prudence and sobriety; and his soul must also be free of wickedness, poison and insidiousness, because he approaches a clean Sacrifice (καθαρᾷ προσερχόμεθα θυσίᾳ), and yearns to receive spiritual healing at the Holy Table (ἵνα λάβῃς θεραπείαν ἀπὸ τῆς τραπέζης). If he communicates (μεταλαμβάνῃ) unworthily, he becomes like Judas and brings judgement upon himself; he allows the devil to enter, remain in and master his soul. The Mysteries do not destroy the soul of the unworthy communicant because of Their own nature, but rather, because this soul receives Them in a diseased state.[155]

In his homily Concerning the Zeal of Those Who Gather in Church, Chrysostom refers to the Liturgical Assembly, which meets in order to worship, by pointing out the great advantages for all Christians to be frequent participants

---

153. *Ibid.*

154. *Ibid.*

155. *Ibid.* οὐ παρὰ τὴν οἰκείαν φύσιν, ἀλλὰ παρὰ τὴν ἀσθένειαν τῆς δεξαμένης ψυχῆς.

in the Church and the disadvantages resulting from their absence.[156] During her meeting, Christians hear the reading of Scripture and learn its significance in order to do the following: 1) fortify their thoughts, 2) cleanse their consciences, 3) uproot the servile passions and plant virtue in their souls, 4) raise their reasoning/logic high above worldly things, 5) prevent themselves from sinking into unexpected misfortunes, 6) elevate themselves up high to heaven itself so the arrows of the devil do not touch them, 7) liberate their souls from the bonds of the body, and 8) collect treasure that cannot be spent, wealth that cannot be squandered, and abundant goods that do not cause jealousy. The joy, security and knowledge gained by the Christian through the hearing of Scripture does not end once the worship service is over. Rather, all these are carried by the Christian to his home and applied to his every day life.[157]

Chrysostom ties in the definition of the Church as the Common Mother (τὴν κοινὴν μητέρα) of Christians with that of the Liturgical Assembly. In the midst of this Assembly, he says that the Common Mother imparts spiritual profits (τῶν κέρδων τῶν πνευματικῶν) to her children (the Christians) so they may share, or communicate (κοινωνοὺς), in them. Hence, the communion between the Mother and her children is extremely beneficial and advantageous (οὐ γὰρ μείωσίν τινα, ἀλλὰ πλεονασμὸν ἡ κοινωνία αὕτη κατασκευάζει). For this reason, Chrysostom appeals to the love of the Church's members gathered before him so that they will convey the advantages of gathering to worship to those Christians not present, but held in the marketplace (τὴν ἀγορὰν) by the cursed and tyrannical desire for making money (something which, in his opinion, is more ferocious than wild beasts and more frightful than the demons).[158]

By leaving the earthly forum and going to the heavenly Church frequently (τοὺς συνεχῶς εἰς ἐκκλησίαν ἀπαντῶντας), Christians benefit their souls and totally devote them to the practice of virtue. Their souls receive spiritual teaching and become spiritually cultivated for the purpose of defeating every evil desire,

---

156. *V Homilia, De Studio Praesentium, Etc.*,63:486-488.
157. *Ibid.*
158. *Ibid.*

by listening to the reading and the chanting of psalms and spiritual hymns.[159]

A further demonstration of the Church's heavenly setting is witnessed at the Liturgical Assembly during the chanting of beautiful psalms and hymns.

> Behold, the psalm that began mixes the different voices, and young and old, rich and poor, women and men, slaves and free men, everyone together uttered one melody. If, for example, someone who plays the guitar mixes his skill with the various cords, then one sound only is produced from the many cords. Therefore, what is so strange that the power of the psalm and the spiritual hymn accomplished the same thing? For it [the power of the psalm and spiritual hymn] united [lit. mixed] with the living not only we that are found here, but also the dead, since that blessed Prophet [David] chanted together with us. In the royal courts, this does not occur. There [in the royal courts] only the one who wears the crown is seated and everyone surrounds him quietly, even those who possess great dignities. Here, however, the same thing does not happen. The Prophet speaks and all of us answer him and we accompany him by chanting. Here, in the Church, no case exists in which you can see a slave or a free man, a rich man or a poor man, a leader or a plain citizen, because all these irregularities that life presents outside [of the Church] have been shut out of here; everyone has become one singing chorus and, generally, the earth imitates heaven. Such is the greatness of the nobility of the Church. Likewise, no situation exists where you can say that the master [meaning the bishop] chants with much courage and the house-servant keeps his mouth closed tightly. No instance is found where the rich man's tongue chants continuously and the poor man's tongue is condemned to dumbness, or a man speaks with a lot of courage and a woman stands mute and is silent. On the contrary, all of us enjoy the same honours and all of us together offer the common Sacrifice [i.e., the Eucharist] and the common Offering. No one has any more privileges [rights] than the other, neither him or him, but all of us have the same [equal] honors and one voice out of many tongues rises to the Creator of the ecumene. The difference is not determined by one being a slave or free, rich or poor, woman or man, but only in the mind [will or intention]; in other words, in your readiness or indifference, in your wickedness or in your virtue. In this way, I can call the rich man poor and the poor man rich, I can name a man [i.e., a male] a woman and the woman a man, the simple citizen a wise man, and the wise man a simple citizen, surely not because I confuse the natural characteristics [of each], but because I use the most perfect canon [or criterion] that puts everyone in his true place. Therefore, he asks: in what way could a man become a woman and a woman a man? Obviously, this does not happen because nature is changed, but the inner will [choice]. In other words, when I see a man wearing gold, who beautifies himself, grooms his hair, smells of cologne, who with his woman-like attire and with his manner of walking appears effeminate and is concerned only with relaxation, who betrays the nobility of nature and adapts himself to the life style of a woman, how can I designate him as a man? Indeed, Paul does not think that a woman who behaves in this way should be included among the living, and this is why he separates her from the category of the living and he classifies her among the dead, saying, "whereas she

---

159. *Ibid.*

who is self-indulgent is dead even while she lives" (1 Tim. 5:6).[160]

In the previous text, Chrysostom has demonstrated the great nobility of the Church (τῆς ἐκκλησίας ἡ εὐγένεια), i.e., the unity and equality present in the Church on earth and in heaven. The Church's nobility is clearly and visibly manifested when the Ecclesial Community gathers together in unity and in harmony under its master (ὁ δεσπότης) in order to worship God the Creator of the ecumene (τὸν τῆς οἰκουμένης Δημιουργόν). The most concrete and acceptable way of worshipping God at this time is to offer Him the "common Sacrifice" (κοινὴν ἀναφέρομεν τὴν θυσίαν), or "common Offering" (κοινὴν τὴν προσφορὰν), the Eucharist. Heaven and earth achieve union during the moment when this Offering is made, which proves that the Church on earth imitates (μιμεῖται) the one in heaven in her manner of worship. Hence, the entire Church (the one in heaven and on earth) offers the Sacrifice in unison. Furthermore, the Eucharistic Assembly is heavenly and has nothing to do with the things of this world in the course of her life and worship. She consists of human beings, who exhibit a powerful will/choice (προαιρέσεως), mind (γνώμῃ), readiness (σπουδῇ), and virtue (τῇ ἀρετῇ), and, who concentrate on beautifying their souls and not their bodies, in order to escape the spiritual death mentioned by the Apostle Paul (1 Tim. 5:6).[161]

This writer wishes to mention that two statements can be made with regards to Chrysostom's use of the phrases "Nobiltiy of the Church" (τῆς ἐκκλησίας ἡ εὐγένεια) and "Nobility of nature" (τὴν εὐγένειαν τῆς φύσεως) in the above text. On the one hand, the nobility of nature, in the context of the Church, is respected and preserved as it has been intended by God. On the other hand, the nobility of the Church is exhibited when the Church does what is according to nature, namely, to worship God correctly and maintain the true identity and characteristics of each of her members. The heavenly Church focuses her attention on strengthening and adorning the soul of every Christian through the

---

160. *Ibid.*
161. *Ibid.*

virtues.[162]

Towards the end of Homily 21 of the Commentary on Acts, Chrysostom refers to the resurrection of Tabitha (Acts 9:40ff) in order to begin a discussion about the Christian faithful who have fallen asleep. It is in this context that he once again identifies the Ecclesial Community with the Eucharistic Assembly in order to demonstrate the Church's heavenly existence.[163]

---

162. *Ibid.*

163. *In Act. Apost. Hom. XXI*, 60:170-172. "The Oblations for the departed are not made in vain, the prayers not in vain, the almsdeeds not in vain; all those things the Spirit has ordered, wishing us to be benefited one by the other. See; he is benefited, you are benefited; because of him, you have despised wealth, being set on to do some generous act; you are the means of salvation to him, and he to you the occasion of your almsgiving. Do not doubt that he will get some good thereby. It is not for nothing that the Deacon cries, "For them that are fallen asleep in Christ, and for them that make the memorials for them." It is not the Deacon that utters this voice, but the Holy Spirit: I speak of the Gift. What do you saý? There is the Sacrifice in hand, and all things laid out duly ordered. Angels are present there, Archangels, the Son of God is there. All stand with such awe, and in the general silence those stand by, crying aloud. And do you think that what is done, is done in vain? Then is not the rest also all in vain, both the oblations (offerings) made for the Church, and those for the Priests, and for the Fulness. God forbid! But all is done with faith. What do you think of the oblation made for the Martyrs, of the calling made in that hour, Martyrs though they be, yet even "for Martyrs?" It is a great honour to be named in the presence of the Lord, when that memorial is celebrating, the Dreadful Sacrifice, the Unutterable Mysteries. For just as, so long as the Emperor is seated, it is time for the petitioner to effect what he wishes to effect, but when he is risen, say what he will, it is all in vain, so at that time, while the celebration of the Mysteries is going on, it is the greatest honour for all men to be held worthy of mention. For look: then is declared the Dreadful Mystery, that God gave Himself for the world. Along with that Mystery he seasonably puts Him in the mind of the ones that have sinned. For as when the celebration of Emperors' victories is in progress, then, as many as had participated in the victory receive their need of praise, while at the same time as many as are in bonds are set at liberty in honour of the occasion; but when the occasion is past, he that did not obtain this favour then, no longer gets any: so is it here likewise; this is the time of celebration of a victory. For, it says, "so often as you eat this bread, you do show forth the Lord's death". Then let us not approach indifferently, nor imagine that these things are done in any ordinary sort. But it is in another sense that we make mention of Martyrs, and this, for assurance that the Lord is not dead; and this for a sign that death has received its death's blow, that death itself is dead. In owing these things, let us devise what consolations we can for the departed; instead of tears, instead of laments, instead of tombs, our alms, our prayers, our oblations, that both they and we may attain unto the promised blessings, by the

In the Church, the celebration of the Mysteries signifies Christ's victory over death and of its total destruction. The dreadful Mystery of God's giving Himself up for the world is boldly declared. During this celebration and in the Mysteries themselves, Christ's martyrs and the departed are named as sharers of Christ's triumph. For this reason, the Mysteries are also called a dreadful Sacrifice, a Victory, a Memorial, and an Oblation (Offering).[164] Here, the suggestion is made that the entire Church in heaven and on earth is present together with her Lord in the consecrated Eucharist.

Whoever participates in the unutterable Mysteries, or "Eats of this Bread", shares in and declares Christ's victory. This means that the living as well as the departed from this world belong to one Church and are altogether present during the Eucharistic Celebration. Heaven and earth are united in the Church during this time, as it is demonstrated by the presence of the angels, the archangels, the martyrs, the departed and the Son of God, the Lord Himself.[165]

During the celebration of the Mysteries, the Holy Spirit is also present in the Church. The Spirit works through the deacon and the priest, and everything is accomplished according to His command. The Spirit orders that the Church is a place of prayer, almsgiving and where everything is performed with faith. He also commands for the Oblation and other offerings to be made for the Church and its Fulness (the living and the departed, or those who have fallen asleep in Christ). The departed are not dead because Christ destroyed death; they merely migrated from the Church on earth to the Church in heaven. All members of the Church benefit from one another. On the one hand, the departed benefit the living by causing them to give alms, pray and offer oblations and memorials for their behalf, despise wealth and perform generous acts. On the other hand, the living are the means of salvation for the departed by doing all these things. This shows that the Church, as the Ecclesial Community which celebrates the Mysteries, is a full and visible manifestation of the heavenly Church and a demonstration of

---

grace and love towards man of His Only-Begotten Son our Lord Jesus Christ, with Whom to the Father and the Holy Spirit together be glory, dominion, honour, now and ever, and unto the ages of ages. Amen."

164. *Ibid.*

165. *Ibid.*

Christ's Resurrection and victory over death.[166]

In Homily 36 of the Commentary on 1 Corinthians, Chrysostom directs his discourse to the Liturgical Assembly and explains that speaking in tongues should be avoided in Church, since it is a sign of contentiousness (φιλονεικῇ) and division (στασιάζῃ) and is of no benefit to anyone.[167] On the basis of 1 Cor. 5:27-28;14:22-25, Chrysostom discourses when the whole Church assembles (συνέλθῃ ἡ Ἐκκλησία ὅλη; *Ibid.*, 14:23) together in a designated place to form the Eucharistic Assembly. He talks about all such Churches around the world, and about the heavenly reality of the Church that is manifest during every Eucharistic Assembly. The unity of heaven and earth during the Eucharistic Assembly compels Chrysostom to call each Assembly a Church of the saints (pl. ταῖς Ἐκκλησίαις τῶν ἁγίων), a place of angels (τόπος ἀγγέλων), a place of archangels (τόπος ἀρχαγγέλων), the Kingdom of God (βασιλεία Θεοῦ), the Father's House (εἰς πατρῴαν οἰκίαν) and heaven itself (αὐτὸς ὁ οὐρανός). The Church of God (τῆς ἐκκλησίας τοῦ Θεοῦ) is heaven (καὶ γὰρ οὐρανὸς ἡ Ἐκκλησία) because there the Holy Spirit governs all things and moves and inspires each one of the Church's leaders (chiefs or presiding ministers; Πνεύματος πάντα δημαγωγοῦντος καὶ τῶν προεστώτων ἕκαστον κινοῦντος, καὶ ἔνθουν ποιοῦντος). God is present (ὅτι Θεὸς ὄντως ἐν ὑμῖν ἐστι) speaking about awesome things. The presiding minister is "the bishop", who prays for "peace to all" as he enters (εἰσίων) the Church (Εἰρήνην καὶ νῦν πᾶσιν ὁ τῆς Ἐκκλησίας προεστὼς ἐπεύχεται). Demonstrating that they are moved by the Spirit, the initiated/the believers (τοῖς πιστεύουσιν; *Ibid.* 14:22) respond "With thy Spirit" (ὁ λαὸς ἀντιφθέγγεται, τῷ Πνεύματί σου).[168]

---

166. *Ibid.*
167. *In 1 Cor. Hom. XXXVI*, 61:307-315.
168. *Ibid.*

When Christians enter the Church, it is as if heaven parted and they entered in (Ὥσπερ οὖν εἴ τις τὸν οὐρανὸν διαστείλας ἐκεῖ σε εἰσήγαγε). "Truthfully speaking", says Chrysostom, "the things in the Church are also a heaven" (καὶ γὰρ καὶ τὰ ἐνταῦθα οὐρανός). In the center of the Church, he says, a Table (τὴν τράπεζαν) is set (ἔστηκε) for the awesome moment when Christ manifests Himself in the Eucharist. Christ, at this moment, is likened to a King (τοῦ βασιλέως) about to sit on His Throne (θρόνον). When He arrives in the Church, the veils are drawn aside (παραπετάσματα ἀναστελλόμενα), choirs of angels march before Him (καὶ τὸν χόρον τῶν ἀγγέλων προβαίνοντα) and the faithful ascend to the very heavens (πρὸς αὐτὸν ἀνάβαινε τὸν οὐρανόν).[169]

The Church is also the place where God teaches Christians (ἡ γὰρ ἐκκλησία...διδασκαλίας χωρίον ἐστὶ) spiritual things and the place where they sing psalms in common, with one soul and one heart.

> In truth, there should always be only one voice in the Church, even as there is but one Body. Therefore, both he that reads utters his voice alone, and the bishop himself is content to sit in silence; and he who chants chants alone; and though all utter the response, the voice is wafted as from one mouth.[170]

Every Church (Eucharistic Assembly) must be comprised of people who are virtuous, who freely give money in order to help their brethren, who dress modestly, who avoid division and noise, who maintain peace, and who participate in and conduct themselves orderly during the celebration of the Eucharist. Chrysostom says that, according to the Apostle Paul, the Church must always be in a state of peace because she belongs to God and, "God is not a God of confusion, but of peace, as I teach in all the Churches of the saints" (1 Cor. 14:33). By no means must a Church resemble the Community gathered before Chrysostom, which seems to have lost sight of Paul's teaching. The saddened state of his Church forces Chrysostom to say, "The present Church is this type of woman" (ταύτῃ προσέοικεν ἡ Ἐκκλησία νῦν): a woman who has fallen from her former prosperous days and who in many respects only retains the symbols of that ancient

---

169. *Ibid.*
170. *Ibid.*

prosperity.[171]

The final reference to the heavenly setting of the Church, with reference to the Eucharistic Assembly, is located in Homily 8 of the Commentary on Ephesians, during Chrysostom's exposition of Ephesians 4:1-2.[172] Chrysostom states the following about the Church when he admires Paul's shackles and imprisonment for Christ's sake:

> Were I free from the cares of the Church and had my body strong and vigorous, I would not shrink from undertaking so long a journey, only for the sake of beholding those chains [i.e., Paul's], for the sake of seeing the prison where he was bound...Paul's chain entered the prison and transformed all things there into a Church. It drew in its train the Body of Christ, it prepared the spiritual table and travailed with that birth, at which angels rejoice. And was it without reason, then, that I said the prison was more glorious than heaven? It became a source of joy there; yes, if "There is joy in heaven over one sinner that repents" (Lk. 15:7), and if "Where two or three are gathered together in His Name, there is Christ in the midst of them" (Mt. 18:20); how much more, where Paul and Silas, and the jailor and all his house were, and faith so earnest as theirs! Observe the intense earnestness of their faith.[173]

In the previous text, Chrysostom can talk about both the Church and a Church in order to show that the Church exists fully and concretely where the Ecclesial Community gathers with an intense and earnest faith in Christ, together with the Apostle Paul, the angels and Christ Himself for the Eucharistic Celebration. The heavenly Body of Christ is truly present during this Celebration, because two or three are gathered in Christ's Name and have great faith in Him. In addition to the Sacrament of the Eucharist, other Sacraments, such as Baptism, also take place in the Church. The heavenly setting of the Church, visible during the celebration of the Sacrament of Baptism, is demonstrated by the presence of the angels, who rejoice at a person's spiritual birth. Furthermore, the Church is the Assembly to which Christians go in order to repent before Christ, the Apostles, the saints and the angels. She is founded upon repentance. Therefore, the Church is more glorious than heaven itself.

---

171. *Ibid.* Ἀλλ' ἔοικεν ἡ Ἐκκλησία νῦν γυναικὶ τῆς παλαιᾶς εὐημερίας ἐκπεσούσῃ, καὶ τὰ σύμβολα πολλαχοῦ μόνον τῆς ἀρχαίας εὐπραγίας ἐκείνης.

172. *In Eph. Cap. IV, Hom. VIII*, 62:55-62.

173. *Ibid.*

Repentance in the Context of the Eucharistic Assembly

Previously, Chrysostom briefly noted that repentance is absolutely vital to the Church's health and stability. Here, in Epistle 2, which he wrote during his exile, he explains in detail the efficacy of repentance in the context of the Eucharistic Assembly.[174]

In this epistle, Chrysostom finds occasion to discourse on the Church and repentance, when he explains that excessive sorrow is a trap of the devil, whereas moderate sorrow is a medicine that leads to repentance and salvation. He uses the example of the Corinthian Church in order to depict the Church as the Ecclesial Community, which assembles for the purpose of receiving inconceivable goods by participation in the Mysteries.

In the Church at Corinth, the Corinthian Christians enjoyed the sacred streams (τῶν ἱερῶν ἀπολαύσας νομάτων), the cleansing that comes from being initiated into the Mysteries through Baptism (καὶ καθαρθεὶς διὰ τῆς τοῦ βαπτίσματος μυσταγωγίας), participation in the awesome Table (καὶ τῆς φρικωδεστάτης μετασχὼν τραπέζης) and complete communication in the Mysteries (καὶ πάντων ἁπαξαπλῶς τῶν παρ' ἡμῖν κοινωνήσας μυστηρίων).[175]

However, as Chrysostom carefully points out, the member of the Church at Corinth, who held the first place in the Church (τὰ πρωτεῖα ἔχειν ἐπὶ τῆς Ἐκκλησίας; cf. 1 Cor. 5:1ff) and committed the grave sin of adultery after the sacred initiation (ἱερὰν ταύτην τελετὴν) and reception of the incomprehensible goods (τῶν ἀποῤῥήτων ἀγαθῶν), was immediately severed from the whole Church (καὶ πάσης ἐκτέμνει τῆς Ἐκκλησίας) and prevented, by the Apostle Paul, from sharing in the common Table (the Mysteries; 1 Cor. 5:1ff) with all the other Christians. That Corinthian Christian gained admission back into the Church and access to the Mysteries only by godly grief, which leads towards repentance (2 Cor. 7:10,11), and by demonstrating repentance through works.[176] Chrysostom states: "Great is the power of repentance" (Τοιαύτη γὰρ τῆς μετανοίας ἡ δύναμις). "The sheep [the sinner at Corinth] becomes infected with scabies, is estranged from

---

174. *Ep. Exsilium II*, 52:557,558.
175. *Ibid.*
176. *Ibid.*

the flock and is cut off from the Church; but he corrects the disease and becomes once again a healthy sheep" by this tremendous power.[177]

In this investigator's judgement, the conclusion that may be drawn in Epistle 2 concerning the Church is a very important one, indeed. The Church, which is manifest in the Eucharistic Assembly, is founded upon, kept healthy and safeguarded by repentance; she is also united by love. She is torn apart by diseases brought upon her by the devil, and which severely affect her members, such as adultery and excessive sorrow. Furthermore, God grants repentance to the Christian who sins, as the only means of access back into the Church. God acts in this way because a Christian who falls into sin is no longer a part of the Church, and loses his chance for salvation by being separated from the Mysteries by the snares of the devil.[178]

The Priestly System in the Context of the Liturgical Assembly

The majestic, breath-taking and orderly setting of the heavenly Church and the beneficial effects of the Church on Christians, in the context of the Liturgical (Eucharistic) Assembly, cannot be manifested without a priestly system. The Ecclesial Community cannot assemble together for the celebration of the Mysteries, or for conducting any kind of religious worship, without a priestly system (ἱερατικὸν σύστημα). Chrysostom explains the importance of the priestly system in Homily 18 of the Commentary on Acts, during his exposition of Acts 8:25.[179] Just as the Apostles travelled about and preached God's word and established Churches, rich land owners must establish and edify Churches on their lands and provide priests for the benefit of all people and of the surrounding environment.[180]

---

177. *Ibid.* We might add that Chrysostom also sees this Community as a Flock (ποίμνης; ἀγέλης) of sheep (πρόβατον, in the singular).

178. This is a difficult statement to digest; however, Chrysostom reveals in the previous chapter on the Body of Christ that Christ's Humanity (the Church) is heavenly and undefiled. Sin cannot dwell with what is immaculate. Therefore, Christ Himself gives every Christian a powerful remedy, the mighty Sacrament of Repentance that perpetuates a Christian's union with the glorified and heavenly Church, which is seated at the right hand of God the Father.

179. *In Act. Apost. Hom. XVIII*, 60:147-150.

> Should not each individual believer edify a Church, get a teacher, cooperate with him, and make this above all his object, that all may be Christians? So, how is it likely that your laborer should be a Christian, when he sees you so indifferent about his salvation? You cannot work miracles; nevertheless, persuade him. Persuade him by the means that are in your power; by philanthropy, by protection, by gentleness, by flattery, by all other means. Marketplaces, indeed, and baths, the most do provide; but no Churches: no, sooner everything than this! For this reason I beseech and I implore, as a favor I entreat, yes as a law I lay it down, that there should be no estate to be seen destitute of a Church. Do not tell me, there is one nearby; there is one in the neighboring properties; the expense is great, the income not great. If you have anything to spend upon the poor, spend it there; better there than here. Maintain a teacher, maintain a deacon, and a complete priestly [sacerdotal] system. Just as towards a bride, whether a wife whom you take, or a daughter whom you give in marriage, so be disposed towards the Church; give her a dowry. So shall your estate be filled with blessing. What shall not be there of all that is good? Is it a small thing, tell me, that your wine-press should be blessed; a small thing, tell me, that of your fruits God is the first to taste, and that the first fruits are there [with Him]? This is profitable even for the peace of the laboring people. Then, as one whom they must respect, there will be a presbyter among them and this will constitute to the security of the estate. There will be constant prayers there through you, hymns and Gatherings, the Offering [or Oblation] on each Lord's Day. Only consider what a praise it will be, that, whereas others have built splendid tombs, to have it said hereafter: "Such a one built up this," you have raised Churches! Stop to think that until the Coming of Christ you, who reared up the Altar of God, shall have your reward.[181]

This writer's understanding of Chrysostom reveals that the Church and the positive effects of the Church towards people and the surrounding environment cannot be manifested in a particular Church (or Ecclesial Community) without a priestly system comprised of a teacher (διδάσκαλον; probably the bishop), presbyter (ὁ πρεσβύτερος) and deacon (διάκονον). Human beings become Christians and form an Ecclesial Community through the priestly system and by the encouragement of other faithful Christians. Therefore, the local Church is nurtured (reared or maintained; lit. θρέψον) when the priestly system is supported by Christians. This system is likened to a dowry (προῖκα) given to the Church (the Bride, νύμφην, or the Daughter, θυγατέρα) for her edification by fervently believing Christians. Through the joint effort of the members of the priestly system (the teacher, presbyter and deacon) and the Christians, the Ecclesial Community can assemble together around God's Altar (θυσιαστήριον τοῦ Θεοῦ) on every Lord's Day (καθ' ἑκάστην Κυριακὴν) and constitute the Eucharistic Gathering (lit. in plural: συνάξεις), where prayers (εὐχαί), hymns (ὕμνοι) and the Offering (προσφορὰ; i.e., the Eucharist) take place.

---

180. *Ibid.*

181. *Ibid.*

In Homilies 3 and 4 On the Incomprehensible Nature of God, Chrysostom once again designates the Church as the Eucharistic Assembly, which participates in Christ's Body and Blood in the Mysteries, when he expounds upon the role of the deacon in the context of this Assembly. The deacon functions as a servant, who guides and leads the members of the Church in prayer to Christ, when Christ appears in the Eucharist.[182]

In the midst of the Church, when Christ reveals Himself in the Mysteries, the Deacon commands those who are possessed by demons to stand up. He bids them to bow only their heads and make their supplications by the posture of their bodies. These Christians are barred from praying with the rest of the Church in order for the latter to have pity on them and use her confidence in approaching God for their protection.[183]

The real and active presence of Christ in the Mysteries is the chief reason why prayers offered in Church, on behalf of unhealthy Christians, are heard and fulfilled by Christ.

> The power and activity of the demons is a painful shackle; it is difficult to deal with it; it is a chain that is stronger than any iron. When a judge appears in the court and is about to take his seat at the high tribunal, jailers lead from their cells all the prisoners and make them sit in front of the barred door and the screen that covers the entrance to the court. The prisoners are unwashed and slovenly; their hair is long and unkempt; their clothes are ragged and tattered. So, too, when Christ is going to take His Seat, as it were, at the high tribunal and to reveal Himself in the Mysteries themselves, our fathers have ordained by law that the demoniacs should be led in just as the jailers bring in the prisoners. The purpose of this is not for the possessed to give an accounting of their faults, as those prisoners must do, nor for them to undergo punishment or torture. Rather, the reason is so that all the people of the city here present [i.e., in the Church] may raise their united prayers of supplication in the demoniacs' behalf. In this way all of you, with a loud cry and with one accord, are begging and imploring our common Master to have mercy on those possessed.[184]

Due to the union of the Church in heaven with that on earth during the Eucharistic Assembly when the Mysteries are celebrated, the deacon commands the souls of the members of the Church on earth to "Stand up straight". This command straightens their thoughts, which drag upon the ground; it aids them to

---

182. *De Incomprehensibili Dei Natura, Homiliae III-IV*, 48:725-734.
183. *Ibid.*
184. *Ibid.*

cast aside the weakness they acquire from the affairs of daily life; it enables their souls to stand upright before God; and it rouses up the strength of their reasoning powers weakened by temptations. The deacon acts in this manner because it is extremely important for the Church's members to have souls properly disposed for prayer to Christ when He appears in the Mysteries, and when He is surrounded by a holy company that joins them in prayer.[185]

The scene painted by Chrysostom is indeed a dramatic one. He suggests that the entire purpose for the deacon's command is to facilitate the Christians' communication with God (Christ) and defeat the devil. According to Chrysostom:

> Think by whose side you are standing, think of those with whom you will call on God. It is with the cherubim. Think of those with whom you are joining to form this choir, and this will be enough to sober you. Although you wear a body around you, although you are entangled with flesh, reflect on the fact that you have been deemed worthy to join with the bodiless powers above in praising in song the common Master of all. But if anyone has allowed himself to lose his readiness, let him not share in those sacred and mystic hymns. Let no one keep his thoughts on the affairs of daily life at that sacred time. Let him rid his thoughts of all earthly things; let him transfer himself entirely to heaven; let him stand next to the very throne of glory and raise his all holy hymn to the God of glory and majesty. This is why we are bidden at that sacred moment to stand straight up. To stand straight up is merely to stand in a manner that befits one who is a mere human being before God, that is, with fear and trembling, with a soul that is sober and vigilant. These words do apply also to the soul, as Paul again makes clear when he says: "Stand fast thus in the Lord, beloved" [Phil. 4:1]. If the bowman is going to shoot his arrows so they hit the mark, he first concerns himself with his own stance. After he has positioned himself exactly facing his target, he then gets busy and shoots his arrows. If you are going to shoot your arrows at the devil's wicked head, concern yourself first with the posture of your reasonings. Then take a straight, upright, and unencumbered stance so that the arrows you shoot at him will find their mark.[186]

The integral role of the deacon in preparing Christians to meet their God Jesus Christ during the Liturgical Assembly is further elucidated in Homily 14 of the Commentary on Romans, in the context of Chrysostom's portrayal of the Church as the Liturgical Assembly, which prays to God. The basis for this discussion is Rom. 8:26, which is interpreted by Chrysostom as dealing with the

---

185. *Ibid.*
186. *Ibid.*

deacon's role in the Church.[187]

In the Church, the deacon has the gift of prayer, or a spirit (καὶ εὐχῆς χάρισμα, ὅ καὶ αὐτὸ πνεῦμα ἐλέγετο). When the deacon stands in the midst of the Church and offers up prayers for the people, he symbolizes the ones in the Old Testament who also possessed this gift. Since the deacon knows what is profitable for the whole Church, he is the appointed person to ask God on behalf of all and to be the instructor of the rest (καὶ τὸ κοινῇ συμφέρον τῆς Ἐκκλησίας ἁπάσης αὐτός τε ὑπὲρ ἁπάντων ἵστατο αἰτῶν, καὶ τοὺς ἄλλους ἐπαίδευε). Paul means this very thing when he says, "The Spirit [which Chrysostom interprets as a spiritual heart] itself interceeds for us with sighs too deep for words" (Rom. 8:26).[188]

Furthermore, the deacon is a spiritual man, who has been granted the power by the Holy Spirit to interceed (i.e., pray) to God for the saints (i.e., the members of the Church), according to God's will (Rom. 8:27). Hence, he is heard directly by God; he is counted worthy of so much grace from God, that he can stand with much contrition and fall with many mental groanings before Him, in order to ask Him for whatever is profitable to the whole Church.[189]

Chrysostom also scrutinizes the instrumentality of the clergy in the Liturgical Assembly in Homily 4 of the Commentary of Hebrews, where he repudiates the customs of certain Christians to hire mourners at funeral services.[190] Here are Chrysostom's specific statements: a) such people "should be excluded for a very long time from entering into the Church"; b) "by this practice some grievous disease may make its way into the Church"; c) any person who hires mourners "should be excluded from the Church for a very long time as an idolater" (since such a practice is, as Chrysostom explains, an idolatrous custom); and, d) "I [i.e., Chrysostom] shall not tolerate the introduction of such destructive customs in the Church", but will "chastise such persons with the laws of the Church" (τοῖς νόμοις τοῖς ἐκκλησιαστικοῖς), following the Lord's explicit

---

187. *In Rom. Hom. XIV*, 60:533.
188. *Ibid.*
189. *Ibid.*
190. *In Heb., Cap. II, Hom. IV*, 63:43-46.

instruction as to what should be done with persons who misbehave in the Church (i.e., Mt. 18:15-17). In other words, Chrysostom will impose "the penalties of the Church" (τῶν δεσμῶν τῶν ἐκκλησιαστικῶν), even though he wishes "that none of those who are over this Church should be driven to the necessity of inflicting these penalties."[191]

Chrysostom uses the term "Church" with reference to the particular Ecclesial Community to which he belongs when she gathers for prayer or other religious services. In this Church, Chrysostom gives a special place to the "teachers" (διδάσκαλον or διδάσκειν τεταγμένους), "guardians" (κηδεμόνες), "office-bearers" or "royal escorts" (δορυφόρους), namely, the clergy, who have authority from Christ "to bind and to loose" (οὐ γὰρ ἄνθρωπός ἐστιν ὁ δεσμῶν, ἀλλ' ὁ Χριστὸς ὁ τὴν ἐξουσίαν ταύτην ἡμῖν δεδωκὼς, καὶ κυρίους ποιῶν ἀνθρώπους τῆς τοσαύτης τιμῆς). Thus, Chrysostom also speaks of "Church laws" (ἐκκλησιαστικοῖς νόμοις) and "Church penalties" (ἐκκλησιαστικῶν δεσμῶν) which, as he says, the appointed "office-bearers" of Christ the King have a duty to apply the Christians to observe.[192]

Reasons for Going to Church

The presence of the distinguished and heavenly company of Christ, the saints and the angels at the local Liturgical Assembly under the leadership of a priest, compels Chrysostom to give numerous reasons why all Christians should go to Church. In the homily On the Apostolic Saying of Rom. 12:20, Chrysostom admonishes the Liturgical Assembly before him for their negligence in persuading indolent (lit. ῥαθυμία) Christians to attend Church.[193]

> However, if you did not do it before, now, therefore, show concern and let everyone together with his own enter into the Church, the father with his son, the son with his offspring, the husbands with their wives, the wives with their husbands, the master with his slave, the brother with his brother, the friend with his friend, each one inciting and exhorting the other to come to this Assembly. Rather, not only our friends, but let us invite even our enemies to this common treasure of the goods. The enemy, if he sees you to have such concern, will undoubtedly

---

191. *Ibid.*

192. *Ibid.*

193. *In Illud., Si Esurierit Inimicus, Etc.*, 51:176.

cease to loathe you.[194]

The Church, as the Liturgical Assembly which worships God, is identified with "the common treasure of the goods" (τὸ κοινὸν τῶν ἀγαθῶν θησαυρὸν), because she imparts many goods (benefits) to its members. The Church consists of people, who believe in Christ, who have been made worthy to see Him as the Sun of Righteousness (ὁ τὸν ἥλιον τῆς δικαιοσύνης ἰδεῖν καταξιωθεῖς), who are made perfect in order to become citizens of heaven (ὁ πρὸς τὴν τῶν οὐρανῶν πολιτείαν τελῶν), and, who have been entrusted (or handed over to their possession) with the truth (ὁ τὴν ἀλήθειαν ἐγχειρισθείς).[195]

The focal point of the Assembly (σύνοδον; συνάξεως; τὰς συνάξεις) is Christ, who prepares the Table of Salvation (τὴν σωτηρίαν ταύτην τράπεζαν) from which flow the great refreshment of the divine words (Τοσαύτη δρόσος τῶν Θείων λογίων), the fountains (Πηγὰς ἔχων) and spiritual rivers (ποταμοὺς πνευματικοὺς), all of which refresh the soul. Chrysostom's statements are based upon Christ's words in John 4:13-14;7:37-38, which are cited.[196] If this writer examines the next verse in the Gospel of John (7:39), he readily discovers Chrysostom's understanding of "the living water" (7:38). The living water is the Holy Spirit, whom Christ sent to the Church after He was glorified.[197]

In the light of the refreshment offered by Christ and the Spirit, Christians are obligated to drag (ἕλκοντας), if necessary, their fellow-servants (συνδούλους) away from the marketplace (τῆς ἀγορᾶς) and to the Church. They must do this as a part of their spiritual ministry (τὴν πνευματικὴν ταύτην ὑπηρεσίαν) in order to prevent lazy Christians from being deprived of the gain (τοῦ κέρδους ἀποστερουμένους) offered in the Church.[198]

---

194. *Ibid.*

195. *Ibid.*

196. *Ibid.*

197. *Ibid.* "Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified."

198. *Ibid.*

Chrysostom demonstrates the importance for Christians to help their brethren, as he briefly contrasts the marketplace with the Church.[199] The Church offers both physical and spiritual reinvigoration, on the one hand, through the flame of the Spirit (τῆς τοῦ Πνεύματος φλογὸς) and, on the other hand, through Christ, the fountain gushing forth with the Spirit as living water to souls that thirst for and believe in Him as God.[200]

Furthermore, the Church, as the Gathered Community, is the location where God resides and where Christians must come in order to worship/adore God, participate in the way of life laid out by God and have the affairs of their lives progress more smoothly.[201] Christians who have cares pertaining to this life attend Church in order to secure for themselves God's favor; then they depart in safety.[202] In the Church, they receive God as an ally and, with the help of His hand above, they become invincible against the demons.[203] The members of the Church enjoy paternal prayers (ἀπολαύσης εὐχῶν πατρικῶν) and participation in common prayer (μετάσχης κοινῆς εὐχῆς); they hear divine words (ἀκούσης θείων λογίων) and win the help of God (ἐπισπάσῃ τοῦ Θεοῦ τὴν βοήθειαν).[204] When they leave Church armed with these weapons, neither the devil nor cunning men,

---

199. *Ibid.* And in the marketplace, tell me, where there is so much noise and many crowds of people and much scorching heat, how do you not make the excuse that you are suffocated and melting? For you do not even have this to say, that, there, someone may enjoy a much cooler air, but here, there has gathered all the suffocating heat. On the contrary, the opposite occurs. Here, due to the pavement with flagstones and the remaining construction of the house (since it is raised up to such a great height), the air is much lighter and cooler, but there much sun, many crowds and smoke and dust and many more things, which intensify the nausea. Then it is obvious that these illogical pretexts are due to indolence and to a soul which is fatigued and deprived of the flame of the Spirit.

200. *Ibid.*

201. *Ibid.* Οὐκ οἶδας, ὅτι ἐὰν ἐλθὼν προσκυνήσης τὸν Θεὸν, καὶ μετάσχης τῆς ἐνταῦθα διατριβῆς, μᾶλλόν σοι τὰ ἐν χερσὶν εὐμαρίζεται πράγματα;

202. *Ibid.* Βιωτικὰς ἔχεις φροντίδας; Διὰ ταύτας μὲν οὖν ἐνταῦθα ἀπάντησον, ἵνα τὴν εὔνοιαν ἐπισπασάμενος τοῦ Θεοῦ διὰ τῆς ἐνταῦθα διατριβῆς, οὕτω μετ᾽ ἀσφαλείας ἐξέλθῃς.

203. *Ibid.* αὐτὸν σύμμαχον, ἵνα ἀκαταγώνιστος γένῃ τοῖς δαίμοσιν ἀπὸ τῆς ἄνωθεν βοηθούμενος χειρός.

204. *Ibid.*

who endeavor to persecute and slander them, can lift their eyes against them.[205] However, if Christians go to the marketplace unarmed, they will be at the mercy of every one who wants to do them harm.[206]

> Whether you say a court, a public assembly and the royal palace itself, another assembly, or gathering, does not exist like this one [i.e., the Church] where someone could gain so much and then leave. Here, we do not hand over [entrust] to all those who come the management of nations and cities and the authority of armies. However, we hand over another leadership, which is more revered [majestic] than the royal one. Rather, we do not hand it over; but it is handed over by the grace of the Spirit. What, therefore, is the leadership, which is more revered than the kingdom [i.e., of an earthly king], and which all those receive who gather here [i.e., in the Church]? They are educated how to defeat the unnatural passions, how to reign over evil desire, how to have control [power] over anger, how to totally crush jealousy [lit. subject it to themselves], how to subdue [lit. enslave] vanity. A king who sits upon the royal throne and wears a crown is not so majestic as the man who has raised in himself the correct logic [reasoning] upon the throne of leadership against the servile passions, and has crowned his head as if with a brilliant diadem, mastering them [i.e., the servile passions].[207]

In the Church, Christians reap many gains (κέρδη κερδαίνουσιν ἐνταῦθα ἐρχόμενοι) that they could not reap elsewhere (ὅσα οὐδαμόθεν ἑτέρωθεν κερδᾶναι δύναιτ' ἄν), because the Lord God dwells in the Church and imparts these things to them. In this same context, Chrysostom identifies the local Liturgical Assembly with the House of God. God's House is the place where Christians assemble not to offer blood sacrifices, but to offer a sacrifice and an offering that are far better. In order to accomplish these things, Christians are required to bring into God's House another soul (a fellow-Christian) that is too lazy to come on its own.[208] This is even in accordance with the Law in Exodus 23:15: "None shall appear before Me empty-handed."[209] Absolutely no forgiveness and no logical and just apology exists for a Christian, unless he shows concern

---

205. *Ibid.* ἄν τούτοις τοῖς ὅπλοις φραξάμενος οὕτως ἐξέλθῃς, οὐδὲ αὐτὸς ὁ διάβολος ἀντιβλέψαι δυνήσεταί σοι λοιπὸν, μήτι, γε ἄνθρωποι πονηροὶ, σπουδάζοντες ἐπηρεάζειν καὶ συκοφαντεῖν.

206. *Ibid.*

207. *Ibid.*

208. *Ibid.* Εἰ δὲ χωρὶς θυσιῶν οὐ δεῖ εἰσιέναι εἰς οἶκον Θεοῦ, πολλῷ μᾶλλον εἰς συνάξεις μετὰ ἀδελφῶν χρὴ βελτίων γὰρ ἐκείνης αὕτη ἡ θυσία καὶ ἡ προσφορὰ, ὅταν ψυχὴν μετὰ σαυτοῦ λαβῶν εἰσέλῃς.

209. *Ibid.*

towards his fellow-Christian.[210] Chrysostom also explicates that Christians cannnot separate words from practice; therefore, they must obey and practise what they hear in Church concerning the necessity to bring their indolent brethren to Church. He bases his statements on Jesus Christ (Jn. 15:22) and the Apostle Paul (Rom. 2:13).[211]

Chrysostom emphasizes the importance for all Christians to attend Church because, in the Church, heaven and earth are united, human beings encounter Christ Himself and join the angelic powers in praising God. This is in reference to the Mystagogy (μυσταγωγίας), or the celebration of the Eucharist, which is the principle means by which the Ecclesial Community worships Christ as God. In order to persuade Christians to go to Church, Chrysostom most eloquently portrays the heavenly reality of the Church during the Mystagogy as follows:

> For this is how we are supposed to depart from here [i.e., from the Church], as if from the sacred innermost Sancturary, as if we descended from the heavens themselves, since we become modest, and we philosophize, saying and doing all things in moderation. The woman sees her husband coming out of the Assembly and the father his son, and the son his father, and the slave his master, and a friend his friend, and an enemy his enemy; let us all feel the benefit that we take from here. They will recognize this if they see that we have become more meek, more philosophical, more pious. Just think as to what kind of Mystagogy you are profiting from, you who are initiated, together with whom you send up high that mystical melody, together with whom you chant the Trisagion Hymn [thrice Holy Hymn]. Teach those who remain outside [of the Church], that you stood and celebrated together with the seraphim, that you belong, or have been initiated through the Mysteries, as a citizen of the heavenly country, that you joined the ranks of the angels, that you talked with the Master, that you kept company with Christ![212]

This writer concludes from this homily that Chrysostom designates the Church as the heavenly Assembly that believes in Christ and encounters Him and the Spirit during the Mystagogy. Most important, without Christ and the Spirit as the focal point of the Christian Assembly, that assembly is not by any means the Church and no benefits are imparted to her members.

---

210. *Ibid.* It is impossible, absolutely impossible for such an indifferent and indolent person to be ever forgiven, regardless if he uses as an excuse the fact that he is occupied with meeting the thousands upon thousands of his life's needs.

211. *Ibid.*

212. *Ibid.*

Expounding on 1 Cor. 10:31 in the homily On the Kalends,[213] Chrysostom explains the importance of going to Church instead of to the celebration of the Kalends[214] conducted in the marketplace. Hence, he speaks about the Church as the Liturgical Assembly that observes various religious services.

The Church is the site where Christians go in order to pray, receive spiritual teaching and glorify God. Whatever Christians do in their lives takes on a new meaning and is for God's glory, when they go to Church (Ὅταν εἰς ἐκκλησίαν βαδίζῃς), listen attentively to all that occurs there and stay away from the marketplace. Chrysostom reinforces this when he cites Paul:

> Nothing must be done without a good purpose and reason. Paul commanded that all things must be done for the glory of God. "So, whether you eat or drink, or whatever you do, do all to the glory of God." (1 Cor. 10:31).[215]

By going to Church and not the marketplace, Christians achieve enrollment in the heavenly way of life (καὶ εἰς τὴν τῶν οὐρανῶν ἐνεγράφης πολιτείαν), and they become truly perfect human beings (καὶ εἰς ἄνδρας τελεῖς). They ignite a spiritual light in their thoughts instead of a sensible fire in the marketplace (lit. Μὴ τοίνυν ἐπὶ τῆς ἀγορᾶς ἀνακαύσῃς πῦρ αἰσθητὸν, ἀλλ' ἐπὶ τῆς διανοίας ἄναψον φῶς πνευματκόν). This is in accordance with Christ, who states: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Mt. 5:16). "This light gives you a great reward", remarks Chrysostom.[216]

When they attend Church and live the heavenly way of life prescribed in Church, Christians are crowned by Christ with the crown of righteousness. They demonstrate that they observe the Christian philosophy (Χριστιανικῆς φιλοσοφίας) and not the deceit of the Pagans (Greeks; Ἑλληνικῆς πλάνης). They prove their enrollment as citizens of the heavenly city (Εἰς τὴν ἄνω πόλιν ἀπεγράψω) and their residence in the company of the angels. They show to others that they live

---

213. *In Kalends*, 48:957.

214. *Ibid.* The Kalends signify the first few days of each month during which the Romans celebrated their festive occasions. Chrysostom condemns the celebration of the Kalends as being a time of scandal, debauchery and danger to the salvation of Christians.

215. *Ibid.*

216. *Ibid.*

where the light is never reduced to darkness, where the day does not end with night and where day and light always exist. They desire the heavenly things and live in the presence of Christ, who sits at the right hand of God, according to Colossians 3:1.[217]

In Homily 20 of the Commentary on Ephesians, Chrysostom makes a lengthy speech about the relationship between Christ (the Head) and the Church (the Body) and that between a husband (the head) and a wife (the body). He uses beautiful language and imagery to describe these relationships. This writer has examined these in detail in the chapter on the Body of Christ. At this time, however, this investigator will focus his attention towards the end of Homily 20, where he discovers Chrysostom's statements about the Ecclesial Community that assembles in a specified locality in order to pray and learn many valuable, spiritual things. Husbands and wives, as members of the Church, are specifically highlighted in this case.[218]

> Let your prayers be common. Let each go to Church. Let the husband ask his wife at home, and she again ask her husband, the account of the things that were said and read there [i.e., in the Church]. If any poverty should overtake you, cite the case of those holy men, Paul and Peter, who were more honoured than any kings or rich men; and yet how they spent their lives, in hunger and in thirst. Teach her that there is nothing in life that is to be feared, save only offending against God...[219]

The Church does not end at the completion of the Liturgical Gathering, but is carried over into every Christian home. Every member of a Christian household must reflect on and practise what has been said and read in Church. Husbands and wives learn how to fortify and beautify their marriage and make it, to the best of their ability, as blessed and as pure as the marriage between Christ and the Church. The key ingredients married Christians learn in Church to successfully accomplish this are the following: love, faith, prayer, order, almsgiving, equality, unity, harmony, studying the Scriptures, modesty, practising the virtues, graciousness, kindness, honoring and complimenting one another, seeking incorruptible things, i.e., the Kingdom of God, according to Matthew 6:33,

---

217. *Ibid.*
218. *In Eph. Cap. V, Hom. XX*, 62:135-147.
219. *Ibid.*

and, above all, the fear of God. Christians must enter the Church in a manner that suits God. They have the responsibility to conduct themselves properly in Church, if they are to worship and pray to God correctly and receive His bountiful benefits.[220]

In Homily 2 On the Statues, Chrysostom portrays the Church as the image of the Ecclesial Community (τὸ κοινὸν τῆς Ἐκκλησίας) that is set apart from others because her members gather together in order to bear one another's burdens and correct each other's sins.[221] The Ecclesial Community assembles in order to receive spiritual instruction and great gain and learn how to obey God; she is not a theater where people go for amusement. It is simply vain and irrational if Christians meet in Church and depart empty, void of any improvement from what they hear.[222]

---

220. *Ibid.* cf. *In S. Eustathium Antiochenum*, 50:600-604. In addition to God, the Martyrs have beneficial effects upon the Church, too. As a Priest in Antioch, St. John Chrysostom discusses the effects of the Martyrs upon the Church in his Homily On St. Eustathius the Martyr. He specifically has his Church in mind during this discussion and explains how it is affected by the Martyr Eustathius who was once its Bishop. Chrysostom states that the Church is raised up more brilliantly than any pillar by the Martyr (καὶ γὰρ πάσης στήλης λαμπρότερα ἀνέστηκεν αὕτη ἡ Ἐκκλησία τῷ μάρτυρι) Eustathius, because it celebrates his memory. The Martyr's memory is equated with "the achievements of his works", his "zeal for the faith and" his "clean conscience before God". In return for this service, each member of the Community becomes an animate (ἔμψυχος) and spiritual (πνευματικὸς) tomb of the Martyr. As Chrysostom says, "If I cast a glance into the conscience of everyone that is here, I will find this Saint dwelling in your thoughts." This Church, when it celebrates the memory of the Martyr, receives the virtue of the Martyr (τὴν οἰκείαν ἀρετὴν) and proves that the enemies of the Martyr have won nothing against him. On the contrary, his enemies "raised his glory even moreso and they made it brilliant, making so many tombs instead of one, living tombs, tombs that talk, tombs that procure the same zeal." Although the Martyr is buried in Thrace (Τὸ μὲν γὰρ σῶμα τοῦ μάρτυρος κεῖται ἐν Θράκῃ), the Church, in the presence of Chrysostom, receives the beautiful scent (identified with the Martyr's spiritual achievements; τῶν πνευματικῶν κατορθωμάτων) emitted by the body of Eustathius. That is the reason why this Church gathers (διὰ τοῦτο συνεληλύθατε) together even after so long a period of time since Eustathius' death. It is still affected by the spiritual achievements of Eustathisus, because these achievements "are not hindered by material obstacles. Rather, they blossom and multiply every day, and neither does a long period of time make them whither away, nor does a great distance prevent them from spreading."

221. *Ad Populum Antiochenum, Hom. XVI*, 49:172.

The Ecclesial Community gathers in order to shed tears, and offer thanksgiving, prayers and supplication to God. She listens to the teaching of sound wisdom and, with one united voice, she calls upon God with much earnestness for aid and guidance. In the situation involving the people of Antioch, the entire city became a Church (καὶ ἐκκλησία γέγονεν ἡμῖν ἡ πόλις ἅπασα) because of its great devotion towards God.[223]

The gathered Community of believers is similar to a house of mourning. This is an appropriate description for the Church, because her members assemble in order to mourn for their sins, ask God to forgive them and gain much spiritual wisdom and sobriety. They think about their own sins, the fearful Tribunal of Christ, the great account and the Judgement. They are reminded that earthly things, whether pleasant or painful, are merely transitory. With this comforting thought in mind, they return home unburdened of all sadness and envy; and their souls are alleviated of all their sins. Henceforth, they become meek, gentle, benign to everything, and wise, because godly fear makes its way into their souls and consumes all the thorns of sin.[224] Chrysostom, similar to King Solomon in the Old Testament, states, "It is better to go to the house of mourning than to the house of drinking" (Eccles. 7:3), since the residents of the latter are led to destruction, while those of the former are conducted towards the practise of every virtue. In other words, fear of the Awful Judgement of Christ, which is acquired in the Church, prevents people from committing sin. Fear is a good thing, because, if it did not exist, Christ would not have preached such long and frequent discourses on the subject of punishment and future vengeance.[225]

In the Church, Chrysostom suggests that the believers learn about the manifold assaults of the devil and the snares that he prepares for them. Great safety against the devil can only be found within the Church. When they go to Church, Christians imitate the birds by flying high and seeking the things that are above (in heaven) with Christ (cf. Col. 3:2 which is cited); they are not likely to

---

222. *Ibid., Hom. II*, 49:38.
223. *Ibid., Hom. XV*, 49:154-159.
224. *Ibid.*
225. *Ibid.*

fall prey to the devil, their predator, who acts as a fowler, constantly shooting arrows at them in hopes of their destruction.[226]

Furthermore, Chrysostom expounds upon the Church as the Liturgical Assembly in the Sermon on Psalm 145, when he talks about "The Great Week" (Holy Week)[227] and the Christians' encounter with Christ in the Churches during this Week.

> Today, we neither come out of one city only, nor out of Jerusalem only, in order to meet Christ; but innumerable numbers of people come out from the whole ecumene in order to meet Christ in the Churches. Now Christ the Master is not offered and met with palms but with mercy, love towards man, the virtues, fasting, tears, prayers, vigils and all types of piety...He [i.e., David] had a guitar with lifeless cords [nerves]; the Church has a guitar strung with living cords. Our tongues are the cords of the guitar; on the one hand distinct voices of men, but on the other hand uniform in piety.[228]

The Churches established throughout the entire ecumene are the dwelling places of God the Son (Jesus Christ) and the Holy Spirit. They are made up of human beings (the Christians), who, during the Great Week, offer to Christ the Master and greet Him with their souls and with many spiritual things. The Christians exhibit a blooming disposition (προαίρεσιν θάλλουσαν ἐπιδεικνύμενοι βοήσωμεν) in the Churches while they chant: "Praise the Lord O my soul, praise the Lord while I have my being" (Ps. 145:2, LXX). In return, these people receive spiritual healing from Christ. Just as in the case of the Prophet David, the Paraclete (Spirit) moves their tongues in order to utter these words. The spiritual wisdom (ὅτι πνευματικὴ ἡ σοφία; i.e., Ps. 145:2) spoken by the Prophet and by the members of the Churches is a result of the grace given by the Spirit of God. Hence, the Holy Spirit of God causes the soul and body (nerves, bones, veins, arteries and every constituent part) of every member of the Church to move in harmony in order to greet and interact with Christ and glorify Him as Lord and God.[229]

---

226. *Ibid.*
227. *In Psalmum CXLV*, 55:510-522; τῇ ἑβδομάδι τῇ μεγάλῃ)
228. *Ibid.*
229. *Ibid.*

In Homily 9 of the Commentary on Genesis, there are several interrelated meanings of the term "Church". On the one hand, the Church is a place of gathering (ἐνταῦθα συνιόντων), while on the other hand, she is the Liturgical Assembly; and this Assembly's members are called the Church's children.[230] These children gather in Church where they have a loving father (φιλόστοργος πατὴρ), like Chrysostom, to prepare for them a Table of instruction in order to grant them spiritual relief and safety. They enjoy a good reputation, they are held in high esteem (καὶ εἰς εὐδοκίμησιν τῆς Ἐκκλησίας) and they are glorified by going to Church. Furthermore, the Church perfects them and makes them complete, or whole (ἅπαντας τελείους καὶ ἀπηρτισμένους), for the glory of God (ἀποδειχθῆναι εἰς δόξαν Θεοῦ). Here, Chrysostom suggests two things. First, Christ dwells in the Church (the local Liturgical Assembly) where Christians worship God. Second, Christ is the Church because only He can perfect and make human beings complete.[231]

The Prayer of the Church (Public Prayer)

Although in the previous section Chrysostom, in several instances, touches briefly upon the fact that one reason the Liturgical Assembly (the Church) meets is to pray to God, this writer treats the Church's prayer in a discussion of its own, because Chrysostom explains it in greater and specific detail and evinces its effect upon the Ecclesial Community and its membership. In Homily 4 of the Commentary on 2 Thessalonians, Chrysostom talks about the Church at length in the wider context of the Second Coming of Christ and in the narrower context of prayer.[232] The Ecclesial Community assembled before Chrysostom meets in order to pray and celebrate the Mysteries. The focal point of this Church is the Holy Table upon which rests the Lamb, "The chief of our blessings", giving life to the souls that partake of it. Other Sacraments, such as Baptism, are also administered in the Church. The Holy Spirit, the Kingdom and the brotherhood in Christ are

---

230. *In Cap. I Genes. Hom. IX*, 53:76-77.
231. *Ibid.*
232. *In 2 Thess. Cap. II, Hom. IV*, 62:490-492.

granted to all the Church's members.[233]

The Church represents the local Gathering where Christians assemble in unanimity and are bound tightly together by love. They offer prayer to God and beseech Him to be merciful to others, especially towards the priest. The prayer offered in Church is much more powerful than private prayer, because Christ is concretely present in the Church and on the Holy Table as He promised: "Where two or three are gathered together in My Name, there I am in the midst of them" (Mt. 18:20). Chrysostom adds to Christ's words by saying that Christ is present even moreso in the Church where there are more than two or three gathered in His Name. The prayer offered in Church has greater power not only because of Christ's presence, but also because the common consent of everyone there has greater power than an individual's virtue; and it commands God's respect.[234]

The priest (in this case, it is Chrysostom) functions as the president (or leader) of the Church, and he leads her members in prayer to God. Indirectly, he is called a presbyter. He prays for the health of their souls and bodies above that of his own, due to this great respect and love he has for them. He is their spiritual father and they are his children. He begets them through the Holy Spirit (this is a reference to Baptism), or by the grace of God.[235] Furthermore, the priest maintains peace within the Church and exhorts the Church's members to pray for their common good and not accuse and judge one another, because "punishment is appointed for those who utter any idle word."[236] Whereas the priest and his children participate equally in the Sacraments of Baptism and the Eucharist (the Lamb), in the Spirit, in Christ and in the Kingdom, the priest has greater duties and responsibilities to carry out. For example, he has great cares, labors and anxieties for his own family (wife and children), in addition to presiding over the Church and her prayer services, and caring for her members,

---

233. *Ibid.*

234. *Ibid.*

235. *Ibid.* I (i.e., Chrysostom) have begotten many of you, but my pangs are after this. For in the case of mothers in the flesh the pangs are first, and then the birth. But, here, the pangs last until the last breath, for fear that somewhere there should be an abortion even after the birth.

236. *Ibid.*

which is the most difficult task of all.[237]

In his homily On The Canaanite Woman, Chrysostom's scriptural knowledge demonstrates that God cured the daughter of the Canaanite woman, because this woman had tremendous faith in Him and prayed to Him for His divine aid.[238] Likewise, he points out that God delivers human beings who call upon Him for help through prayer and who believe in Him, from every diabolical influence. In this context, he says that the Christians, similar to the Canaanite woman, constitute the Liturgical Assembly, which has fervent faith in God and prays to Him for deliverance from all evil. Chrysostom refers to certain times of persecution against the Church as instances when the Liturgical Assembly meets for the purpose of receiving God's help in the face of her enemies.[239]

The Church denotes the willing souls of Christians that gather together in order to participate in all-night vigils and acquire spiritual things. The marketplace can become a Church when human souls assemble there in order to participate in vigils and receive teaching. "The day there is teaching, the night there are all-night vigils; the day competes with the night; the day gatherings, the night gatherings. The night changes the marketplace into a Church and your readiness is more powerful than fire."[240]

Concerning the conduct of Christians coming to Church, Chrysostom states:

> "Many come to Church, they babble many words of prayer, and leave and do not realize what they have said. The lips move, but the soul is unattentive. Your body is in the Church but your will/mind is outside of the Church (τὸ σῶμα σου ἔνδον τῆς ἐκκλησίας, καὶ ἡ γνώμη σου ἔξω). The mouth uttered the prayer, and your thoughts counted money, contracts, transactions, lands, buildings and agreements with friends."[241]

The devil, or the great demon (sin), causes this most dangerous distraction. However, when the soul of each Christian prays in the Church and asks for mercy, it receives a vast ocean of philanthropy and forgiveness. Therefore, Chrysostom understands the Church as the Liturgical Assembly, which offers earnest prayer to God and, in return, receives from God forgiveness, rewards and

---

237. *Ibid.*
238. *De Chananaea*, 52:449-460.
239 *Ibid.*
240. *Ibid.*
241. *Ibid.*

deliverance from all satanical influence.[242]

At the end of this homily, Chrysostom repeats that the Church is truly manifest wherever the local Ecclesial Community assembles in order to call upon God with faith and prayer. He re-emphasizes that Christ is in the midst of such an Assembly rendering many benefits to her members, because He is Almighty God. He strongly suggests that the Church's characteristics are not only great faith in God and earnest prayer to Him, but, above all, Christ's presence in the Church. This is the legacy left behind by the Canaanite woman.[243]

The eleventh citing of the word "Church" in Homily 1 of the Commentary on 1 Thessalonians, refers to the Church as the Community of saints that gathers together for prayer. This reference to the Church appears in the context of Chrysostom's explanation of the power and necessity of prayer. Chrysostom states: "Peter did not say, What need do I have for prayer, for 'prayer... was made earnestly by the Church unto God for him'".[244] Here, Chrysostom refers to Peter's imprisonment noted in Acts 12:1ff. He says that the earnest prayer of the Church, or the prayer of the saints (εὐχῆς τῆς τῶν ἁγίων), was so powerful that God immediately heard it and released Peter from his prison bonds.[245]

In Sermon 2 On Genesis, St. John Chrysostom refers to the Liturgical Assembly before him as "the Church" (ἡ Ἐκκλησία) and "the Theater" (τὸ θέατρον).[246] Her membership consists of the "brethren" (ἀδελφῶν), or the "spectators" (sing. θεατῇ), and the "fathers" (πατέρων), or the "presidents" (προέδρων), or the "teachers" (sing. διδασκάλῳ). Most probably, the fathers are

---

242. *Ibid.*

243. *Ibid.* "O woman, great is your faith" (Mt. 15:28). The woman has died, and her encomium remains, and it (the encomium) is more brilliant than any diadem. Wherever you may go, you hear Christ who says, "O woman, great is your faith" (*Ibid.*) Go to the Church of the Persians and you will hear Christ say, "O woman, great is your faith"; to the Church of the Goths, to that of the Barbarians, to that of the Indians, to that of the Moors, to the whole earth over which the sun shines. Christ uttered one word, and the word never becomes silent, but continuously tells of her (the Canaanite woman's) faith with a loud voice, and says, "O woman, great is your faith. Let it be according to your will."

244. *In 1 Thess. Cap. I, Hom. I*, 62:396, 397.

245. *Ibid.*

246. *In Genesim Sermo II*, 54:587.

the bishops. This conclusion is reached for two reasons: 1) Chrysostom is a priest when he delivers this sermon and, 2) he is asking for the prayers of the presidents and the brethren in order to help him deliver this difficult sermon. This writer finds it interesting to note that, although Chrysostom is giving the sermon, he considers only the presidents of the Church as the teachers, thus realizing the bishop's integral role in the Church, and that he, as a priest, cannot exist and function without being in communion with the local bishop. Furthermore, Chrysostom realizes the great power of the Church's prayer (Εὐχὴ δὲ Ἐκκλησίας; Ἐκκλησίας εὐχὴ) as the instrument that helped him accomplish this difficult task (i.e., his sermon).[247]

> I did not receive courage from my own power; but, since I placed all my hope in the prayers of the presidents and in your prayers, I began this contest. The prayer of the Church has so much power that, even if I am quieter than rocks, my tongue will operate more nimble than any feather. Just as the west wind/Zephyrus hits the sails of a ship and pushes the hull [of the ship] faster than a missile, the prayer of the Church, when it falls upon the tongue of the one who speaks, pushes the word from it [the tongue] more powerfully than the west wind.[248]

Chrysostom shows the efficacy of public prayer (the Church's prayer) over private prayer by pointing out that, when the presidents pray (or the bishops pray), their prayers grant tremendous power to the Christians' prayers (priests included) before the ears of God. When both are combined together in the Church, they are assuredly heard by God.

---

247. *Ibid.*
248. *Ibid.*

In Homilies 3 and 4 On the Incomprehensible Nature of God, Chrysostom talks about the Church as the Eucharistic Assembly, which prays and partakes of the awesome Mysteries.[249] He identifies the Church as such in the context of trying to resolve two grave ecclesiological problems that face the Church gathered before him, during the awesome moment when Christ is about to appear in the sacred Mysteries (τῶν ἱερῶν μυστηρίων). He compares both of these problems to a dangerous disease that he is trying to cut away from the Church (καὶ νόσημα τῆς Ἐκκλησίας ἐκκόψαι χαλεπόν). The first problem is Christians leave the Church empty and desolate (κενὴ καὶ ἔρημος ἡ Ἐκκλησία γίνεται) after the preaching of the sermon (ὁμιλίας) and the teaching (διδασκαλίας), and they do not wait for Christ's appearance in the Mysteries. The second problem is the people who do remain in the Church, in anticipation of Christ, talk needlessly and in total disregard for the solemnity of this moment; they also endanger the safety and cure of their brothers who are possessed by demons.[250]

Chrysostom tries to resolve the first problem by explaining the superiority of prayer offered to God in the Church as opposed to prayer offered to Him in a private home. In the Church, during the celebration of the Mysteries, the Christians, the priests/fathers and the angelic hosts combine their prayers and address them directly to Christ/God, who is concretely present in their midst to hear them. These prayers are much more efficacious because there exists a oneness of mind, the unison of voices, the common bond of love and the stronger prayers of the priests (αἱ τῶν ἱερέων εὐχαὶ), which fortify and strengthen the prayers of the people. With one accord, one loud cry is sent up to God. The homily as well as the teaching grant spiritual health and benefit to the members of the Church.[251] More important, Christ the Lord and the King of Heaven is made more propitious towards Christians when the latter pray in Church before His very presence. Chrysostom clearly describes the power of the Church's prayer in the eyes of the Lord, during the Offering, or the Eucharist, with the following:

Now you are going to rescue from His anger not one man, as

---

249. *De Incomprehensibili Dei Natura Homiliae III-IV*, 48:725-734.
250. *Ibid.*
251. *Ibid.*

> you did then, or two, or three, or a hundred. Now you are going to set free from the snares of the devil all the sinners in the world and all those possessed by demons. What do you do now? You sit down at home instead of running together as a group so that God may respect the unison of your prayers and put aside His punishment of those sinners and demoniacs as well as forgiving you of your own sins. Suppose at that moment, you should happen to be in the marketplace or at home or be involved in pressing business transactions. Should you not grow more violent than any lion and burst every bond that holds you back? Will you not leave all this behind and hurry to join the others in their common supplication? My beloved, tell me this. What hope of salvation will you have at that moment? It is not only men who are making their voices heard in that voice [i.e., prayer], a voice that is filled with the holiest fear and dread. Angels, too, fall down before their Lord and archangels beg His favor. They [the angels and archangels] have that moment to fight for them [the people gathered in the Church] as their ally. They have the Offering to lend them aid. Men cut down olive branches to remind their rulers to be merciful and kind. But at that moment, instead of olive branches, the angels are holding forth the Master's Body and they are calling upon [begging] the Lord on behalf of human nature, just as if they were speaking in some such words as these: "We beg of You on behalf of these men whom You first deemed so worthy of Your love that You laid down Your life. We pour forth our supplications for those whom You Yourself poured forth Your Blood. We call upon You on behalf of those for whom You offered This Body of Yours in Sacrifice."[252]

Furthermore, Chrysostom attempts to put an end to the second problem by explaining to the disruptive Christians that prayer, at the moment of Christ's manifestation in the Mysteries, is the best defense that they can establish against the attacks of the demons and the devil upon their souls.[253] Since God imparts great benefits to the Christians who assemble and pray together in Church, Chrysostom urges the Christians who attend to persuade their fellow-Christians who do not to also follow their example, instead of remaining in the marketplace.

---

252. *Ibid.*

253. *Ibid.* Then, be careful, for fear that the demon may make his way along the street and seize hold of your soul. Whenever you see that he is nearby, flee with all speed to the Master. Then, after the demon sees that your soul is fervent and wide awake, he will judge that your thoughts will never be vunerable to his assaults. But if he sees you yawning and careless, he will quickly enter into you as he would go into a deserted inn. If he sees that you are awake, attentive, and grasping onto the heavens themselves, he will never be so bold as to look you in the face. So even if you hold your brothers in scorn, at least take thought for yourself and bar the passage of your soul against the evil demon.

Spiritual Instruction Received From Church

The meeting of the Liturgical Assembly is an occasion not only for fervent and earnest prayer to God but also for spiritual instruction, which edifies the members of the Assembly and teaches them to live a life worthy of the Church's members. At the very end of Homily 13 of the Commentary on Romans, the Church signifies the Liturgical Assembly under Chrysostom's leadership. The members of this Church constantly receive their instruction to abstain from covetousness, the love of money, contentiousness and immorality. If they refuse to listen, they will be cast out of the Kingdom; they will suffer the pain that comes from hell, the perpetual chains, the outer darkness, the venomous worm, the gnashing of teeth, the affliction, the rivers of fire and the furnaces that never get quenched.[254]

Likewise, in Homily 30 of the Commentary on Acts, Chrysostom describes the Church through several images, one of them being the Liturgical Assembly, which meets for the purpose of receiving spiritual instruction. Attention will be given to the rest in their appropriate chapters.[255]

Chrysostom mentions "the Churches" twice while demonstrating to the Liturgical Assembly before him the importance of humility to the Apostle Paul and the Church.[256] Here, Chrysostom refers to each individual Liturgical Assembly that congregates in order to learn God's statutes, but is assailed by the

---

254. *In Rom. Hom. XIII*, 60:511,523.

255. *In Act. Apost. Hom. XXX*, 60:225-226.

256. *Ibid.* For this cause the Prophet says, "But unto the sinner God said: Why do you declare My statutes?" (Ps. 60:16). For this is a worse mischief, when one who teaches well in words, fights the teaching by his deeds. This has been the cause of many evils in the Churches. Therefore, pardon me, I beseech you, that my discourse dwells long on this evil passion. Many take a deal of pain to be able to stand up in public, and make a long speech: and if they get applause from the multitude, it is to them as if they gained the very Kingdom; but if silence follows the close of their speech, it is worse than hell itself, the dejection that falls upon their spirits from the silence! This has turned the Churches upside down, because both you desire not to hear a discourse calculated to lead you to compunction, but one that may delight you from the sound and composition of the words, as though you were listening to singers and minstrels. And we, too, act a preposterous and pitiable part in being led by your lusts, when we ought to root them out.

evil passion of high-mindedness (ὑψηλοφρόνει). The members of every Church, both teachers and students, must be humble and fear God in order to avoid the sin of high-mindedness. On the one hand, the Christians must desire discourses from their teachers that lead them towards compunction (κατανυκτικὸν); on the other hand, the teachers must declare God's statutes correctly, practise what they declare to others, prick the heart and correct men's manners with their instruction, instead of seeking admiration, applause and praise, which are destructive to the Church.[257]

In Homily 9 of the Commentary on the Gospel of John, Chrysostom admonishes his Church to have a great love of learning for the things that he has to teach her from John's Gospel. This Church (ταύτην...τὴν ἐκκλησίαν), unlike the Jews, demonstrates great readiness to listen to the Gospel, as far as the grace of the Spirit enables her. Every member of this Church stores up in his soul, as if in a safe treasury, the Lord's spiritual teaching derived from the Gospel.[258]

At the very end of Homily 18 of the same commentary, Chrysostom discusses the importance for Christians to constantly partake of spiritual food (πνευματικῆς τροφῆς), i.e., the word of God. He portrays the Church as the Assembly to which Christians must always return in order to receive "teaching of heavenly philosophy", "teaching of the soul", "divine dogmas", and "pure" and "spiritual food" from "the divine words of the Prophets, Apostles, Gospels and all others", for the purpose of strengthening their souls.[259] This Church is Chrysostom's Church. His Church is an awful and venerable Assembly (τοῦ σεμνοῦ τούτου καὶ φρικτοῦ συνεδρίου), which feeds on spiritual food. She does not nourish herself on impure food and the unseasonable, idle talking found at the assemblies of men (ἢ τὰς ἀκαθάρτους τροφάς· οὕτω γὰρ χρὴ τὰς ἀκαίρους φλυαρίας καὶ συνόδους καλεῖν), both of which deal with worldly matters. Unlike men's assemblies, the Church talks about things that are in heaven, about

---

257. *Ibid.*
258. *In Joh. Hom. IX al. VIII*, 59:69,70.
259. *Ibid., Hom. XVIII al. XVII*, 59:119-120.

angels and matters that concern itself.[260]

Another reference to spiritual instruction in the context of the Liturgical Assembly is found in Homily 4 On "I Saw the Lord" (Is. 6:1), where Chrysostom praises the city of Antioch and its population,[261] calling it a Great Metropolis of the Ecumene (Μεγάλη πόλις, καὶ μητρόπολις τῆς οἰκουμένης):

> It has citizens willing to hear and Temples filled by the presence of God, and the Church is overjoyed even moreso everyday for the words which gush forth and for the unsatiable desire [i.e., of the Christians]. Indeed, every city is not marvelled for its buildings [structures], but for its inhabitants.[262]

The Temples represent the Churches, the places where the large Ecclesial Community of the heavily populated city of Antioch gathers in order to encounter God and listen to spiritual discourses (λόγων πνευματικῶν). The Church is fully manifested in each Temple (Church) where God dwells and spiritual things are heard, learned and obeyed by the Christians who assemble there.[263]

At the very beginning of Homily 13 of the Commentary on Genesis, before he commences his exposition of Gen. 2:7-14, Chrysostom defines the Liturgical Gathering assembled in front of him as the Church of God. The members of this Church have a reason for boasting (εἰς καύχημα τῆς τοῦ Θεοῦ Ἐκκλησίας) when their love increases (εἰς οἰκοδομὴν τῆς ὑμετέρας ἀγάπης) because God is glorified (εἰς δόξαν Θεοῦ). In the Church's center, there lies a Spiritual Table (ἡ τράπεζα πνευματικὴ). If these members exhibit readiness (ἡ προθυμία) to listen, the Table imparts to them divine and spiritual teachings (θεία διδάγματα; τὴν πνευματικὴν διδασκαλίαν).[264] For example, in Homily 9 of the Commentary on the Gospel of Matthew, Chrysostom notes that the Liturgical Assembly hears through the Scriptures that God remedies any injustice committed towards her members; and He turns the injustice to their advantage.[265]

In Homily 1 ("The Beginning of Holy Lent") of the Commentary on Genesis, Chrysostom calls the Liturgical Assembly before him the Church of God

---

260. *Ibid.*
261. *In Illud., Vidi Dominum, Hom. IV*, 56:120-123.
262. *Ibid.*
263. *Ibid.*
264. *In Cap. II Genes. Hom. XIII*, 53:105.
265. *In Matt., Hom. IX*, 57:177.

(τὴν τοῦ Θεοῦ ἐκκλησίαν) and her members the Church's children (τῶν οἰκείων τέκνων), when he teaches her the reason for observing Holy Lent.[266] In the Church, Christians hear Chrysostom proclaim the beginning of Holy Lent (τῆς ἁγίας τεσσαρακοστῆς), or the Holy Fast (τῆς ἁγίας νηστείας), which is an excellent road (τὴν ἀρίστην ὁδὸν) and a medicine provided by "the all-loving Father, the common Master of us all." The Master provides the Church's children with this medicine in order to cure their souls (τοῦ φαρμάκου λέγω τῶν ἡμετέρων ψυχῶν) and deliver them from sins they have committed all their lives. When they hear this in the Church, these children must never become gloomy and saddened. Rather, they should jump for joy, be gladdened and glorify God as the Guardian of their souls.[267]

Likewise, in Homily 28 of the same commentary, the Church symbolizes the Liturgical Assembly, which is edified (εἰ οἰκοδομὴν τῆς Ἐκκλησίας), and whose members become complete (ἀπηρτισμένους γενέσθαι) through the spiritual teaching (πνευματικὴν διδασκαλίαν) granted by the divine Scriptures.[268] By possessing exact knowledge of the Scriptures, these members are able to teach others what they have learned. They also become even more willing (προθυμοτέρους) to pursue virtue because they learn about the righteous men's patience and thankfulness to God; those who developed great courage before Him during their entire lives, which were filled with temptations and sorrows. Chrysostom hopes that his Church will also follow the same road as the righteous men of the Scriptures, in order to achieve the same rewards, arrive at the pinnacle of virtue (τὴν κορυφὴν τῆς ἀρετῆς) and dedicate their whole lives to the glory of virtue (τὴν κορυφὴν τῆς ἀρετῆς) and to the glory of Christ (εἰς δόξαν Χριστοῦ).[269]

In Homily 44 of the Commentary on Genesis, Chrysostom mentions that the members of the Church of God are edified (διὰ τὴν ὠφέλειαν τὴν ὑμετέραν καὶ τὴν οἰκοδομὴν τῆς τοῦ Θεοῦ Ἐκκλησίας) when they accept the Spirit's

---

266. *In Cap. I Genes. Hom. I*, 53:21-22.
267. *Ibid.* τὸν κηδεμόνα τῶν ἡμετέρων ψυχῶν.
268. *Ibid., Cap. IX, Hom. XXVIII*, 53:252.
269. *Ibid.*

teachings (τὰ παρὰ τοῦ Πνεύματος διδάγματα) with the utmost care, similar to the acceptance of the Samaritan woman in the Gospel (Jn. 4:14).[270]

How to Attend and Behave in Church

It is of the utmost importance for Christians to attend and behave correctly in Church, if they are going to benefit from her many spiritual treasures and, above all, gain God's acceptance, who lives and is active in the midst of the Church. In Homily 6 of the Commentary on Ephesians, Chrysostom talks about the Eucharistic Assembly, as he admonishes certain members of his Church to change from their evil ways by embracing humility and chastity before daring to approach and receive the Mysteries. He exhorts them to first cease from practising augury, from using charms, omens and incantations, and from committing fornication, adultery and many other evils and, then, go to Church (παραγενόμενος εἰς τὴν ἐκκλησίαν), attend the Mysteries (τὸ προσελθεῖν τοῖς μυστηρίοις) and receive spiritual cleansing (λουομένους).[271]

In Homily 19 of the Commentary on Acts, Chrysostom admonishes the Liturgical Assembly before him for not attentively listening to the reading of the Scriptures. Chrysostom urges the members to imitate the humble eunuch who was baptized by Philip (Acts 8:27), because the soul of the eunuch was earnest and carefully read the Scriptures, especially the prophecy of Isaiah 53:7,8 (about Christ), as it is cited in Acts 8:32-33.[272] In this context, there are two nuances of

---

270. *Ibid., Cap. XIX, Hom. XLIV*, 54:406.

271. *In Eph. Cap. III, Hom. VI*, 62:43-49.

272. *In Act. Apost. Hom. XIX*, 60:154-156. But many in these times, even when they come to Church, do not know what is read; whereas the eunuch, even in public and riding in his chariot, applied himself to the reading of the Scriptures. But not you. No one takes the Bible in hand; no, everything rather than the Bible...So, what are the Scriptures for? Tie up the Bibles; perhaps the judgement and the punishment would not be as great. If one were to bury them in dung, that he might not hear them, he would not insult them as much as you do now. For say, what is the insult here? That we do not hear them. So, when is a person most insulted - when he is silent, and makes no answer, or, when he does speak (and is unheeded)? He is always insulted the most when he does speak. Just as the insult is greater in the present case when He does speak and you do not hear, likewise, the contempt is greater too...Why, the mouth by which God speaks, is the mouth of God. Just as our mouth is the mouth of our soul, though

the word Church. First, the Church represents the Ecclesial Community that gathers in order to hear God through the careful reading of the Scriptures. Second, the Church, in the phrase "the common voice of the Church" (Ἐκείνη ἡ φωνὴ κοινὴ τῆς Ἐκκλησίας ἐστὶν), denotes a general sense of the word and implies that the voice of the deacon is synonymous with the voice of the Church, or that the deacon speaks on behalf of the whole Church at every Liturgical Assembly. That the Church commands her members to listen to God with humility, faith, fear, earnestness and with trembling, leads this writer to say that the Church, as it is seen in every Liturgical Assembly, is the trustee of the Scriptures as well as the mouth of God (Christ) and the Prophets.

In Homily 51 of the Commentary on the Gospel of Matthew, Chrysostom recalls 1) Christ's refutation of the hypocritical Jews, who defiled their souls by observing their own customs and traditions, both of which are totally alien to God's (Mt. 15:1ff), and 2) that the Ecclesial Community offers herself wholly to God.[273] As a prerequisite, the members of the Ecclesial Community must wash their souls with the virtues before entering the Church (the Liturgical Assembly) and presenting their souls to God. Since the Church is the place where Christians offer their souls to God, they must place more emphasis on cleansing their souls than on their exterior appearance. Indeed, the soul's cleansing is most important because in Homily 4 of the Commentary on Genesis, Chrysostom points out that the Church is the place where the members of the Ecclesial Community appear armed with their spiritual weapons (the virtues).[274]

---

the soul has no mouth, so the mouth of the Prophets is the mouth of God. Hear, and shudder. There, common (to the whole Assembly) stands the Deacon crying aloud, and saying, "Let us attend to the reading." It is the common voice of the Church, the voice which he utters, and yet no one does attend. After him begins the Reader, "the Prophecy of Isaiah", and still no one attends, although prophecy has nothing of man in it. Then, after this, he says: "Thus says the Lord", still no one attends. Then, after this, punishments and vengeances, and still even then no one attends. However, what is the common excuse? "It is always the same things over again." It is most of all this that ruins you.

273. *In Matt., Hom. LI al. LII*, 58:515.

274. *In Cap. I Genes. Hom. IV*, 53:41.

The Destructiveness of Envy Upon the Church

The virtues contribute to the entire Church's security before God during the Liturgical Assembly; envy leads to her destruction. In Homily 40 of the Commentary on the Gospel of Matthew, Chrysostom is inspired to talk about the Church as the Liturgical Assembly that worships God, and about the destructiveness of envy (βασκανίας) upon it, when he expounds upon Mt. 12:22 (the Jews envy Christ, who cured the blind and dumb man).[275]

Chrysostom identifies the Church with the Assembly before him that has been infected with the disease (νοσήματος) and wickedness (πονηρίας) of envy. So horrible and devilish is this disease, that Chrysostom says:

> [1.] If we bear in mind, that as he who has committed fornication cannot rightly [customarily] enter the Church, so neither he that envies. Rather, much less the latter than the former. [2.] For, indeed, there is much envy, even in the Church; and more among us, than among those under authority.[276]

The members of this Church must weep (κλαῦσον), groan (στέναξον), lament (θρήνησον), entreat God (παρακάλεσον τὸν Θεὸν) and ultimately repent (μετανοεῖν) in order to expel the grievous sin and disease from their midst. They must be free of envy because they "are commanded to imitate the angels, or rather the Lord of the angels", and not "emulate the devil".[277] In this investigator's opinion, Chrysostom is saying that envy threatens the stability of the Church, whereas repentance safeguards it. In the same context, he also draws a contrast between the Synagogue of the Jews (Mt. 12:9–10) and the Church in order to illustrate further the terrible effects of envy upon the former and the beneficial effects of virtue upon the latter. The former is made up of secular persons, people, who are riveted to the earth (lit. Βιωτικῶν ταῦτα τὰ ῥήματα, καὶ τῶν τῇ γῇ προσηλωμένων ἀνθρώπων ἐστὶ), and envious people, who emulate the devil. The latter is comprised of spiritual men that cannot be hurt (Τὸν γὰρ πνευματικὸν οὐδὲν λυπῆσαι δυνήσεται) because they practise repentance, "live in virtue and in philosophy" (...ἀλλ' ὅπως ὦμεν ἐν ἀρετῇ καὶ φιλοσοφίᾳ) and imitate

---

275. *In Matt., Hom. XL al. XLI*, 57:442,443.
276. *Ibid.*
277. *Ibid.*

the Lord.[278]

The Church's Understanding of Christ's Identity

Unlike the impious and immoral Jews, the Church's understanding of Christ's true identity is based upon her real faith in God and upon her sobriety and morality yielded by the virtues. In Homily 2 of the Commentary on Colossians, Chrysostom speaks about the Liturgical Assembly, in the context of refuting certain heretics and their inconsistencies about Christ's Divinity and Sonship with God. His basis for all this is Col. 1:9-10, which he cites. He points out that the heretics' unbelief is due to their softened souls; "They drank and ate, and therefore they did not believe."[279]

"Why do you set foot within the Church?" (διὰ τί εῆς ἐκκλησίας ἐπιβαίνεις), queries Chrysostom to those Christians who have received the Laver (λουτρὸν λομβάνεις), or Baptism, and who still refuse to believe in the Scriptures, in the Judgement, in the Resurrection, who do not place their hopes in the things to come, and who refuse to believe that Christ is God and confess Him as God. "If you do not believe Christ, I cannot call such a one a Christian; God forbid!"[280]

The suggestion is made that the Church's members are "partakers of the saints' inheritance in light" (Col. 1:12). In order to become members of the Church, people must be baptized in the Church. In order not to violate their membership, they must believe in the Scriptures (πιστεύεις ταῖς Γραφαῖς), which speak of Christ's Divinity, place all their hope in the things to come (πᾶσα ἡμῶν ἐλπὶς ἐν τοῖς μέλλουσι) and believe Christ (πιστεύεις τῷ Χριστῷ), who is God (εἶναι Θεὸν τὸν Χριστὸν), and confess Him as God (Θεὸν ὁμολογεῖν).[281] This writer wishes to note that all this can be seen in the context of the Liturgical Assembly, where people receive Baptism and learn about Christ from the

---

278. *Ibid.* cf. *Ejusdem Chrysostomi ex homilia de Poenitentia*, 64:102. Here, Chrysostom mentions that a Christian, who ceases in his evil ways, must go to Church in order to repent and be cured from his wounds caused by sin. In the Church, repentance grants a Christian courage, freedom and spiritual health.

279. *In Col. Cap. I, Hom. II*, 62:315.

280. *Ibid.*

281. *Ibid.*

Scriptures.

Another suggestion is made that the Church (the Liturgical Assembly) receives deliverance "from the power of darkness" (Col. 1:13), or from the devil's power, because God translated her "into the Kingdom of His beloved Son" (*Ibid.*).

> "If we endure, we shall also reign with Him" [2 Tim. 2:12]. He has counted us [i.e., the Church] worthy of the same things with the Son; and not only so, but what gives it greater force, with "His beloved Son."[282]

God placed the Church into "the Kingdom of His Only-Begotten Son" and "fully redeemed" her "through the Son" ("Christ Jesus our Lord"), by demonstrating the Son's Divinity.[283]

Unity with Reference to the Eucharistic Assembly

The Church's salvation depends upon her belief in Christ's identity as God's Only-Begotten Son. Contrary faiths embraced by schismatics and heretics threaten the Church's salvation because they undermine her unity. Hence, Chrysostom stresses the importance for Church unity with reference to the Ecclesial Community when she constitutes the Eucharistic Assembly.

In Homily 27 of the Commentary on 1 Corinthians, references to the Church appear during an extensive discussion about the Ecclesial Community gathering together to celebrate the Mysteries.[284] The Ecclesial Community is synonymous with the Eucharistic Assembly, on the basis of Chrysostom's

---

282. *Ibid.*

283. *Ibid.* ...he (Paul) was not content with saying, "kingdom", but he also added, "of the Son"; nor yet with this, but he also added "beloved"; nor yet with this, but he added yet, the dignity of His Nature. For what did he say? "Who is the Image of the invisible God". However, he proceeded not to say this immediately, but meanwhile inserted the benefit which He bestowed upon us. For lest, when you hear that the whole is of the Father, you should suppose that the Son is excluded, he ascribes the whole to the Son, and the whole to the Father. For He indeed translated us, but the Son furnished the cause. For what did he say? "Who delivered us out of the power of darkness". But the same is, "In whom we have the full redemption, even the forgiveness of sins." For had we not been forgiven our sins, we should not have been "translated". So here again the words, "In whom". He did not say "redemption", but "full redemption", so that we shall not fall any more, nor become liable to death.

284. *In 1 Cor. Hom. XXVII*, 61:225-230;231-232.

exposition of 1 Cor. 11:17-22. Here, Chrysostom speaks about the unity of the Church of God that is witnessed in the Eucharistic Assembly and emphasizes that, in this Church, there is no room for schism (τοῦ σχίσματος).

> "What! Do you not have houses to eat and drink in? Or do you despise the Church of God and humiliate those who have nothing" [1 Cor. 11:22]. Do you see how he transferred the charge from the indignity offered to the poor to the Church, so that his words might make a deeper impression of disgust? Here, now, you see that there is yet a fourth accusation, when not only the poor, but the Church is likewise insulted. Just as you make the Lord's Supper a private meal, you once again do the same with the place, using the Church as a house. For it was made a Church, not that we who come together might be divided, but that they who are divided might be joined. The Assembly demonstrates this very thing.[285]

In this text, the Church represents the Assembly (ἡ σύνοδος) of Christians as well as the place (τὸν τόπον) where this Assembly meets in order to participate equally in the Lord's Supper, or Lordly Supper (τὸ Κυριακὸν δεῖπνον). The local Assembly must remain united if she is to be called a Church of God. The indignity (ὑβρίζηται) and contempt (καταφρονεῖτε) suffered by a Church is also suffered by the Church because the latter is visibly and concretely represented in the former during the Eucharistic Celebration, or the Mystagogy (μυσταγωγίαν) of Christ.

In another equally important text,[286] Chrysostom explicitly talks about

---

285. *Ibid.*

286. *Ibid.* "And when He had given thanks, He broke it, and said, Take, eat; this is My body, which is broken for you: do this in remembrance of me" (1 Cor. 11:24). Why does he make mention of the Mysteries in this instance? Because that argument was very necessary to his present purpose. As thus: "Your Master", he said, "counted all worthy of the same Table, though it is very awful and far exceeding the dignity of all." But you consider them unworthy even of your own, small and mean as we see it is. And while they do not have any advantage over you in spiritual things, you rob them of the temporal things. Neither are these your own...But how did he (Paul) say that "he received it from the Lord?", since certainly he was not present then but was one of the persecutors. He did so in order that you may know that the first Table had no advantage over that which came after it. Even today, it is He (Christ) who does everything, and delivers it even as then..."Remember", he said, "that this was the last Mystagogy He gave unto you, and in that night on which He was about to be slain for us, He commanded these things, and having delivered to us that Supper, he added nothing further after that." Next he also proceeds to recount the very things that were done, saying, "He took bread, and, when He had given thanks, He broke it, and said, 'Take, eat: this My Body, which is broken for you.'" If therefore you

several things also relevant to the Ecclesial Community's identification with the Eucharistic Assembly: 1) what happens in Church when the Eucharist (εὐχαριστία), or the real and active presence of the Resurrected Christ in the Mysteries (τῶν μυστηρίων), takes place; 2) that the members of the Church are strongly urged not to be divided amongst themselves, since the Lord's Body has been distributed equally for all; 3) that Christ is not only manifested in the Eucharist, but He is also the One, who administers it to every worthy Christian; 4) that the identical Supper (i.e., the Lord's Supper shared by Christ and His Disciples), or the identical Mystagogy performed by Christ, is repeated during every celebration of the Eucharist by the Lord Himself; 5) that heaven and earth are united in the Church through the Mystagogy (μυσταγωγίαν) of Christ; and 6) that Christ's Body (in all its aspects),[287] the Church, is severely insulted when unity and equality are absent from the Eucharistic Assembly.

Implicitly, Chrysostom talks about the importance of the Church's unity during the celebration of the Mysteries, with reference to the Ecclesial Community at Corinth, which was plagued by division during the time of the Apostle Paul. He suggests that this Church, as the Eucharistic Assembly (συνάξεως), is identified with the Common Body (τοῦ κοινοῦ σώματος) of Christ, only when her members remain harmoniously united and share equally in the Communion of the Mysteries (μετὰ τὴν τῶν μυστηρίων κοινωνίαν), or the Lord's Very Body!

---

come for the Eucharist, do not do anything on your part that is unworthy of it. By no means either dishonor your brother, or neglect him in his hunger; do not be drunk, do not insult the Church...Christ for His part gave equally to all, saying, "Take eat." He gave His Body equally, but you do not so much as give the common bread equally? It was indeed broken for all alike, and became the Body equally for all..."In like manner He also took the cup after Supper, saying, 'This cup is the New Covenant in My Blood: do this, as often as you drink of it, in remembrance of Me'" (1 Cor. 11:25)...Next having spoken concerning that Supper, he connects the things present with the things of that time, that even as on that very evening and reclining on that very bed of straw and receivng from Christ Himself this Sacrifice, so also now might men be affected. And he said, "For as often as you eat this Bread and drink this Cup, you proclaim the Lord's death until He comes" (1 Cor. 11:26)..."Therefore, whosoever shall eat this Bread and drink the Cup of the Lord unworthily, shall be guilty of the Body and the Blood of the Lord" (1 Cor. 11:27).

287. *Ibid.*; in its christological (Christ's Humanity), anthropological (the Christians) and sacramental aspects (the Eucharist).

Division amongst Christians for any reason is so intolerable, that it is considered both by Paul and Chrysostom no less than "An act of profanity and extreme wickedness."[288]

Chrysostom's final remarks in Homily 27, which symbolize the Church's unity, center around the description of the Eucharistic Assembly as a Feast (Ἑορτή). The focal point of this Feast is Christ's Table (τραπέζης Χριστοῦ), upon which lies the Bridegroom (τὸν νυμφίον), Christ Himself. The Church is a Feast because a spiritual marriage (γάμον πνευματικὸν) takes place between a Christian and Christ through the Communion of the Mysteries. In the Church, when a Christian unites himself to Christ, he hears sacred hymns (ὕμνων ἱερῶν), enjoys a royal Table (τραπέζης βασιλικῆς), is filled with the Holy Spirit (ἐνεπλήσθης Πνεύματος ἁγίου), joins in the choir of the seraphim (συνεχόρευσας τοῖς Σεραφὶμ) and becomes a partaker of the powers above (κοινωνὸς ἐγένου τῶν ἄνω δυνάμεων).[289]

The Church Contrasted to the Hippodrome, Theater and Marketplace

Chrysostom has made it perfectly clear that the Church's (the Christians') unity depends upon her oneness with Christ through the Sacrament of the Eucharist that she receives during the meeting of the Eucharistic Assembly. Since this spiritual union with God's Son is achieved at this time, Chrysostom contrasts the Church (the Liturgical Assembly) with the hippodrome, theater and marketplace, in order to demonstrate the absolute necessity for Christians to attend the former where Christ is present and not the latter where He is absent.

At the very beginning of Homily 41 of the Commentary on Genesis, Chrysostom immediately demonstrates the importance of going to Church as

---

288. *Ibid.* ...when the solemn gathering was completed, after the Communion of the Mysteries, they all went to a common entertainment, the rich bringing their provisions with them and the poor and destitute being invited by them, and all feasting in common. But, afterward, this custom also became corrupt. And the reason was, their being divided and addicting themselves, some to this party, and others to that...He (Paul) introduced himself, indicating that if any one had inscribed upon himself even his name when breaking off from the Common Body, that was an act of profanity and extreme wickedness.

289. *Ibid.*

opposed to going to the hippodrome (τὰς ἱπποδρομίας), because Christians were attracted to the latter moreso than to the former.[290]

Having the Church gathered before him in mind, Chrysostom states that it is the duty of a Christian to rescue his neighbor from the mouth of the devil and from the unethical spectacles at the hippodrome and to lead him back to the Church (καὶ εἰς τὴν ἐκκλησίαν ἐπαναγαγεῖν) to encounter God. By doing this, a Christian shows his neighbor, with great leniency and meekness, the unfathomable damage he will receive by attending the hippodrome and the great number of goods he will acquire by going to the Church (καὶ τῶν ἐνταῦθα ἀγαθῶν τὸ μέγεθος). In the Church, there is a dreadful and wonderful Table (τῆς φρικτῆς καὶ φοβερᾶς τραπέζης) of spiritual teaching (τῆς πνευματικῆς ταύτης διδασκαλίας) that is also called a Banquet of the Spirit (πνευματικὴν ταύτην ἑστίασιν).[291]

Furthermore, Chrysostom sees the members of his Church as the Church's children. He points out that the Church receives great happiness when her children increase in number.[292] Her children multiply when they assume the responsibility of taking care of one another and of fighting against the cunning demon (the devil) in order to lay waste his machinations. Hence, this writer summizes that the Church is the dwelling place of God the Holy Spirit and of everything that is good whereas the hippodrome is the home of the devil and of all manner of evil.

Chrysostom contrasts the Church to the theater in the homily On the Apostolic Saying of 1 Cor. 7:2.[293] He interrelates two nuances of the word "Church" that are found when he demonstrates the necessity for both husband and wife to remain faithful and pure in their marriage and refrain from committing prostitution and adultery.

The first meaning shows the Church as the Ecclesial Community comprised of the Christians. This is based on Chrysostom's version of Ephesians

---

290. *In Cap. XVIII Genes. Hom. XLI*, 53:377.

291. *Ibid.*

292. *Ibid.*; ἐννόησον ὅπως ἡμῖν καὶ ἡ Ἐκκλησία ἐπὶ τῷ πλήθει τῶν οἰκείων τέκνων πολλὴν δέξεται τὴν εὐφροσύνην.

293. *In Illud., Propter Fornicationes Uxorem, Etc., I*, 51:209.

4:29-30, which includes the word Church.[294] The Church is edified when every Christian enlightens his neighbor and, therefore, becomes a good human being. Likewise, the Church is destroyed by Christians who are rotten and unethical.[295]

Furthermore, the Church also refers to the Ecclesial Community as the Liturgical Assembly, which gathers together in order to enjoy a Spiritual Banquet (ἑστιάσεως) and Table (τραπέζης), hear the words of the Lord through the Holy Scriptures, be nurtured by them and partake in spiritual teaching (διδασκαλίας πνευματικῆς). The members of the Church are edified when they actually go to Church (ὅταν δὲ εἰς τὴν ἐκκλησίαν ἐλθών...).

> Analogous with what words they are nurtured by, the majority of the people, speak accordingly. In this way, if you go to the theater and hear whorish songs, without any doubt, you will say similar things to your neighbor. However, if you come to Church and partake of spiritual things, you will speak according to what you hear.[296]

Chrysostom's statements about the Church are based upon New and Old Testament Scripture. For example, Chrysostom illustrates that the Prophet David "persuaded" Paul to talk about the Church in several instances.[297]

In this homily, Chrysostom demonstrates the destructiveness of attending the theater and the constructiveness of going to Church. In the theater, whorish songs undermine the Ecclesial Community and destroy the sanctity of marriage by leading two Christians astray towards immorality and prostitution. In the Church, however, Christians partake of the same table, with the Prophet David and the Apostle Paul, which is prepared by God. The Lord dwells in the midst of the Church giving her the correct perspective about marriage, teaching her morality

---

294. *Ibid.* "Let no evil talk come out of your mouths, but only such as is good for edifying the Church, as fits the occasion, that it may impart grace to those who hear."

295. *Ibid.*

296. *Ibid.*

297. *Ibid.* '...This is why the Prophet said, "My heart overflows with good speech" (Ps. 44:2), showing us the kind of table in which he always participated. Being persuaded by him, Paul counsels, saying, "Let no evil talk come out of your mouths, but only such as is good" (Eph. 4:29-30)...Having said "only such as is good", he added, "for the edification of the Church" (*Ibid.*).' Several other Davidic texts also "persuaded" Paul the Apostle. These are Psalms 11:7;44:2;118:103 and Proverbs 25:27.

and strengthening her and the hearts of her members through the pleasure of the divine words. These words truly surpass even all the sweetness (virtue) of honey; they are more precious than any piece of gold and precious stone, and more brilliant than any piece of silver.[298] Hence, the Church is certainly distinct from the theater because she has the Lord, the Prophet and the Apostle dwelling in her midst and benefiting her tremendously.

Chrysostom states, further, that the Church represents a holy and honorable Synod (ταύτην τὴν ἱερὰν καὶ τιμίαν ὑμῶν συνήγαγε σύνοδον), a Festival (πανήγυριν), a Feast (ἑορτὴν) and a Myriad of Goods (μυρία ἀγαθά), in Sermon 6 On Genesis.[299] This Synod is comprised of (συγγινόμενοι) innumerable brethren (ἀδελφοῖς) and fathers (πατράσι). Being in the midst of them alleviates one's despondency and enables one to enjoy every pleasure. In this Assembly (σύλλογος) participate (κοινωνοῦσι) prophets (προφῆται), apostles (ἀπόστολοι) and, above all, Jesus Himself, the Common Master of us all (καὶ τὸ δὴ μεῖζον πάντων, αὐτὸς ὁ τῶν ἁπάντων Δεσπότης μέσος ἡμῶν ἕστηκεν Ἰησοῦς); as Christ said, "Where two or three are gathered in my Name, I will be in their midst" (Mt. 18:20). If Christ is present where two or three are gathered in His Name, He will be present even moreso among the Assembly of many fathers, apostles, prophets, men and women.[300]

This Assembly is thousands of times better than that held in the marketplace. The assemblies, or meetings (συνεδρίων), in the marketplace deal with superfluous and vain matters and with things unbecoming of them. A spiritual conversation (πνευματικὸς λόγος) can never enter easily into that type of assembly (σύλλογον). However, the Assembly held in Church (εἰς ἐκκλησίαν ἀπαντῶντες) is completely different (Ἐνταῦθα δὲ οὐχ οὕτως, ἀλλ' ἅπαν τοὐναντίον), because she prohibits every harmful conversation and permits every instruction of the Spirit. She discusses matters pertaining to the soul, the goods that are fitting for the soul, the crowns located in heaven, the illustrious lives (τῶν λαμπρῶν βίων) of the saints, God's love towards humanity, the providence

---

298. *Ibid.*
299. *In Genesim Sermo VI*, 54:604-607.
300. *Ibid.*

of the universe (περὶ τῆς προνοίας τοῦ παντὸς) and everything else that is fitting, i.e., why man was created, what awaits him after his death and what condition he will be in after his death.[301]

2.2c. Women in the Ecclesial Community

Chrysostom makes only 10 references to the woman's role in the Church when he depicts the Church as the Ecclesial Community. Two themes emerge in this context, which this writer shall treat in the following paragraphs.

Women's Service in the Church

In Homily 31 of the Commentary on Romans, Chrysostom mentions several capacities in which women serve "the Churches of Christ" (αἱ ἐκκλησίαι τοῦ Χριστοῦ), or "all the Churches of Christ" (Rom. 16:16; αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ), during his exposition of Rom. 16:1-16. Here, Chrysostom also points out that women receive varying degrees of honor in the Churches, just as in the Kingdom, depending upon the ranks (titles) assigned to them by the Apostle Paul.[302]

The Churches of Christ represent the various Communities of Christians around the ecumene, which women serve in several ways. With reference to Phoebe, "the deacon of the Church at Cenchreae" (Rom. 16:1: "διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρειαῖς), Chrysostom states: "And of the women, one [i.e., Phoebe] he [Paul] addresses by her rank, or title, for he does not call her deaconess in an undefined way — because if this were the case, he would have given Tryphena and Persis this name too -- but as one possessing the ordination [election] of a deacon".[303]

Furthermore, women serve the Churches of Christ as "fellow-workers" (sing. συνεργὸν), "assistants" (sing. λειτουργὸν) and "mothers" (sing. μητέρα). Paul also identifies women in their service to the Churches:

---

301. *Ibid.*

302. *In Rom., Hom. XXXI*, 60:671,672.

303. *Ibid.* καὶ τὴν μὲν ἀπὸ τοῦ ἀξιώματος· οὐδὲ γὰρ ἁπλῶς τὴν διακονουμένην φησὶν, ἐπεὶ εἰ τοῦτο ἦν, καὶ τὰς περὶ Τρύφαιναν καὶ Περσίδα οὕτως ἂν ὠνόμασεν, ἀλλὰ τὴν μὲν, χειροτονίαν ἔχουσαν διακόνου.

> ...from the labors they...underwent, and some he addresses from the house they belonged to, some by the name of brethren, some by the appellation of saints. Some he honors by the mere fact of addressing them, and some by addressing them by name, and some by calling them first fruits, and some by their precedence in time, but more than all, Priscilla and Aquila. Even if all were believers, still all were not alike; but they were different in their struggles [or contests]. In order to lead them all to greater emulation, he keeps no man's encomiums concealed.[304]

Women's Dress and Conduct in the Church

Throughout his Sermon on Psalm 48, Chrysostom explains that the Prophet David speaks about the importance of humility, modesty and poverty in a human being's life, and, subsequently, prophesies about women's dress and conduct in Church. Chrysostom interprets David's Psalm as ecclesiological because he understands it through the eyes of the Apostle Paul, who speaks similarly in 1 Tim. 2:9.[305]

Chrysostom identifies "the Church" (τὴν ἐκκλησίαν) with "a Church of the Christians" (ἐκκλησίαν Χριστιανῶν), namely, the Ecclesial Community of a particular locality, which assembles together for the purpose of worshipping God and being adorned with the virtues. In the Church, Christians receive crowns (στέφανοι), awards (βραβεῖα), the virtues (αἱ ἀρεταῖ) and instruction from the Apostle Paul, through the Scriptures. When entering into a Church of the Christians (Εἰσῆλθον εἰς ἐκκλησίαν Χριστιανῶν), women, for example, must not adorn themselves with extravagant attire and costly jewels. Rather, they must enter the Church dressed modestly, because their purpose is to acquire the virtues of prudence (τῇ σωφροσύνῃ), patience (τῇ ἐπιεικείᾳ), philosophy (τῇ φιλοσοφίᾳ), meekness (τῇ πραΰτητι), love (τῇ ἀγάπῃ), harmony (τῇ ὁμονοίᾳ) and concord (τῇ συμφωνίᾳ), all of which extremely beautify their souls. They should imitate Sarah in the Old Testament because "her right hand" was not greedy and richly adorned. Instead, it was clothed with hospitality (φιλοξενίαν), mercy

---

304. *Ibid.*

305. *In Psalmum XLVIII*, 55:507. "Women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair, or gold, or pearls, or costly attire."

(ἐλεημοσύνην), and love (ἀγάπην); it was a lover of poverty (φιλοπτωχίαν).[306]

Even though women's souls are beautified in the Church with the virtues, Chrysostom finds it necessary to admonish the women of the Church gathered before him to carry their newly found virtues back home so they may be truly desirable to their husbands and pleasing to God. These virtues maintain harmony (ὁμόνοιαν ἐργάζονται) between themselves and their husbands. In the Church, Chrysostom points out that Christian women encounter the Apostle Paul, who always remains a formidable opponent to sin and who desires them to be pious.[307]

Chrysostom emphasizes that Christian women must dress their bodies modestly and their souls richly while they are worshipping in Church, because, if a pagan enters their midst and sees them acting contrary to Paul's teaching, he will be greatly deceived (Ὁ δὲ Ἕλλην βλάπτεται).[308] The pagan will draw the conclusion that everything in the Church (ἐν τῇ ἐκκλησίᾳ) is nothing but a stage (σκηνὴ) and a myth (μῦθος). Although Chrysostom clearly states that whatever occurs in the Church during worship is not a stage, it will certainly become one if women do not practise what they learn from the Apostle.[309]

Likewise, in Homily 8 of the Commentary on 1 Timothy, Chrysostom explains how married women and virgins should behave and dress when they gather into the Church of God (ἐν τῇ Ἐκκλησίᾳ τοῦ Θεοῦ) to pray.[310] He discourses about women in the context of the Church by expounding upon 1 Timothy 2:8-10.[311] All Christians (both men and women) must adhere to Paul's admonition concerning their behavior and appearance in Church, because it reflects Christ's very words.[312]

---

306. *Ibid.*

307. *Ibid.*

308. *Ibid.*

309. *Ibid.*

310. *In 1 Tim. Cap. II, Hom. VIII*, 62:539-544.

311. *Ibid.* "Then, I desire that in every place the men should pray, lifting holy hands without anger or quarreling; also that women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair, or gold, or pearls, or costly attire, but with good deeds, as befits women who profess godliness."

312. *Ibid.* "...But you, when you pray, enter into your closet, and when you have shut your door, pray to your Father, who is in secret; and your Father, who sees in secret, shall reward you openly" (Mt. 6:5-6). Then, what does Paul

In the light of how human beings should pray in the Church of God, married women especially are required to be sober, to perform good deeds and dress modestly. Modest apparel includes attire that "Covers them completely, and decently, not with superfluous ornaments, for the one is becoming and the other is not."[313] These women must dress accordingly because they go to Church to pray, supplicate for the forgiveness of their sins, plead for their offenses and beseech the Lord in hopes of rendering Him propitious towards them. They must overcome hypocrisy if they are going to pray to God in His Church and receive His benefits.[314] "However, if these prohibitions are addressed to those who have husbands, who are rich, and who live luxuriously, they should be addressed much moreso to those who have professed virginity". Virgins should be looked up to in the Church of God as women coming from heaven,[315] instead of being despised

---

say? "Therefore, I will that men pray everywhere, lifting up holy hands, without wrath and doubting". This is not contrary to the other (i.e., Mt. 6:5-6), God forbid, but quite in harmony with it. But how, and in what way? If we are to pray in every place, we must first consider what "enter into your closet" means and why Christ commands this, and what it means that we may neither pray in the Church, nor in any other part of the house, but only in the closet? What, then, does that saying mean? Christ is recommending for us to avoid ostentation, when He bids us to offer our prayers not only privately, but secretly. For, when He says, "Let not your left hand know what your right hand is doing" (Mt. 6:3), He does not consider the hands; rather, He is bidding them to use the utmost caution against ostentation. He is doing the same thing here. He did not limit prayer to one place, but required one thing alone, the absence of vainglory....Let the mind of him that prays be pure, freed from all passion. Let no one approach God in enmity, or with an unamiable temper, or with "doubting". What is "without doubting?" Let us hear. It implies that we should have no misgiving but that we shall be heard. For it is said, "if you have faith, whatever you ask, you shall receive" (Mt. 21:22). And again, "when you stand praying, forgive, if you have anything against any one" (Mk. 11:25). This is to pray without wrath and doubting. But how can I believe that I shall obtain my request? By asking nothing opposed to that which He is ready to grant, nothing unworthy of the great King, nothing worldly, but all spiritual blessings.

313. *Ibid.*

314. *Ibid.* Although an adulteress, who may have a character for modesty, derives no benefit from that character on the Day when He who judges the secrets of men shall make all things manifest; so the modest woman, if she contrives by this dress to pass for an adulteress, will lose the advantage of her chastity.

315. *Ibid.* Οὐκ ἔδει, ὥσπερ ἐξ οὐρανοῦ παραγενομένας, οὕτως εἶναι περιβλέπτους ἐν τῇ Ἐκκλησίᾳ τοῦ Θεοῦ;

for showing more devotion to the world than married women.

> We can no longer distinguish harlots and virgins; they [the virgins] have advanced to such an indecency...The devil stands grinding his teeth, watching to destroy you in every way, and you remain unconcerned, or concerned only about this satanic ornament [i.e., improper clothing]. I say nothing about the voice, though much affectation is shown in this also, nor about perfumes, and other such luxuries. It is for these things that we are ridiculed by the women of the world. The respect for virginity is lost.[316]

Virgins must be crucified to the world; they must never seek lovers in Church because Christ is their only Bridegroom. If they prefer anyone else to Christ, and try to adorn themselves with ornaments other than modesty, chastity, orderliness and sober apparel, they will definitely be judged by Christ as adulteresses on Judgement Day. Concerning this, Chrysostom cautions the virgins of his Church:

> Let us fear, beloved, lest we also hear what the Prophet said to the Hebrew women who were so studious of outward ornament: "Instead of a girdle, you shall be girded with a halter, instead of a well-set hair, baldness" (Is. 3:24). These things and many others, invented only to be seen and to attract beholders, are more alluring than golden ornaments. These are no trifling faults, but displeasing to God, and enough to mar all the self-denial of virginity.[317]

Therefore, virgins must, above all, care to beautify and adorn their souls and wear plain clothing in Church because Christ the Bridegroom is wedded to their souls.

Therefore, God's Church is the abode of Christ, who is God. Christians go to Church in order to encounter their God and pray to Him. In order to meet Him, all Christians, especially women, must be clothed respectfully; they must adorn and beautify their souls with the virtues and act in a manner pleasing to God. Christ and the Apostle Paul instruct Christians how to attend and conduct themselves properly in Church. They teach the latter what to do in order to escape the Judgement and the devil's deceit, which tries to ruin their relationship with God.

Furthermore, at the very end of the homily On St. Phocas the Hieromartyr and Against the Heretics, Chrysostom mentions that the spiritual (τῶν πνευματικῶν) teaching (τῆς διδασκαλίας) imparted to Christians in the Church

---

316. *Ibid.*
317. *Ibid.*

has beneficial effects upon all human beings.[318] This teaching can stop heresy, indolence and create sobriety (temperance) among people, when Christians listen attentively to their teacher (ὁ διδάσκαλος; i.e., the priest) and take upon themselves the responsibility to aid others with this teaching at the proper time. In this context, the woman's place in the Church is revealed.

The Church represents the Ecclesial Community that assembles together for the purpose of receiving spiritual teaching from her teacher and partaking of a spiritual table (τὴν τράπεζαν τὴν πνευματικήν). Women:

> should keep silence in the Churches. They are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in Church [1 Cor. 14:34-35].[319]

This means that the husband is responsible for his wife, and he must bring home to her and share with her all that he has learned in the Church. When his wife asks him, "What did you get for me from Church?", he should answer her:

> I brought to you neither meat, nor wine, nor gold, nor ornaments to beautify your body, but the word that makes the thoughts wise.[320]

The husband must enjoy the spiritual table at home with his wife before they both eat from the sensible one (αἰσθητῆς τραπέζης). By doing this, God resides in their midst, blesses their table and crowns them.[321]

---

318. *In S. Phocam Martyrem*, 50:705-706.
319. *Ibid.*
320. *Ibid.*
321. *Ibid.*

CHAPTER 2.3. The Bride of Christ (Χριστοῦ νύμφη)

In Chrysostom's ecclesiological texts, the image of "the Bride of Christ" plays a central role in illustrating the Church's most personal and intimate relationship with her Bridegroom and His image in the local Church, the bishop. Her faith and love in Him, which makes her desirable to Him, shall also be investigated. Chrysostom's analysis of all references to Christ's Bride is presented in the following paragraphs according to the four themes that emerge.

2.3a. The Bride and the Bridegroom

Chrysostom incorporates prophetic and apostolic evidence to document and expound on Christ's special and unique relationship with His Bride. In the Exposition on Psalm 5, the citations to the Church as a Bride show, primarily, her relationship with the Bridegroom (Christ, the Son of God) and, secondarily, that she is "the Inheritor" (ἡ κληρονομοῦσα) of "the Kingdom" (βασιλείαν).[1] Chrysostom designates "the Inheritor" mentioned in the inscription (ἡ προγραφὴ) of Psalm 5, LXX [2] as the Bride (Church), since he interprets the author of the Psalm (David) in the light of 2 Corinthians 11:2[3] and John 3:29[4], both of which he cites. He explains that the Church and her Fulness are the Inheritors, [5] because he understands David to speak on behalf of the Church and to foretell the majority of the things that will happen to her in the whole of Psalm 5. David prophesies about the Church's relationship with the Bridegroom, the wedding ceremony and the goods that follow her. "The Prophet", states Chrysostom, "makes a speech about the Church by beginning it in the same manner as the rhetoricians and defense counsels in the courtroom, who start their speeches by announcing who they are going to defend".[6]

---

1. *Expositio In Psalmum V*, 55:60–64.

2. "For the end, a Psalm of David, concerning her that inherits".

3. "I betrothed you to Christ in order to present you as a Pure, Virgin Bride to her one Husband."

4. "He who has the Bride is the Bridegroom."

5. *Ibid.* Τίς δὲ ἡ κληρονομοῦσα; ὑπὲρ τῆς κληρονομούσης γάρ φησιν ἡ προγραφή. Ἡ Ἐκκλησία, καὶ τὸ πλήρωμα αὐτῆς.

6. *Ibid.* Τί οὖν ὑπὲρ αὐτῆς φησιν ὁ προφήτης; Πολλὰ· συνήγορος γάρ ἐστιν αὐτῆς, καὶ τὰ πλείονα τῶν αὐτῇ συμβησομένων προεῖπε καὶ

Chrysostom makes two very important points regarding his interpretation of Psalm 5 on the basis of apostolic evidence: 1) he identifies the Bride with the pure, blameless, virgin, human soul and body that the Son of God espoused to Himself at His Incarnation; and, 2) he understands "the Church's Fulness" to be comprised of every human being who is pure, chaste, virtuous in soul and body, is led by Paul to the Bridegroom (Παῦλου τοῦ νυμφαγωγοῦ) in heaven ("the bridal chamber"; ἐπὶ τῶν παστάδων) and who participates in Christ's Humanity. In this sense, every true Christian is the Son's Bride, as Chrysostom reveals during his description of the Bridegroom's great love for the Bride:

> An ordinary bridegroom loses the great passionate love for his bride after the first few days when the passions are at their height. However, our Bridegroom loves us continuously and His yearning for us always increases. John calls Christ the Bridegroom in order to demonstrate Christ's great passionate love for His Bride. John did not call the Church a Bride only for this reason, but also because he wants us to be one body and one soul according to the definition of virtue and love. Just as a bride does everything in order to be pleasing to her husband, we must do the same thing all our lives. In the same manner as a bride sits in her bridal chamber on that day [i.e., her wedding day] and is concerned only about one thing, namely, to be pleasing to the bridegroom, we in this life should think about only one thing. We should think about how we can be pleasing to the Bridegroom and how to maintain the obedience that is fitting for the Bride.[7]

The Inheritor (Bride) also represents the Queen described in Psalm 44:9-10 (LXX), who stands at Christ's right hand side in heaven "...clothed in vesture wrought with gold and arrayed in divers colors." Here, both Psalm 5 and Psalm 44:9-10 are interpreted on the basis of the Apostle's description of the Royal Bride as being "...girded with truth" (Eph. 6:14) and wearing for shoes (τὰ ὑποδήματα) "...the equipment of the Gospel of Peace" (Eph. 6:15).[8] The Bride is indeed attractively robed because the Son of God Himself dresses her. "It is of course worthy of admiration and filled with amazement when Christ dresses His

---

προσεφώνησεν· οἷον περὶ τοῦ νυμφίου, περὶ τῆς νυμφαγωγίας, περὶ τῶν ἀγαθῶν τῶν διαδεξομένων αὐτήν. Διὰ δὴ τοῦτο καὶ ἐνταῦθα ὑπὲρ αὐτῆς ποιεῖται τὸν λόγον καὶ ἀρχόμενος, καθάπερ οἱ συνήγοροι οὗτοι οἱ ῥήτορες, οἱ ἐν τοῖς δικαστηρίοις, λέγει ὑπὲρ τίνος ποιεῖται τὴν δικαιολογίαν, ὅτι Ὑπὲρ τῆς κληρονομοῦσης.

7. *Ibid.*

8. *Ibid.*

Bride",[9] in the fashion described in Ephesians 5:27,[10] Rom. 10:15[11] and in the Song of Songs 4:7, LXX,[12] all of which are directly quoted.

Christ the Bridegroom clothes Himself with the very same garment as His Bride, thus standing beside her dressed in Flesh and Blood.[13] In doing so, He observes the traditional custom that requires the Bridegroom to go to His Bride.[14] Chrysostom cites Moses[15] and Paul,[16] specifically, concerning this action:

> Since Christ came to the Church's place of lodging and found her unclean, filled with impurity, naked and defiled with blood, He bathed her, He polished her, He nourished her and He clothed her with such a garment that it is impossible to find another one better. Christ Himself became the Church's garment. Since He received her in marriage, He raises her up and guides her according to this way. The inheritance has been prepared for the Church.[17]

Like a grateful Bride, the Church, or the Inheritor, recognizes the Bridegroom as her Lord. Chrysostom states: "If a woman calls her husband lord, and if this occurs among the ones who have the same essence, then it occurs even more so between the Church and Christ, who is Lord by Nature". Chrysostom claims that the Bride receives her inheritance because she calls upon her Lord (Ps. 5:1: "Lord, listen to my words"), invites Him as Lord in her prayers, entreats Him to be her ally and obeys His commandments. With Christ as her ally, the Church

---

9. καὶ τὸ δὴ θαυμαστὸν καὶ ἐκπλήξεως γέμον, ὅτι καὶ κοσμήσας τοῦτον τὸν τρόπον αὐτὴν.

10. *Ibid.* "without spot or wrinkle".

11. *Ibid.* "How beautiful are the feet of those who preach the good news of the Gospel of Peace and joyous announcement of the heavenly goods".

12. *Ibid.* "You are all fair, my companion, and there is no spot in you".

13. *Ibid.* ἔρχεται ἱμάτιον περιβεβλημένος, οἷον ἡ νύμφη· μετέχεται γὰρ αἵματος καὶ σαρκὸς παραπλησίως αὐτῇ.

14. *Ibid.* τηρῶν κἀνταῦθα τοῦ νυμφίου τὸν νόμον τὸν πρὸς τὴν νύμφην αὐτὸν ἄγοντα.

15. Gen. 2:24: "Therefore shall a man leave his father and his mother and shall cleave to his wife".

16. Eph. 5:32: "This is a great mystery, and I take it to mean Christ and the Church". cf. *In Cap. XXIX Genes. Hom. LVI*, 54:487. Here Chrysostom demonstrates the holiness of marriage and makes similar statements about Christ and the Church. He states: "Do you not listen to Paul who says that marriage is a mystery and an icon of the love of Christ towards the Church?" (Ἢ οὐκ ἀκούεις Παύλου λέγοντος, ὅτι μυστήριόν ἐστιν ὁ γάμος, καὶ εἰκών ἐστι τῆς ἀγάπης τοῦ Χριστοῦ, ἣν περὶ τὴν Ἐκκλησίαν ἐπεδείξατο;).

17. *Ibid.*

successfully accomplishes whatever lies before her and she is not driven out of the inheritance.[18]

Although there is no explicit reference to the "inheritance" (κληρονομία) of the Church in the text of Psalm 5, Chrysostom finds the opportunity to talk about it in his Exposition on Psalm 5 in connection with the first verse of the Psalm, where the Bride/Inheritor asks her Lord to listen to her prayer. In her prayer, Chrysostom suggests that the Bride asks the Lord to grant her the inheritance that is rightfully hers. He points out that the Bride receives her inheritance only when she obeys and acknowledges Christ as her Lord and God.

By citing the Apostle Paul, Chrysostom's statements reveal that the Bride's inheritance (κληρονομία) is intelligible (οὐκ οὔσης αἰσθητῆς), and it consists of things that "...no eye has seen nor ear has heard nor the heart of man has ever conceived" (1 Cor. 2:9). This allotment (κλῆρος; λῆξιν) is the Kingdom (βασιλείαν), or a marriage (γόμον), or a dominion (ἀρχήν).[19]

Since full knowledge of the Kingdom surpasses human thoughts in this present life, Chrysostom illustrates that the Kingdom is stored up for the Fulness of the Church (Christian souls) in the future life that is eternal. The Church's Fulness receives her inheritance because of her life with Christ (τὴν μετὰ Χριστοῦ διαγωγήν).[20]

Christians obtain their inheritance from Christ when they meet certain conditions. They must seek the Kingdom of God, according to Christ's statement: "Seek the Kingdom of God and all these things will be yours as well" (Lk. 12:31). They are obligated to love Christ and keep His commandments (Jn. 14:23), pick up their cross and follow Him (Mt. 10:38), do unto others as they would want to be done to them (Mt. 7:12), love their neighbours as themselves and follow many other conditions that are written in God's Covenant with the Church.[21]

Christians receive the Kingdom in her entirety in the future life, but not in the present one, because the latter is corruptible and they are spiritually

---

18. *Ibid.*
19. *Ibid.*
20. *Ibid.*
21. *Ibid.*

incomplete. They must mature spiritually, arrive at the right age, migrate towards the incorruptible life and towards the dwelling place of the Lord, put off the corruptible garments and put on incorruptible ones, before receiving the entire allotment[22] from God. "If we are unworthy to observe the conditions that are written in it, this Covenant threatens to disinherit many of us".[23]

Therefore, this writer finds that the entire Exposition on Psalm 5 demonstrates the ecclesiological character of this Davidic text, which deals exclusively with the Great Mystery of Christ and the Church. This Mystery is described in terms of the Church as the Royal Bride and Christ (the Son of God) as her Royal Bridegroom and Lord. The Bride is the pure, virgin Humanity (soul and body) that the Son of God espoused and wedded to Himself at His Incarnation, raised to heaven and glorified at the right hand of God. Every human being (Christian) who is chaste and virtuous, is espoused by Paul to the Heavenly and Royal Bridegroom; thus, he/she participates in His Humanity and is also called a Bride. All Christians are understood collectively as the Church's Fulness. Furthermore, the Church as a Bride receives the Kingdom of God for her inheritance because of her life and union with the Son of God. Likewise Christians, who are wedded to the Son, also share in the Kingdom by virtue of His marriage to the Church (His Spotless Human Nature). They receive the Kingdom fully in the future when they become spiritually mature, incorruptible and fulfill all the conditions set forth by Christ in His Covenant. If every person who participates in the Son's Humanity inherits the Kingdom, then the implication is made that the Son's single Humanity includes all human nature.

---

22. cf. 1 Cor. 3:11 and Eph. 4:13 which are cited.
23. *Ibid.*

In the Exposition on Psalm 44, the metaphoric discussion about the Church as the Royal Bride (v.8ff) and the Son of God as her Royal Bridegroom (v. 1-7) continues, as Chrysostom offers further insight into the Bridegroom's relationship with His Bride.[24] His understanding is based upon the Apostle Paul,[25] the Apostle John[26] and the Evangelist Matthew,[27] all of whom he quotes explicitly. He explains that David prophesies exactly what these authors state by presenting in Psalm 44:8ff the Bride, who is at the same time a Queen: "The Queen stood by on your right hand" (Ps. 44:9, LXX).[28]

The Royal Bride stands "firmly" (βεβαίως), "exceptionally honoured" (Εἶδες τιμῆς ὑπερβολήν;), "greatly dignified" (εἶδες ὄγκον ἀξιώματος) and like an "immovable" (ἀκινήτως ἔστη) "monument" (ἑστηλώθη) beside the Bridegroom's right hand in heaven; and the Bridegroom states, "The gates of hades shall not prevail against her" (Mt. 16:18). The Church (human nature), which is at one time a slave, a prostitute, a sinner, persecuted, stepped upon and dragged along the ground, is elevated by the Son of God to such great heights that she is placed next to the Father Himself and in the presence of the ministering powers. She is exalted and glorified in this manner because the Son is equal in dignity with the Father.[29]

Even though the Royal Bride is a created being,[30] she is raised up to heaven not by her own merit, but "in" and "through" Christ. Concerning this, Paul states: "He raised us up with Him and made us sit with Him in the heavenly places in Jesus Christ" (Eph. 2:6). "Our Head is found in heaven and we are the

---

24. *Expositio In Psalmum XLIV*, 55:197-203.

25. 2 Cor. 11:2: "I betrothed you to Christ in order to present you as a Pure Virgin Bride to her one husband".

26. Jn. 3:29: "He who has the Bride is the Bridegroom".

27. Mt. 22:2: "The Kingdom of Heaven may be compared to a King who gave a marriage feast for His Son".

28. *Ibid.* ταῦτα καὶ οὗτος προαναφωνεῖ, τὴν νύμφην εἰσάγων ὁμοῦ καὶ βασιλίδα· διό φησι, παρέστη ἡ βασίλισσα ἐκ δεξιῶν σου.

29. *Ibid.* τὴν πεπατημένην, τὴν κάτω συρομένην εἰς ὅσον ὕψος ἀνήγαγεν, ὥστε αὐτῷ παρεστάναι; ἔγνως, ἡ αἰχμάλωτος, ἡ ἀπηλλοτριωμένη, ἡ πόρνη, ἡ ἐναγὴς, εἰς ὅσον ἀνέβη ἀξίωμα; Μετὰ τῶν λειτουργικῶν παρέστηκε δυνάμεων. Ὁ μὲν γὰρ Υἱὸς, ἅτε ὁμότιμος ὤν, ἐκ δεξιῶν καθήται, αὕτη δὲ ἕστηκεν.

30. *Ibid.* Εἰ γὰρ καὶ βασίλισσά ἐστιν, ἀλλὰ κτιστῆς οὐσίας ἐστί.

Body. Since our Head sits in Heaven, we also participate in this honour, regardless if we stand here on earth".[31] In this writer's opinion, Chrysostom suggests that the Church (human nature), before the Incarnation, is utterly depraved and defiled. However, after the Son of God takes her as His Bride, she becomes a Royal Bride, restored, and is raised from her fallen state and placed in heaven. Chrysostom interrelates the image of the Royal Bride to that of a Body in order to show that the exalted Human Nature of the Head/Christ is not only His single Humanity, but it includes all the Christians. Therefore, every Christian, as a member of Christ's Body, is Christ's Bride; he is raised by his Head to heaven and placed in His and the Father's presence.

Furthermore, the Royal Bride is identified with the Daughter of the King mentioned in Psalm 44:13, LXX.[32] The Daughter of the King is clothed in vestments wrought with gold (Ps. 44:9, LXX); and she is adorned with a "...diadem made out of gold" (Ps. 44:10, Theodotion). Her dress is not tangible, but rather, spiritual (περὶ πνευματικῶν ὁ λόγος ἦ).[33]

This Daughter wears the Garment of Baptism that is weaved for her and put on her by Christ the King.[34] This statement is based on Galatians 3:27: "Because for as many of you as were baptized into Christ, have put on Christ." Before she is dressed with the Garment of Baptism, she is called the Daughter of Tyre (Ps. 44:12, LXX).[35] As such, she is found by Christ wandering shamelessly on the side of the road and utterly disgraced and defiled. As soon as she is dressed with the Garment of Baptism, she is seated at the right hand of the Son in heaven and becomes His Royal Daughter. This writer once again calls the reader's attention to Chrysostom's understanding that all Christians are included in Christ's Humanity. The foundation for this claim lies in Gal. 3:27, which apparently is saying: "...as many of you" who participate in Christ's (the Son's)

---

31. *Ibid.* Ἐπειδὴ γὰρ ἡ κεφαλὴ ἡμῶν ἄνω, φησὶν, ἐστὶν, ἡμεῖς δὲ σῶμα, τῆς κεφαλῆς ἄνω καθημένης, καὶ ἡμεῖς τῆς τιμῆς μετέχομεν, εἰ καὶ ἐστήκομεν.

32. "All the glory of the Daughter of the King comes from within her."

33. *Ibid.*

34. Τοῦτο γὰρ τὸ ἱμάτιον ὁ βασιλεὺς ὕφηνε, καὶ ἐνέδυσεν αὐτὴν διὰ τοῦ βαπτίσματος.

35. *Ibid.* "And the Daughter of Tyre shall adore Him with gifts".

exalted Humanity (through Baptism) have indeed put on Christ.

"How is it possible for the Bride to be His [the Son's] Daughter? How can His Daughter also be His Bride?", queries Chrysostom. He explains that physically this cannot be done. However, the relationship between Christ and the Church is an intelligible, or noetic, (νοερὰ) one. The Church can be God's Bride as well as His Daughter because, on the one hand, He gave birth to the Church through Baptism and, on the other hand, He is also betrothed to Her.[36]

The Bride, who is espoused to the Son, comes out from the Nations (Ἐπειδὴ γὰρ ἐξ ἐθνῶν αὐτὴν ἡρμόσατο). The Bridegroom calls her to forget her people and her father's house (Ps. 44:10), cut off intercourse with the Nations, forget them totally and put out of her memory any past association with them. In other words, he commands her to separate herself for ever from the acts, life and dogmas of the idolaters.[37] Only when she obeys her King will she become spiritually beautiful and desirable to Him (Ps. 44:11).[38]

The Church's King, Father and Bridegroom is also her Lord (Ps. 44:11: "For He is your Lord") and Master (Ἰδοὺ ὁ πατὴρ καὶ νυμφίος καὶ δεσπότης ἀνεφάνη). Although she is at one time a slave to demons and possessed by deceit, the Lord loves His Church so much that He makes her His Daughter and Bride. Henceforth, she is obligated to obey His commandments exactly and totally devote herself to Him.[39]

Chrysostom continues his exposition on Psalm 44 by turning to verse 13.[40] Here, he demonstrates that the Church as a Bride/Daughter also designates every human being whose soul is beautified (τὸ κάλλος κατοιμάνθανε τῆς ψυχῆς) and wedded to Christ through Baptism and the virtues.[41] Chrysostom says, "The Church is honoured by everyone"[42] because she possesses virtue that has a greater

---

36. *Ibid.* Αὐτὸς γὰρ αὐτὴν ἀνεγέννησε διὰ τοῦ βαπτίσματος, αὐτὸς αὐτὴν καὶ ἡρμόσατο.

37. ὅταν δὲ εἴπῃ καὶ λαὸν καὶ οἶκον, πάντα τὰ ἐκεῖ πραττόμενα λέγει παρ' αὐτῶν, καὶ βίον καὶ δόγματα.

38. *Ibid.* "The King has desired your beauty".

39. *Ibid.*

40. "All the glory of the Daughter exists inside her".

41. *Ibid.* Chrysostom's text of v. 13 differs from the LXX which is as follows: "all her glory is that of the daughter of the king of Esebon...".

value than all the benefits anyone could obtain.[43] He claims that verse 13 deals with higher and deeper meanings, which are concerned with the teaching of the soul, virtue and internal glory.[44] He explains that the Psalmist uses bodily icons[45] in order to account for those in his audience who are mentally thick (τὸν παχύν). Chrysostom interprets the word "gold" (*Ibid.*) to mean "virtue"[46] and cites Paul in 1 Cor. 3:12 to further substantiate this point.[47]

The Church (soul) becomes more comely when she wears the garment of virtue (οὕτω ψυχὴ καλλωπίζεται ἀρετὴν ἐνδεδυμένη) or, more specifically, that garment which is inlaid with gold -- the rose of virginity (εἶδες τὴν χρυσῆν στολήν, τῆς παρθενίας τὸ ἄνθος; Τοῦτο τῆς Ἐκκλησίας τὸ ἱμάτιον). The soul is wedded to the King and is brought to His Temple (Heaven) when she follows in the steps of the Royal Bride and forsakes her paternal customs with gladness and exultation and agrees with the Bride in customs and in dogmas.[48] This investigator wishes to point out that each Christian soul disposed in this fashion can also be called the Royal Bride of Christ. Therefore, everything that is said about the Church can also be said about the virtuous human soul.

Similar statements about the Church as the Royal Daughter of Christ are made in Homily 14 of the Commentary on Hebrews. According to Chrysostom's citation of David's prophecy (Ps. 44:10-11, LXX), the Church comes from the Nations (πρὸς γὰρ τὴν Ἐκκλησίαν τὴν ἐξ ἐθνῶν διαλέγεται).[49] David depicts the Church as a Daughter (θύγατερ) and demonstrates that her King (ὁ βασιλεὺς) is Christ. She must forsake her own people and her father's house (i.e., ancestral

---

42. καὶ τὴν Ἐκκλησίαν ὁρᾷτε παρὰ πάντων τιμωμένην.

43. πάσης γὰρ εὐπορίας μείζων ἀρετή.

44. περὶ ψυχῆς ἡ διδασκαλία, περὶ ἀρετῆς τὸ λεγόμενον, περὶ τῆς ἔνδον δόξης.

45. τὰς σωματικὰς εἰκόνας; "She is robed in golden fringed garments and in embroided clothing" - Ps. 44:13.

46. πάλιν τῷ ὀνόματι τοῦ χρυσίου τὴν ἀρετὴν καλέσας.

47. *Ibid.* 1 Cor. 3:12: "Now if any one builds on the foundation with gold, silver, precious stones,...each man's work will become manifest.

48. *Ibid.* Ps. 44:14-15: "Virgins shall be brought to the King after her...They shall be brought with gladness and exultation: they shall be led into the King's Temple."

49. *In Heb., Cap. VIII, Hom. XIV*, 63:115.

ways) through repentance (μετάνοιᾳ δὲ ἐνταῦθα δυνατὸν), in order for the King to desire her beauty (τοῦ κάλλους σου; *Ibid.*).[50]

In the same homily, the Church is also identified with every Christian soul. In order for the soul (Church) to be beautiful (κάλλος τὸ ψυχικὸν) and desirable (ἐπιθυμήσῃ) to the King, she must cast off anything old (Εἴ τι παλαιὸν ἐν ἡμῖν, ῥίψωμεν), forget her sins (Λήθη ποία; Ἡ τῶν ἁμαρτιῶν) and wash away (ἀπονιψώμεθα) every wrinkle (ῥυτὶς; cf. Eph. 5:27), stain (κηλὶς) and spot (σπίλος; *Ibid.*) through repentance. Chrysostom strongly suggests that the mind (νοῦν) is the entrance to the soul. The mind must close itself off to sin and wickedness in order to maintain the soul's (Church's) beauty for the King. Therefore, the soul as a Royal Bride/Daughter is an image of the Church. In both instances in Homily 14, the implication is made that the Church is founded upon repentance.

Further references to the Church as a Bride arise in Books 4 and 6 of the Treatise on the Priesthood. In Book 4, Chrysostom depicts the Church as the Pure Virgin (τὴν ἁγνὴν παρθένον), whom "St. Paul himself espoused (ἡρμόσατο) to Christ."[51] In Book 6, he says that the Bride of Christ (Χριστοῦ νύμφης) is glorious (τὴν δόξαν), holy (τὴν ἁγιωσύνην), spiritually beautiful (τὸ κάλλος τὸ πνευματικὸν), intelligent (τὴν σύνεσιν) and lovely haired (τὴν εὐκοσμίαν).[52] She is the Church of God (τοῦ Θεοῦ Ἐκκλησία), who has Christ as her Master (Δεσπότην).[53]

In Homily 18 of the Commentary on the Gospel of John, Chrysostom expounds upon how the Bridegroom becomes espoused to His Bride.[54] He centers this exposition around John 1:35-37 and states:

---

50. *Ibid.*
51. *De Sacerdotio Lib. IV*, 48:670.
52. *Ibid., Lib. VI*, 48:688.
53. *Ibid.*
54. *In Joh., Hom. XVIII al. XVII*, 59:115.

> "Again", says the Evangelist, "John stood, and said, Behold, the Lamb of God." Christ utters no word, John says it all. So it is with a bridegroom. For a while he does not say anything to the bride, but keeps silent, while some show him to the bride, and others give her into his hands. She merely appears, and he departs not having taken her himself, rather when he has received her from another who gives her to him. When he has received her in this way, he so disposes her, that she does not remember those who betrothed her anymore. So it was with Christ. He came to espouse the Church to Himself. He said nothing, but simply came. It was His friend John who put into His hand the Bride's right hand, when, by his discourses, he gave into His hand the souls of men. He, having received them, afterwards so disposed them, that they did not go to John anymore, who had committed them to Him. Here, we may remark, not only this, but something else too. As at a marriage, the maiden does not go to the bridegroom, but he hastens to her, even though he is a king's son, and even though he is about to espouse some poor and abject person, or even a servant; so it was in this case. The nature of men did not go up, but contemptible and poor as it was, He came to it, and when the marriage had taken place, He suffered it no longer to tarry here; but having taken it to Himself, He transported it to the House of His Father.[55]

In the light of this text, Chrysostom is clearly saying that the Bride (τὴν νύμφην) is identified with the souls of men (τὰς ψυχὰς τῶν ἀνθρώπων), or the nature of men (τῶν ἀνθρώπων ἡ φύσις), which are (is) espoused (ἁρμοσόμενος), or married (τῶν γάμων), to the Son of God, the Bridegroom (τὸν νυμφίον), or the Son of the King (κἂν βασιλέως υἱὸς ᾖ). As exemplified through Chrysostom's phrases: "the souls of men" and "the nature of men", the single Humanity that the Son takes to Himself (παραλαβὼν) at His Incarnation obviously includes the whole human nature. Before her marriage to the Son, the Church is classified as a poor (εὐτελῆ), abject (ἀπερῥιμμένην) and servile (θεραπαινίδα) maiden (κόρη). After John the Baptist places her right hand into His hand (ἐγχειρίσας αὐτῷ), the Son raises (ἀνῆλθε) and transports her to the House of the Father (πρὸς τὸν οἶκον ἀνήγαγε τὸν πατρικὸν), Heaven. Furthermore, the Son of God follows the traditional custom of courting a girl by coming to His Bride's place of dwelling and finding her. In other words, He comes to human beings and assumes their nature (soul and body). Henceforth, the Son's Bride is totally devoted to Him; she forgets her past and ancestral home and those who betrothed her to Him. The Bridegroom departs with the Bride for His home in heaven in order to give her a

---

55. *Ibid.*

new life.[56]

Similar statements appear in Homily 29 of the same commentary. In this homily, a discussion about the Bride and the Bridegroom arises in the context of Chrysostom's exposition of John 3:29.[57] The Bride is espoused to God the Son (ἡ Ἐκκλησία ἁρμόζεται τῷ Θεῷ) by John the Baptist. She is the Human Nature that the Son espoused to Himself at His Incarnation. The Humanity of the Son includes all mankind, as Chrysostom states:

> The Bride knows the Bridegroom. And you are witnesses of this when you say, "All men come to Him".[58]

Once the Bride recognizes the Bridegroom through faith and the minsitry of the Baptist, she is brought to His home (heaven) by His voice and teaching.[59] The foundation for this statement rests upon Rom. 10:7: "Faith comes by hearing and by the Word of God." From the moment that the Bride is received by the Bridegroom, she is obligated to stand near, hear and obey Him.[60]

In Homily 69 of the Commentary on the Gospel of Matthew, Chrysostom once again refers to the Church as a Bride, in the light of his interpretation of Matthew 22:1-14, 2 Corinthians 11:2 and Ephesians 5:32, all of which he explicitly cites.[61] He explains that the Church is the Bride (ἡ νύμφη) of Christ the Son and of the Father the King. Although she is married to the Son and the Father, she only has one Husband, because the Substance of the Father and the Son is identical.[62] Therefore, the Bride is the Church of God. In the light of the

---

56. *Ibid.*

57. *Ibid., Hom. XXIX al. XXVIII*, 59:170,171. "He that has the Bride is the Bridegroom; but the friend of the Bridegroom that stands and hears Him, rejoices greatly because of the Bridegroom's voice."

58. *Ibid.* καὶ ἐπιγινώσκει τὸν νυμφίον ἡ νύμφη. Καὶ ὑμεῖς δὲ μαρτυρεῖτε αὐτοὶ λέγοντες, ὅτι Πάντες ἔρχονται πρὸς αὐτόν.

59. Ἐπειδὴ γὰρ νυμφίου καὶ νύμφης ἐμνημόνευσε, δείκνυσιν, ἡ νυμφαγωγία πῶς γίνεται, ὅτι διὰ φωνῆς καὶ διδασκαλίας.

60. *Ibid.*

61. *In Matt., Hom. LXIX al. LXX*, 58:648. Mt. 22:1-14: "And Jesus answered and spoke again in parables. The Kingdom of Heaven is like unto a certain King, who made a marriage for His Son;..."; 2 Cor. 11:2: "For I have espoused you to one husband."; Eph. 5:32: "This is a great mystery, but I speak concerning Christ and the Church".

62. Ὅτι ἡ τῷ Υἱῷ ἁρμοζομένη τῷ Πατρὶ ἁρμόζεται. Καὶ γὰρ ἀδιάφορον τῇ Γραφῇ τοῦτο ἢ τοῦτο λέγεσθαι, διὰ τὸ ἀπαράλλακτον τῆς οὐσίας.

preceding parable in Matthew, God's Bride comes out of the Nations that are called (τὴν κλῆσιν τῶν ἐθνῶν) into the Kingdom and not from the Jews, who are cast out (τὴν ἔκπτωσιν τῶν Ἰουδαίων) of the Kingdom.[63]

In Homily 23 of the Commentary on 2 Corinthians, Chrysostom describes the Church as a Bride in an important text based on 2 Cor. 11:1-2. He states:

> "I espouse you to one husband, as a pure virgin". Therefore I am jealous, not for myself, but for him to whom I have espoused you. The present time is the time of espousal [or betrothal]. However, the time of the bridal chamber is another, namely, when they sing, "The Bridegroom has risen up." O what things that are unheard of! In the world, they are virgins before the marriage, but no longer after the marriage. But here it is not so: but even though they are not virgins before this marriage, after the marriage they become virgins. So the whole Church is a Virgin. For addressing himself even to all, both husbands and wives, he speaks thus. But let us see what he brought and espoused us with, what kind of mystical gifts; not gold, not silver, but the Kingdom of Heaven. For this reason, he also said, "We are ambassadors on behalf of Christ", and he beseeches them, when he was about to receive the Bride. What happened in Abraham's case was a type (Gen. 24:4ff). He sent his faithful servant to seek a Gentile maiden in marriage. In this case, God sent His own servants to seek the Church in marriage for His Son. Concerning this, the Prophet of old said, "Hearken, O Daughter, and consider, and forget your own people and your father's house, and the King shall desire your beauty" (Ps. 44:11-12, LXX). Do you see that the Prophet is also espousing? Do you see that the Apostle also expresses the same thing himself with much boldness, saying, "I espoused you to one husband that I might present you as a pure virgin to Christ?" Do you see wisdom again? For having said, "You ought to bear with me", he did not say, "For I am your teacher and I do not speak of my own sake." But he uses this expression that invested them with special dignity, placing himself in the position of her who promotes a match, and them in the rank of the Bride.[64]

The Whole Church is Christ's Pure Virgin Bride (οὕτω πᾶσα ἡ Ἐκκλησία παρθένος ἐστί; παρθένος ἁγνὴν) and Royal Daughter (Ps. 44:11-12). The term "Church" designates the soul and body of every Christian who is placed in the rank of Bride (ἐκείνους δὲ ἐν τάξει τῆς νύμφης στήσας) and espoused (ἡρμόσατο) to the Son of God, the Bridegroom (ὁ νυμφίος) and King, by the Apostle Paul (2 Cor. 11:1-2) and the Prophet David (Ps. 44:11-12; Εἶδες καὶ τὸν προφήτην ἁρμοζόμενον;). Both of these saints prepare each Christian soul to receive the Son and undergo a spiritual marriage with Him. Since this marriage is spiritual, the Bride always maintains a state of virginity (μετὰ τὸν γάμον παρθένοι

---

63. *Ibid.*

64. *In 2 Cor. Hom. XXIII*, 61:553,554.

γίνονται). The Church is a maiden that comes out of the Nations (κόρην ἐθνικὴν); she is found there by the Apostles, who are sent by God to seek her out for marriage to His Son. The Bride must reject her ancestral customs and traditions in order to be desirable to the Bridegroom (Ps. 44:11-12). Abraham's case is a type of this marriage (cf. Gen. 24:4ff). The Church is espoused (ἡμᾶς ἡρμόσατο) with the Kingdom of Heaven (τὴν βασιλείαν τῶν οὐρανῶν). Although she is betrothed to the Kingdom in the present time, she cannot participate fully in the Kingdom (Bridal Chamber or Heaven) until after the Second Coming or when the "Bridegroom will rise up".[65]

In Homily 12 of the Commentary on Colossians, reference is made to the Church as a Bride, as Chrysostom expounds upon the Great Mystery of Christ's marriage with the Church. The Church is also called a Body with the purpose to show the unity achieved between Christ and the Church after their marriage. Here, Chrysostom, using 2 Cor. 11:2,[66] portrays the Church as the Pure Virgin Bride that is espoused to Christ her Husband by the Apostle Paul. He mentions that the Church is united in spiritual intercourse with Christ, who comes to her, and, who is made out of her.[67] The Church, in this case, signifies the Flesh (Humanity) that the Son of God (Christ) united to Himself. "We are from Him", says Chrysostom, "of His members and of His Flesh".[68] He is saying that all the Christians are included in the Son's Humanity. The Church and Christ become one Body just as a man and woman become one human being after marriage.[69] Christ is the Head of His Body. Whereas the former is the teacher and the leader, the latter is the disciple and the one, who is led. As a result of this marriage, Christians become Christ's members and are of His Flesh. The Mystery of Marriage (τοῦ γάμου τὸ μυστήριον) between Christ and His Bride is a Great

---

65. *Ibid.* Μνηστείας γάρ ἐστι καιρὸς ὁ παρὼν καιρὸς, ὁ δὲ τῶν παστάδων ἕτερος, ὅταν λέγωσιν, Ἀνέστη ὁ νυμφίος.

66. *In Col., Cap. IV, Hom. XII*, 62:387-388,389. "I have espoused you to one husband, a pure virgin".

67. Ὁ Χριστὸς ἦλθε πρὸς τὴν Ἐκκλησίαν, καὶ ἐξ αὐτῆς γέγονε, καὶ αὐτῇ συνεισῆλθε συνουσίᾳ πνευματικῇ.

68. Ὅτι δὲ ἐξ αὐτοῦ ἐσμεν, ἄκουε πῶς φησιν· Ἐκ τῶν μελῶν αὐτοῦ, καὶ ἐκ τῆς σαρκὸς αὐτοῦ πάντες ἡμεῖς.

69. ἕν σῶμα γενησόμενοι; συνέρχονται, καὶ ποιοῦσιν οἱ δύο ἕνα.

Mystery (Μυστήριον τελεῖται μέγα), a Mystery of Love (ἀγάπης μυστήριον), the Mystery of Christ (μυστήριον Χριστοῦ) and the Mystery of the Church (καὶ μυστήριον τῆς Ἐκκλησίας ἐστίν).[70]

2.3b. The Bride and the Bishop

The local bishop's relationship to his Chruch is an image of Christ's marriage to His Bride.

In Book 3 of the Treatise on the Priesthood, Chrysostom refers to the Church as the Bride of Christ in relation to the role of the bishop in the Church. He suggests that the bishop's responsibility is to safeguard the chastity and promote the welfare of Christ's Bride. One way in which the bishop can fulfil this great responsibility entrusted to him by Christ is to take special care of the virgins who live in his diocese, since they maintain the same state of chastity as Christ's Bride. For this reason, they are the Church's princesses,[71] they devote themselves to the highest philosophy, they display on earth the behaviour of angels in heaven and they live as disembodied spirits while still in the flesh. In reference to the aforementioned, Chrysostom states:

> If a daughter is "a secret cause of wakefulness to her father" [Eccles. 42:9], and his care for her makes him lose sleep through his great anxiety that she may be barren, or pass her prime unmarried, or be hated by her husband; what will a man [i.e., the Bishop] feel whose anxiety is over none of these dangers, but others far greater than these? Here it is not a man who is disgraced but Christ Himself. Here barrenness does not just bring reproach, but the trouble ends in the soul's destruction. "For every tree", he says, "which does not bring forth good fruit is hewn down and cast into the fire" [Mt. 3:10]. If she [i.e., a virgin] is hated by the Bridegroom, it does not suffice to take a bill of divorcement and depart; but for that hatred He gives the punishment of eternal torment.[72]

In this investigator's judgement, since the Church is one, Christ the Bridegroom is married both to the virgins and His Bride. The bishop must safeguard the Bride

---

70. *Ibid.*

71. *De Sacerdotio, Lib. III*, 48:656-657.

72. *Ibid.* cf. 48:644. Here, Chrysostom is discussing the difficulties of the Priesthood and in passing makes reference to the Bride of Christ. He says, "it is true that those who are entrusted with civic government destroy their cities and ruin themselves as well, unless they are wise and very watchful; what about the man whose task is to adorn the Bride of Christ? How much strength in himself and from above do you think he needs to avoid complete failure?

of Christ, making certain that Christ and His Bride are not utterly disgraced. Should he fail in this task, he will suffer eternal punishment.

In Book 4, the bishops (τῶν ἐπισκόπων) are designated as the leaders (τῶν Ἐκκλησιῶν προεστῶτες) of Christ's Pure Virgin Bride. These leaders must educate, train and lead Christ's Bride to spiritual beauty, ward off the diseases that attack her and preserve the good health she enjoys. The Bishops successfully accomplish these duties by living good lives and using Paul's Epistles, which act as strong and quality medicines. With these medications, they refute false dogmas and establish true dogmas for the health and stability of Christ's Bride.[73]

In Book 6, the Bride of Christ is also called a Royal Daughter, or the Church of God, in order to show the bishop's relationship to her. The Church is the Daughter of the King (Christ), who rules the whole earth beneath the sun. She is betrothed to the bishop,[74] because Christ the Master and King hands her over (παραδοθῆναι) to him. This woman is so wonderfully beautiful that she surpasses all humanity and, in this, excels by far the whole of womankind. She possesses a soul that is so virtuous that she leaves far behind all men who have ever existed or shall exist. The charm of her disposition goes beyond all ideals of philosophy, as the loveliness of her face eclipses all bodily beauty. Therefore, the bishop, who is her suitor (τὸν δὲ ταύτης μνηστῆρα) and is entrusted with her care by the Master, must be an extremely able man. He is set on fire with the spell that she casts and is deeply in love with her. He must not be "a vile outcast of mongrel birth", "crippled in body and in every way totally worthless", because he disgraces both the Daughter/Bride and her Master/King.[75] Consequently, he will suffer eternal punishment. Hence, the bishop is the image of Christ and Christ's representative in the Church, since Christ is the Royal Bridegroom of the Church and the bishop is her suitor. The bishop's intimate relationship with the Church is made possible by Christ, who functions as her supreme Master and King, and, who is Master and King of all creation.

---

73. *Ibid., Lib. IV*, 48:670.

74. *Ibid., Lib. VI*, 48:688,689. Ὑποθώμεθα εἶναί τινι μνηστὴν τοῦ πάσης τῆς ὑφ' ἥλιον κειμένης γῆς βασιλεύοντας θυγατέρα.

75. *Ibid.*

2.3c. The Bride's Faith in Christ

Previously, Chrysostom enlightened us on the bishop's function as the Bride's physician, who maintains her health in the face of heresy's onslaught, by teaching her the apostolic view of Christ's identity. This writer discovers exactly what her faith in Christ really is in the following two homilies.

Two references to the Church as a Bride appear in Homily 1 of the Treatise on Virginity, during Chrysostom's discussion about the true virginity of the Church. Chrysostom states that the Church of God (ἡ ἐκκλησία τοῦ Θεοῦ) is a Pure Virgin Bride, unlike the Jews, who condemned Christ, and the heretics, who hold a wrong view of Him. The Church, Chrysostom explains, is a real Virgin because she desires and practises virginity (παρθενίας) with great zeal, she is pure (ἁγναὶ) and married to one Husband, Christ the Son of God.[76] He bases this explanation on St. Paul, who leads the Bride to the Bridegroom's House (νυμφαγωγὸς) and states, "I betrothed you to Christ in order to present you as a Bride to her one Husband" (2 Cor. 11:2). Likewise, he understands Paul to have said the exact same thing about the whole Fulness of the Church.[77] In this homily, the Church as a Bride seems to be identified with the soul of each Christian that is married only to Christ, i.e., that confesses Him to be truly the Incarnate Son of God. The Jews' and the heretics' souls are definitely neither virgins nor married to Christ, because the former condemn and murder Him while the latter hold a distorted view of Him. It seems probable that Chrysostom understands the Fulness of the Church as being comprised of all Christian souls that are espoused to Christ the Bridegroom and are led to His House, Heaven, by the Apostle Paul.

Further statements concerning the Bride and Paul's instrumentality in leading her to Christ may be found in Homily 8 On the Incomprehensible Nature of God. Using Paul's Epistles and the Gospels, Chrysostom refutes the heretical Anomoeans and emphasizes that Christ is perfect and complete God and King, like the Father. In doing so, he says:

---

76. *De Virginitate, Cap. I*, 48:533.

77. Εἰ γὰρ περὶ παντὸς τοῦτου τοῦ πληρώματος εἴρηται τῆς Ἐκκλησίας.

> Who is the one who is better than all men? Who other than that tentmaker, that teacher of the ecumene, the one who coursed over land and sea as if equipped with wings, the chosen vessel, the one who leads the Bride to the Bridegroom, the cultivator of the Church, the wise builder.[78]

Chrysostom appears to equate the Bride with the soul of a Christian that is cultivated by Paul (ὁ τῆς Ἐκκλησίας φυτουργὸς) in order to accept Christ's (the Son's) equality of Essence with the Father. Once the soul is cultivated, Paul leads it to the Bridegroom (ὁ νυμφαγωγὸς τοῦ Χριστοῦ) in heaven.

2.3d. The Bride and Love

The Bride's health, marriage to the Bridegroom and understanding of His identity depend upon her embracement of the all-important virtue of love. Chrysostom describes love's saving effect upon the Bride in two homilies.

In Homily 55 of the Commentary on Genesis, Chrysostom refers to the Church as a Bride when he points out the vital importance of love as "the profit of our souls and the medicine for our wounds", "the foundation of the Law and the Prophets" and of God's commandments, and "the crown of all the virtues."[79] He says that the Bride is now led to the Bridegroom and she is not ravaged anymore by the Apostle Paul,[80] since the Apostle loves Christ fervently.[81] Here, Chrysostom suggests that the Bride (Church) is the soul, which is crowned and healed with love; Paul's soul is the primary example. The soul that becomes saturated with love is led to the Bridegroom in heaven and is espoused to Him by the Apostle Paul. Hence, the soul of each Christain can be called the Church (Bride) only when she is united to Christ through love.

In Homily 11 of the Commentary on Colossians, Chrysostom claims that the Church is a Bride in the context of expounding Col. 4:5-6, which he interprets as dealing with the benefits of love and the destructiveness of envy upon the soul.

---

78. *De Incomprehensibili Dei Natura, Hom. VIII*, 48:771-772.

79. *In Cap. XXIX Genes. Hom. LV*, 54:483.

80. ὁ πρότερον πορθῶν τὴν Ἐκκλησίαν, ὕστερον αὐτὸς αὐτῆς γέγονε νυμφαγωγός.

81. *Ibid.*; cf. *V Homilia, De Studio Praesentium, Etc.*, 63:489 where Chrysostom states that Paul leads the Church to the Bridegroom (ὁ νυμφαγωγὸς τῆς Ἐκκλησίας.).

The Bride of God's Son and the King's (the Father's) Daughter are synonymous with the soul of every Christian (τὴν ἑκάστου ψυχὴν), which is satiated with love. Hence, whatever can be said about the Church can also be said about the human soul "enwreathed" with love. Since the Church is God's, God and the Church are fought against when Christians fill their souls with envy.[82] However, the Church is loved, adorned and beautified when Christians' decorate their souls with love and exhibit this love towards their brethren. "The Church's benefit (ἡ τῆς Ἐκκλησίας ὠφέλεια) is interwoven with the good repute of your brethren; that if one is destroyed, the other shall be destroyed too". In order to prevent this double destruction, Chrysostom advises each Christian to reorganize the Church (soul) and strengthen the presence of mind (Ὄρθωσε τὴν ἐκκλησίαν ἐκεῖνος, εἰπέ μοι; ηὔξησε τὸν σύλλογον) with love.[83]

---

82. *In Col., Cap. IV, Hom. XI*, 62:379-380. Οὕτω καὶ νῦν σὺ ὁ βασκοίνων μάχῃ τῇ Ἐκκλησίᾳ τῷ Θεῷ πολεμεῖς.

83. *Ibid.*

2.4. The Rational Flock of Christ (τὸ λογικὸν τοῦ Χριστοῦ ποίμνιον)

This writer includes the image of the Church as the Rational Flock of Christ under **SECTION TWO: THE HUMAN IMAGE OF THE CHURCH**, simply because the Church as a Flock consists of rational human beings (the Christians) and not illogical animals. All the writings incorporated in this investigation can be grouped into three categories according to the roles played by the Holy Spirit and the Apostles, the bishops, and the Christians in the Church.

2.4a. The Holy Spirit and the Apostles

The foremost authorities and protectors of the Rational Flock of Christ are God, the Holy Spirit and the Apostles. Chrysostom explains their functions in Homily 5 of the Commentary on 1 Timothy.[1] He refers to the Church once as a Flock (τῆς ἀγέλης), when he expounds upon the Apostles' guardianship (τῶν ἀποστόλων φυλακὴν) over the Church and their total power over the devil, in the light of 1 Cor. 5:4-5 and 1 Tim. 1:18-19. He talks about the Church as a Flock in terms of Christians gathering together at a specified place for the purpose of worship. He designates this Flock/Gathering (Συναχθέντων; 1 Cor. 5:4) as the visible manifestation of the Church. This writer wishes to point out that Chrysostom also recognizes this Flock as the Common Assembly (τοῦ κοινοῦ συνεδρίου) and the Army Camp (τὸ στρατόπεδον), whose boundaries are determined by the Holy Spirit.[2] Since the Spirit of God delimits the Flock's boundaries, anyone severed from the Flock (ἀπεσχίζετο τῆς ἀγέλης) remains deserted (ἔρημος) and destitute/naked (γυμνὸς), is delivered to the wolf (or devil, παρεδίδοτο τῷ λύκῳ) and consumed by him.[3]

The Apostles guard and watch over the Flock and prevent the devil from entering it, through the incalculable power granted to them by the Lord Jesus Christ. The Apostles' judgement determines whether or not a Christian is cast out

---

1. 60:528,529.

2. *Ibid.* Ὥσπερ γὰρ ἡ νεφέλη τὸ στρατόπεδον τῶν Ἑβραίων, οὕτω τὴν Ἐκκλησίαν τὸ Πνεῦμα ἐγνώριζεν.

3. *Ibid.*

of the Flock and consumed by the devil.[4] Therefore, the Apostles subject the devil to their commands even against his will, by the tremendous power of grace given to them by God.[5] The Church, which is manifest in a particular locality, is God's Flock and the Apostles' Flock, since it comes under their combined care and protection.

In the panegyrical Homily On St. Eustathius the Martyr, Chrysostom states that God's Flock consists of the sheep (τὰ πρόβατα), the Christians, who believe in Christ's equality in Essence with God, who are God's servants (τοῖς αὐτοῦ δούλοις), and, who receive His grace. The Church as such is based upon the Apostles' faith that Christ is truly God. The Flock remains indestructible because of the divine power that aids the Apostles to prevail over the innumerable wars launched against them and to successfully defend the faith upon which this Flock rests. Here, Chrysostom suggests that the Church is not only Christ-centered, inasmuch as it is based upon the faith in Christ's Divinity, but it is also Apostolic, in the light of the Apostles holding and defending this exact same faith.[6]

God's Flock exists as a powerful demonstration of Christ's consubstantiality with God. It upholds and contains the truth about Christ and the power of the Truth (Christ). The heretics (or wolves), like the Arians, remain outside of this Flock because they maintain a false understanding of Christ's Divinity.[7]

Furthermore, the Triune God, the Apostle Paul and the bishops stand out as the chief personalities involved in the protection (τῆς προστασίας) and governing (τῆς κηδεμονίας) of God's Flock. God permits the angels of satan (the persons who perform satan's will - in this case, the heretics) to assault His servants, the Apostles and the bishops, by innumerable means in order to

---

4. *Ibid.* Εἴ τις τοίνυν ἐκτὸς ἐγίνετο, κατεκαίετο· ἐγίνετο δὲ ἐκτὸς τῇ κρίσει τῶν ἀποστόλων.

5. *Ibid.* ἄλλως δὲ οὐδὲ μικρὸν ἦν τὸ δύνασθαι ἐπιτάττειν τῷ διαβόλῳ· τοῦτο γὰρ δεικνύντος ἦν, ὅτι δουλεύει καὶ εἴκει καὶ ἄκων τοῖς ἀποστόλοις ὁ διάβολος. Ὥστε οὐκ ἔλαττον εἰς χάριν τοῦτο ἦν.

6. *Ibid.*, 50:604.

7. *Ibid.*

demonstrate that His mighty power is made perfect in weakness. Regarding this point, Chrysostom cites 2 Corinthians 12:7-9.[8] In this manner, God also demonstrates that, while the bodies of His servants are beaten, their souls become lighter and loftier with the hope of the future life with Christ. He proves that the machinations and the war of the devil neither harm the soul (οὐδὲ γὰρ ἥπτετο τῆς ψυχῆς) nor defeat the interior (i.e., spiritual) reasonings (οὐδὲ ὑπεσκέλιζε τοὺς ἔνδον λογισμοὺς) of His servants. Rather, they stop on the level of the flesh and cannot penetrate inside the soul. For example, God has allowed His servant, Bishop Eustathius, to be exiled in order to demonstrate even more clearly the power of the truth and the weakness of the heretics.[9] God is with the Flock for ever because Christ has purchased the Church with His own Blood, according to Chrysostom's quotation of Acts 20:28. Since He is truly God's Son and equal in Essence with God, Christ turns His Flock into the Church of God.[10]

2.4b. The Bishops

Likewise, the Flock falls under the care of the bishop, who plays a vital role as its leader. An unmistakable reference to the Flock coming under the bishop's care, and to the bishop's characteristics and functions as leader and shepherd of the Flock, are located in Homily 3 of the Commentary on Acts.[11] Here, Chrysostom mentions the phrase "the Flocks of Christ" (τὰ ποίμνια τοῦ Χριστοῦ) in the context of discussing Matthias' election into the circle of the Apostles. He points out that God's grace has elected and ordained Matthias as an Apostle in order to replace Judas. With reference to Matthias' ordination, Chrysostom leads into a discussion about the Episcopate and the bishops' character and function as leaders of Christ's Flocks.

---

8. *Ibid.* "And to keep me from being too elated by the abundance of revelations, a thorn was given to me in the flesh, a messenger of satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but He said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me."

9. *Ibid.*

10. *Ibid.*

11. 60:38-41.

In this investigator's assessment, Chrysostom can talk about the Churches and the Church in the same context because he strongly suggests that every local Church under the leadership of a bishop (τὸν ἐπίσκοπον) fully represents the Church as the Flock of Christ.[12] Chrysostom states that the Flocks of Christ are made up of sheep, or the souls of Christians. He speaks from his own experience as bishop (of the Church at Constantinople) when he states that the bishop functions as "shepherd", "leader", "president", "protector" and "priest" over the Flock of Christ; and, therefore, he must be a man of great character.[13] Chrysostom's description of the Episcopate's relationship to the Flock of Christ has nothing to do with laziness and worldly honor. Rather, it is connected with leadership, presiding over the brethren, teaching, ordination, protection and authority. The bishop exemplifies all this as the leader of his sheep by carrying their burdens, bearing all their sins and taking the blame for them, never receiving pardon by his people for his sins, constantly exposing himself to their judgement, and protecting and safeguarding their souls even at the expense of his very own. Regardless of his actions, a bishop can never satisfy anyone; this exposes him to great slander and abuse. Unfortunately, the fear of God does not deter Christians under his leadership from disobeying and abusing him. However, the fear of severe punishment does inhibit Christians from disobeying and taking advantage of a civil leader. Therefore, the implication is made that the bishop functions as a spiritual leader over the Flock of Christ.[14]

The bishop, or priest, is constantly assailed with great anxieties and difficulties that result from his teaching of the word and administration of the Sacraments (in this case, Baptism and Ordination are mentioned). The bishop requires a great soul and must be highly qualified in order to meet the strenuous demands imposed upon him by his office and by the members of his Flock. He must be irreproachable, blameless, able to teach, long-suffering and hold fast the

---

12. *Ibid.*

13. *Ibid.* In the Flock of Christ resides God who elects the Bishop. God manages things for the best and chooses the right candidate to be raised to the Episcopate. Holy Scripture testifies that God always makes the correct decision regardless of what people might think.

14. *Ibid.*

faithful word in teaching (cf. 1 Tim. 3:2-9; Titus 1:7-9). He comes under so much pressure, that Chrysostom describes his soul as "a vessel in a storm: lashed from every side by friends, foes, his own people and strangers."[15] Unlike an emperor, who has assistants and the law and order to help him, the bishop has no authority to command the sheep under his leadership. Since this writer has previously noted that the Episcopate is connected with authority, and here he discovers that the bishop has no authority, this most probably is another illustration that the authority and power of a bishop over the members of Christ's Flock is spiritual. Furthermore, Chrysostom points out that, if one soul escapes the bishop and remains unbaptized (lit. uninitiated), the bishop's own prospect of salvation is totally destroyed. This carries with it the severest of all penalties, namely, death in the life to come.

Few Bishops will be saved and many will perish in the life to come due to their status as shepherds of the Flocks of Christ. The bishop must possess a remarkable soul because, not only is he constantly endangered by the sins of those whom he ordains as deacons and presbyters, but also by the sins of those who have been ordained by his predecessors. The ones who receive ordination unworthily by a previous bishop put the current bishop into an awkward and difficult situation with regards to advancing them to higher degrees in the Priesthood and public opinion.[16] The bishop is ultimately responsible for every one in the Flock of Christ.

The bishops (priests) of the Flocks of Christ appear typologically in Old Testament literature. For example, Chrysostom applies the term "priest" to Moses. However, this writer cannot locate anywhere in the Old Testament that Moses

---

15. *Ibid.*

16. *Ibid.* Continuing to demonstrate the great punishment awaiting the soul of a Bishop, Chrysostom talks about the dangers associated with the "Highpriesthood" and the "Priesthood". Although he mentions the term Highpriesthood and Priesthood in the same context, he does not differentiate between the two and says that men must not covet them. He says that whoever belongs to the Priesthood will be punished many times more severely than someone who is not. So devastating is the punishment rendered that the Bishop who sins is completely lost for ever. The fact that Chrysostom does not distinguish between the Priesthood and the Highpriesthood shows that, for him, the Priesthood is one.

himself was a priest. Therefore, it seems that Chrysostom considers Moses to have held a station of leadership similar in some regards to that of the bishops of Christ's Flocks.[17]

Moses suffered a most severe punishment for committing only one sin because of his position as a leader and that his actions directly affected those under him. The same thing is said about a bishop of Christ's Flock. A bishop and someone else may commit the same sin. However, the harm yielded by the former is much greater, for it affects others and is in the public's eye.[18]

Chrysostom indirectly identifies the bishops of his day with "the shepherds" mentioned in Ezekiel 34:2.[19] Both the bishops of his day and the shepherds in this passage from the Prophet Ezekiel are selfish and unethical towards their sheep. Although Chrysostom does not explicitly call bishops "the shepherds of Israel", he most probably has this in mind, in the light of this particular context. Likewise, he strongly suggests that Christ's Flock is identified with Israel, since its bishops mirror the shepherds of Israel.

Furthermore, Chrysostom does say explicitly that bishops must never covet their office and use it for their personal gain. Rather, they should care for the Flocks of Christ without expecting personal gain as Jacob did for Laban's flock (cf. Gen. 29:1-31:55).[20] Hence, Jacob is the type of shepherd all bishops should imitate.

In Homily 44 of the Commentary on Acts, Chrysostom speaks about God's Church and explicitly designates it as His Flock, during his exposition of the important ecclesiological text of Acts 20:17-21,28.[21] Chrysostom declares that the

---

17. *Ibid.*

18. *Ibid.*

19. *Ibid.* "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds: Thus saith the Lord God: Woe unto the shepherds of Israel that do feed themselves! Should not the shepherds feed the sheep?"

20. *Ibid.*

21. 60:310-311. "And from Miletus he went to Ephesus, and called the Presbyters of the Church. And when they came to him, he said to them, You know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews;

Church of God (Christ, the Lord and Master) is the Flock of God, because Christ (the Son of God) has purchased and redeemed the Church with His own Blood.[22]

In God's Flock, the person of the bishop is a sign of Christ's and the Spirit's presence and power in the Church. The bishop is visible proof that Christ grants salvation to men's souls and reconciles them to Himself. Bishops become ordained in order to shepherd, feed, heal and protect God's Flock, through the Holy Spirit.[23]

Acting as shepherds, bishops must not be selfish; they must be willing to die for the Flock, like Christ and the Apostle Paul. They are meek, seek the good of the whole Flock and warn it day and night of its enemies with tears. They readily and willingly defend and protect the Flock at all costs. "Great is the peril because Christ redeemed it [the Flock] with Blood".[24]

The war waged against the Flock of God is twofold and a mighty one. On the one hand, a violent, serious and reckless war occurs within the Flock itself (lit. "from one's own tribe"). This war is waged by wolves that rise up from within the Flock and threaten it (*Ibid.*, v. 20:29). These wolves are certain Christians, who speak perverse things and apparently try to divide the Flock by drawing disciples away with them (*Ibid.*, v. 20:30). On the other hand, an external enemy fights the Flock of God, namely, one that is not of flesh and blood (Eph. 6:12) -- the powers of darkness. Obviously, the bishop plays an important part in protecting the Flock. He guards it and keeps all its sheep bound compactly together. Functioning as a physician, he restores the sick sheep back to health.[25]

In Homily 44, Chrysostom indirectly refers to the bishop as leader and teacher of God's Flock. "This is the excellence of a teacher: to have those who

---

and how I kept back nothing that was profitable to you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ" (v.17-21)...."Take heed, therefore, unto yourselves, and to all the Flock, in which the Holy Spirit has made you Bishops to shepherd the Church of God, which He has purchased with His own Blood" (v.28).

22. *Ibid.*
23. *Ibid.*
24. *Ibid.*
25. *Ibid.*

are his disciples as witnesses of his merits." As a leader, he is similar to Moses and Joshua. He encourages the ones whom he leads, so they may bravely bear all things. He is humble (according to Chrysostom, this is equivalent to Mt. 5:3) and hates pride (Ex. 18:21,LXX).[26]

In the introductory scriptural passage (Acts 20:17-21) of Homily 44, Chrysostom recalls Paul's farewell words to the presbyters of the Church gathered at Ephesus.[27] He agrees that these presbyters are the ones whom Paul also calls bishops in Acts 20:28. This is not strange because Chrysostom explicitly states that the presbyters mentioned in Paul's New Testament Epistles are the bishops. In Homily 1 of the Commentary on Philippians, Chrysostom points out two things: 1) whereas the names "bishop", "presbyter" and "deacon" are used interchangeably, the functions of each are not, and 2) the clergy are Christ's and the Church's.[28] In Homily 10 of the Commentary on 1 Timothy, he explains that the presbyter established in every city by the Apostle Paul is the bishop.[29] Bishops must follow Paul's instructions and "...testify both to the Jews and Greeks repentance towards

---

26. *Ibid.*

27. *Ibid.*

28. *In Phil. Cap. I, Hom. I*, 62:183. "To the saints in Christ Jesus which are at Philippi." Since it was likely that the Jews, too, would call themselves "saints" from the first oracle, when they were called a "holy people, a people for God's own possession" (Ex. 19:6; Deut. 7:6, etc.); for this reason he added, "to the saints in Christ." For these alone are holy, and those henceforth profane. "To the fellow-Bishops and Deacons." What is this? Were there several Bishops of one city? Certainly not; but he called the Presbyters so. For then they still shared in common the titles, and the Bishop was called a Deacon. For this cause in writing to Timothy, he said, "Fulfil thy ministry", when he was a Bishop. For that he was a Bishop appears by his saying to him, "Lay hands hastily on no man" (1 Tim. 5:22). And again, "Which was given to you with the laying-on of the hands of the Presbytery" (1 Tim. 4:14). Yet Presbyters would not have ordained a Bishop. And again, in writing to Titus, he says, "For this cause I left you in Crete, that you should appoint Presbyters in every city, as I have charged you. If any man is blameless, the husband of one wife" (Titus 1:5,6); which he says of the Bishop. And after saying this, he adds immediately, "For the Bishop must be blameless, as God's steward, not self-willed" (Titus 1:7). So then, as I said, both the Presbyters were of old called Bishops and Deacons of Christ, and the Bishops, Presbyters; and hence even now many Bishops write, "To my fellow-Presbyter", and, "To my fellow-Deacon". But otherwise the specific name is distinctly appropriated to each, the Bishop and the Presbyter. "To my fellow-Bishops", he says, "And Deacons: Grace to you and peace from God our Father and the Lord Jesus Christ"

God and faith towards our Lord Jesus Christ" (Acts 20:17-21), as leaders and shepherds of God's Flock.[30]

In Homily 18 of the Commentary on Acts, Chrysostom refers to Christ's Flock in order to demonstrate the great benefits bestowed upon human beings wherever the Church is established.[31] Christ's Flock (τὴν ποίμνην τοῦ Χριστοῦ) falls under the care of a shepherd, who has been charged by Christ to tend to His Flock and feed His sheep (Jn. 21:15-17 is quoted).[32] The shepherd grants the sheep salvation and God's eternal blessings by the grace and mercy of the Lord Jesus Christ. Although Chrysostom does not specify in this case whether or not the shepherd refers to a bishop, or priest (presbyter), he does say that salvation and God's mercy, grace and blessings are found strictly in Christ's Flock - the Church.[33]

In the panegyrical Homily On St. Eustathius the Martyr, Chrysostom twice identifies the Church of God as a Flock (τὴν ποίμνην), when he praises Bishop Eustathius for defending the Church against "the heretics" (τῶν αἱρετικῶν), most

---

(Phil. 1:2). How is it that though he nowhere else writes to the clergy, not in Rome, nor in Corinth, nor in Ephesus, nor anywhere, but in general, to "all the saints, the believers, the beloved", yet here he writes to the Clergy? Because it was they that sent, and bore fruit, and it was they that dispatched Epaphroditus to him.

29. *In 1 Tim. Cap. III, Hom. X*, 62:549-551. In the Church, the Apostles established "the Episcopal Office" which is connected with "protection" and not with power. Men who occupy this office must be willing to protect the Church and not only seize the leadership and authority which goes with it. The Apostles appointed and ordained the Bishops and "handed over" to them "the leadership" of the Church. They established one Bishop in every city they visited so the latter might preside over the Church there. The Bishops, as leaders in their respective Churches, have Presbyters as participants in their power. Hence, the Presbyter (Priest) cannot exist and act apart from the local Bishop. As typified by Moses in the Old Testament (Ex. 2:14; Acts 7:27), the Bishop is a leader and a judge. He has oversight over everyone in the local Church. He functions as a general, a teacher of others, a shepherd of sheep, a good steward and a statesman. The person of the Bishop is connected with the Person of Christ. He, as an imitator of Christ, should strive to be an angel, not subject to human passions, and crucified to the world. As a shepherd, he must lay down his soul for his sheep (Jn. 10:11) and take up his Cross and follow Christ (Mt. 10:38). He must fortify his members (Col. 3:5), crucify his flesh and forsake everything in order to follow Christ (Lk. 15:33), and he must be raised above the world. Since there was a need of many Bishops, that one might preside over and protect the Church in

especially, the Arians.[34] Chrysostom takes the description of the Church as a Flock from Paul's instructions to bishops in Acts 20:28, which he cites.

While the Holy Spirit establishes bishops in the Flock in order to function as shepherds, to take care of it and prevent the wolves (heretics) from entering it, the bishops fulfil their duty by the power and grace of Christ that rests upon them, and by the instructions that they receive from the Apostle Paul. For instance, Bishop Eustathius receives Chrysostom's praise for precisely following Paul's words (Acts 20:28), defending the Flock from the heretics and strengthening its sheep with his very life.[35]

Eustathius, obeying Paul's teaching, prevented the Arians from entering into the Flock during his exile and absence from his throne of leadership (τὸν θρόνον τῆς ἀρχῆς). He stayed united with the Flock through the bond of love, thus protecting and governing it even moreso during his exile.

---

every city, and because few men could be found with such a character as that which befits Christ, Paul did not require them to possess this superior, and highly exalted virtue, but a moderate degree of it. They were expected to be hospitable, sober, blameless, brighter than any luminary, vigilant, wide awake, fervent in spirit, careful and concerned for all, breathe fire and also tend to their duties and labor day and night. They should be as leaven and as seeds which yield much fruit, converse as angels among men and as spiritual men with natural men. They are required "to have a good report" with those not in the Church in order not to fall into the devil's snare (1 Tim. 3:7). Furthermore, the Apostle Paul even permitted married men to become Bishops, in order to meet the growing demand for them to protect the numerous Churches from attacks, as long as they were husbands of one wife, had a strong will not to be greedy, covetous and brawlers, but moderate and able to rule well over their own households and have their children well under control. Men were allowed to marry before becoming Bishops because "that liberty was then properly granted, as suited to the nature of the circumstances then existing." Whether or not a man was married, he first had to be tested if he could be a good leader and rule well over his own household before being made a Bishop, because, "if a man does not know how to preside over his own house, how shall he take care of the Church of God" (1 Tim. 3:5)?

30. 60:310-311.
31. 60:147-150.
32. *Ibid.*
33. *Ibid.*
34. 50:604.
35. *Ibid.*

> He [Eustathius] invited all the faithful and pleaded with them not to retreat, not to surrender themselves to the wolves, not to surrender the Flock over to them; but they should remain firm and silence their mouths and check up on them, just as they should safeguard the steadfast brethren. In the end of the day, it showed that his commands were good. If you [meaning Eustathius] had not abided then in the Church, the greatest part of the city would have been destroyed, because the wolves would have eaten the sheep at their leisure. However, his discourse prevented the wolves from freely revealing their wickedness. This did not only appear at the end [of Eustathius' life] but also in the words of Paul, because Eustathius had been taught by Paul and he advised others on the basis of what he had learned from him.[36]

Eustathius learned from Paul's words in Acts 20:29–30,[37] which warned of heretics arising within the Flock in order to distort the truth. During his exile, Eustathius protected the Flock by warning its sheep about the heretics, in the same way as Paul did on his road to martyrdom in Rome (cf. Acts 20:29–30). Chrysostom fluently describes Eustathius as a model shepherd, who possessed the same faith in Christ as did the Apostles, and, who, with this faith, protected his Flock from the Arians.[38] In the light of Chrysostom's eloquent description (see

---

36. *Ibid.*

37. *Ibid.* "I know that after my departure fierce wolves will come in among you, not sparing the Flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them."

38. *Ibid.* The war is triple: the nature of the beasts, the dreadfulness of the war, and the enemies will not be strangers but your own people. Indeed, for this reason, it is more dreadful. If I am hit and struck by someone from the outside, I can easily defeat him. However, if I am fought from the inside, if the wound springs up from within the body, it is much harder to heal the wound, exactly as it happened then. This is why he counseled and said, "Take heed to yourselves and to all the Flock" (Acts 20:28). He did not say abandon the sheep and leave them. The blessed Eustathius advised his disciples using these things with which he was taught. These are the things that this wise and noble teacher heard of and put to practice. When they (the heretics) leaped upon the sheep, he did not abandon them (the sheep). At that time he was not found on the throne of leadership, but this was meaningless for that noble and philosophical soul. He left to others the honour given to leaders and suffered the toils of the led, remaining there in the midst of the wolves. The teeth of the beasts did not do him any harm at all, for his faith was incredibly more powerful than the bites of the beasts. Therefore, he remained there, kept them all busy by allowing them to fight him; and in this way he permitted the sheep to receive a lot of freedom from fear. He did not restrict himself only to this - i.e., to close their mouths by repelling the blasphemies - but he also surrounded and observed his sheep just in case one was struck by an arrow, just in case one was wounded severely; and he placed the cure immediately upon the wound. In this manner, he

footnote 38), the responsibility of preserving the Apostles' faith in Christ falls upon the bishop as shepherd of God's Flock in which this faith safely resides.

Furthermore, Moses and Aaron resemble Eustathius and Meletius, respectively, as types of Christian bishops in their qualities to lead God's people.

> The same thing occurred during the time of Moses and Aaron. They also lived in the midst of the Egyptians, were like a type of yeast, and made many imitate their own piety. Moses bears witness to this by saying that a great mixed company of people rose together with the Israelites [Ex. 12:38]. He [Eustathius] also imitated this Moses and became a leader before he actually became a leader. Before he was handed over the protection of the people, he punished the unrighteous with great power and nobility; he defended those who suffered injustice and, leaving a royal table and honours and dignities, he willingly went to the mud [mortar] and to the bricks, because he contemplated how to affectionately take care of his own.[39]

On the basis of this text, Chrysostom draws a comparison between Eustathius, the sheep of the Church and the Arians, and Moses, the Israelites and the Egyptians. Just as Moses acted like yeast in making the Israelites and others cling to the true God in the midst of the faithless Egyptians, Eustathius functioned as yeast in protecting and causing the Church's sheep to hold fast to the truth about Christ in the midst of the heretical Arians. In this writer's judgement, the Flock of God, its sheep and shepherd are typologically represented in the Old Testament by Israel, the Israelites and Moses, respectively.

In Homily 3 Against the Jews, references appear to the Church as a Flock (ἀγέλης; ποίμνην), when Chrysostom admonishes the Judaizers for threatening the Church's unity by keeping the First Paschal Fast and celebrating the Jewish Pascha.[40] Chrysostom bases his admonition on apostolic teaching and the synodical decision of the Fathers of Nicaea (A.D. 325), both of which clearly establish once and for all the correct date for celebrating Easter.

Chrysostom portrays the Church as a Flock (Fold) and warns its sheep (the Judaizing Christians) to be careful and fearful about straying outside of it,

---

leavened/kneaded all of them in the true faith, and he was not totally taken away from his Flock until God prepared the blessed Meletius to come and receive responsibility for all the dough. He (Eustathius) sowed, he (Meletius) came and harvested.

39. *Ibid.*

40. 48:861-872.

where the lion (i.e., the devil) prowls waiting to seize them.[41] "For your enemy, like a lion, goes about seeking whom he may seize" (1 Peter 5:8).[42]

"You see a shepherd's wisdom". The shepherd neither lets the lion in among the sheep, for fear it may terrify the Flock, nor drives the lion far away from the outside of the Flock. The shepherd permits the lion to remain outside so that he (the shepherd) may speedily gather together all the sheep, who are terrified of the wild and dangerous beast, inside.[43]

Chrysostom instructs the members of his Flock to revere and respect their shepherd and father and fear the foe[44] for their own safety. "If you separate yourself from the Flock, your enemy will surely catch you." Although, here, Chrysostom does not inform this writer exactly on who this father/shepherd really is, this writer can safely say that Chrysostom is referring to his own bishop, Flavian of Antioch, because, in Homily 6 of this discourse, Bishop Flavian is definitely present when Chrysostom (a priest at the time) says the following: "I revere and respect our father who is here."[45] Therefore, the bishop is the shepherd and father of the Flock. All the sheep who stay close to the bishop and within his sphere of protection remain safe from the devil. The ones who stray outside of it and away from the shepherd become easy prey for the evil one.[46]

Furthermore, Chrysostom briefly covers Christ's action upon the Flock in the scope of this discussion in order to illustrate the striking similarity between Christ and the Bishop. In this particular context, Chrysostom also views the Church as a Mother in order to describe more clearly Christ's action upon her. Although he understands the Church as a Flock and Mother, she is one. Christ could have driven the enemy far, far away from the Fold. However, He did not. Christ, on the one hand, allowed the enemy to remain on the outside of the Fold in order to keep the sheep sober and watchful (ἵνα σε παρασκευάσῃ νήφειν καὶ

---

41. *Ibid.* ἔξω τῆς ἀγέλης βαδίζεις, εἰπέ μοι, καὶ οὐ δέδοικας τὸν λέοντα τὸν ἔξωθεν περιόντα;

42. *Ibid.*

43. *Ibid.*

44. *Ibid.* οὐκ αἰδῇ τὸν πατέρα; φοβήθητι τὸν ἐχθρὸν· εἰ ἀποσχίσῃς σαυτὸν τῆς ἀγέλης, ἐκεῖνός σε δέξεται πάντως.

45. 48:904: αἰδοῦμαι καὶ τοῦ πατρὸς τὴν παρουσίαν.

46. *Ibid.*, 48:861-872.

ἐναγώνιον εἶναι) and make them constantly run to their Mother for refuge (καὶ πρὸς τὴν μητέρα συνεχῶς καταφυγεῖν). On the other hand, He acted in this manner so that, when those within the Fold hear the lion's roar, they may take refuge together and be more closely bound to one another. Mothers, who love their children, also act in the same manner as the Church. When they hear their children cry, they often threaten to throw them to the jaws of the wolves. They do not really intend to do this, but merely threaten their children in order to correct and quieten them.[47]

At this time, several important conclusions can be drawn from Chrysostom's statements about Christ, the Church and the bishops. First, two understandings of the word "Church" are presented in the context of this discussion. The Church as a loving Mother, who embraces her children, is identified with Christ. When the Church is spoken of in terms of a Flock, she symbolizes the Christians. Second, the implication is made that the bishop is the father (shepherd) and the Church (Christ) is the Mother, both of whom protect their children - the Christians. Third, Chrysostom's discussion reveals that, on the one hand, Christ and the bishop are part of and in the Church (the Flock); on the other hand, they seem to be apart from her, when they protect their children from the devil and when they permit the devil to lurk outside the Church, in order to strengthen the Christians' unity and attract the Christians closely to themselves. Everything that applies to Christ is also applicable to the bishop. Therefore, Christ is the Church (as Mother) and also the Shepherd of the Church (the Flock/Christians). The bishop is an image of the Church (as a father, who embraces his children) and a type of Christ (as shepherd of the Flock).

In Homily 2 On St. Babylas, in order to praise Bishop Babylas for being a wonderful shepherd, Chrysostom proclaims the Church of God (τὴν Ἐκκλησίαν τοῦ Θεοῦ), or the Church of Christ (τοῦ Χριστοῦ τὴν Ἐκκλησίαν), as a Flock (ποίμνης) of sheep (πρόβατα) that comes under the leadership, or presidency, of a

---

47. *Ibid.*

shepherd (ποιμὴν), the bishop.[48]

The grace of the Holy Spirit hands the Flock over to the shepherd Babylas[49] so the latter may expel (ἐξήλασε) anyone who poses a threat to the sheep far away from the Flock and its thresholds (τῶν τῆς ἐκκλησίας προθύρων).[50] For example:

> Babylas chased away from the Church a certain diabolical Emperor [Julian the Apostate], like an insignificant animal not worthy of being mentioned, with such great calmness and fearlessness, similar to the amount a shepherd would use to separate a diseased sheep with scabies from the rest of the Flock, so the sickness would not spread.[51]

By doing this, Bishop Babylas has implemented Christ's commandment:

> He [Babylas] acted [towards the Emperor Julian] in this way, putting into practice the word of the Saviour: that a slave is only the person who commits sin, even if he has innumerable crowns upon his head, and even if he is seen to have authority over all the peoples of the earth; while the one who does not carry any weight in his conscience is more of a king than all the kings, and let him belong to the order of those who obey.[52]

Bishop Babylas not only serves as a shepherd to his Flock but also as a physician (ἰατρόν). This great and marvelous man (ἄνδρα τινά μέγαν καὶ θαυμαστὸν) applies the proper medication (φάρμακον) at the right time in order to cure any sheep that has fallen ill.[53] Babylas uses the proper remedy and prevents the Emperor Julian from crossing the threshold of the Church and endangering the sheep.

Ranking amongst the Church's (es's) leaders (τῶν ἀρχόντων τῆς Ἐκκλησίας; τοῖς τῶν Ἐκκλησιῶν προεστῶσι), Babylas is obligated to suffer all things for his sheep and never betray and embarrass the freedom that God grants to the Church. He must perform his duties with great readiness (προθύμως) and joy, even at the risk of being imprisoned and slaughtered. His responsibility also entails punishing every sheep that sins in order to retain the bonds of the Church (τοὺς τῆς Ἐκκλησίας ἀνατρέπων θεσμοὺς), i.e., its unity.[54]

---

48. 50:541.

49. *Ibid.* Οὗτος τοίνυν τότε τοῦ Χριστοῦ τὴν Ἐκκλησίαν τὴν ἐνθάδε ὑπὸ τῆς τοῦ Πνεῦμα χάριτος ἐγχειρισθείς.

50. *Ibid.*

51. *Ibid.*

52. *Ibid.*

53. *Ibid.*

In the very beginning of Sermon 8 On Genesis, Chrysostom finds an excellent opportunity to talk about the Flock and bishops, when many bishops gathered together (εἰς τὴν σύνοδον τῶν ἐπισκόπων) with the Christians under his pastoral care in order to worship on a dark and wintry day.[55] The Flock, having the bishop as its teacher (τοῦ διδασκάλου), is honoured, adorned and overjoyed (ἡ ἐκκλησία ἡμῖν ἀγάλλεται) when the teacher is in its midst (ἡ δὲ παρουσία τοῦ διδασκάλου). The sun, as it sits in the middle of the heavens, does not shine upon bodies with its rays as much as the appearance of the bishop, who sits on his throne and illuminates the souls of the Christians before him with the rays of his tender paternal love. Chrysostom views the bishop as a bright shining star (φωστήρων), emanating his bright light upon the Church.[56] Although the sheep are safe when one shepherd is among them, they are even more secure when many shepherds, or bright shining stars (φωστήρων χορὸν), are present with them.[57]

In the same context of this discussion, Chrysostom designates the bishop as the helmsman (pl. κυβερνητῶν) of the Church (Flock), who guides her through calm and turbulent waters and maintains her safety. In the last analysis, everything is sustained by the prayers of the bishops (ταῖς εὐχαῖς αὐτῶν τὸ πᾶν ἐπιῤῥίψαντες).[58]

In the Homily The Martyr's Shrine of the Old Rock, Chrysostom, as bishop, exhorts the Christians under his care to gather together for worship, prayer, instruction, encouragement and the healing of all their souls' diseases, instead of finding excuses for not attending public worship.[59] He goes on to say that the Churches are Flocks (ταῖς ἀγέλαις; ποιμνίου) over which God put in charge (ταῖς Ἐκκλησίοις ἐφεστήκασιν) men (the Bishops) and not angels. In this context, bishops are also called high priests (Heb. 5:1-3), shepherds (ποιμένας), teachers (διδασκάλους) and leaders of the Flocks (ἀγελάρχην). The bishop is

---

54. *Ibid.*
55. 54:616.
56. *Ibid.*
57 *Ibid.* Ὅπου γὰρ συνδρομὴ ποιμένων, ἐκεῖ καὶ προβάτων ἀσφάλεια.
58. *Ibid.*
59. 63:463.

chosen by God from the Flock (ἀλλ' ἀπ' αὐτοῦ τοῦ ποιμνίου ἀναλαμβάνων ποιεῖ ποιμένας) so that

> he may be forgiving to the ones whom he leads, feel his own weakness and not demonstrate his selfishness to those whom he shepherds, but to have the force of his conscience like a bridle and an opportunity for humility.[60]

Bishops must come out from the Flock, and possess a bridled and humbled conscience in order to perform their duties properly.

> Every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifices for his own sins as well as for those of the people (Heb. 5:1-3).[61]

Furthermore, the bishop functions as the one who stands before the Altar and offers the Eucharist as a Sacrifice to God on behalf of the people. Again as bishop, Chrysostom says:

> This is exactly what happens now, because we stand near this Holy Table, we offer the Awesome Sacrifice. Just as we ask that the laity's trespasses be forgiven, we ask for ours, and pray, and supplicate, and we offer the Sacrifice for all.[62]

Indirectly, the bishop is called a physician to his Flock.

> This is why I above all entreat and ask them to come to us and receive the medicines of the word. I do not have a sharp knife, but I have a discourse that is sharper. Neither does fire nor a bitter medicine exist. However, words exist that are hotter than fire and grant painless treatment [healing].[63]

Therefore, the Churches, as Flocks, come under God's supreme care and protection. God tends to the needs and health of His Flocks, and establishes a proper relationship and communion between them and Him through the bishops, who must be of attested character.

At the very beginning of Homily 60 of the Commentary on the Gospel of John, Chrysostom refers to Christ's identity as the Good Shepherd (Jn. 10:14-15),[64] and implicitly designates the Church as a Flock. He explains that the local

---

60. *Ibid.*
61. *Ibid.*
62. *Ibid.*
63. *Ibid.*
64. 59:327,328.

Church consists of sheep (τῶν προβάτων), i.e., Christians, who must be presided over (Ἐκκλησίας προστασία) by a shepherd (ὁ ποιμὴν), who is willing to demonstrate as much wisdom and courage as Christ, lay down his life for his sheep, never leave them deserted or naked and always stand nobly against the wolf (the devil) in their defense. "The shepherd differs from the hireling. While the latter looks to secure his own safety and does not care for the sheep, the former always seeks the safety of the sheep and neglects his own."[65] In this instance, this writer is unclear if the shepherd mentioned is a priest (presbyter) or a bishop. Here, as in Homily 18 of the Commentary on Acts mentioned previously, it does not matter whether or not Chrysostom explicitly designates the shepherd as a bishop. This researcher finds in Chrysostom's commentaries on Paul's Pastoral Epistles that the function of "shepherd" is a common characteristic of both a priest and a bishop.

In the panegyrical Homily On St. Ignatius the Martyr,[66] what is important is that the Flock comes under the care of the bishop, who, as its leader, president and shepherd, must guide it with great nobility, manliness and precision, even if he is called upon to sacrifice his life. The bishop who leads the Flock in this manner demonstrates the canon of the Episcopate (κανόνα τῆς ἐπισκοπῆς) established by Christ Himself: "The good shepherd lays down his life for the sheep" (Jn. 10:11). The shepherd of the Flock fulfils this great canon by applying the teaching of the Apostles to his every act (τῶν ἀποστόλων τὴν διδασκαλίαν, ἣν ἐπεδείξατο διὰ πάντων), despising the present life (ἢ τῆς παροῦσης ζωῆς τὴν ὑπεροψίαν) and exercising great (lit. precise) virtue (τὴν ἀκρίβειαν τῆς ἀρετῆς).[67]

Therefore, the Flock and the Episcopate are both christocentric and apostolic. The Episcopate has been specifically established by Christ for the purpose of tending to the Flock. St. Ignatius represents a fine example of someone who enters the Episcoapte and presides over the Flock at Antioch, according to the commandment of Christ and the apostolic teaching. For this reason, Chrysostom designates Ignatius as a Martyr, Bishop and Apostle. The

---

65. *Ibid.*
66. 50:588,592.
67. *Ibid.*

triple crown of Martyr, Bishop and Apostle has been woven for him by the Holy Spirit. The very same Spirit adorned and crowned Ignatius' holy head, since Ignatius managed to protect the Church with his great virtue.[68]

Further on in this homily, Chrysostom uses the plural form of the word Church (the Churches) in order to illustrate that the Church in every city has a bishop to preside over her and to unite her together. In this instance, he indirectly calls the Churches, Flocks, which are made up of the believers in God and have bishops to lead (οἱ τῶν Ἐκκλησιῶν προεστῶτες) and shepherd them.[69]

The Bishops repel the devil who tries to rend the Flocks into pieces by removing them from the midst of their respective Flocks. However, in the last analysis, the Flocks are God's, and they are governed, protected against the devil and shepherded by Him and not by mere men.[70] Whoever battles with God never wins. Instead, he suffers total and complete destruction. Hence, through the bishops, God ultimately leads and governs the local Churches; and He strengthens and holds them securely together by tricking the devil himself. He even allows the devil to exile the bishop of a particular Flock to a strange and distant city far away from that Flock and any friendly face. For example, He has permitted the devil to think that he utterly weakened and destroyed Bishop Ignatius' frame of mind (τὸ φρόνημα κατοβάλλειν) by sending Ignatius on a long and treacherous journey to Rome. God has truly tricked the devil, since the devil lies unsuspecting that Christ (God) accompanies Ignatius on his journey to martyrdom in Rome. God also turns the devil's treachery against the devil by strengthening the Flocks along the way to Rome through Bishop Ignatius.[71]

Since Bishop Ignatius has Christ as his companion on the road to martyrdom, he demonstrates God's power to hold the Churches together (τὰς

---

68. *Ibid.* ἢ τὴν ἀκρίβειαν τῆς ἀρετῆς, μεθ' ἧς τὴν προστασίαν τῆς Ἐκκλησίας ᾠκονόμησε; Τίνα πρότερον ἀνυμνήσομεν; τὸν μάρτυρα, ἢ τὸν ἐπίσκοπον, ἢ τὸν ἀπόστολον; Τριπλοῦν γὰρ στέφανον ἡ τοῦ Πνεύματος πλέξασα χάρις, οὕτω τὴν ἁγίαν ἐκείνην ἀνέδησε κεφαλὴν· μᾶλλον δὲ πολλαπλοῦν.

69. *Ibid.*

70. *Ibid.* ὅτι οὐκ ἄνθρωποι τὰς αὐτοῦ κυβερνῶσιν Ἐκκλησίας, ἀλλ' αὐτός ἐστιν ὁ πανταχοῦ ποιμαίνων τοὺς πιστεύοντας εἰς αὐτόν.

71. *Ibid.*

Ἐκκλησίας συνεκρότει μειζόνως) by attracting the believers towards him and causing them to offer him their combined encouragement and prayers. In this manner, Ignatius resembles a noble athlete who exhibits great willingness in his race to the heavenly palaces.[72]

2.4c. The Christians

Since all members of Christ's Rational Flock must contribute to its health and safety, Chrysostom reserves several homilies in which he expounds upon the Christian laity's role. In Homily 8 Against the Jews, Chrysostom refers once to the Sacred Flock (τὴν ἱερὰν ἀγέλην), while he exhorts the healthy members of his Flock to do everything in their power to restore the Judaizers back to health. He explains that the Flock's safety and membership is maintained intact when Christians refrain from making a spectacle and starting rumors about the sins of others, and parading the calamities of their brothers in the Church. The Flock does not suffer disgrace and it receives the most benefit when Christians cure the calamities of their brothers and save them spiritually. No amount of praying nor anything else can do as much for a Christian as saving his brother (cf. Jer. 15:19, LXX).[73]

References to the Church pertinent to this discussion are also located in Homilies 7 and 8 of the Commentary on Romans. In Homily 7, during his exposition of Rom. 3:31, Chrysostom implicitly calls the Church a Flock when he points out that the Church contains Christ's shepherd (τῷ ποιμένοι) and His sheep (τοῖς προβάτοις...τοῦ Χριστοῦ), or those, who have believed and have faith in Christ -- the righteous ones.[74] "When a man is once a believer, he is immediately justified" (ὁμοῦ γάρ τις ἐπίστευσε καὶ ἐδικαιώθη).[75] They comprise

---

72. *Ibid.* In Books 2 and 3 of the Treatise on the Priesthood, it is important to note that there are seven references to the Church as a Flock (τῆς ἀγέλης; τῆς ποίμνης; 48:632,633,635,656), one as "the Rational Flock of Christ" (τό λογικὸν τοῦ Χριστοῦ ποίμνιον; 48:633), one as "the Flock of Christ" (τοῦ Χριστοῦ τὸ ποίμνιον; 48:653) and one as "the Flock of God" (τοῦ Θεοῦ τὸ ποίμνιον; 48:640), because all these deal with the Bishop acting in the Flock as a shepherd of rational sheep.

73. 48:927-942.

74. 60:449.

the sheep, for whom Christ shed His Blood, and, who patiently suffer all things for one another. They must live a life suited for the justified people of God and show an earnestness worthy of the gift of justification. These sheep live such a life and become worthy of this gift when they abstain from jealousy and envy (βασκανία καὶ φθόνος) and love one another. How can they recover if they become infected with the dreaded disease of jealousy and envy?

> What then will be the remedy? Let us all join in prayer, and let us lift up our voice with one accord on their behalf as for those possessed; for, indeed, these are more wretched than they, inasmuch as their madness is of choice. For this affliction needs prayer and much entreaty.[76]

In the particular context of Chrysostom's exposition on Romans 3:31, this writer wishes to make several summary statements about the Flock: 1) The Flock (the Christians) fulfils the Law and does not contradict it. 2) It completes the Law by having faith in Christ; in the light of this faith, it receives justification through grace coupled with good works.[77]

In order to retain and not forfeit their membership to the Flock, all Christians must love one another. Therefore, the Jews and everyone else who suffer from envy and jealousy do not belong to the Church. Indeed, "human beings of this kind are fighting with the devil against the Church, and perhaps even moreso!"[78] These people suffer from an acute case of madness and have a satanic will (μανίαν καὶ γνώμην σατανικὴν); whereas the members of the Church conform their wills to Christ and obey Him as Master (ὁ Δεσπότης).[79] If Christ is the Master of the Church and her sheep, then the devil is the master of the unrighteous -- the Jews and all persons outside of the Church who fight against her and her Master.

Furthermore, in Homily 8 of the Commentary on Romans, Chrysostom explicitly identifies the Church with a Fold (μάνδραν) and a sacred enclosure (τῆς ἐκκλησίας σηκὸν) fortified with the great faith that Christ is God, love, prayers, and "spiritual charms (ἐπωδαὶ πνευματικαὶ), even the Name of our Lord Jesus

---

75. *Ibid.*
76. *Ibid.*
77. *Ibid.*
78. *Ibid.*
79. *Ibid.*

Christ and the might of the Cross. These charms will not only bring the serpent out of his lurking places and cast him into the fire (Acts 28:5), but even heal wounds."[80] Chrysostom equates the Fold with the Christians who gather in a certain locality to worship and remain united under a common shepherd.

In the midst of this Fold, dwells the Father, the Son, the Holy Spirit (cf. Mt. 18:20 which is quoted) and the Spirit's grace. All the sheep stand harmoniously united (μεθ' ὁμονοίας ἑστῶτας) through love (ἀγάπην) and cry aloud in common, and, in common, listen to what is being said to them and send up their prayers to God. There stands the Table upon which lies Christ slain as a Victim for the Fold.[81]

The sheep eat and partake of the Food of this Table (i.e., Christ) and, therefore, arm themselves against the devil, who conducts a war against each and every one of them. They may weaken, fall prey to the devil, kill themselves spiritually, eat up their own flesh (cf. Ps. 26:2, LXX) and face a far harsher judgement before the Person of Christ, if they slander one of Christ's members and then eat this Food.[82]

The sheep of the Fold receive protection because Christ touches their souls and hearts with His spotless hands and speaks through them.

> Let us then become worthy of His spotless hands. Let us invite Him to strike even upon our heart. Rather, He does not need any inviting. Only make it worthy of that touch, and He will be foremost in running to you. If in consideration of their attainments not yet reached, He runs to them (when Paul was not yet so advanced, He, nevertheless, framed that praise for him) when He sees one fully furnished, what is there that He will not do? However, if Christ shall sound forth and the Spirit shall, indeed, light upon us, we shall be better than heaven, having not the sun and the moon fixed in our body, but the Lord of both sun and moon and angels dwelling in us and walking in us.[83]

Following the example of the righteous and faithful Abraham, the souls of the sheep belonging to the Fold glorify God and become righteous, by the following: 1) holding in mind God's majesty and boundless power, 2) forming a just conception about Christ and being fully persuaded about His power, and 3)

---

80. 60:464-465.
81. *Ibid.*
82. *Ibid.*
83. *Ibid.*

faith and works. By glorifying God (Christ) with faith and works, they are glorified by Him, according to 1 Samuel (1 Kings, LXX) 2:30: "For them that glorify Me, I will glorify".[84]

The souls of Christ's sheep are protected by Christ, since they believe and have faith in Him. "As believing belongs to the lofty and high-born soul, disbelieving belongs to a most unreasonable and worthless one, and such as is sunken drowsily (κατενηνεγμένης) into the senselessness of brutes."[85] These sheep are armed with the shield of faith (τοῦ θυρεοῦ τῆς πίστεως), the helmet of salvation (τῆς περικεφαλαίας τοῦ σωτηρίου) and the sword of the Spirit (τῆς μαχαίρας τοῦ Πνεύματος) in defense against the devil (the serpent or sin). They practise continual prayer (συνεχῶν ἡμῖν εὐχῶν) in order to utterly crush the devil under their feet, since the devil is shameless, full of audacity and fights cunningly from beneath (on the ground). If they have nothing to do with the earth, its pleasures and the goods of this life, they fly towards heaven and escape from the devil, who slithers upon the earth.[86]

What about the souls of the Flock that have been snared by the devil? These, explains Chrysostom, have called upon the Name of Christ but received neither help nor healing because they did not have enough faith. "But if some that have said this Name have not been healed, it came of their own little faith, and was not owing to any weakness in what they said."[87] Great faith in Christ coupled with works are the characteristic signs of the members of God's Fold who gather together to worship. These members are none other than the righteous and justified sheep of God.

---

84. *Ibid.*
85. *Ibid.*
86. *Ibid.*
87. *Ibid.*

In Homily 17 of the Commentary on Hebrews, Chrysostom speaks about the Flock (ποίμνης) under the leadership of a priest (ὁ ἱερεύς),[88] in the context of expounding Hebrews 10:1[89] and admonishing his audience about their frequency and preparation for receivng Christ's Sacrifice (i.e., the Eucharist). The Flock represents the local Assembly of Christians who meet for the purpose of worshipping and receiving Holy Communion.

The Flock consists of many sheep (πολλὰ πρόβατα), some of whom are healthy (ὑγιεινὰ) -- the holy (τοὺς ἁγίους) -- while others are diseased (κεκακωμένα). It is an accusation and not an apology for Christians to enter the Church every day and be ignorant[90] of the absolute necessity that they must receive Christ's Sacrifice with a healthy soul (τῇ ὑγείᾳ τῆς ψυχῆς).[91]

In the midst of this Flock, the focal point is the spiritual Table (τραπέζης πνευματικῆς), or the royal Table (τῇ τραπέζῃ τῇ βασιλικῇ), upon which rests Christ's Body (σῶμα): the Sacrifice (τὴν θυσίαν), the awful Mysteries (τῶν φρικτῶν μυστηρίων), the royal Cups (ποτηρίων βασιλικῶν), the Spiritual Fountain (τὴν πηγὴν τὴν πνευματικὴν), the Myrrh (μύρῳ), the King Himself (τῷ βασιλεῖ). The priest remains responsible for separating (διείργεσθαι) the healthy sheep from the diseased ones by his most awful cry, "the Holy things for the Holy" (τὰ ἅγια τοῖς ἁγίοις). He calls (καλῶν) and draws (ἕλκων) on the holy after the whole Sacrifice has been completed (μετὰ τὸ τὴν Θυσίαν ἀπαρτισθῆναι πᾶσαν), so that no one will approach the spiritual Fountain carelessly or in a chance way. The priest allows only the holy ones, or the eunuchs (εὐνούχους; i.e., those with a beautiful soul), to stand by the King and continually draw near and communicate with Him (τῆς μεταλήψεως μετέχων).[92]

The holy sheep amongst the Flock are the ones, who stay free from sins and have the Spirit and the wealth of good works residing in their souls. They

---

88. 63:132-134.

89. *Ibid.* The sacrifices under the Law are shadows; the Sacrifice of Christ is the reality.

90. *Ibid.* καθ' ἑκάστην ἡμέραν εἰσέρχῃ εἰς τὴν ἐκκλησίαν, καὶ ἔτι τοῦτο ἀγνοεῖς;

91. *Ibid.*

92. *Ibid.*

have a clear mind (τοὺς τὴν διάνοιαν λευκοὺς), no spot or wrinkle in their souls (μηδένα ἔχοντας ῥύπον μηδὲ σπῖλον), a lofty mind (ὑψηλοὺς τῇ διανοίᾳ) and a gentle and quick-sighted eye of the soul (ὄμμα ἥμερον τῆς ψυχῆς ἔχοντας καὶ ὀξυδερκές). The sheep with beautiful souls possess a pure conscience (καθαροῦ συνειδότος), a pure heart (καθαρᾶς καρδίας) and an irreproachable life (βίου ἀλήπτου), and use their souls' energies (ψυχῆς ἐνεργείας) as Christ wills. After having communicated, these join Christ in heaven and behold His glory, according to Christ's commandment in John 17:24: "I will that where I am, they also may be with me, that they may behold My glory". It is imperative that the remaining sheep of the Flock (the unhealthy ones) dare not receive Communion lest they suffer judgement (κρῖμα), condemnation (κατάκριμα), punishment (κόλασιν) and vengeance (τιμωρίαν) from God.[93]

In Homily 88 of the Commentary on the Gospel of Matthew, references to the Church as a Flock appear in the wider context of an exposition on Matthew 27:45-48 and in the narrower context of an explanation of Christians' conduct in Church.[94] Chrysostom instructs the members of the Flock (τῆς ἀγέλης ταύτης), or Gathering, before him to purge and drive away their passions and lasciviousness, which make the Flock "nothing better than a stable of oxen and a fold for asses and camels". He states: "We do not disgrace the Church so much when we bring dung into her, as we disgrace her by speaking to one another about gains, merchandise, petty tradings and things that are nothing to us." He exhorts the members of his Flock to purge out the uncleanness of the mind (νοητὴν ἀκαθαρσίαν) in order to make the Church smell of ointment (ἵνα μύρου ἡ ἐκκλησία πνέῃ), not of dung (κόπρον). The Church becomes heaven (καὶ οὐρανὸν τὴν ἐκκλησίαν ποιεῖν) and her members become choirs of angels (δέον ἀγγέλων ἐνταῦθα εἶναι χορούς), when the latter pray earnestly (εὐχὰς ἐκτενεῖς), keep silent (σιγὴν) and listen to what is being said in Church (μετὰ

93. *Ibid.*
94. 58:780-782.

ἀκροάσεως εἰδέναι).[95]

In the context of this particular discussion, this writer assesses that the Church on earth imitates the Church in heaven, since choirs of angels, who pray and listen attentively, comprise both. This demonstrates the continuity between the heavenly and earthly Church that is concretely realized in the local Church.

In Homily 27 of the Commentary on 1 Corinthians, Chrysostom implicitly designates the Church as a Flock (derived from the word συναγελάζεσθε), as he instructs Christians how to conduct themselves in Church during the administration of Holy Communion.[96] 1 Corinthians 11:17 inspires him to discourse about the Church and the Sacrament. Echoing the Apostle Paul, he portrays the Church as an Assembly (Συνερχομένων; συνόδου), or a Flock, in the middle of which lies the Table (τράπεζα) set with the Lord's, or the Master's, Supper (Ὅτι τὸ Κυριακὸν δεῖπνον, τουτέστι τὸ Δεσποτικόν). This Meal is prepared for all Christians to worthily receive of it; they must remain united into one Flock since the Lord's Supper is given for them to partake of equally.[97] God's Flock is clearly distinguished from all others in that it always remains united for its Master to appear in its midst and offer Himself as Food to its membership. When the Master's Supper is distributed, the Church's unity and equality are illustrated.

In the Homily Against Those who Abandoned the Church and Turned to the Hippodrome and the Theater,[98] the Flock (ἀγέλην) comprised of human (Christian) souls under the leadership of a shepherd (the bishop), is equated with the local Assembly, which meets in order to worship God and receive the Mysteries. When the sheep stray away from the Flock to the theater and

---

95. *Ibid.*

96. 61:227.

97. *Ibid.* "When you assemble yourselves together", he said, "it is not possible to eat the Lord's Supper" (1 Cor. 11:20)..."For the appearance of your assembly", he said, "is different". It is one of love and brotherly affection. At least one place receives you all, and you are together in one Flock. But the Table, when you come to that, bears no resemblance to the Assembly of worshipers...Because the Lord's Supper (i.e., the Master's) ought to be common (to all). For the property of the master does not belong to this servant without belonging to that, but in common to all. Therefore, the Lord's Supper is common.

98. *Contra Ludos Et Theatra*, 56:269,270.

hippodrome because of the devil's attempts to disband the Flock, the shepherd must gather them all up straight-away. The shepherd must stretch out his net of teaching and save the sheep, which have fallen in the claws of the beast, and snatch them away from the lion's mouth. Chrysostom refers to the Church and her shepherd in this context, because, he, as archbishop and shepherd of the Church in Constantinople, is confronted with the problem of Christians abandoning the Church and the celebration of the Mysteries in exchange for the illicit hippodrome and theater and their devilish spectacles and pastimes. Exasperated with the Christians who prefer the hippodrome/theater to the Flock, the shepherd Chrysostom compares these Christians to the Hebrews, with whom God was likewise exasperated, for their misconduct before His eyes.[99]

Furthermore, the Flock is identified with "the Christ-loving people" (ὁ δῆμος ὁ φιλόχριστος), "the natural Theater" (τὸ θέατρον τὸ ἄπλαστον) and "the spiritual" (τὸ πνευματικὸν) Theater. This Flock meets in order to celebrate the symbols (e.g., the Cross) of the salvation of the human race during the celebration of Christ's Sacrifice in the Divine Liturgy. However, some of the members of Chrysostom's Flock, on Great Friday,

> when the Master is crucifying Himself for the liberation of the entire ecumene, and when such a great Sacrifice is being offered, and paradise is being opened, and the Thief is returning to the old native land (cf. Luke 23:42-43), and the wise are destroyed, and the long-term war was disappearing and ending, and there took place the reconciliation between God and man, and everything is changing for the better; that day when you should have been fasting and glorifying God and sending prayers of thanksgiving for the goods that were given to the ecumene for the sake of those who did all these things, then you abandoned

---

99. *Ibid.* Is it ever possible for me to tolerate these things? Is it possible for me to forbear these things? I want to make you judges of your own selves. God did the same thing to the Hebrews; addressing Himself to these very people He said, "O my people, what have I done to you?; or when have I grieved you?; or when have I troubled you?; answer me" (Michah 6:3). And again, "What trespass have your fathers found in me, that they have revolted far from me, and have gone after vanities, and have become vain?" (Jer. 2:5). I will imitate this very Person (God) and I will ask you again, is it ever possible for me to endure and put up with these things? After so many long homilies and so great a teaching, a few people, since they abandoned (the Church), turned to the racing horses, and they were dominated by such a great madness, that they filled the entire city with noise and with inarticulate shouts that invite great laughter, or rather, great lamentation.

> the Church and the Spiritual Sacrifice, the Assembly of the brethren, and the seriousness of the fast and you emerged as a slave from the devil for the sake of that spectacle?[100]

In the same context, the Church is also equated with the holy Enclosure (τῆς ἱερᾶς παρεμβολῆς; τῶν περιβόλων), where Chrysostom's Flock meets for the celebration of the Mysteries. In this holy Enclosure, Chrysostom's Flock has as its companions the relics of St. Peter and those of the Blessed Andrew, in addition to "the pair of the Apostles" (τὴν ξυνωρίδα τῶν ἀποστόλων), namely, Paul and Timothy.[101] Chrysostom admonishes certain members of his Flock for seeking refuge, in a time of disaster, from the Chiefs of the Apostles[102] and for celebrating a spiritual Festival (πανήγυριν ἐπιτελοῦντες πνευματικὸν) and declaring their (the Apostles') contests and victories against demons, and then falling into the devil's clutches.[103]

Upon the holy Table in this sacred Enclosure, there lie "the Mysteries", or "the precious Body" (τὸ σῶμα τὸ τίμιον) of Christ. It is the shepherd's duty to prohibit any sheep from entering into this place after they have strayed towards the theater; above all, the shepherd must not permit them to touch the Table. Just as shepherds who distance from the flock those sheep that have caught scabies, in order to stop the disease from spreading, the shepherd (the bishop) must do the same when it is necessary. His responsibility is to cut away from the Flock any soul that suffers from leprosy by the word that is sharper than a knife, and by the teaching that is better than fire in sterilizing diseased souls. The shepherd can accomplish this because of the dignity (ἀξία) that has been handed over to him (ἐνεχειρίσθημεν) by the grace of God.[104]

The shepherd must separate the diseased souls from the Church in order for the healthy ones to become healthier and for the unhealthy to regain their health once again, freeing themselves from the disease. Just as the shepherd has

---

100. *Ibid.*

101. *Ibid.* This is a reference to the Church of the Holy Apostles in Constantinople during Chrysostom's time which contained relics of these great Saints and Apostles.

102. *Ibid.* Peter the foundation of the faith (cf. Mt. 16:18) and Paul the chosen vessel (cf. Acts 9:15).

103. *Ibid.*

104. *Ibid.*

received the authority (ἐξουσίαν) to bind and exclude souls from the Church, he has the authority to loosen and bring souls back into the Church. Chrysostom mentions that "He does not want to sever any brethren from the Church, but he does this to a select few in order to protect the Church from shame." The members of his Flock who are indifferent about sinning bring upon the Church the ridicule of the Jews and Pagans. However, if he, as bishop, chases away the unrepentant, the Jews and Pagans will praise and marvel at the Church, and they will be put to shame by the laws of God, which have authority over the Church. Chrysostom considers the Christians who insist on frequenting the theater as the common enemy (κοινὸς ἔστω πολέμιος) of the Church. It is the duty of every healthy Christian to catch them in the net of salvation and turn them over to the priest (the bishop), on the basis of 2 Thessalonians 3:14: "If any one refuses to obey what we say in this letter, note that man, and have nothing to do with him, that he may be ashamed. Do not look on him as an enemy, but warn him as a brother".[105]

---

105. *Ibid.*

CHAPTER 2.5. The Soul (ψυχὴ) and the Church

The image of the Church as the human soul is the most intimate representation of the Church found in the writings of Chrysostom. There are 22 references to it that warrant this investigation. Whereas most of them deal with the Church's identity as the virtuous human soul, there are two homilies in which Chrysostom interrelates the Church's identity with the soul and the Church's presence in the soul.

2.5a. The Church as a Soul

Chrysostom discusses at length the positive effects of prayer, repentance and the virtues, and the negative effects of evil on the Church/soul. He also makes one reference to the bishop's role as leader and guardian of the Church.

The Virtues' and Evil's Effect on the Church

In Homily 4 On Penitence, Chrysostom refers to the Church as a soul, in the context of expounding on the need for the soul to remain chaste through prayer and repentance.

> Indeed, the Apostle Paul does not speak only to women, but also to men and to the whole Church, when he says that any one who wants to remain chaste, must be holy both in body and in spirit. Again he [Paul] says: "Present your bodies as a chaste virgin" [2 Cor. 11:2]. How can it [the soul] become chaste "without having spot or wrinkle" [Eph. 5:27]?[1]

Therefore, Chrysostom especially requires the soul to be chaste. He claims that only the chaste soul, or the soul free of any spot and wrinkle, can be identified with the Church. The unchaste soul loses its virginity through adultery (τοῖς μοιχείας) and ceases to be the Church. The soul of a Christian, like the souls of the five foolish virgins in Matthew 25:1ff, succumbs to adultery and loses the sublimity of virginity (τὴν σεμνότητα τῆς παρθενίας) when the heart, the eye of the soul, allows evil thoughts (πονηρῶν λογισμῶν), love of money (φιλοχρηματίας), lack of mercy (ἀσπλαγχνίας), anger (ὀργῆς), jealousy (φθόνου), laziness (ἀργίας), forgetfulness (λήθης) and pride (ὑπερηφανίας) to fill and penetrate it. The soul corrupted by satanical reasonings (ἡ ψηχὴ ὑπὸ

---

1. *De Poenitentia, Hom. IV*, 49:302-306.

λογισμῶν σατανικῶν μιαίνεται), distorted teachings (δογμάτων διεφθαρμένων), improper thoughts (νοημάτων ἀτόπων) and jealousy also is deprived of its virginity and is no longer espoused to Christ the Bridegroom. The importance of the soul's virginity and the soul's relationship to Christ is mentioned by Paul: "In order for the virgin to be holy both in body and in spirit" (1 Cor. 7:34) and, "In order to present you to Christ as a chaste virgin" (2 Cor. 11:2).[2]

Chrysostom discusses how a Christian's soul can regain its identity with the Church. According to Paul, he states that the soul regains its virginity when the will prevents any reasoning that is detrimental to the soul from filtering into it through the heart.[3] He equates the soul with the Church only when mercy (ἐλεηθῶμεν), salvation (σωθῶμεν), prayer and its fruits (humility and meekness) are kept in the heart.[4] The soul loses its virginity when the heart is dominated by the passions,[5] because Christ states: "Learn from me that I am meek and humble in heart and you shall find rest for your souls" (Mt. 11:29); and the Prophet likewise says, "A sacrifice for God is an utterly broken spirit, a contrite and humble heart God will not despise" (Ps. 50:17, LXX).[6] Chrysostom connects these two scriptural passages since he understands "meekness" to correspond with a "broken spirit" and "humility" with a "contrite and humble heart". Therefore, a Christian's heart must be meek and humble like Christ's heart in order for his soul to be the image of the Church.

The soul that is the image of the Church possesses a pure heart. This soul must not turn to human beings for help when the heart is impure, because it will only receive temporary relief. Rather, its thoughts must run to the Physician

---

2. *Ibid.*

3. *Ibid.* Διὰ τοῦτο ὁ Παῦλος πάσας τὰς πονηρὰς, ταύτας ἐξώρισε μίξεις, καὶ κελεύει παρθένους ἡμᾶς εἶναι οὕτως, ὡς μηδένα λογισμὸν ἐναντίον παραδέχεσθαι ἑκουσίως τῇ ψυχῇ.

4. *Ibid.* Ἐγὼ λέγω· τὴν εὐχὴν ἐν τῇ καρδίᾳ ἀναλάβωμεν πάντοτε, καὶ τοὺς ταύτης καρποὺς, λέγω δὴ τὴν ταπεινοφροσύνην καὶ πραότητα.

5. *Ibid.* καὶ ἁπαξαπλῶς, ἕκαστος εἰς ὅ κρατεῖται πάθος πονηρὸν, ἐν τούτῳ τὴν παρθενίαν αὐτοῦ διαφθείρει.

6. *Ibid.*

of souls, Christ Himself,[7] and He will make the heart invincible.[8] The soul is comforted when Christ is allowed to enter the conscience that contains the thoughts and actually touch them.[9] Here, Chrysostom describes the soul as the image of the Church when all its anatomical components — the heart, thoughts and conscience -- are focused on Christ and filled with His presence.

Furthermore, a Christian may turn his soul into the Church when he sincerely repents (μεταβληθῶσιν εἰς μετάνοιαν), by turning inwardly into his heart and calling upon his Father with his heart, according to Matthew 6:6: "But when you pray, go into your room and shut the door and pray to your Father, who is in secret; and your Father, who sees you in secret, will reward you." In this way, a Christian utterly crushes his thoughts, humbles his soul and prays not only for himself, but also for his friends and enemies.[10] He repents and calls upon God like the Publican (Lk. 18:13);[11] he also asks for the Kingdom of God (Mt. 6:33).[12] When he philosophizes with pain and humility and beats his chest like the Publican, he receives the Kingdom he greatly desires.[13]

In this homily, this writer wishes to mention that Chrysostom uses ecclesiological criteria in order to talk about the soul. He sees the Church in terms of the Christian soul that is chaste and is presented as a pure virgin without spot to Christ the Bridegroom. He identifies the Church with the soul that is fortified invincibly by Christ and whose constituent parts -- the thoughts/reasonings, conscience, spirit and primarily the heart -- are meek, humble, contrite and Christ-centered. However, he points out that the Church is

---

7. *Ibid.* ἀλλὰ πάντας παραδραμὼν ἀνάδραμε τῇ διανοίᾳ σου πρὸς τὸν τῶν ψυχῶν ἰατρόν.

8. *Ibid.* ὅταν γὰρ ἐκεῖνος στερεώσῃ καρδίαν, οὐδεῖς αὐτὴν διασεῖσαι δύναται.

9. *Ibid.* αὐτὸς δύναται εἰς τὸ συνειδὸς ἡμῶν εἰσελθεῖν, καὶ τῆς διανοίας ἅψασθαι, καὶ παρακαλέσαι τὴν ψυχήν.

10. *Ibid.* Συντρίψωμεν οὖν ἡμῶν τὴν διάνοιαν, καὶ ταπεινώσωμεν ἡμῶν τὰς ψυχὰς, καὶ εὐχώμεθα ὑπέρ τε ἑαυτῶν, καὶ ὑπὲρ τῶν λυπησάντων ἡμᾶς.

11. *Ibid.* "God have mercy upon me a sinner."

12. *Ibid.* "Seek first the Kingdom of God and all these things shall be yours as well."

13. *Ibid.* φιλοσοφῶμεν μετὰ πόνου καὶ ταπεινώσεως, τύπτοντες ἑαυτῶν τὰ στήθη, καθάπερ ἐκεῖνος, καὶ ἐπιτευξόμεθα ὧνπερ αἰτοῦμεν.

no longer identified with the soul that falls into adultery through subjection to the passions. The Church's identity with a Christian soul is only reestablished when the heart is pure, it focuses upon Christ and it becomes chaste through repentance coupled with prayer to God.

In Homily 19 of the Commentary on the Gospel of Matthew, there are four explicit references to the Church as a soul, which appear in the context of Chrysostom's exposition on the Lord's Prayer (Mt. 6:1ff).[14] The soul is a harbour (ἐν τῷ λιμένι), where each individual Christian must enter in order to get to know himself better (ἆρα ἑαυτοὺς γοῦν ἐπιγνῶναι δυνησόμεθα) as a consequence of the daily pressures of his public and private business. In the soul, a Christian must refrain from praying carelessly, being insolent and vainglorious, speaking evil of his brother, looking at others with unchaste eyes, and carrying hostile feelings against others when offering supplication to God. It is the duty of every Christian to turn inwardly to the Church (ἐν ἐκκλησίᾳ), or to the soul, and pray to his heavenly Father, who is in secret. In order to do this, he needs to have a proper disposition of soul as opposed to the Jew, who prays hypocritically in the synagogues and in the corners of the street (Mt. 6:5). He should shut the doors of his thoughts (καὶ τὰς τῆς διανοίας ἀποκλείειν θύρας) to all distractions, especially vainglory, in order to prevent them from hindering his prayer. He must pray with a willing mind (τῇ προθυμίᾳ τῆς γνώμης τὰς εὐχὰς ποιώμεθα), with patience (μετὰ ἐπιεικείας πάσης), with contrite thoughts (καὶ τῆς κατὰ διάνοιαν συντριβῆς) and with inward tears (δακρύων τῶν ἔνδοθεν). According to Chrysostom's interpretation of the Prophet David,[15] a Christian must call upon God out of the very depths of his heart and make his prayer a mystery.[16] When he enters dignified into the very depths of his soul and prays fervently, he enters into the awesome heavenly palace, heaven.[17] There he stands with the choirs of angels (ἀγγέλων εἶ συγχορευτὴς), he is in communion with archangels

---

14. *In Matt., Hom. XIX*, 57:276,283,284.

15. *Ibid.* Ps. 131:1: "Out of the depths I have cried to you, O Lord..."

16. *Ibid.* κάτωθεν ἀπὸ τῆς καρδίας ἔλκυσον φωνὴν μυστήριον ποίησόν σου τὴν εὐχήν.

17. *Ibid.* καὶ σὺ τοίνυν ὡς εἰς βασίλεια εἰσιὼν, οὐ τὰ ἐν τῇ γῇ, ἀλλὰ τὰ πολλῷ φρικωδέστερα τούτων, τὰ ἐν τοῖς οὐρανοῖς.

(ἀρχαγγέλων κοινωνὸς) and he sings with the seraphim (μετὰ τῶν Σεραφὶμ ᾄδεις). Altogether, they "sing with great awe that mystical song, and sacred hymns to God, the King of All, who is in their midst".[18]

In this homily, this writer assesses that whatever is applicable to the Church is also applicable to the soul. The Church as a soul is a Harbour and a place of prayer into which every Christian must enter with dignity and humility in order to pray to God. The Church is identified with the soul, whose eye, the mind, blocks out vainglory and other similar things that inhibit the offering of true prayer to God. Unless the mind functions properly in filtering out these obstructions, the soul ceases to be the Church. The Church is not equated with a Jew's soul because the latter is puffed up from vainglory and hypocrisy. However, the Christian soul, whose eye sheds tears and whose thoughts are contrite, resembles the Church. The Church (the soul) is the site where the union of heaven and earth is achieved. There, God the King of All is present together with the heavenly hosts. The Christian joins in with the angels and sings hymns and offers glory to God.

In Homily 73 of the same commentary, during an exposition of Matthew 23:14, Chrysostom identifies the Church with the soul in order to show Christians the necessity of maintaining their souls free from hypocrisy.[19] He claims that Christians' souls are "Churches of God" (ἐκκλησίαις...Θεοῦ), "holy Temples" (ναοῖς ἁγίοις), "members of Christ" (τὰ μέλη τοῦ Χριστοῦ) and "have been counted worthy to become Temples of God" (τοὺς καταξιωθέντας ναοὺς γενέσθαι Θεοῦ). Christ dwells in them and the Holy Spirit works great mysteries (Ἔνθα ὁ Χριστὸς κατοικεῖ, καὶ Πνεῦμα ἅγιον ἐνήργησε; καὶ μυστήρια τοσαῦτα). Each Christian soul is Christ's House (τὸν οἶκον) that has sacred courts (σὺ τῶν ἱερῶν ἐπιβαίνων περιβόλων). It is a beautiful Temple and one that cannot be broken (πῶς ναὸς κατεσκευάσθης ἀῤῥαγὴς, πῶς καλὸς) because it is adorned with the Holy Spirit,

---

18. *Ibid.* μετὰ πολλῆς τῆς φρίκης τὸ μυστικὸν ἐκεῖνο μέλος καὶ τοὺς ἱεροὺς ὕμνους ᾄδοντες τῷ βασιλεῖ τῶν ὅλων Θεῷ.

19. *Ibid., Hom. LXXIII al. LXXIV*, 58:673-677. "Woe unto you, Scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers; therefore you shall receive greater damnation."

who is more precious than gold and pearls.[20] The soul remains as the Church, or the Temple of God, as long as it is purified by the virtues, is not insulted,[21] and not turned into a brothel and made less honourable than the marketplace[22] by Christians who commit whoredom and adultery through curious admiration of women's beauty and the "blooming youth of boys". The soul must remain clean, or else it becomes a wretched tomb of uncleanness (τάφος ἀκαθαρσίας) and abomination (βδελυγμίας; cf. Mt. 23:27; Ps. 5:9), paralyzed and deadened by sins (ψυχὴν ὑπὸ ἁμαρτιῶν νενεκρωμένην, ψυχὴν παρεμένην). If it is attacked by hypocrisy, it cannot enter into the heavenly City. It ceases to be equated with the Church because it is dead (ψυχὴν νεκράν). Just as no sepulchre is constructed in a city, a soul that is trodden under (ἐπιβαίνειν) by hypocrisy cannot appear in the City above.[23] "If here [on earth] this is forbidden, much moreso there [in heaven]."[24]

A Jew can never have a soul that is identified with the Church, because his soul is utterly destroyed (ψυχῆς διεφθαρμένης) by hypocrisy. Christ calls a Jew (Mt. 23:15)[25] "a son of hell, that is, hell itself" (Υἱὸν δὲ γέεννης φησί, τουτέστιν, αὐτογέεννων), because his soul is not purified by the virtues (τῶν τῆς ψυχῆς καθαρσίων, ἅπερ ἐστὶν ἀρετή). A Jew's soul is infected with a mad desire for glory (δοξομανίαν) and hypocrisy, the causes of all his evils and neglect in purifying his soul. Nevertheless, Christ offers him the means to cleanse his soul, i.e., with "justice", "love to man" and "truth". Christ means exactly all of the above as stated in Mt. 23:25,26[26] where He stresses the primary importance of the

---

20. *Ibid.* οὐ χρυσῷ καλλωπισθεὶς, οὐδὲ μαργαρίταις, ἀλλὰ τῷ τούτων τιμωτέρῳ πνεύματι.

21. *Ibid.* καὶ οὐ φρίττεις οὕτως ἐνυβρίζων εἰς τὸν ναὸν τοῦ Θεοῦ.

22. *Ibid.* πορνεῖον εἶναί σοι δοκεῖ ἡ ἐκκλησία, καὶ τῆς ἀγορᾶς ἀτιμωτέρα.

23. *Ibid.* Ἔννόησον ὅτι οὐδεὶς τάφος ἐν πόλει κατασκευάζεται· οὐκοῦν οὐδὲ σὺ εἰς τὴν ἄνω φανῆναι δυνήσῃ πόλιν.

24. *Ibid.*

25. *Ibid.* "You compass sea and land to make one proselyte...you make him two-fold the child of hell than yourselves."

26. *Ibid.* "You make clean the outside of the cup and the platter, but within they are full of extortion, and injustice. Cleanse that which is within the cup, so the outside may be clean also."

soul's purification.

Likewise, Chrysostom states that, despite Christ's attempts to purify Jewish souls, they willingly remain obstinate. Hence, Christ declares that, outwardly, they appear righteous and as beautifully whitewashed sepulchres (tombs); but within, they are really full of dead men's bones and all uncleanness, hypocrisy and iniquity (Mt. 23:27-28). The Prophet calls them "open sepulchres" (Ps. 5:9, LXX). Furthermore, the consciences (συνειδὸς) of the Jews and those Christians who imitate them are filled with many worms, corruption, an ill savour beyond utterance, or unreasonable and wicked lusts and wretchedness. What should arise from their souls is a prayer like incense (Ps. 140:2. LXX).[27]

In this investigator's judgement, Chrysostom equates the Church with Christian souls that are purified by the virtues. The Church as such represents the Church of God, a holy Temple, the Temple of God, a member of Christ and the House of Christ. Christ and the Spirit dwell in it permanently and prayer is offered to God like a sweet fragrance. However, the Church of God is no longer identified with the soul defiled by hypocrisy, because this soul is cast out of heaven, damned to hell, dead and a wretched tomb of abomination and uncleanness. The souls of the Jews are like this because of sin's catastrophic and paralyzing effects upon them.

In Homily 23 of the Commentary on 1 Corinthians, the Church refers to the soul of a Christian, in the context of Chrysostom's discussion of evil's destructiveness and the virtues' benefits upon the human soul.[28] Chrysostom states,

> All men have become deaf to the instruction of virtue; and, hence, they have become filled with the abundance of evils. If it were possible to discern their souls naked, as in armies when the battle is ended one may behold some dead, and some wounded, so also in the Church we might see the same thing.[29]

A Christian's soul is identified with the Church when it is instructed in the virtues (τῆς ἀρετῆς τὴν διδασκαλίαν) and is kept in order (κατεσταλμένοι) by the virtues. However, the soul cannot be equated with the Church when it becomes highly conceited (μέγα ἐφρόνησαν) and audacious (ἐθάῤῥησαν) due to the

---

27. *Ibid.* "Let my prayer be set forth in Your sight as incense."
28. *In 1 Cor., Hom. XXIII*, 61:194.
29. *Ibid.*

adverse effects of pride (ἀλαζονεία), carelessness (ῥαθυμία) and gluttony (γαστριμαργία) upon it. Concerning this, Chrysostom cites the Apostle in 1 Cor. 10:12[30] to exhort Christians to guard their souls from being wounded by these evils.[31]

No matter how severely the soul is wounded (χαλεπαὶ αἱ πληγαὶ), or traumatized (τῶν τραυμάτων), Christ can cure it because He is the Physician (ὁ ἰατρὸς) of souls. The soul is cured and saved in many ways (πολλὰς οὐδοὺς τέμνει σωτηρίας ἡμῖν) when it takes the Physician's powerful medicines (φάρμακα; φάρμακον ἔσται μέγιστον) as prescribed. The human soul receives forgiveness for its transgressions and is undoubtedly saved when it is forbearing towards others,[32] practises almsgiving,[33] prays earnestly,[34] condemns its own sins[35] and feels sorrow (σκυθρωπάσης) for committing them.[36] The soul is also cleansed of its sins when it suffers evil nobly, has pity on widows and orphans (Is. 1:17), sincerely repents, willingly falls down before God and bears no malice, causes God to be propitious towards it by making a full confession of its sins (Ps. 95:2, LXX), and destroys the passion of covetousness and the grievous disease of avarice that may have infiltrated it.

The Church, as a human soul, is founded upon the virtues such as forgiveness, almsgiving and repentance. She is the place where the virtues are practised and earnest prayer is offered to God. The Church is not identified with the soul that has been subdued by sin unless the latter is cleansed and healed by Christ the Physician. When it is totally healthy, the soul receives salvation and it

---

30. *Ibid.* "Therefore let any one who thinks that he stands take heed lest he fall."

31. *Ibid.*

32. *Ibid.* Κἂν γὰρ τῷ πλησίον ἀφῇς ὀργῆν, ἀφεθήσεταί σοι πλημμελήματα; cf. Mt. 6:14: "For if you forgive men, your heavenly Father will also forgive you."

33. *Ibid.* Κἂν ἐλεημοσύνην δῶς, συγχωρήσει σοι τὰ ἁμαρτήματα; cf. Dan. 4:24: "Break off your sins by alms".

34. *Ibid.* Κἂν εὔξῃ σπουδαίως, ἀπολαύσεις ἀφέσεως.

35. *Ibid.* Κἂν κατηγορήσῃς τῶν ἁμαρτημάτων; Is. 47:26: "declare your iniquities first so you may be justified".

36. *Ibid.* Is. 57:17: "for I saw that he was grieved and went sorrowful, and I healed his ways."

becomes the image of the Church.

In Homily 26 of the Commentary on 2 Corinthians,[37] the sole explicit reference to the Church as a soul occurs where Chrysostom explains the benefits of affliction upon it.

> Now, indeed, when we enjoy peace, we have become lethargic, and have fallen apart, and have filled the Church with countless evils. However, when we were persecuted, we were more sober-minded, kinder, more earnest, and more ready to attend these Assemblies and hear [the teaching]. What fire is to gold, affliction is to souls; wiping away filth, rendering men clean, making them bright and shining. It leads to the Kingdom.[38]

The soul of a Christian is the image of the Church when it is purified by affliction suffered for God's sake.[39] In this way, the soul is worthy of receiving more grace, it is rewarded by God and it reaps a rich harvest of goods by becoming philosophic. The soul is cleared of all pride, listlessness, the passions of envy, emulation, lust, rule, desire of riches, beauty, boastfulness, anger and the remaining swarm of distempers. In order to show the necessity for the soul to be afflicted, Chrysostom quotes Christ:

> "In the world you shall have tribulation" [Jn. 16:33]. Christ said this as though He were leaving some great good behind to us.[40]

Whereas the soul attains its identity with the Church and enters heaven by following "the straight and narrow way" (τὴν στενὴν καὶ τεθλιμμένην ὁδευε), it loses both when it becomes lethargic and subdued by evils.

For example, the souls of the martyrs are images of the Church because they are made victorious and glorious through persecution for Christ's sake. They are glorified by Christ as a demonstration of His divine and unutterable power.[41]

Here, this writer surmises that the Church as a soul is rendered glorious and brilliant before her enemies when she is persecuted for the sake of Christ (God). She remains constantly on guard against all evil and has her sights set on heaven and the immeasurable goods that are found there. The Church is intimately united with the soul that is dedicated to the glory of God and stands

---

37. *In 2 Cor., Hom. XXVI*, 61:580.
38. *Ibid.*
39. *Ibid.* Τότε γὰρ καὶ ἡ ψυχὴ καθαίρεται, ὅτε διὰ τὸν Θεὸν θλίβεται.
40. *Ibid.*
41. *Ibid.*

before all human beings as a demonstration of the might of the Cross, Tomb and Resurrection of Christ.

In Homily 17 of the Commentary on Ephesians, Chrysostom designates the Church as a soul, when he admonishes his audience to eliminate the disease (νόσημα) of jesting (τοῦ εὐτραπέλου) from their souls.[42] The soul infected with this disease cannot understand the Scriptures properly. "It [jesting] has already been brought into the Church; it has even laid hold of the Scriptures."[43] The soul is ruined and desolated as great evils are brought to dwell in it by the disease of jesting.[44] The soul's consistency is broken and its edification is decayed when fear and reverence have been banished from it. The free soul (ψυχῆς ἐλευθέρας) must glorify God and not ridicule others, since ridiculing is the business of parasites, charlatans, dancers and harlots. The souls' faculties -- anger and desire — must be disciplined and coordinated by being put like well-broken horses under the yoke of reason and by placing over them the mind as charioteer. In this way, the soul gains the prize of its high calling (Phil. 3:14) that God grants it in Christ the Lord.[45]

Chrysostom has illustrated that the Church is identified with the soul of a Christian free of all diseases and evils caused by jesting and edified by fear and reverence for God. The Church (the soul) is where God is glorified and the Scriptures are understood and interpreted properly. Christ calls the Church to dwell in heaven. It meets this calling when its (the soul's) anatomical components -- the mind, the faculties (anger and desire) and reason/logic — are coordinated into a harmonious unit. However, if this harmony is disrupted by evil, the soul is no longer understood as the Church because evil enslaves and desolates it.

---

42. *In Eph., Cap. V, Hom. XVII*, 62:120.

43. *Ibid.* Ἤδη καὶ ἐν τῇ Ἐκκλησίᾳ εἰσῆκται, ἤδη καὶ τῶν Γραφῶν ἥψατο.

44. *Ibid.* Μεγάλα κακὰ ἐν ψυχῇ εὐτραπελευομένῃ οἰκεῖ, μεγάλη διάχυσις καὶ ἐρημία.

45. *Ibid.* Ταῦτα δὴ οὖν τὰ δύο τῆς ψυχῆς εἴδη ῥυθμίσαντες, καὶ ὑποζεύξαντες τῷ λογισμῷ, καθάπερ ἵππους εὐηνίους, τήν τε ἐπιθυμίαν, καὶ τὸν θυμὸν, οὕτως ἐπιστήσωμεν τὸν νοῦν ἡνίοχον, ἵνα καὶ τὸ βραβεῖον λάβωμεν τῆς ἄνω κλήσεως· οὗ γένοιτο πάντας ἡμᾶς ἐπιτυχεῖν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν...

In Homily 22 of the Commentary on Acts, Chrysostom refers to the Church as a soul, when he describes the benefits of almsgiving upon it (cf. Cornelius, Acts 10:1ff). The Church is identified with the soul that overflows with the virtue and power of almsgiving (τῆς ἐλεημοσύνης ἡ δύναμις).[46] The soul decorated with almsgiving is delivered from eternal death and it enters through the gates of heaven.[47] The soul containing the fountain of almsgiving, or the fountain of God (τῆς πηγῆς τοῦ Θεοῦ), gushes forth with God's mercy (τοῦ Θεοῦ τὸ ἔλεον) and is pure, great and just. It is like a paradise in which flows a clear and pure stream -- sweet to the sight and touch and light and cool when given in the noon-day heat.[48]

In the soul/Church, Chrysostom states, God's fountain makes the ground rich and fertile:

> This is the fountain by which the plant of love is nourished. Nothing desires to nourish love so much as being merciful. It makes its branches to lift themselves on high. This fountain is better than that in Paradise [Gen. 2:10]; a fountain, not dividing into four heads, but reaching unto heaven itself. This gives birth to that river "which springs up into eternal life" [Jn. 4:14].[49]

In the soul, Chrysostom also says, other plants surround God's fountain. These are the following: "friendship with God" (φιλία Θεοῦ), "praise with men" (ἔπαινος ἀνθρώπων), "glory directed to God" (δόξα ἡ εἰς Θεὸν), "good-will from all" (εὔνοια παρὰ πάντων), "blotting out of sins" (ἁμαρτημάτων ἀφανισμὸς), "great boldness" (παῤῥησία πολλὴ) and "contempt of wealth" (χρημάτων ὑπεροψία). These, along with the tree of almsgiving that stands firm and rises up to heaven, nourish the soul after death when it needs nourishment the most.[50]

"The lofty soul cannot be but merciful and the merciful cannot be but elevated."[51] The soul bearing the gold of almsgiving is advanced into the

---

46. *In Act. Apost., Hom. XXII*, 60:176-178.

47. *Ibid.* Ἐκείνη θανάτου ἀπήλλαξε τοῦ προσκαίρου, αὕτη τοῦ αἰωνίου· αὕτη καὶ θύρας ἀνέωξεν οὐρανοῦ.

48. *Ibid.* νᾶμα διειδές τε καὶ καθαρὸν ἐν παραδείσῳ, ἡδὺ μὲν ἰδεῖν, ἡδὺ δὲ ἅψασθαι, κοῦφόν τε καὶ ψυχρὸν ἐν μεσημβρίᾳ διδόμενον.

49. *Ibid.*

50. *Ibid.*

51. *Ibid.* οὐ γὰρ ἔστι τὴν ὑψηλὴν ψυχὴν μὴ καὶ ἐλεήμονα εἶναι, καὶ τὴν ἐλεήμονα μὴ καὶ ὑψηλήν.

heavenly palaces.[52] It is found worthy of the mercy of God by the grace and tender compassion of the Only-Begotten Son of God. The Church of God (the soul) is decorated with the gold of almsgiving (ὁ χρυσὸς, κόσμος γίνεται τῇ Ἐκκλησίᾳ τοῦ Θεοῦ).[53]

As this writer has just encountered, the Church of God is identified with the soul that practises almsgiving. The Church as a new Paradise, a new creation, is the merciful soul of every Christian. There heaven and earth are united and corruption and eternal death are non-existent. God is present giving grace, peace and blessings to the Christian who gives alms. God's fountain waters the soul and makes it yield eternal and incorruptible plants that feed the Christian after his death. In the Church, there is no Tree of Good and Evil (Gen. 2:1ff), as in the old Paradise. Rather, there is the Tree of Life, or the Tree of Almsgiving, that God gives to the Christian to freely eat of and receive nourishment from unto eternity. A Christian does not suffer the same plight as Adam. He is not estranged from God; rather, he offers glory to Him and is His friend forever.

In the Homily: On the Canaanite Woman, the Church is identified with the soul of every Christian plagued by temptations (πειρασμόν).[54] The soul assaulted by temptations and sorrow (θλίψις) is an unsinkable Ship (ἀλλὰ οὐδεὶς καταποντίζει τὸ σκάφος) and the unshakeable Rock mentioned in Matthew 16:18 that repels and destroys all waves of attacks against it.[55] Through these assaults, the soul is made patient and led towards repentance. It is cleansed (καθαρὸν ἀποτελεῖ), made more exalted (ὑψηλότερον κατασκευάζει) and powerful (συνάγει τὴν ψυχὴν) and severed from indolence (ῥαθυμίαν περικόπτει). Its logic becomes more prudent (σωφρονέστερον ποιεῖ τὸν λογισμόν). The Church is built by Christ upon this Rock (this soul).[56]

> Such is the benefit brought on by temptations. Just as the rain that falls on the earth saturates the seeds, temptation remains in

---

52. *Ibid.* οὐ γὰρ εἰς ταῦτα τὰ βασίλεια, ἀλλὰ τὰ ἄνω ἡμῖν συνεχωρεῖ.

53. *Ibid.*

54. *De Chananaea*, 52:449,450.

55. *Ibid.* καὶ τὰ μὲν κύματα διαλύεται, ἡ δὲ πέτρα ἕστηκεν ἀκίνητος.

56. *Ibid.* πέτρα εἶ; Μὴ φοβοῦ τὰ κύματα· Ἐπὶ γὰρ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. cf. Mt. 16:18.

> the soul and increases the readiness. It is God's word; the Church is immovable. "The gates of hades shall not prevail against her" [Mt. 16:18]. Whoever fights against the Church destroys himself and makes her appear more powerful.[57]

Here, Chrysostom uses criteria reserved for the Church in order to talk about the soul of a Christian pummelled by temptations. For this reason, he can say that the Church as a soul continuously wins and triumphs even though it is endlessly fought and plotted against by the passions and evil.[58] The Church is indestructible and not even hades itself can prevail against her. She is clean, exalted, patient, prudent, powerful and always defeats her enemies. She is founded upon repentance. Likewise, the soul is the image of the Church when it is made solid as a rock and impenetrable to laziness by the temptations and repentance. The assaulted soul is constantly on alert; it strives to be patient and it truly repents in order to find relief from its difficulties. The soul cannot be the image of the Church when it is sluggish and inattentive.

In Homily 12 of the Commentary on Colossians, the sixth citing of the term "Church" centers around Col. 4:18, where Chrysostom speaks about the powerful effectiveness of Paul's tears and bonds.[59]

> This [Paul's tears and bonds] makes the eyes of the soul more beautiful, it curbs the belly; it fills with the love of wisdom, with much sympathy; and it is able to soften even an adamant soul. With these tears, the Church is irrigated/refreshed; with these tears, souls are planted. Yes, although there is sensible and substantial fire, yet these tears can quench it. These tears quench the fiery darts of the evil one.[60]

Here, Chrysostom identifies the Church with the human soul that is affected by Paul's tears and bonds. Just as Paul's tears and bonds sustain the Church, they nourish and beautify the soul and protect it from the devil. Due to Paul's vital actions upon the Church, Chrysostom suggests that the Church/soul is apostolic.

---

57. *Ibid.*

58. *Ibid.* Οὐ παύεται ἡ Ἐκκλησία πολεμουμένη καὶ νικῶσα, ἐπιβουλευομένη καὶ περιγινομένη.

59. *In Col., Cap. IV, Hom. XII*, 62:384.

60. *Ibid.* Τούτου τοὺς ὀφθαλμοὺς ὁ ὁρῶν ὡραιότερον τὸν τῆς ψυχῆς ἐργάζεται, κατασπᾷ γαστέρα, φιλοσοφίας ἐμπίπλησι, συμπαθείας πολλῆς, καὶ ἀδαμαντίνην μαλάξαι δύναται ψυχήν. Τούτοις ἄρδεται ἡ Ἐκκλησία, τούτοις ψυχαὶ φυτεύονται τοῖς δάκρυσι...

The Bishop and the Church

The bishop is responsible for insuring the Church's health and safety through the virtues and defending her from all evil. In Homily 1 of the Commentary on Titus, the Church as a soul is mentioned in the context of Chrysostom's exposition on the character, function and duties of the bishop. The soul is seen as a Ship (σκάφος), with the bishop as its helmsman, or governor (κυβερνᾶ).[61] The Ship and its safety are maintained both by the bishop and the virtues. It is liable to sink and be destroyed and lost when the bishop desires other helms such as wealth, power, etc., instead of the virtues and the grace and peace of God to aid him in steering (τῆς κυβερνητικῆς) it.[62] Furthermore, the soul's oversight (ἐπισκοπὴ) and protection/presidency (τὴν προστασίαν) have been handed over (ἐγκεχειρισμένος) to the bishop. The bishop is responsible for every soul under his supervision, since he will give an account to Christ, in accordance with Hebrews 13:17: "Obey them that lead you, and submit yourselves; for they watch for your souls as they, who must give account".[63]

Therefore, in this writer's opinion, the Church represents the soul that is virtuous and is led and protected by the bishop. The Church/soul cannot safely exist apart from the bishop, who has been entrusted with her oversight. In order for the Church to be steered properly, the bishop himself must have a virtuous soul and a soul filled with the grace and peace of God. This implies that the bishop cannot lead the Church unless his own soul is the image of the Church. If his soul is filled with anything but the virtues and divine strength, it is no longer identified with the Church. Rather, it suffers shipwreck and endangers every Christian soul under his supervision. Ultimately, the bishop is answerable to God, and he will be judged by Him according to his leadership capabilities.

2.5b. The Church in the Soul

In Homily 30 of the Commentary on Romans, Chrysostom refers to the

---

61. *In Tit., Cap. I, Hom. I*, 62:667-670.

62. *Ibid.* ἂν μὴ τοὺς οἴακας τούτους ἔχῃ, τὴν χάριν καὶ τὴν εἰρήνην τὴν παρὰ τοῦ Θεοῦ, καταδύσει τὸ σκάφος καὶ τοὺς ἐμπλέοντας.

63. *Ibid.*

Church as a soul, in the context of expounding upon the benefits of hospitality (φιλοξενία) on the soul. He points out that the Church is identified with the good soul that shines from hospitality and where Christ dwells.[64] This soul receives the heavenly blessings, freedom from hell and the forgiveness of sins[65] when it is willing (βουληθείης) to offer hospitality with readiness (καὶ δέχου μετὰ προθυμίας), trample upon haughtiness (τύφον), and kindle up the thoughts to long for the heavens (τῶν οὐρανῶν πόθον ἄναψον ἐπὶ τῆς διανοίας). Chrysostom also claims that the ornament of the Church (τῆς Ἐκκλησίας ὁ κόσμος) does not only consist of hospitality, but also "love of wisdom", "succouring of the saints", "compunction" and "continual prayer". If the Church is adorned in this fashion, she receives great reward from God and is worthy of the heavens (τῶν οὐρανῶν ἄξιος).[66]

Here, this writer can say that the soul is the Church when 1) it serves as the abode for Christ and not for haughtiness; 2) it is decorated with various goods; and 3) its will, readiness and thoughts are all geared for heaven. Likewise, this writer should emphasize that the Church, which is seen adorned in the soul, is Christ Himself, since the Church (Christ) is welcomed into the soul of a Christian (the Church) that is hospitable towards others, according to Christ's statement: "Inasmuch as you have done it to the least of these, you have done it unto me" (Mt. 25:40).[67] Therefore, the Church is neither identified with nor seen in the soul that is set on material things instead of on spiritual ones.

Likewise, in the Homily On the Saying, "By What Authority Do You Do These Things?", Chrysostom remarks further about the Church, with reference to the Christian soul, in the context of defending the perfect Divinity and Humanity of Christ, the Only-Begotten of the Father.[68]

The Church is a Sea of Piety filled with faith and not with

---

64 *In Rom., Hom. XXX*, 60:668. οὗτος, (i.e., hospitality) ἐν ψυχῇ μόνον ἀγαθῇ λάμπει, ἐν ᾗ Χριστὸς κατοικεῖ.

65. *Ibid.* καὶ τὸν οὐρανὸν καὶ τὰ ἐκεῖ ἀγαθὰ καὶ γεέννης ἀπαλλαγὴν καὶ ἁμαρτημάτων συγχώρησιν.

66. *Ibid.*

67. *Ibid.*

68. *In Illud., In Qua Potestate, Etc.*, 56:427. cf. Jn. 10:18 and Mt. 26:39 which are quoted, respectively.

> waves. For us the Ship of Teaching does not suffer shipwreck, it is not struck, it is not shaken and tossed about and it is not tormented by inclimate weather. Rather, it enters into the souls of those who love the Lord as if into a calm and peaceful Harbour...Likewise, now, everyone who listens, as long as he keeps clean the eye of faith and the eyelid of love, he sees clearly and correctly. However, if the smoke of blasphemy enters into whatever is said, the dust of evil penetrates into the soul, clouds the eye and destroys the cleanliness of the thoughts, and inasmuch as it did not hear, it did not understand properly.[69]

Here, Chrysostom interrelates several images of the Church in order to expound upon the Church with reference to the human soul. As this writer shall demonstrate in **SECTION FOUR: THE NATURAL IMAGE OF THE CHURCH**, Chrysostom iconically portrays the Church as a tranquil Sea of Piety (Πέλαγός ἐστιν εὐσεβείας ἡ Ἐκκλησία), the Ship of Teaching (τὸ τῆς διδασκαλίας σκάφος) and a peaceful Harbour (εὔδιον λιμένα).[70] The soul is synonymous with the Church as a tranquil Sea of Piety and a peaceful Harbour when its eye, the mind, and eyelid are filled with love for the Lord, and when they confess Him as Lord and believe in His true Humanity and Divinity. The soul disposed in this manner can clearly and correctly understand Scripture that attests to the Son's true Human and Divine Natures. However, if it is not, it is penetrated by evil, which clouds the mind and sullens the thoughts. Consequently, it blasphemes against the Lord by questioning His identity. In this blackened state, the soul has no relationship to the Church.

Here, this writer understands that the Ship of Teaching, the Church, enters and is seen in the soul that is peaceful and properly disposed towards the Lord. The Church does not penetrate and reside in the soul that is not its very image. Furthermore, a Christian soul has the correct comprehension of the Person of the Incarnate Son of God because the Church docks peacefully in it. Only the Church can offer a correct interpretation of Scripture concerning the Father's Only-Begotten Son. Therefore, the Church is identified with and it is seen in the human soul whose faculties and components are totally Christ-centered. Once again Chrysostom is demonstrating to his reader the Christ-centeredness of the Church.

---

69. *Ibid.*
70. *Ibid.*

CHAPTER 2.6. The Mother (μήτηρ) of the Christians

This researcher has discovered 15 explicit references to the Church as "Mother" (μήτηρ) in the writings of Chrysostom. Eight of these refer to the Church simply as "Mother",[1] another four as "Common Mother of all Christians" (ἡ Ἐκκλησία, ἡ κοινὴ πάντων ἡμῶν μήτηρ),[2] one as "the Church is a Mother of her own children" (Ἡ Ἐκκλησία μήτηρ ἐστι τῶν οἰκείων τέκνων)[3] and, another, as "a loving Mother" (μήτηρ φιλόστοργος).[4] There is one final case where the Church is called "our Mother and Mother of all the Churches" (τῇ μητέρᾳ ἡμῶν καὶ τῶν ἐκκλησιῶν ἁπασῶν),[5] clearly referring to the Church of Antioch. This investigator has arranged these references in eight categories in order to examine them in their particular context and bring out their nuances and associations.

2.6a. Christ and the Church

The Church's marriage to Christ, the Son of God, determines her personality as the Mother of the Christians. Through the Apostles' and the Evangelists' combined teachings, Chrysostom extracts and analyzes Christ's crucial role in this relationship from two key Davidic Psalms. Thus, Chrysostom's ecclesiological doctrine is readily identifiable.

In the Exposition on Psalm 44, Chrysostom states that the Prophet David writes about Christ (v. 1-7, LXX) and the Church (v. 8ff) and reveals what he actually sees happening concerning them (ταῦτα ἤδη ὁρᾶται ἐπὶ τῶν πραγμάτων γινόμενα).[6] Chrysostom interprets the first half of David's Psalm as christological and the second half as ecclesiological, on the basis of specific New Testament

---

1. *Expositio In Psalmum XLIV*, 55:197-203. *Ex. In Ps. CXII*, 55:299-304. *De Sancta Pentecoste, Hom. I*, 50:453. *Ad Populum Antiochenum, Hom. XIV*, 49:159-162. *Adversus Judaeos, Hom. III*, 48:861-872. *In Illud., Si Esurierit Inimicus, Etc.*, 51:171. *In Eph., Cap. IV, Hom. XI*, 62:85. *In Col., Cap. II, Hom. VII*, 62:344-350.

2. *Ex. In Ps. XLVIII*, 55:221-224. *Ad Populum Antiochenum, Hom. VI*, 49:81. *Ibid., Hom. II*, 49:33-39. *Ad Illuminandos Catechesis I*, 49:224,225. *Adversus Judaeos, Hom. I*, 48:843-856.

3. *In S. Phocam Martyrem*, 50:702.

4. *In Eutropium*, 52:392,393,396.

5. *In Inscriptionem Actorum II*, 51:77.

6. *Ex. In Ps. XLIV*, 55:197-203.

verses:

> As it is known, one of the Apostles said, "I betrothed you to Christ in order to present you as a pure virgin Bride to her one husband" [2 Cor. 11:2]. Another Apostle said, "He who has the Bride is the Bridegroom" [Jn. 3:29]. A third person [an Evangelist] said, "The Kingdom of Heaven may be compared to a King who gave a marriage feast for His Son" [Mt. 22:2]. David prophesied the same things by presenting in this Psalm the Bride, who is at the same time a Queen. For this reason he said, "The Queen stood by on your right hand" [Ps. 44:9].[7]

Chrysostom uses the New Testament in order to interpret the Old Testament, demonstrating his view that Scripture interprets itself (Ὁρᾷς πῶς ἑαυτὴν ἑρμηνεύει ἡ Γραφή). "David speaks metaphorically, describing, in other words, the Church through an icon and revealing as many things after this as the Apostles have said".[8] This icon, as Chrysostom clarifies, is that of the Royal Bride, referring to the Church, with its corollary, the Royal Bridegroom, which refers to the Son of God Himself.

It is within this icon of the Church as a Royal Bride that the icon of the Church as a Mother emerges. The occasion for this emergence is provided by verse 16, where it is said of the Bride, "Instead of your fathers, sons are born to you: you shall make them princes over all the earth." Although the term "mother" does not explicitly appear in this verse, it is obviously implied in the phrase "sons are born to you". In his discussion of this verse, Chrysostom states that here is "A Mother, who, although being barren, came to bear myriads of children" (Ἔστι γὰρ μήτηρ μυρίων παίδων ἡ στεῖρα). The barrenness of this woman is explained with reference to verse 10, where she is asked by the Bridegroom, "Hear O Daughter, and see, and incline thine ear; forget also thy people, and thy father's house". In other words, this woman is asked by the Bridegroom (Christ, the Son of God) to leave her parents (come out from the Nations), completely separate herself from them, reject her ancestral customs, manner of living and teaching, in order to become spiritually beautiful, attractive to Him and His Bride (v. 10,11). When she complies with these requests, this woman, the Church, becomes the Mother of many children, i.e., the Apostles (Ἐμοὶ δὲ δοκεῖ τοὺς

---

7. *Ibid.*

8. *Ibid.* καὶ πάλιν μεταφορικῶς κέχρηται τῷ λόγῳ, ὥσπερ ἐν εἰκόνι τὴν Ἐκκλησίαν ὑπογράφων, καὶ ἅπερ μετὰ ταῦτα οἱ ἀπόστολοι εἰρήκασιν.

ἀποστόλους λέγειν).[9] Therefore, the Church is a Mother because she is married to Christ, the Son of God. Her existence and fruitfulness depend absolutely upon her union with Him and permanent denouncement of her ancestral traditions.

Chrysostom makes similar statements about the Church as a Mother in the Exposition on Psalm 112. He expounds anagogically (κατὰ ἀναγωγὴν) Psalm 112:9 (LXX) that states, God "settles the barren woman in a house, as a mother rejoicing in her children".[10] He also interprets Isaiah 54:1[11] anagogically, and mentions that these verses are identical in meaning. In the light of both of these prophecies, Chrysostom explains that the barren woman is the Church, her children are the Christians, God who settles her in a house is Christ, and "the house" (οἶκος) is the Paternal Throne (ὁ πατρικὸς θρόνος), God's dwelling place, heaven. Psalm 112:9 and Isaiah 54:1 demonstrate the power of God in Christ, namely, that Christ "transposes the limits of nature itself" (καὶ αὐτῆς τῆς φύσεως μεταθεῖναι τοὺς ὅρους). Chrysostom reveals the deeper understanding of the image of the Church as a Mother with his reference to "nature", in effect, the human nature. He identifies the barren woman, who is made a mother of many children by Christ,[12] as the human nature that Christ assumed at His Incarnation and led from a state of poverty to heaven and to the Paternal Throne.[13] The crucial question here is what, exactly, does Chrysostom understand by "human nature"? Does he understand merely the single Humanity of Christ or does he include in this Humanity other human beings, the Christians? The latter is the case, as Chrysostom speaks of "our nature" (τῆς ἡμετέρας φύσεως) that Christ "raised from the dead and brought up to heaven together with our first fruits and

---

9. *Ibid.*

10. *Ex. In Ps. CXII*, 55:299-304.

11. *Ibid.* "Rejoice, thou barren that bearest not; break forth and cry, thou that dost not travail; for more are the children of the desolate than of her that has a husband."

12. *Ibid.* καὶ στείραν ποιῆσαι μητέρα; Τοιοῦτόν τι καὶ περὶ τῆς Ἐκκλησίας συνέβη στεῖρα ἦν, ἀλλ᾽ ἐγένετο μήτηρ τέκνων πολλῶν.

13. *Ibid.* Τί γὰρ τῆς ἡμετέρας φύσεως πτωχότερον; Ἀλλ᾽ ὅμως αὐτὴν ἤγειρε καὶ ἀνήγαγε μετὰ τῆς ἀπαρχῆς ἡμῶν εἰς οὐρανὸν, καὶ συνεκάθισεν εἰς τὸν πατρικὸν θρόνον.

made it sit on the Paternal Throne".[14] Here, this writer wishes to point out that the Church (human nature) is a Mother, who bears many children, inasmuch as she is united to the Son of God (the source of all life). The Church, after her union and glorification with the Son, is the Humanity of the Son (Christ), in which all Christians are included as participants.

2.6b. The Church and Baptism

Previously, Chrysostom revealed that Christ's divine power causes the barren Church to become eternally fruitful. Now, through brief statements in his First Baptismal Catechesis, he explains how the Church gives birth.

In this homily, Chrysostom speaks about the Church as a Mother, when he instructs catechumens how they will be received into the Church. Chrysostom briefly explains that "the Church is the Common Mother of all Christians" (τοῖς Ἐκκλησίας τῆς κοινῆς ἁπάντων ἡμῶν μητρὸς), who initiates (μυσταγωγουμένοις) human beings into her and increases the number of children (τέκνα) resting peacefully in her bosom (τοῖς κόλποις), through the Mystery of Baptism. The Church has laws concerning Baptism that have been established by the Fathers (οἱ πατέρες ἐνομοθέτησαν) and demand a specific Baptismal Ritual to be performed on certain specific days.[15] Therefore, the Church gives birth to her offspring through the Sacrament of Baptism.

2.6c. The Church's Equality and Nobility

When the Mother gives birth, her maternal instinct is to love and treat all her children in the same manner. This fact is rooted in Old Testament prophecy.

In his Exposition on Psalm 48, Chrysostom speaks about the Church as a Mother, but qualifies her as "the Common Mother of all Christians" (τῆς κοινῆς ἁπάντων ἡμῶν μητρὸς), by expounding verses 1-3, LXX.[16] Here, Chrysostom

---

14. *Ibid.* αὐτὴν ἤγειρε καὶ ἀνήγαγε μετὰ τῆς ἀπαρχῆς ἡμῶν εἰς οὐρανὸν, καὶ συνεκάθισεν εἰς τὸν πατρικὸν θρόνον.

15. *Ad Illuminandos Catechesis I*, 49:224,225.

16. *Ex. In Ps. XLVIII*, 55:221-224. "Hear these words, all ye nations, hearken, all ye that dwell upon the earth; both the sons of mean men, and the sons of great men; the rich and poor man together. My mouth shall speak

reveals that David refers to the Church when he speaks about the equality of all human beings. Chrysostom states that the Church is the Common Mother of all Christians because she upholds the equality of human beings and recognizes that everyone shares "one common nature" (τὸ κοινὸν τῆς φύσεως). Furthermore, he mentions that this is indicative of the Church's nobility (Εἶδες Ἐκκλησίας εὐγένειαν). Her nobility is witnessed at "the Common Assembly" (κοινὸς ὁ σύλλογος), the Liturgical Assembly, where she delivers "the Kerygma" equally to all her children.[17] The Church does not discriminate amongst her children but considers them as compeers and treats them alike. This fact is concretely manifested at the Common Assembly, where Christians gather under one Common Mother, hold everything in common and share everything equally.

2.6d. The Mother and Her Children

The tight bond between the Mother and her children is best recognized at the local Liturgical Assembly. Here, their behaviour and obligations towards each other are also elucidated.

In Homily 1 On Pentecost, Chrysostom states that the Church is a loving and proud Mother, and a free and wise woman, who bears a multitude of children (the Christians). He bases this statement on Isaiah 49:18 (LXX), whom he cites as follows: "You shall clothe yourself with them all like an ornament of the bridegroom, and put them on as a bride her attire."[18] On the basis of this passage, Chrysostom also talks about the Mother's garment. He describes this garment as consisting of the bodies of her children who stand near her (Ἱμάτιον γὰρ τῆς Ἐκκλησίας τῶν παραγινομένων τὸ πλῆθός ἐστι) during the celebrations of various religious Festivals (πανήγυρις). The Mother's garment is long and respectable when Christians attend the Festivals regularly. Otherwise, it is so short, that the Mother appears semi-clothed or even naked. Therefore, the garment's length is determined by how many Christains lovingly gather around

---

wisdom; and the meditation of my heart shall bring forth understanding".

17. *Ibid.*

18. *De Sancta Pentecoste, Hom. I*, 50:453.

their Mother during the Liturgical Assembly for the purpose of worship.[19]

In the Homily On the Apostolic Saying, "If Your Enemy is Hungry", Chrysostom again admonishes the members of his congregation for not coming to the (Liturgical) Assemblies (τὰς συνάξεις) in order to worship. Here, he implicitly refers to the Church as a Mother when he states: "The Church is still desolate because she is without her children" (πάλιν γὰρ ἡμῖν ἔρημος ἡ ἐκκλησία τῶν τέκνων).[20] Chrysostom strongly suggests that the Church becomes happy when her children gather around her for the joyous celebration of various religious ceremonies.

Furthermore, the image of the Church as a Mother appears in Homily 7 of the Commentary on Colossians, where Chrysostom intertwines this image with that of a School (διδασκαλεῖον). The Church is a Mother with numerous children and, in fact, is made manifest at the place (School) where Christians gather to receive her instruction. The Mother teaches her vast number of offspring spiritual philosophy (φιλοσοφίαν πνευματικὴν)[21] and how to perform God's will, in accordance with Ecclesiastes 16:3.[22] She exhorts them to offer alms to the poor surrounding the Church Building and sitting outside its doors,[23] dress properly and avoid being demented with vainglory before crossing the Church's (i.e., the Building's) thresholds (τῶν οὐδῶν) and entering into her presence.[24] All this shows that the Church as a Mother demands obedience from her children.

2.6e. The Church's Unity

The Mother's health and the children's safety rely upon Christian unity. Chrysostom demonstrates the essentiality of unity in the preservation of a healthy Mother-child (this writer's term) relationship in the following two homilies.

---

19. *Ibid.*

20. *In Illud. Si Esurierit Inimicus, Etc.*, 51:171.

21. *In Col., Cap. II, Hom. VII*, 62:350.

22. *Ibid.* "Better is one that does the will of the Lord, than ten thousand transgressors."

23. *Ibid.*, 62:351. πένητες τοσοῦται τὴν ἐκκλησίαν περιεστήκασι, καὶ τέκνα ἔχουσα τοσαῦτα ἡ Ἐκκλησία, οὕτω πλουτοῦντα, οὐδενὶ πένητι ἐπομῦναι δύναται, ἀλλ᾽ ὁ μὲν πεινᾷ ὁ δὲ μεθύει.

24. *Ibid.*, 62:350.

In Homily 11 of the Commentary on Ephesians, Chrysostom states that the Mother gives birth to her children, nurtures and teaches them with perfection all of her secrets. Whereas she is rendered glorious by martyrdom, she is disgraced before her enemies when her own children attack her. Those who fight the Church are sheer hypocrites who do the enemies' work. The Church's division is such a grave sin that not even the blood of martyrdom can wash it away from those who are instrumental in bringing it about. The ecclesiological implication is that the Church represents a caring Mother, who tends to the needs of her children. She is glorified by the unity of her children and is utterly disgraced by their division.[25] The Church's unity and safety are preserved when her children imitate Christ and the martyrs, who even spilled their blood when necessary in order to keep her safe and united.

The second reference regarding the Church as a Mother and her unity appears in Homily 1 Against the Jews. In this case, the chief cause of disunity amongst the Church's children is the dreaded Judaizing disease that has infected many of them. One Mother is shared in common by all Christians. The Church receives great harm when disunity exists amongst her children. She is unlawfully robbed of her children by the devil, who divides Christians. This Mother considers her worst enemies, foes and destroyers to be not only the Judaizers, but also those apathetic Christians who do not try to cure those Judaizers of this menace. The Mother, as well as Christ, who died to protect all her children from the devil's snare, are especially betrayed by the latter.[26] Hence, one Mother is shared in common by all Christians, and she is kept safe when her children remain united and care for one another.

2.6f. The Church and the State

The issue of Church and State relations occupies Chrysostom's mind in the context of the latter's portrayal of the Church as a loving, impartial Mother. Chrysostom dramatically illustrates the Mother's vigilant protection of her children and the secular leader's great respect for the Mother in several homilies

---

25. *In Eph., Cap. IV, Hom. XI*, 62:81.
26. *Adversus Judaeos, Hom. I*, 48:843-856.

documenting Christian violation of secular law and the retaliation of the head of State.

Homilies 4, 6, 10, and 15 On the Statues contain a total of four explicit references to the Church as a Mother, who protects her children, even though they destroyed the Statues of the imperial family and face severe punishment from the Christian Emperor, Theodosios I, for their seditious act.

In Homily 4, Chrysostom states that the Church, as a Mother, gives refuge,[27] immediate consolation (παραμυθήσεταί σε εὐθέως) and relief from despondency (καὶ πᾶσαν ἀποκρούσεταί σου τὴν ἀθυμίαν) to all the Christians who run back to her for haven or protection.[28]

In Homily 6, Chrysostom states that the Church, "the Common Mother of all Christians" (ἡ Ἐκκλησία, ἡ κοινὴ πάντων ἡμῶν μήτηρ),[29] removes the despondency (brought on by the Emperor's reprisal) from the souls of her children. She gives comfort and courage to the Christians who seek safety in her bosom when the secular leaders threaten them.[30] During the incident over the Statues, the Church granted so much assurance and safety to her children that most of them remained with her the whole day long, every day, until the threats against them subsided.[31]

Although he does not explicitly cite the word "Church" in Homily 2, Chrysostom does have the Church in mind in the phrase "the Common Mother, who feeds all Christians" (τὴν κοινὴν ἁπάντων μητέρα καὶ τροφόν).[32] He explicitly refers to the "Church" in Homily 10 and elaborates how she feeds her children. The Church provides spiritual nourishment (τροφῆς μετασχεῖν πνευματικῆς) contained in the Holy Scriptures; and she renders much benefit to them in this way.[33]

In Homily 15, the Church is described as a Mother, who abhors for her

---

27. *Ad Populum Antiochenum, Hom. IV*, 49:59. κατάφυγε πρὸς τὴν μητέρα; εἰς δὲ τὴν ἐκκλησίαν καταφεύγοντες.

28. *Ibid.*

29. *Ibid., Hom. VI*, 49:81.

30. *Ibid.* ἄρχοντες ἀπειλοῦσιν· οὐκοῦν ἡ Ἐκκλησία παραμυθείσθω.

31. *Ibid.*

32. *Ibid., Hom. II*, 49:33-39.

33. *Ibid., Hom. X*, 49:111-112.

children to utter evil language and exact oaths in her presence (ἔμπροσθεν τῆς μητρός).[34] She demands for them to behave properly and cleanse their mouths of foul and slanderous language, or else suffer a spiritual death that is far worse than a physical one.[35]

On the basis of Chrysostom's remarks in Homilies 4, 6, 10 and 15 On the Statues, this writer assesses that the Church is a Mother, who loves, protects, grants sanctuary, nourishes, consoles and prepares her children for the life to come. The Church, in all four homilies, is seen caring for the Christians at the Holy Assembly (συνάξεως ἁγίας)[36] where they gather and are knit tightly together by the bond of love.[37] The Emperor, as a pious Christian, greatly respects and reverences his Mother, the Church, and he does not dare cause any type of violence to her other children (his brethren!) who rest in her embrace.

A discussion about the Church as a Mother giving refuge to her children also appears in the Homily On Eutropius.[38] The Church is seen as a loving Mother (μήτηρ φιλόστοργος), who demonstrates her power and philanthropy (τὴν δύναμιν τῆς Ἐκκλησίας καὶ τὴν φιλανθρωπίαν) even to her enemy Eutropius. She shields him (τὴν ἀσπίδα προβάλλεται) from the hatred of the multitude and the Emperor, opens her bosom (τοὺς κόλπους), gives him sanctuary (καταφυγὴν), accepts him under her wings (ὑπὸ τὰς πτέρυγας ἐδέξατο τὰς αὐτῆς) and hides him behind her iron curtain (ὑπὸ τὰ παραπετάσματα αὐτῆς ἔκρυψε). The Church is clearly seen acting like a Mother at the Assembly that meets in order to worship under Chrysostom's leadership. Here, the Church grants shelter to Eutropius behind the Altar (τῷ θυσιαστηρίῳ), or the Holy Table (τῇ τραπέζῃ τῇ ἱερᾷ), and allows him to grasp it tightly for protection. For her sake (ὑπὲρ τῆς

---

34. *Ibid., Hom. XV*, 49:159–162.

35. *Ibid.*

36. *Ibid., Hom. X*, 49:111–112.

37. *Ibid., Hom. VI*, 49:81. πάντας εἰς τὴν ἐκκλησίαν συνελαύνει πάντοθεν, καὶ τῷ συνδέσμῳ τῆς ἀγάπης σφίγγει μετ᾽ ἀλλήλων τὰ μέλη.

38. *In Eutropium*, 52:392,393,396. Here, it is said that the Eunuch Eutropius, a once faithful servant of the imperial court, is now hunted by the State for treason due to his clandestine dealings. Although he committed crimes against the Church (his own Mother), Eutropius runs to her for protection and she grants it to him.

Ἐκκλησίας) and for the Altar (ὑπέρ τοῦ θυσιαστηρίου), or Christ, the Emperor allows her to grant asylum to her children for any crime that they may have committed against the State, even treason.[39]

2.6g. The Church and Heretics

The Church's maternal attributes are not only highlighted in her dealings with secular authorities, but also with the heretics. The Mother's attitude and actions towards the heretics comply with those of a strict, yet forgiving, parent.

In the panegyrical Homily On St. Phocas the Martyr, the Church and her position towards heretics is discussed. The Church is seen as "a Mother of her own children, the Christians; and she opens her bosom not only to them, but even to strangers", the heretics.[40] She does not drive away or persecute the heretics; rather she wants them to return to her. Heretics are strangers to the Church because they alienate themselves from her by their own consciences, according to Proverbs 28:1: "The impious man flees when no one persecutes."[41] Therefore, the Church is a Mother to the Christians, who espouse her teaching, but not to the heretics, who possess an altogether different frame of mind. Nevertheless, the Mother welcomes the heretics back into her bosom only when they repent of their erroneous dogmas and hold her opinion on matters of faith and doctrine.

2.6h. The Church at Antioch

Indeed, Chrysostom does not understand the Universal Church as a Mother in an abstract, theoretical way. Rather, as this writer has seen in some cases, Chrysostom's statements apply directly to the Liturgical Assembly as the concrete manifestation of the Universal Church. In this instance, Chrysostom specifically identifies the Assembly with the local Church of Antioch. This reference appears in Homily 2 of the Acts of the Apostles, which was preached in

---

39. *Ibid.*

40. *In S. Phocam Martyrem*, 50:702. Ἡ Ἐκκλησία μήτηρ ἐστὶ τῶν οἰκείων τέκνων καὶ τούτους δεχομένη, καὶ τοῖς ξένοις τοὺς κόλπους ἐφαπλοῦσα.

41. *Ibid.*

the city of Antioch.[42] These four homilies do not belong to the main corpus of the 55 homilies of The Commentary on Acts, which Chrysostom delivered in Constantinople (c.a. A.D. 388-400).

Chrysostom preached this homily to the Christian Assembly in Antioch, which met in a certain old church building after his and their lengthy period of absence. The Church at Antioch is the adorable and beloved Mother of all the Churches and of all the Christians (τῇ μητέρᾳ ἡμῶν καὶ τῶν ἐκκλησιῶν ἁπασῶν) because of her age and foundation by apostolic hands.[43] Above all, she earns this distinction because she is enclosed in a new and paradoxical way by the decision of the Master of the Apostles, in the light of Matthew 16:18. "This [decision] is the wall, this is the enclosure, this is the protection, this is the harbour and sanctuary" of the Church.[44] Although she suffers total destruction for the name of Christ on many occasions, she is immediately rebuilt by Christ's power.[45]

---

42. *In Inscriptionem Actorum II*, 51:77,78.

43. *Ibid.* Μήτηρ μὲν γὰρ, οὐχ ὅτι τῷ χρόνῳ πρεσβυτέρα μόνον ἐστὶν, ἀλλ' ὅτι καὶ ὑπὸ ἀποστολικῶν ἐθεμελιώθη χειρῶν.

44. *Ibid.* Τοῦτό ἐστι τὸ τεῖχος, τοῦτο ὁ περιβόλος, τοῦτο ἡ ἀσφάλεια, τοῦτο λιμὴν καταφυγή.

45. *Ibid.* διὰ τοῦτο πολλάκις καὶ κατασκαφεῖσα διὰ τὸ ὄνομα τοῦ Χριστοῦ, πάλιν ὠρθώθη διὰ τῆς δυνάμεως τοῦ Χριστοῦ.

SECTION THREE: THE SOCIAL IMAGE OF THE CHURCH

Chrysostom also portrays the Church through various images connected with society. He describes them solely in their relation to the Triune God. The social images, most of which are biblical, effectively demonstrate God's saving acts upon His Church and the Church's positive effects upon mankind and creation in general. This writer has grouped them according to their similarities and has placed them below into seven main categories.

CHAPTER 3.1. The Kingdom (βασιλεία)

Chrysostom makes one explicit reference to the Church as "the Kingdom of Christ" (τὴν τοῦ Χριστοῦ βασιλείαν)[1] and "the Kingdom of the Heavens" (τῆς βασιλείας τῶν οὐρανῶν),[2] and two explicit references to it as "the Kingdom of God" (βασιλείαν Θεοῦ).[3] In one instance, he also implicitly designates the Church as the Kingdom of the Lord.[4]

3.1a. Entrance Into God's Heavenly Kingdom

A human being becomes a Christian and enters into God's heavenly Kingdom through the Sacrament of Baptism and steadfast faith in Christ as perfect God and Man. Chrysostom examines these means of entry on the basis of synonymous texts in the Old and New Testaments.

Via the Sacrament of Baptism

In the First Baptismal Catechesis, Chrysostom refers to the Church as the Kingdom of Christ (τὴν τοῦ Χριστοῦ βασιλείαν), during his exposition of 1 Cor. 6:9-11.[5] Christ's (the Son's) Kingdom comes from the Nations and encompasses all

---

1. *Ad Illuminandos Catechesis I*, 49:224-227.

2. *In Illud., In Principio Erat Verbum, Etc.*, 63:548.

3. *Ad Illuminandos Catechesis I*, 49:224-227. *In Rom., Hom. XXVI*, 60:637-639.

4. *Demonstratio Contra Judaeos Et Gentiles Quod Christus Sit Deus*, 48:821-823.

5. *Ad Illuminandos Catechesis I*, 49:224-227. "Do you not know that the unrighteous will not inherit the Kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor effeminate persons, nor sodomites, nor

existence, as the Prophet David calls to mind[6] in Psalm 2:6-9 (LXX).[7]

According to his interpretation of the above scriptural citations, Chrysostom brings to light two very important aspects of the Church as a Kingdom and its relation to God. First, in the light of 1 Cor. 6:9-11, he identifies the Church not only with the Kingdom of Christ (τὴν τοῦ Χριστοῦ βασιλείαν) but also with the Kingdom of God (βασιλείαν Θεοῦ). The Kingdom of Christ is none other than the Kingdom of God, because Christ is God the Son, the second Person of the Trinity, and He, who shares the exact same Essence with the Father and the Spirit. Since God is one Essence in Three Persons, the Church is the Kingdom of God the Father, and of the Son, and of the Holy Spirit. Second, Chrysostom demonstrates the unique Hypostatic properties of the Father and the Son in Psalm 2:6-9. He shows that the Father grants the Kingdom to His Son as His inheritance (τὴν κληρονομίαν), and permits Him to subject it to Himself and rule over it as a King with "a rod of iron" (ῥάβδῳ σιδηρᾷ) for eternity.[8]

Furthermore, the Kingdom of God consists only of those human beings (the Christians) who have been washed (ἀπελούσασθε), sanctified (ἡγιάσθητε) and justified (ἐδικαιώθητε) by "this mystical cleansing" (τὸν μυστικὸν τοῦτον καθαρμὸν), or by "the Laver of Regeneration" (λουτρὸν παλιγγενεσίας). This Laver is Baptism, "in the Name of our Lord Jesus Christ" (1 Cor. 6:11) and "in the Spirit of our God" (*Ibid.*). However, the unrighteous, the immoral, the idolaters, the adulterers, the effeminate persons, the sodomites, the thieves, the drunkards, the revilers and the robbers will absolutely not enter the Kingdom of God and claim it as their inheritance by the Divine Free Gift (τῆς Θείας δωρεᾶς). By

---

thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the Kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the Name of the Lord Jesus Christ and in the Spirit of our God."

6. *Ibid.* Εἶδες πῶς τῆς ἐκ τῶν ἐθνῶν Ἐκκλησίας ἐμνημόνευσε καὶ τὴν πανταχοῦ τοῦ Χριστοῦ τεταμένην βασιλείαν εἶπεν.

7. *Ibid.* "But I have been made King by Him on Sion His Holy Mountain, declaring the ordinance of the Lord: the Lord said to Me, You are My Son, today I have begotten You. Ask of Me, and I will give You the Nations for Your inheritance, and the ends of the earth for Your possession. You shall rule them with a rod of iron; you shall dash them into pieces as a potter's vessel."

8. *Ibid.*

analyzing the context in which the word "Church" is found in the First Baptismal Catechesis, this writer notes that the Kingdom is established by the Father, through the Son and in the Spirit. The establishment of the Kingdom and the regeneration of human beings by the Triune God through the great power of "the waters of the Font" (εἰς τὴν τῶν ὑδάτων κολυμβήθραν), or "the divine running waters" (τῶν Θείων νομάτων), is expounded upon by Chrysostom at length.[9]

Via Faith in Christ's Sonship with God

In his Homily "In the beginning was the Word" (Jn. 1:1), Chrysostom describes the Church as the Kingdom of the Heavens (τῆς βασιλείας τῶν οὐρανῶν),[10] during his refutation of certain heretics who do the following: 1) believe in the Aristotelian teaching (τὰ Ἀριστοτελικὰ) about God, 2) prefer Plato above the Gospels (τίς τὸν Πλάτωνα προετίμησε τῶν εὐαγγελίων), 3) discard the Kerygma of the faith and introduce the faithless inquiry (τίς ἐξέβαλε τὸ κήρυγμα τῆς πίστεως, καὶ εἰσήγαγε τὴν ἄπιστον ζήτησιν), 4) are ignorant of the meaning

---

9. *Ibid.* If the letter of a King, which contains very few characters, grants liberty to people responsible for innumerable crimes, and brings to others great honour, much moreso will the Holy and All-Powerful Spirit of God deliver us from every wickedness, grant to us much righteousness and fill us with much courage. Just as a spark will be immediately extinguished when it falls into the midst of a vast ocean, or it will completely disappear being drowned in the many waters, likewise, every human evil/cunningness, when it falls into the Font of the divine waters, drowns and is utterly obliterated quicker and much easier than that spark. For what reason,...is it neither called a laver of the remission of sins nor a laver of cleansing, but a laver of regeneration, since the laver delivers us from all the sins? Because it does not simply remit our sins, nor does it simply cleanse us of our trespasses; however, it works in such a fashion as if we were born again from the beginning. Because it creates us and prepares us fully from the beginning, without remoulding us from earth, but creating us in a different manner from the nature of the waters. For it does not simply wipe the vessel clean, but it fuses again the very same vessel in its entirety. For, those things which are wiped clean, even if they are wiped with great care, they preserve the trace of the quality and show the remains of the stain. Those things that fall inside the melting pot (mould) and are renewed, since they put off every sordidness, they emit the same radiance as the new ones, (these things which come out of the furnace). Therefore, just as a golden statue that from much time, smoke, dust and rust is filled up with dirt, is taken by someone and dropped in our melting pot and he receives it back much cleaner and more radiant, likewise, our nature that became rusty due to sin, and that accepted a lot of smoke from

of the terms "unbegotten" (ἀγέννητος) and "begotten" (γεννητὸς), 5) forsake the Father (Κατέλιπας Πατέρα), 6) totally eliminate the Name of the Son (διέπτυσας τοῦ Υἱοῦ τὴν προσηγορίαν) and 7) think that the dignity of the Spirit is worthless (ἀναξίαν ἐνόμισας τὴν τοῦ Πνεύματος ἀξίαν). Concerning the impiety of these heretics, Chrysostom cites the Prophet Jeremiah, who says: "Truth has failed to come out of their mouth" (Jer. 7:28, LXX).[11]

Chrysostom refers to the Apostle Peter and his confession of Christ's true Sonship with God in order to chastise the aforementioned heretics. Subsequently, he says the following about the Church:

> Enemy be afraid. Peter possesses the Keys. Why? Because he said: "You are the Christ the Son of God" [Mt. 16:16]...Peter opens the door of the Kingdom to those whom he sees to confess the Son. He completely closes the door of the Church to those whom he finds blaspheming and calling the Son a creature. He did not receive the Keys before he said, "You are the Son of God". Then he hears from Him [Christ]: "Blessed are you Simon, son of Jona. I will give you the Keys of the Kingdom of the Heavens" (Mt. 16:17,19). After the confession came the authority, after the faith came the handing over of the Church and the Kingdom.[12]

Here, the Church is equivalent to the Kingdom of the Heavens, on the basis of the Son of God's own declaration in Mt. 16:15-19. The Kingdom is open only to those human beings who have faith in Christ and confess His Divinity. Not even Peter gained access to the Kingdom, to its power and guardianship, until he believed in and confessed Christ's true identity.

3.1b. God's Kingdom as a Symbol of Unity

Entrance into the Kingdom is no excuse for Christians to lose their piety and cause division amongst themselves. Since God's Kingdom is a symbol of unity, Christians must also be a symbol of unity, if they are to remain in it.

---

our trespasses and lost its beauty, which from the very beginning God gave her part of His own beauty, God took from the beginning, He remoulded it, and since He submerged it into the waters as if into a melting pot and He sent, instead of fire, the Grace of the Spirit, He subsequently raises us up from there newly moulded and regenerated and with much radiance so that we may come face to face with Him, since He totally annihilated the old man and moulded a new one that is much more brilliant than the former.

10. *In Illud., In Principio Erat Verbum, Etc.*, 63:548.

11. *Ibid.*

12. *Ibid.*

In Homily 26 of the Commentary on Romans, Chrysostom refers to the Church as the Kingdom of God, on the basis of Romans 14:16-18.[13] His main purpose in referring to the Church as such is to show Christians the importance of preserving unity, peace and love within the Church. For example, he exhorts Christians not to rebuke their fellow-Christians for eating certain meats and observing particular dietary habits, paraphrasing the Apostle Paul's statements in Rom. 14:13-15.[14]

The Kingdom of God is founded upon and characterized by peace, unity and love. Therefore, the Kingdom consists of those human beings (the Christians) who are pious, have faith, are acceptable to God and serve Christ the Master. They share the goods of love (ἡ ἀγάπη), love of the brotherhood (ἡ φιλαδελφία), unity (τὸ ἡνῶσθαι), being bound together (τὸ συνδεδέσθαι), living at peace (τὸ μετ᾽ εἰρήνης) and living in gentleness (τὸ μετ᾽ ἐπιεικείας ζῆν), all of which are "in the Holy Spirit."[15]

The Christians who create schism in the Church (ὅταν σχίζης τὴν Ἐκκλησίαν) by reproaching, fighting, vexing and quarreling against their brothers, will cause the ones outside of the Church to speak evil (βλασφημοῦσιν οἱ ἔξωθεν) of their "good" (τὸ ἀγαθὸν; Rom. 14:16), namely, "their faith, or the hope of rewards hereafter, or the perfection of their piety." Chrysostom makes a distinction between those within the Church and those without. In Chrysostom's mind, schismatics are still within the Church. However, it remains unclear, in this case, whether Chrysostom is referring to heretics or pagans with the phrase, "those without" (οἱ ἔξωθεν).[16]

---

13. *In Rom., Hom. XXVI*, 60:637-639. "So do not let what is good to you be spoken of as evil. For the Kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit; he who thus serves Christ is acceptable to God and approved by men."

14. *Ibid.* "Then let us not pass judgement on one another any more, but, rather, let us decide never to put a stumbling-block or hindrance in the way of a brother. I know and I am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for any one who thinks it to be unclean. If your brother is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died."

15. *Ibid.*

16. *Ibid.*

Schism and disunity are not characteristics of the Kingdom because Christ died equally for all human beings and He enables them to become members of the Kingdom of God through the one and only Holy Spirit. Hence, those Christians who become members of the Kingdom do not enter the Kingdom by following certain dietary regulations, but by "righteousness and peace and joy in the Holy Spirit" (Rom. 14:17), "a virtuous life", "peace with our brethren", and "the joy from unanimity".[17]

3.1c. The Permanent Replacement of Worldly Kingdoms by God's Heavenly Kingdom

The Kingdom of the Heavens' unity under the Triune God is a demonstration of its perfection and eternal dominion over all creation, both visible and invisible. Chrysostom highlights its reign over all temporal kingdoms in the Demonstration Against the Jews and Gentiles that Christ is God. Here, he refutes the Jews' vehement denial of Christ's Divinity and proves to them that Christ is God from the Prophetic Books of the Old Covenant, which they highly value. Chrysostom focuses on Isaiah 2:2,4 (LXX), that foretells the triumphant establishment of the Church throughout the nations of the world as the greatest proof that Christ is truly God. He finds the opportunity to talk implicitly about the Church as the Kingdom of the Lord because he intertwines this image with the image of the Church as "the House of the Lord", found explicitly in Isaiah 2:2.[18] Whatever Chrysostom says about the Church as the House of the Lord, he also applies to the Church as the Kingdom of the Lord. This demonstrates that the Church can be understood in many ways, but is, nevertheless, one.

Chrysostom states that the steadfastness/stability of the Church (τὸ ἀῤῥαγὲς τῆς Ἐκκλησίας), as the Kingdom of the Lord, to which all the Nations of the world will come and be subject, is mentioned by Isaiah (2:2). He not only understands Isaiah to say that the Kingdom is steadfast, immovable and

---

17. *Ibid.*

18. *Demonstratio Contra Judaeos Et Gentiles Quod Christus Sit Deus*, 48:821-823. "For in the last days the mountain of the Lord shall be glorious, and the House of the Lord shall be on the top of the mountains, and it shall be exalted above the hills; and all the nations shall come to it."

unbreakable,[19] but also that the Kingdom achieves great peace for the ecumene[20] after Christ's coming into the world.

Only the Kingdom of the Lord shall exist unto eternity, because this mighty Kingdom shall superceed and replace the kingdoms of men, and it will bring all the nations of the world under its dominion. This one Kingdom will embrace all the nations of the world and grant to them its abundant peace; a peace that is different from that of other kingdoms.[21] All these things will be fulfilled, because "the governments of many" (probably a reference to the democracies) and the monarchies will be abolished in the cities[22] by Christ the Lord and God. The great peace and sovereignty of the Kingdom of the Lord has been prophesied by Isaiah (2:4) as follows: "And they shall beat their swords into plough-shares, and their spears into sickles: and nation shall not take up sword against nation, neither shall they learn to war any more".[23]

The very manner in which the Church has been put together (εἶτα δεικνὺς καὶ πόθεν συστήσεται ἡ Ἐκκλησία...) shows that Christ is God and Lord of His Kingdom and the One, who has established it throughout the ecumene. The Kingdom contains many human beings with different dispositions. Some of these people are reasonable, tame and honest, while others are savage and inhuman. Nonetheless, they all have come to live in the Kingdom in peace and in harmony, according to Isaiah 11:6: "And the wolf shall feed with the lamb". In this context, Chrysostom specifically refers to the Scythians, Thracians, Moors, Indians and the Persians as examples of nations, or peoples, that have come under one yoke (ταῦτα πάντα τὰ ἔθνη ὑπὸ ἕνα ἄγεται ζυγὸν), Christ's yoke, according to the Prophet Zephaniah, who says: "They will serve Him under the same yoke and they will each worship Him from their own place" (Zeph. 3:9). If it is possible for the kings of all these nations (with different temperaments) to

---

19. *Ibid.* καὶ ὅτι οὐ παγία ἔσται μόνον καὶ ἀκίνητος καὶ ἀῤῥαγής.

20. *Ibid.* ἀλλὰ καὶ πολλὴν πρυτανεύσει τῇ οἰκουμένῃ εἰρήνην.

21. *Ibid.* μία δέ τις ἔσται βασιλεία εἰς πάντας ἀρθεῖσα, καὶ τὸ πλέον αὐτῆς ἐν εἰρήνῃ ἔσται, οὐ καθάπερ ἔμπροσθεν.

22. *Ibid.* καὶ οἱ μὲν κατὰ πόλεις πολυαρχίαι καταλυθήσονται καὶ αἱ μοναρχίαι.

23. *Ibid.*

associate with one another, (as if they were wolves, lions and rams in their character) and become one Church (καὶ πάντες Ἐκκλησία γίνεσθαι μία), then this is great proof that Christ is God and the One who founded the Church throughout the ecumene.[24]

24. *Ibid.*

CHAPTER 3.2. The City (πόλις) of God and Other Cognate Images

Chrysostom intertwines the image of the Church as the City of God with several cognate images in order to demonstrate her heavenly reality, and the actions of Christ, the Apostles and the bishops upon her. These images are Mount Zion, the Heavenly Jerusalem, the Church of the Firstborn, the Festival, the Spiritual Israel, the Church of the Saints and the Spiritual Jacob.

3.2a. Scriptural Evidence

In the paragraphs below, this writer shall examine Chrysostom's indentification of the Church as such on the basis of Old and New Testament Scriptures.

Hebrews 12:18-24

The key text Chrysostom repeatedly uses to identify the Church as the City of God, etc. is Hebrews 12:18-24. Clear evidence of the importance of these verses is found in Homily 4 On the Creation of the World.[1] In this homily, Chrysostom refutes certain heretics who claim that the Son of God is not unique in being "Only-Begotten". He explains that they fall into grave error because they confuse this term with "firstborn". Chrysostom addresses these heretics, stating that:

> If David was firstborn, then the people were also firstborn. Adam was firstborn in the same generation, Noah and Shem were firstborn, Abraham was firstborn in the same generation, Moses and Isaiah [too], because in those days many were steeped in piety. From these there was assembled a great Church and she is in heaven. Paul bears witness to this, saying, "But you have come to Mount Zion and to the City of the Living God, the Heavenly Jerusalem, and to myriads of angels, to the Festival and Church of the Firstborn, who are enrolled in heaven" [Heb. 12:22-23]. Among them only Christ is firstborn according to the flesh and Only-Begotten according to the Divinity.[2]

Through this Pauline teaching,[3] Chrysostom reveals that the heavenly and great Festival (Assembly) consists of Christ, the multitudes of angels and the spiritually firstborn -- the pious, faithful, justified and perfected human beings of both

---

1. *De Mundi Creatione Oratio IV*, 56:468.

2. *Ibid.*

3. *Ibid.* Chrysostom, like the other Fathers of the Church, believes and states that the Apostle Paul wrote the Epistle to the Hebrews.

Covenants, who realize Christ's true identity by embracing the correct faith in God. However, this City does not claim as its residents the heretics, who, through their misguidedness and impiety, fall short of understanding who Christ/God really is.[4]

Likewise, in Homily 32 of the Commentary on Hebrews, Chrysostom describes the heavenly reality and setting of the Church by demonstrating the differences between the Old and New Covenants mediated by Jesus Christ. He paints this awesome setting by quoting Hebrews 12:18-24.[5] The Church in heaven and on earth is one and the same, and this unity is witnessed during the Eucharistic Celebration. The heavenly Church (the Eucharistic Assembly) equals "the Church of the Firstborn" (Τίνας δὲ πρωτοτόκους καλεῖ λέγων, καὶ Ἐκκλησίᾳ πρωτοτόκων), or the Church of "the chorus of the faithful" (πάντας τοὺς χοροὺς τῶν πιστῶν), "the Heavenly Jerusalem", "Mount Zion", and "the City of the Living God". In the midst of this Church dwells "God the Judge of all" the ecumene, and "the spirits of just men made perfect" (the souls of the approved ones: Τὰς ψυχὰς λέγει τῶν εὐδοκίμων; or the faithful), who serve God with reverence and godly fear, since God is a consuming fire. "Jesus the Mediator of the New Covenant", "myriads of angels" and "the Blood of Sprinkling" — Christ's Blood that purified and cleansed all humanity (πάντας ἐκάθηρε) -- are also part of the heavenly Church, and they are concretely manifested during this Celebration.[6]

At the very beginning of Homily 2 of the Commentary on the Gospel of Matthew, one explicit reference to the heavenly Church is made in the context of

---

4. *Ibid.*

5. *In Heb., Cap. XII, Hom. XXXII*, 63:219-221. "For you have not come to what may be touched, a blazing fire, and blackness, and darkness, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers entreat that no further messages should be spoken to them. For they could not endure that which was commanded, "if even a beast touches the mountain, it shall be stoned." Indeed, so terrifying was the sight that Moses said, "I exceedingly fear and quake." But you have come to Mount Zion, and to the City of the Living God, the Heavenly Jerusalem; and to Myriads of Angels, to the Festival and Church of the Firstborn that are enrolled in Heaven; and to God the Judge of all; and to the spirits of just men made perfect; and to Jesus the Mediator of the New Covenant; and to the Blood of Sprinkling that speaks better things than that of Abel."

6. *Ibid.*

Chrysostom's admonition to his audience to "wipe clean the robe of their souls and rid themselves of all mixture with worldly things" before listening to the Gospel that informs them about the City of God and leads them into heaven itself.[7] In this monumental ecclesiological homily, Chrysostom most eloquently states:

> Do you indeed remember the charge that we lately made to you, entreating you to listen to all the things that are said with all silence, and mystical quietness? Today we are going to set foot within the sacred vestibule; therefore, I have also put you in mind of the charge. Since, if the Jews, when they and Moses were to approach "a mountain that burned, and a fire, and blackness, and darkness, and a tempest" [Heb. 12:18] — or rather when they were not so much as to approach, but both to see and to hear these things from far away — were commanded for three days before to abstain from their wives, and wash their garments, and they were in trembling and fear, much more we, when we are to listen to such words, and are not to stand far from a smoking mountain, but to enter into heaven itself, ought to show forth a greater philosophy, not by washing our garments, but by wiping clean the robe of our soul, and ridding ourselves of all mixture with worldly things. You shall see neither blackness, nor smoke, nor tempest, but the King Himself sitting on the throne of that unspeakable glory, and angels, and archangels standing by Him, and the tribes of the saints, with those infinite myriads. For such is the City of God, having "the Church of the Firstborn, the spirits of the just, the Festival of the Angels, the Blood of Sprinkling" [Heb. 12:22,23,24], whereby all are knit into one, and heaven has received the things of the earth, and the earth the things of heaven, and that peace has come which was of old longed for both by angels and by saints. Herein stands the glorious and conspicuous trophy of the Cross, the spoils won by Christ, the first fruits of our nature [cf. Heb. 7:4] and the booty of our King. All these, I say, we shall know perfectly from the Gospels. If you follow in proper silence, we shall be able to lead you about everywhere, and to show you where death is set forth crucified, and where sin is hung up, and where the many and wondrous offerings from this war, from this battle, are located. Likewise, here you shall see the tyrant bound, and the multitude of the captives following, and the citadel from which that unholy demon overran all things in time past. Now, you shall see the hiding places and the dens of the robber broken up and laid open, for our King was also present even there. Do not be weary, beloved, for if any one were describing a visible war, and trophies, and victories, would you feel no satiety at all? No, you would not prefer either drink or meat to this history. But if that kind of narrative is welcome, much more this. For consider what a thing it is to hear, how on the one hand God from heaven, arising "out of the royal thrones, leaped down" [Wisd. 18:15] to the earth, and even to hell itself, and stood in the battle array; and how on the other hand the devil set himself in array against Him; or rather not against God unveiled, but God hidden in man's nature. What is marvellous, you will see death destroyed by death, curse extinguished by curse, and the dominion of the devil put down by those very things whereby he did prevail. Therefore, let us rouse ourselves thoroughly, and let us not sleep, for lo, I see the gates opening to us; but let us enter in with all seemly order, and with trembling, setting foot straightaway

---

7. *In Matt., Hom. II*, 57:23,24,25,30,31.

> within the vestibule itself. However, what is this vestibule? "The Book of the generation of Jesus Christ, Son of David, Son of Abraham" [Mt. 1:1; i.e., the Gospel].[8]

Likewise, towards the end of Homily 2, there is another explicit reference to the Church, made in the same context as the previous one. Unlike the theater where the song of satan is heard, the Church is the place where the Psalms are heard — the "charms from the Spirit" (ἀπὸ τοῦ Πνεύματος ἐπωδῶν), "the soul's food, ornament and security" (Τοῦτό ἐστι τροφὴ ψυχῆς, τοῦτο κόσμος, τοῦτο ἀσφάλεια).[9]

In the first instance, Chrysostom describes the Church as a heavenly reality and illustrates her wonderful, magnificent and heavenly setting. In the second instance, he depicts the earthly setting of the Church and obviously refers to the local Church, or to the Liturgical Assembly on earth, that is gathered in the Spirit. There is a continuity between the Church in heaven and on earth through the Holy Spirit. Hence, the Church in heaven and on earth is one and the same. Based on Chrysostom's statement that the Gospel reveals to people the heavenly Church, this writer wishes to state that this Gospel is the Gospel of the Church of the City of God.

This researcher also discovers the relevance of Heb. 12:18-24 in Chrysostom's panegyrical Homily On St. Julian the Martyr. Here, Chrysostom describes the positive effects that the martyrs bestow upon Christians when they come to Church in order to venerate the martyrs' relics and celebrate their memories.[10] In this context, he admonishes certain members of the Church gathered before him for going to the suburb of Daphne (a suburb of the City of Antioch in Syria), where there are many opportunities for misconduct, instead of going to Church and being benefited by the martyrs. He exhorts them to attend Church because it is precisely here that the martyrs reside and distribute abundant benefits to all Christians who interact with them. Contrasting the earthly Daphne with the heavenly Church, Chrysostom exclaims: "Behold the suburb of the Heavenly Jerusalem; behold a spiritual Daphne" (Ἰδοὺ τὸ προάστειον τῆς ἄνω

---

8. *Ibid.*
9. *Ibid.*
10. *In S. Julianum Martyrem*, 50:668-672.

Ἰερουσαλήμ· ἰδοὺ Δάφνη πνευματική)![11]

> There [i.e., the earthly suburb of Daphne] fountains of water; here [i.e., in the Church] fountains of martyrs; there cypress trees, trees with no fruit; here relics of saints and roots planted in the earth, which raise their branches to the sky. Do you want to see the fruit that is yielded by these trees? Open for me the eyes of faith and immediately I will show you one type of marvelous crop. For these branches do not produce fruits and hard-shelled fruits, nor something corruptible and temporary, but they heal the inflamed bodies and they forgive sins, they do away with evil, they heal the diseases of the soul, they incite endless prayer, they give one courage before God, they are all spiritual and filled with heavenly goods. These crops are always cut and they always produce and their farmer never loses them.[12]

Select Old Testament Verses Relating to Hebrews

Chrysostom interprets specific Old Testament texts ecclesiologically in the light of Hebrews 12:18-24. For example, he sees the Church in Isaiah's Book and in certain of David's Psalms.

In his writing The Interpretation of the Prophet Isaiah, Chapter 2, Chrysostom talks at length about the Church as the image of a Mountain (Is. 2:2) and as the image of a House (*Ibid.*).[13] The former will be expounded upon here whereas the latter will be elaborated upon in a later chapter of this Thesis. Chrysostom interprets Isaiah 2:2 ("In the last days the Mountain of the Lord will be manifest.") through the eyes of the Apostle Paul and states:

> Since there are numerous examples like this, which show us that many things prophesied are spoken in one way but fulfilled in another, and that the Prophets use names in a special way, what is so amazing if the Prophet now sets forth names of Judah and Jerusalem [Is. 2:1] but makes predictions about the Church? After all, he gave his message to senseless people who killed Prophets, burned the Scriptures, and demolished altars. Naturally this veil is put over their reading of the Old Testament, as the blessed Paul says [cf. 2 Cor. 3:14 in this footnote]...Therefore, the Prophets use their own familiar terminology and conceal their prophecies with representative symbols. We shall bring each speech of the passage into careful scrutiny and see that the message does not concern Judah and Jerusalem [i.e., it concerns the Church].[14]

---

11. *Ibid.*

12. *Ibid.*

13. *Interpretatio In Isaiam Prophetam, Cap. II*, 56:28-34.

14. *Ibid.* 2 Cor. 3:14: "But their minds were hardened; for to this day, when they read the Old Covenant, that same veil remains unlifted, because only through Christ is it taken away."

Based upon Isaiah's prophecy, Chrysostom depicts the Church as the Lord's invincible Mountain. He superbly testifies to the great power and invincibility of the Church, as he meticulously analyzes this prophetic text:

> "In the last days the Mountain of the Lord will be manifest" [Is. 2:2]. Note the accuracy of prophecy, not only in speaking about events, but in indicating the time of their fulfillment. As Paul says, "In the fulness of time" [Gal. 4:4], and in another place, "In the dispensation of the fulness of time" [Eph. 1:10], Isaiah says, "In the last days". "Mountain" refers to the Church and the invincibility of her teachings. Just as if ten thousand armies should assault a mountain and shoot bows, throw spears, and bring up seize-machines, they would not be able to damage it, but would depart having lost their own strength. Even so, all who have made war against the Church have not shaken her, but were put to shame when they had spent their own strength. They were dispersed while making the assault, they became feeble while throwing their missiles, and they were conquered by the suffering Church while carrying out their plan. This paradoxical type of victory is possible not because of men but because of God alone. For the astounding thing about the Church is not that she conquered, but the way that she conquered. As she was being beaten, persecuted, and mutilated in many ways, not only did she not shrink, but she actually became larger, and those who tried to bring on the persecutions only put the suffering to an end. Just as steel behaves when struck with iron, the blow only weakens that which does the striking. When people kick thorns, the thorns do not become more dull, but the feet become bloody. Therefore, he calls the Church a Mountain. But if the Jew is not content that this is a metaphor, he can be rebutted from his own sources. For Isaiah himself said that wolves and sheep would share the same pasture [Is. 11:6 and 65:25], that God would whistle for the flies and the bees [Is. 7:18], and that God would bring a mighty river against the Jews, because they did not want the water of Siloam [Is. 8:6-7]. If someone were to take all of these expressions literally, much of it would be meaningless. It is necessary to understand that the ideas are symbolized in this way for the sake of embellishment. What is symbolized here? Wolves and sheep refer to types of people: the savage and the gentle. Flies symbolize the shamelessness of the Egyptians. The river speaks of the extreme might of the barbarians, and Siloam refers to the mildness and reasonableness of the man who ruled at that time, the Jewish king. No one, no matter how ignorant about these things, dare gainsay us. Just as some things were described under different names, so also the firmness, steadfastness, loftiness, and invincibility of the Church is indicated by the name, "Mountain". Another Prophet also compares those obedient to God to a mountain, and means that they are unconquerable [Ps. 125:1 or 124:1]. "Manifest" [Is. 2:2] does not need as much interpretation as the rest of the passage. Just as it is natural for a trumpet to send forth brilliant sounds, so the Church must be manifest. The sun and its light are not so

evident as the deeds of the Church.[15]

In his Exposition on Psalm 9, Chrysostom also refers to the Church as an indestructible Mountain, during his interpretation of Psalm 9:11,LXX.[16] He says that the Prophet David anagogically refers (κατὰ ἀναγωγὴν) to the Church as Mount Zion in the light of Hebrews 12:22.[17] He states:

> "Sing praises to the Lord who dwells in Zion" [Ps. 9:11,LXX]. Someone else says, "The one who is seated" [Aquila 9:12]. "Declare His dealings among the nations" [Ps. 9:11]. Someone else says, "His works to the people" [Symmachus 9:12]. What do you say? Do you mean to say that the One who resides in Zion is the same One who has heaven as His throne and the earth as His footstool and in His hands the ends of the world? Yes, because residence here does not imply restriction (because His majesty is infinite) but His intimacy and familiarity towards the place. He hopes to attract the Jews towards this place with this condescension. We call a place a residence because of our familiarity towards it. It is also said that He [i.e., Christ] resides within us not because He is contained within us but with respect to His familiarity towards us. The Church is anagogically called Zion because he [the Apostle Paul] says, "You have come to Mount Zion and to the Church of the Firstborn" [cf. Heb. 12:22]. It is very natural for the Church to be called a Mountain in the light of her stability, firmness and steadfastness. Just as it is impossible to move a mountain, it is impossible to move the Church of God.[18]

The Church as Mount Zion is the heavenly dwelling place of Christ, Who is God. She is identified with the souls of the human beings (the Christians) who find security in placing all their hope in God and who ask Him for spiritual things instead of worldly ones.[19] The Church is equated with the soul that is

---

15. *Ibid.*

16. *Expositio In Psalmum IX*, 55:129-130.

17. *Ibid.*

18. *Ibid.*

19. *Ibid.* How can we search for God? When we have our thoughts turned towards Him and when we are delivered from worldly things. The person who searches for something thinks only about the thing that he is searching for, since he expels every other thought from his soul. It is not enough for us simply to search for something; but we should search for it with perseverance. The person who searches for something with perseverance, takes other people with him as helpers in order to find what he is searching for. He does not go about doing this alone. In the case of worldly things, we could not find them on many occasions even though we searched for them. However, this does not happen in the case of spiritual things, since anyone can find whatever spiritual thing he is searching for anyway. If we only make it a principle to search for spiritual things, God will not allow us to toil too much in order to find them. For this reason He (i.e., Christ) says, "For everyone who asks receives" (Mt. 7:8).

intimately and spiritually united in marriage to Christ (the Son of God), according to Chrysostom's usage of the term "οἰκειότητα", that implies an intimate relationship, as in marriage. Just as the Church is compared to an invincible Mountain because of God's presence and strength in her, the soul that is liberated from all worldly concerns and desires, and is occupied with spiritual and heavenly things, becomes the abode for God and is identified with the indestructible Church of God. It seems that, whatever can be said about the Church, can also be said about the soul that is disposed towards spiritual things. Therefore, the soul that knows the Name of the Lord and places its hopes in Him, according to Chrysostom's understanding of Psalm 9:10 ("And let them that know Your Name hope in you..."), is equated with Mount Zion, or with the Church of God. Chrysostom suggests that the souls of the Jews are not the indestructible Mountain of the Lord because they are burdened with worldly things, refuse to acknowledge that Christ is God and, consequently, are void of God's presence.[20]

In the Exposition on Psalm 128, David's anagogical reference to the Church as Mount Zion establishes the Church's continuous victories over her enemies.[21] Anatomizing Psalm 128 (LXX), Chrysostom makes the following statements about the Church:

> When construction began once again for the rebuilding of the city [i.e., the city of Jerusalem], many people attacked this, or opposed this, from all sides because they were burning from jealousy. They did not oppose the construction of the city once or twice but many times. The exact same thing occurred against the Church. When she was first established, everyone attacked her. In the beginning the emperors, common people and the tyrants attacked her. Afterwards, the attacks of the heresies and a great and diversified [intricate] war were let loose against her in order to bring her to an end [i.e., to totally destroy her]. None of these attacks and wars against her were successful. The enemies were totally annihilated and the Church still blossoms.

---

20. *Ibid.*

21. *Expositio In Psalmum CXXVIII*, 55:371-372. "They have warred against me many times from my youth, let Israel now say: They have fought against me many times from my youth: and yet they did not prevail against me. The sinners wrought upon my back: they prolonged their iniquity. The righteous Lord has cut asunder the necks of sinners. Let all that hate Zion be put to shame and turned back. Let them be as the grass of the housetops, which withers before it is plucked up. Wherewith the reaper does not fill his hand, nor he that makes up the sheaves, his bosom. Neither do they that go by say, The blessing of the Lord be upon you: we have pleased you in the name of the Lord" (Psalm 128).

> "Let all that hate Zion be put to shame and turned back" [Ps. 128:5].[22]

If this writer carefully examines this psalm in its entirety, he discovers that Israel is equated with Zion. Therefore, it certainly appears that Chrysostom, on the basis of this Davidic text, not only has in mind the Church as Mount Zion, but also as Israel.

Chrysostom interprets the Prophet as foretelling about the numerous attacks against the Church by people burning from jealousy. The great and unjust war against her is waged not only by jealous people, but also by envious ones and those filled with hatred. The Church's enemies are described beforehand as weak and insignificant. They are so feeble, that they are compared to grass which grows on housetops (Ps. 128:6-8). "At the moment, they appear to flourish or be in full bloom; later, however, they are defeated and collapse by themselves". The Church's enemies suffer terrible defeat by "the righteous Lord" (Ps. 128:4), who guides and protects the Church. The Lord shames them and thwarts their attacks (Ps. 128:5).[23] Therefore, the Church's description as Mount Zion and Israel is appropriate because of her endless triumphs over her enemies, and because the Lord prevents her from being vunerable to enemy attack.

In the Exposition on Psalm 149,[24] Chrysostom understands the Prophet's anagogical statements (κατὰ μέν ἀναγωγήν) about the Church as "the Church of the Saints" (Ps. 149:1, LXX; ἐν Ἐκκλησίᾳ ὁσίων), "Zion" (v.2) and "Israel" (*Ibid.*),[25] in the light of 2 Cor. 5:17 and Col. 3:9-10, both of which he cites.

The Church of the Saints (Israel or Zion) represents a unified Assembly.

---

22. *Ibid.*

23. *Ibid.*

24. "Sing to the Lord a new song: his praise is in the Church of the Saints. Let Israel rejoice in him that made him; and let the children of Zion exult in their King. Let them praise his name in the dance: let them sing praises to him with timbrel and psaltery. For the Lord takes pleasure in his people; and he will exalt the meek with salvation. The Saints shall rejoice in glory and exult on their beds. The high praises of God shall be in their throat and two-edged swords in their hands, in order to execute vengeance on the nations, punishments among the peoples, and bind their kings with fetters, and their nobles with manacles of iron, and execute on them the judgement written: this honor have all his Saints."

25. *Expositio In Psalmum CXLIX*, 55:493-495.

"This is the case because the word Church is a name that denotes a whole compound of several members [a System] and a Synod [an Assembly]."[26] She has Jesus Christ as her Lord, God and King; she is a new creation (καινὴ κτίσις) in Christ (2 Cor. 5:17). The Church consists of the saints — the children of Zion, the children of Israel and the kindred of God, or God's own people (οἰκεῖον λαόν). The Church's members have been renewed and recreated in Christ (their Creator and God), and after His image; they have put off the old man with his practices and have clothed themselves with the new Man (lit. Ἀπεκδυσάμενοι, φησὶ, τὸν παλαιὸν ἄνθρωπον, καὶ ἐνδυσάμενοι τὸν νέον), Jesus Christ the Lord (Col. 3:9-10).[27]

The Church, as the New Covenant Assembly, lives a new life (καινὴν ζωὴν) modeled after the Gospel, and she proclaims the Gospel as a new song in praise to God. Because of the intimacy between God and His Church, the Church must worship and offer thanksgiving to God with delight (ἡδονὴ), good cheer (μετὰ εὐφροσύνης) and fervent thoughts (διαθερμαινόμενον τὴν διάνοιαν). In return, God grants salvation to His Church and invincibility against all her enemies.[28]

Following God's command, the Church requires her members (the faithful) to thank God through their lives, deeds and by practising the virtues. The Church sends a common doxology to God and prays the Lord's Prayer (cf. Mt. 6:9-13; Lk. 11:4) in unity and in concord. "Therefore in the Old Era", like in the New Era, "they [God's people] labored hard to sing and praise God together and in harmony and be encouraged towards love and unity." In this endeavor, the children of Zion (the Christians) mortify their flesh and their evil desires and constantly look towards heaven.[29]

---

26. *Ibid.* Ἐκκλησία γὰρ συστήματος καὶ συνόδου ἐστὶν ὄνομα.
27. *Ibid.*
28. *Ibid.*
29. *Ibid.*

Old Testament Types of the Church

The placement of the heavenly Church in the Old Testament by apostolic and prophetic teaching leads Chrysostom to identify the Church in that Covenant through certain types. In the Homily You Should Never Despair, Chrysostom refers to the Church as the Heavenly Jerusalem and a Mother in order to show that the Church as such has been typified in the Old Testament by Sarah. He presents this during his discourse on the importance of having faith in God and not being discouraged about anything. He refers to the example of Abraham and Sarah. Even at an extremely old age and under physical restrictions, Sarah and Abraham had children by the power of God because they had faith in God.[30] Concerning this iconic representation of the Church in the Old Covenant, Chrysostom states:

> The Church was about to give birth to the multitude of the faithful; therefore, in order for you not to disbelieve how the childless, the fruitless and the barren one gave birth, the barren one by nature [i.e., Sarah] anticipated this event, preparing the way beforehand for the barren one by choice [i.e., the Church]; and Sarah became a type of the Church. For, just as she [Sarah], although she was barren, gave birth at an extremely old age, likewise she [the Church], although she was barren, gave birth towards the last days. In order to prove that this is true, listen to Paul who says: "we are children of the free woman" [Gal. 4:31]. Because Sarah is a type of the Church, in other words, the free woman, he [Paul] went on to say that "we are children of the free woman". And again, "Then we, brethren, are children of promise like Isaac" [Gal. 4:28]. What does "of promise" mean? Just as he [Isaac] was not born according to nature, neither are we; but we are born by the grace of God. And again: "But the Jerusalem above is free, and she is our Mother" [Gal. 4:26]; she is the Church. He says: "But you have come to Mount Zion, and to the City of the Living God, the Heavenly Jerusalem...and to the Church of the Firstborn..." [Heb. 12:22-23]. If the Church is the Heavenly Jerusalem -- Sarah is a type of the Heavenly Jerusalem; likewise he said that: "there are two, the one bears children for slavery, this one is Hagar; however, the Heavenly Jerusalem is the free woman, and our Mother" [Gal. 4:24-26] -- then it is clear that Sarah is a type of the Heavenly Jerusalem according to the childbirth and the barrenness.[31]

In this homily, Chrysostom's statements about the Church are founded upon Galatians 4:24-31 and Hebrews 12:22-23. The Church, as the Heavenly Jerusalem and the free woman, who is the Mother of liberated children (the Christians), is represented by Sarah. The earthly Jerusalem is typified by Hagar

---

30. *Non Esse Desperandum*, 51:367-368.

31. *Ibid.*

because both are slaves along with their children. The Church's children are typified by Isaac because they are all children of promise and of the Holy Spirit. The offspring of the Church, like Isaac, are born by God's grace and not by nature.[32]

More important conclusions can be drawn about the Church and her children when this investigator examines Chrysostom's following statements about Sarah's barrenness: 1) "the barren womb of Sarah leads us towards the Resurrection";[33] 2) "Just as her dead womb was resurrected by God's grace, and sprouted forth Isaac's body alive, Christ was raised from the dead by the same power";[34] and, 3) "Just as God raised Isaac from dead bodies[35] and brought him to life, He raised the Son, Who had entered into a state of death, and brought Him back to life".[36] Isaac is not only seen as a type of the Church's children, but also as a type of Christ. Romans 4:19–24[37] is cited, in parts, in order to demonstrate this. Chrysostom's statements relate to the Church, because Sarah's womb is a type of the Church and of Christ's death (καὶ αὐτοῦ τοῦ θανάτου τὴν στείρωσιν τύπον οὖσαν εὑρήσομεν) and Resurrection, inasmuch as it was once barren and dead and then became fruitful and alive by the Spirit's power. Isaac symbolizes

---

32. *Ibid.*

33. *Ibid.* πῶς πρὸς τὴν πίστιν τῆς ἀναστάσεως ἡμᾶς ἡ μήτρα τῆς Σάῤῥας στειρωθεῖσα χειραγωγεῖ.

34. *Ibid.* Καθάπερ αὕτη νεκρὰ οὖσα ἐκ τῆς τοῦ Θεοῦ χάριτος ἀνέστη, καὶ σῶμα ἐβλάστησε ζῶν τὸ τοῦ Ἰσαάκ· οὕτω καὶ ὁ Χριστὸς νεκρωθεὶς ἠγέρθη τῇ οἰκείᾳ δυνάμει.

35. *Ibid.* Chrysostom labels the body of Sarah as being dead because, of her advanced age and barrenness, she could not bear children. He also refers the same thing to Abraham in that he was old and physically unable to produce children.

36. *Ibid.* Τὸν Ἰσαὰκ ἀπὸ νεκρῶν σωμάτων ἤγειρεν οὕτω καὶ τὸν Υἱὸν ἀνέστησε, νεκρὸν γενόμενον.

37. *Ibid.* The complete text of Rom. 4:19–24: "He, i.e., Abraham, did not weaken in faith when he considered his own body, which was as good as dead because he was about a hundred years old, or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God; but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what He had promised. That is why his faith was "reckoned to him as righteousness." But the words, "it was reckoned to him", were written not for his sake alone, but also for ours. It will be reckoned to us who believe in Him that raised from the dead Jesus our Lord...".

the Church's children and his birth typifies Christ's Resurrection.[38] Therefore, the Church believes in the Resurrection of Christ and becomes fruitful as a result of this Resurrection. Her children are not only children of promise and of the Holy Spirit, but they are also children of the Resurrection and of steadfast faith in God and in His boundless power.

3.2b. Christ's and the Apostles' Actions Upon the Church

Faithfully using the Scriptures as his groundwork, Chrysostom continues to illustrate God's Church as the City of God, etc. in order to reveal Christ's and the Apostles' effect upon her. Their actions cannot be treated separately, because Christ works through the Apostles (His co-workers) in His interaction with the Church.

In the Exposition on Psalm 109, David prophesies about the Divinity of Jesus Christ, the Son of God, by directing Psalm 109[39] against the heretical Jews and those who believe in their dogmas and dispute the Divinity and Resurrection of Christ (i.e., Paul of Samosata, the Manichaeans, the ones who accept the teaching of Arius and those who think as Marcion thinks).[40] David's prophecy is viewed through the teaching of the New Testament, since the Prophets' and the Apostles' words are in total agreement with each other (Εἴδες προφητικῶν καὶ ἀποστολικῶν ῥημάτων συμφωνίαν).[41]

---

38. *Ibid.*

39. *Expositio In Psalmum CIX*, 55:264-280. Psalm 109, LXX: "The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. The Lord shall send out a rod of power for thee out of Zion: rule thou in the midst of thine enemies. With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning. The Lord swore, and will not repent, Thou art a Priest forever, after the order of Melchizedek. The Lord at thy right hand has dashed in pieces kings in the day of his wrath. He shall judge among the nations, he shall fill up the number of corpses, he shall crush the heads of many on the earth. He shall drink of the brook in the way; therefore shall he lift up the head."

40. *Ibid.* Chrysostom states that David gives five proofs as the greatest arguments in favor of Christ's Divinity: 1) Christ is a Priest forever according to the order of Melchizedek; 2) He aids the Apostles to build Churches all over the ecumene; 3) He grants the Apostles lordship over the kings and rulers of the ecumene; 4) His great divine power causes Churches to blossom all over the ecumene; and 5) He totally destroys the enemies of the Church.

The "Zion" mentioned in Ps. 109:2 ("The Lord shall send out a rod of power for thee out of Zion: rule thou in the midst of thine enemies.") is the heavenly Church, on the basis of the explicit citation of Hebrews 12:22-23, which refers to the Church as "Mount Zion". The rod of power is the Son's divine strength (Ῥάβδον δυνάμεως τὴν δύναμιν αὐτήν φησι) that is equal to that of God the Father. From Zion, the Son Himself sends this strength to the Apostles in order to help them plant Churches firmly all over the world. With its help, the Apostles "ran all over the ecumene correcting the customs of the peoples and leading human nature away from irrational (illogical) evil and towards goodness that is logical".[42]

> Fishermen, Publicans and Tentmakers stitched together the mouths of philosophers, twisted the tongues of the rhetoricians and utterly destroyed the tyranny of the demons. Altars, temples, feasts and the religious festivals of the idolaters were dissolved. The smell of burning meat, the smoke and all of the cursed sacrifices were totally expelled [eliminated]. The diviners, the begging priests of Cybele (the Mother of the gods), the soothsayers and the entire workshop [or factory] of the devil took flight immediately. The Churches blossomed all over the ecumene. Choruses of virgins and monastic orders were formed. The cities and the deserts were filled with piety. Choruses of righteous and holy men, who stood among the heavenly angelic powers, resounded melodiously. Assemblies of martyrs and multitudes of confessors were produced or sprang up throughout the entire ecumene. Virtue was achieved with great ease and the Philosophy [i.e., the Christian Faith] was taught to barbaric nations. The people who were more savage than the beasts displayed the angelic way of life with as much strength and speed as the sun illuminates the earth. The word [of Christ] spread after the Crucifixion and Resurrection with this kind of magnitude. The Prophet meant all of these things when he said, "With thee is dominion in the day of thy power" [Ps. 109:3].[43]

The visible symbol of this rod of power is Christ's Cross.

> Moses had a rod through which he worked all of his miracles since he accepted the power of God. On the one hand, the rod of Moses parted rivers; but on the other hand, this rod [i.e., the Cross] crushed the impiety of the ecumene. The person who calls the Cross "a rod of power" will not be committing a sin. That rod [i.e., Moses' rod] restrained dry land and the ocean and [Christ] gave to it much power. With the help of this rod [i.e., the Cross] the Apostles went throughout the entire ecumene and accomplished all those marvelous works. They accomplished everything by carrying this rod around with them, which received its beginning in Jerusalem. "Rule thou in the midst of thine enemies" [Ps. 109:2]. Examine this prophecy that is clearer and

---

41. *Ibid.*
42. *Ibid.*
43. *Ibid.*

> brighter than the sun. What does "rule in the midst of thine enemies" mean? It means rule among the Nations and among the Jews. In this manner, the Churches were planted firmly in the cities; they triumphed and prevailed there. The fact that the Apostles erected Altars in the midst of their enemies and that they were sheep in the midst of beasts and lambs among wolves demonstrated their brilliant victory. This is exactly what He [i.e., Christ] told them when he sent them forth: "Behold, I send you out as sheep in the midst of wolves" [Mt. 10:16]...Although they were Twelve in number, the Apostles won the ecumene.[44]

This writer's understanding of Chrysostom's words shows that the Heavenly Jerusalem, Mount Zion, is concretely manifested in every local Church that the Apostles established around the world through the divine power of Christ's Cross. The undisputed fact that the Church of the Firstborn is founded by the Apostles upon the Cross demonstrates that the Church is not only Christ-centered but also apostolic.

Chrysostom further states that the Prophet foretold about the enemies of the Church, who rise up and commit many sins and much impiety against her, and of their total defeat by the mighty hand of the Lord and God Jesus Christ: "The Lord at thy right hand has dashed in pieces kings in the day of his wrath. He shall judge among the nations, he shall fill up the number of corpses, he shall crush the heads of many on the earth" (Ps. 109:5-6). In this instance, he interprets the Prophet in the light of John 12:31-32: "Now is the judgement of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to myself". David speaks anagogically about the Church's present enemies that rise up against her; he also refers to her future foes that will fight her and receive the responsibility and blame for all the sins committed by her current adversaries.[45] In the final analysis, Christ "utterly annihilated them with great intensity from their very foundations", making the Church triumphant.[46]

---

44. *Ibid.*

45. *Ibid.* Οὐκ ἄν τις ἁμάρτοι τοῦτο καὶ περὶ τῶν παρόντων λέγων τῶν ἐπανισταμένων τῇ Ἐκκλησίᾳ, καὶ περὶ τῶν μελλόντων δώσειν εὐθύνας, ὑπὲρ ὧν ἥμαρτον καὶ ἠσέβησαν.

46. *Ibid.*

In the Exposition on Psalm 147, Chrysostom explains that this Psalm[47] can be interpreted literally (grammatically) and anagogically. Undoubtedly, the anagogical understanding is the most important one for Chrysostom because it shows how David speaks about God's Church and the Son of God's action upon her through the Apostles. Chrysostom's anagogical interpretation of David does not distort (falsify) the historical basis and context of Psalm 147. Rather, it brings out the Psalm's deeper meanings, as much as this is possible, for the sake of the most diligent members of Chrysostom's audience.[48] Chrysostom's understanding of the Prophet's dealing with the Church of God and the actions of Christ and the Apostles upon her, rests on the foundation of select, rich ecclesiological passages from Paul's Epistles and Christ's Gospel.

In the following lengthy, but important, ecclesiological text, Chrysostom's masterful handling of Scripture reveals the Church as "our Mother" (Gal. 4:26), the Heavenly Jerusalem that is free (*Ibid.*), Mount Zion (Heb. 12:18-22,23; cf. Deut. 5:22), the City of the Living God (*Ibid.*), the Church of the Firstborn, who are enrolled in heaven (*Ibid.*), the Spiritual Jacob (τὸν Ἰακὼβ...τὸν πνευματικὸν) and (the Spiritual) Israel (καὶ τὸν Ἰσραὴλ) -- the Israel of God (τὸν Ἰσραὴλ τοῦ Θεοῦ; Gal. 6:16). Using these biblical images, Chrysostom documents the Son of God's effect upon the Church via His Apostles as crucial to the life, heavenly and glorified existence, identity, establishment, safety, health, stability, peace, spiritual nourishment, spiritual well-being and expansion of God's Church all over the earth. Chrysostom's brilliance shines forth when he states:

> "Praise the Lord, O Jerusalem; praise your God, O Zion" [Ps. 147:12]. The Apostle Paul himself recognizes that the Heavenly Jerusalem is praised in this Psalm. Concerning the Heavenly

---

47. *Expositio In Psalmum CXLVII*, 55:483-484. Psalm 147 (LXX): "Praise the Lord, O Jerusalem; praise your God, O Zion. For he has strengthened the bars of your gates; he has blessed your children within you. He makes your borders peaceful, and fills you with the flour of wheat. He sends his oracle to the earth; his word will run swiftly. He gives snow like wool; he scatters the mist like ashes. Casting forth his ice like morsels, who shall stand before his cold? He shall send out his word, and melt them; he shall blow with his wind, and the waters shall flow. He sends his word to Jacob, his ordinances and judgements to Israel. He has not done so to any other nation; and he has not shown them his judgements".

48. *Ibid.*

Jerusalem mentioned in this Psalm, St. Paul states, "But the Jerusalem above is free, and she is our Mother" [Gal. 4:26]. Likewise, Paul regards the Church to be Zion when he says: "For you have not come to what may be touched, a blazing fire, and darkness, and gloom, and a tempest...But you have come to Mount Zion and to the City of the Living God...and to the Church of the Firstborn who are enrolled in heaven" [Heb. 12:18-22,23; cf. Deuteronomy 5:22]. Therefore, it is possible for us to speak anagogically about this Heavenly Jerusalem and say, "Praise the Lord, O Jerusalem; praise your God O Zion. For He has strengthened the bars of your gates; He has blessed your children within you" [Ps. 147:12-13]. And indeed, He [i.e., Christ] fortified this Jerusalem [i.e., the Heavenly Jerusalem] to be much safer. He did not fortify the Heavenly Jerusalem with wooden bars and doors; but He surrounded her, or fenced her in, with the [Holy] Cross and with the firm resolution of His own power through which He erected the enclosure [or the wall] that surrounds her in all the places on earth. Since He [i.e., Christ] did this, He said, "and the gates of hades shall not prevail against her" [Mt. 16:18]. From her very first steps, the Church received attacks from all of the emperors, communities/municipalities and cities. The ranks of the demons turned against her and also this tyrannical power of the devil and the myriads of other evils. Nevertheless, all these attacks were totally destroyed and they disappeared. Since this Church was greatly glorified [magnified or honored], she climbed to such heights that she even surpassed the heavens. "He has blessed your children within you" [Ps. 147:13]. In the same manner as God in the beginning said, "Increase and multiply and fill the earth" [Gen. 1:28], the Logos of God ran all over the earth. For this reason the commandment was given, "Go therefore and make disciples of all nations" [Mt. 28:19] and that "this Gospel is preached in the whole world" [Mt. 26:13]. In this way, the commandment of Christ seized [or overpowered] the ends of the ecumene in a very short span of time. For this reason, He [i.e., Christ] said, "Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" [Jn. 12:24]. And again, He said: "When I am lifted up from the earth, I will draw all men to myself" [Jn. 12:32]. In the beginning, from the first man Adam, men multiplied to a great extent on the basis of natural law...During the time of the Apostles, the multitude of the first Christians did not increase according to natural law but with the blessing of divine grace. For this reason, all of the faithful, who were born through this beautiful spiritual rebirth [i.e., Baptism], immediately increased and multiplied and demonstrated their faith and the blessing that they received for their good deeds. At first, three thousand, then five thousand, then ten thousand and then the entire ecumene were all spiritually reborn [i.e., reborn through Baptism]. These people "were born not of blood nor of the will of the flesh" [Jn. 1:13] but on account of the grace of God. "He makes your borders peaceful" [Ps. 147:14]. One can say this especially about the Church. What is even more marvelous is the following: While the Church was fought by her enemies, she enjoyed internal peace; while everyone contrived against her, she fearlessly went through days of spiritual gladness. For this reason, the Lord said, "Peace I leave with you; My peace I give to you" [Jn. 14:27]. "And fills you with the flour of wheat" [Ps. 147:14]. This can be understood in another way, that is to say, it can be understood about the Church. This refers to spiritual food because the Church gave to us the spiritual bread of life. "He sends his word to the earth: his word will run swiftly" [Ps. 147:15]. Which word?...the word that was given through the mouths of the Apostles, that is lighter than a feather and that ran all over the earth. For this reason, David, in

> another place, hinted at this and said, "The Lord God will give a word to them that preach it in a great company" [Ps. 67:11]. If someone among the foolish doubts this, let him see as evidence the change in the natural elements that occur around him. Let him learn how the snow accumulates; in one moment it covers all of the earth; and, again, it does not fall down on the face of the earth in intervals, but covers the earth simultaneously. Since the Psalmist was a Prophet and it was natural for him to foretell and speak in riddles about the future and speak anagogically about these things, he continues his discourse by being occupied with the elements of nature. What the Prophet is saying is as follows: The point is that the entire earth will be instructed with the word of God and with great speed and in a short span of time..."He sends his word to Jacob, his ordinances and judgements to Israel" [Ps. 147:19]. No one will be mistaken if he acknowledges that a speech is being made about the Spiritual Jacob. Likewise, if he regards Israel in the same manner, he will not be mistaken. St. Paul acknowledges [or understands] David in the same way when he says: "Peace and mercy be upon all [who walk by this rule] and upon the Israel of God" [Gal. 6:16].[49]

Continuing the same line of thought in the Demonstration Against the Jews and Gentiles that Christ is God, Chrysostom explains that Christ made the Church unconquerable and built her everywhere with the aid of His Disciples (the Apostles) and many other co-workers. This is proof of Christ's Divinity, since Christ prophesied the founding of His Church before His Death.[50] Out of Christ's co-workers, the Apostles are the chief instruments by which Christ established the Church that spreads from one end of the ecumene to the other.[51]

During the time of Christ, no one ever paid any mind to the existence of the Church or to her name because the Synagogue (of the Jews) was at its height.[52] The entire ecumene was bound by impiety. Nevertheless, Christ's prophecy in Mt. 16:18 stood out as a powerful promise for the foundation of the Church and, thus, the abolition of impiety. Christ not only fulfilled His promise by building the Church and destroying iniquity all over the ecumene, but He also made the Church undefeatable in the face of the many wars that confront her. The earth, which is outstretched under the sun, becomes satiated with Churches in a short span of time. Through these Churches, Christ ranges over, or accepts, many

---

49. *Ibid.*

50. *Demonstratio Contra Judaeos Et Gentiles Quod Christus Sit Deus*, 48:829-830.

51. *Ibid.* καὶ δι' αὐτῶν ὠκοδόμησε τὴν Ἐκκλησίαν ταύτην, τὴν ἀπὸ περάτων εἰς πέρατα τεταμένην.

52. *Ibid.* Ἐκκλησίας δὲ πράγμα οὐδὲ εἰς νοῦν τις ἐλάμβανε τότε, ἀλλ' οὐδὲ ὄνομα· ἡ γὰρ συναγωγῆ ἦν ἀνθοῦσα ἔτι.

nations.[53] He alters the minds of the peoples, disposes of ancestral customs and uproots bad habits and the tyranny of the pleasures. He

> did away with the comfortable life and directed humankind towards fasting. He disposed of the love of money and promoted poverty. He abolished immorality and brought in sobriety. He removed anger and brought in meekness. He eliminated envy and introduced friendliness. He guided us away from the wide and easy road and led us to the narrow, painful and difficult road. He was able to guide us to the latter even though we became used to the former.[54]

Here, this writer wishes to observe Chrysostom's usage of the singular and the plural form of the word Church (Ἐκκλησία; Ἐκκλησιῶν), because Chrysostom understands that the Church of Christ -- the Heavenly Jerusalem -- is one and that this unity is concretely seen in each individual Church throughout the earth.

3.2c. The Heavenly Church with Reference to the Bishop

Christ not only acts through the Apostles, His principle assistants, in tending to the Church's every need, but also through the bishops, the direct successors to the Twelve.[55] In the remaining paragraphs of this chapter, this researcher shall examine the following: the scriptural basis for the bishop's place in the Church, the bishop's duties, the Christians' assistance to the bishop, and the Church's Feasts and Festivals with reference to the Bishop.

Scriptural Evidence

Chrysostom's repeated appeal to Scripture, as the source of his ecclesiological teaching, is also found during his description of the bishop as leader of God's Church. In the summary of the "Wisdom of Solomon" found in his Synopsis of the Sacred Scripture, Chrysostom states that Solomon's text deals with the Son of God (God's Wisdom) and the Catholic (Universal) Church.[56] This text contains "Exhortations to the leaders of Israel, so they may believe in Christ,

---

53. *Ibid.* καὶ ἐννόησον ἡλίκον ἐστὶ τὴν ὑφ' ἡλίῳ κειμένην ἅπασαν Ἐκκλησιῶν ἐν χρόνῳ βραχεῖ τοσούτων ἐμπλῆσαι, ἔθνη μεταθεῖναι τοσαῦτα.

54. *Ibid.*

55. *De Anathemate*, 48:948-950. *In Act. Apost., Hom. XXXIII*, 60:239-242. *In S. Ignatium Martyrem*, 50:591. *In 1 Tim., Cap. V, Hom. XV*, 62:582.

56. *Synopsis Scripturae Sacrae*, 56:369.

or better yet, advice to the leaders of the Catholic Church on how to lead when Christ leaves from their midst" (i.e., when He ascends to heaven).[57] Here, Chrysostom equates the Catholic Church with Israel -- the one, who believes in Christ and piously worships Him. The leaders of this Church (the bishops) who do not respect Christ, are impious towards Him and persecute His servants will suffer greatly on the Day of Judgement; they will be placed in hell.[58]

The Bishop's Function in God's City

The bishop's indispensable leading position in the Church is clearly elucidated in Chrysostom's famous Treatise On the Priesthood. Expounding upon the bishop's function in the Church, in Book 4 of this treatise, Chrysostom refers to the Church once as the City of God (ἡ τοῦ Θεοῦ πόλις),[59] and understands her as such in relation to the bishop, who is ordained by Christ as head and protector of the City. The bishop's mind acts as a wall, or fortification, that surrounds the City of God and, for this reason, the bishop must be intelligent (lit. σύνεσις) and sharp-minded (lit. ἀγχνίοια; readiness of mind). His experience and education in the Church's dogmas prevent the heretical doctrines from penetrating the City and destroying its citizens. If the bishop is successful in repelling the onslaught of the heretics, then the heretics and their machinations will be humiliated and ridiculed, while the citizens of the City remain unharmed. If the bishop is not well-educated in the Church's dogmas and allows heresy to penetrate the walls of God's City at any point, regardless if it fails to destroy the citizens completely, the entire City will be ruined.

> As long as a city is encircled with its walls all around, it mocks its besiegers and remains in perfect safety. But once a breach is made in the wall, no larger than a gate, the circuit is no more use to it, though all the rest stands safe.[60]

The devil never ceases to pummel the walls of God's City with heresy, inasmuch

---

57. *Ibid.* Προτροπαὶ τοῖς ἄρχουσι τοῦ Ἰσραὴλ, ὥστε πιστεύειν Χριστῷ· μᾶλλον δὲ παράθεσις τοῖς ἄρχουσι τῆς καθολικῆς Ἐκκλησίας, πῶς ἄρχειν δεῖ, ἀποστραφέντος ἐκείνου.

58. *Ibid.*

59. *De Sacerdotio, Liber IV*, 48:664-667.

60. *Ibid.*

as he hopes to infiltrate them and devour the people like a wolf. For this reason, the bishop, as shepherd over Christ's people and guarantor of orthodoxy, must be extremely wise and capable of defeating the devil's unrelentless attacks. Therefore, the mind of the bishop is the mind of the Church.[61]

Not only the bishop, who resides in the City of God, but also the Church of God (ἡ δὲ Ἐκκλησία τοῦ Θεοῦ) herself can rightfully interpret Scripture and Dogma, because she steers a middle course (μέσην ἐβάδισε) and avoids extremes in scriptural interpretation (i.e., she keeps the balance). Here, on the one hand, Chrysostom expounds briefly on the heresies of Valentinus, Marcion, Sabellius, Arius and the Jews, and demonstrates how they are imbalanced in their extremist views. On the other hand, he proves that the Church of God, by maintaining orthodoxy and avoiding the impious confusion and mad division of the heretics, confesses that the Godhead (i.e., the Essence) of the Father, and of the Son, and of the Holy Spirit is one, but adding that there are three Hypostasies.[62]

The Christians Aid the Bishop

The bishop, as the leading citizen of God's City, cannot decisively defeat the devil and his onslaught alone. He does so with the cooperation of the other citizens. Chrysostom demonstrates in Homily 1 On Penitence what these citizens must do in order to assist the bishop in safeguarding the Church from danger.

In this homily, in the context of a discussion of sin committed by an individual Christian, the images of the Church as a City (πόλις) and as a Body are interrelated.[63] Such a sin has repercussions for the whole Church, because the

---

61. *Ibid.*

62. *Ibid.*

63. *De Poenitentia, Hom. I*, 49:280-281. The text: "What are you saying? You want me to mourn even though someone else has sinned? Yes, he (i.e., Paul) says, because we (i.e., the Christians) are united in the same way as the body is united with its members. In relation to the body, when the foot is wounded, we notice that the head bows down. And what is more respectable/venerable than the head? However, the value of the head is not recognized during the time of the calamity. You do the same thing. For this reason Paul advises: "Rejoice with those who rejoice, weep with those who weep" (Rom. 12:15). For this reason, too, Paul says to the Corinthians: "And you are arrogant! Ought you not rather mourn? Let him who has done this be removed from among you" (1 Cor. 5:2).

Church is like a Body with many members that is affected when one of her members is diseased. Likewise, the Church as a City with many houses (οἰκίαι) suffers tremendous destruction by the sin of one of its members. The sin of a Church member is compared to a fire that engulfs a house and is liable to spread to the other houses of the City. Therefore, by means of the two images, Chrysostom stresses not only the solidarity of the Christians, but also their collective responsibility for the well-being of each other that is maintained by repentance for any sin committed. Chrysostom explains: "Prayer, confession and supplication are required in order for the disease to be expelled from the entire City".[64] He implicitly regards the Church, whether as a Body or a City, to be holy and impermeable to any intrusion of sin.

The Church's Feasts, Festivals and the Bishop

Chrysostom also gives this writer insight into the types of Feasts and Festivals conducted in the City of the Living God (the Heavenly Jerusalem) by discoursing about the life of St. Philogonius, a Bishop of Antioch.

He did not say, "you were not zealous enough", but he did say, "Ought you not rather mourn?" When Paul said this (i.e., to the Corinthians) it was as if the City (i.e., the Church) was overcome by the same disease and hunger. He (i.e., Paul) said something like this: Prayer, confession and supplication are required in order for the disease to be expelled from the entire City. Do you see how much fear he hung above them? Since they thought that the danger remains only with the person who committed a sin, he (i.e., Paul) puts all of them in anguish and says: "Do you know that a little leaven leavens the whole lump" (1 Cor. 5:6)? This means: when a disease (or evil) continues to progress on its course, it will infect the other members too. Therefore, you must think and be concerned about arresting the progress of the disease as if the disease was to affect everyone. And do not tell me that only he sinned. But pay attention to this, namely, that the disease is like a wound that rots and spreads to all the rest of the body. Just as a certain house burns and the ones who have not been affected yet by this misfortune run and do everything possible (to the same degree as those who are affected by this calamity) in order to help those who are faced with this disaster and extinguish the violent fire before it reaches their own doors, likewise, Paul rouses them, saying, It (i.e., the disease of sin) is like a fire. Let us overpower the disease and extinguish the blazing fire before it seizes the Church. If you are indifferent about the sin because it was committed in a foreign body, you are thinking even more wrongly about this. This is the case because the one who sinned is one member in the whole Body (of the Church)."

64. *Ibid.*

Commenting on St. Philogonius, Chrysostom finds the opportunity to make a comparison between the City of the Living God and the Church of the Firstborn, with the city of Antioch and the Church located there. He draws this comparison in Homily 6 On the Incomprehensible Nature of God.[65] This homily is a panegyric on St. Philogonius (c.a. A.D. 320), who, after his death, moved from the Church located in Antioch to the Church of the Firstborn in the City of the Living God. Focusing on the example of Bishop Philogonius, this writer shall illustrate how Chrysostom identifies the Church on earth with the Church of the Firstborn in heaven.

St. Philogonius' life changed when he left the city of Antioch and its Church behind and mounted up to the City of God (ἀλλ᾽ εἰς ἑτέραν ἀνέβη πόλιν τὴν τοῦ Θεοῦ) and found himself in "the Church of the Firstborn, who are enrolled in heaven".[66] This bishop left the Feasts (τὰς ἑορτὰς) on earth and entered into the Festal Gathering of the angels (πρὸς τὴν τῶν ἀγγέλων μετέστη πανήγυριν). For up in heaven, "There is a City, there is a Church, there is a Festival" (ὅτι γὰρ καὶ πόλις ἄνω καὶ Ἐκκλησία καὶ πανήγυρίς ἐστιν). Chrysostom, agreeing with the Apostle Paul, likewise states: "You have come to the City of the Living God, the Heavenly Jerusalem, and to the Church of the Firstborn, who are enrolled in the Heavenly Jerusalem, and to the Church of the Firstborn, who are enrolled in heaven, and to the countless angels in Festal Gathering" (Heb. 12:22-23). Chrysostom calls everything in heaven a Festal Gathering (πανήγυριν τὰ ἐκεῖ πάντα καλεῖ) because of the throng of the heavenly powers, the abundance of blessings, the continuous joy and the pleasure that are all found there.[67] The Church in the City of the Living God in heaven is a direct continuation of the Church in Antioch on earth, inasmuch as St. Philogonius departed from the former after his death and entered into the latter. Death is the vehicle that transports, as it were, a Christian from one Church to the other. Furthermore, Chrysostom mentions two liturgical terms in this

---

65. *De Incomprehensibili Dei Natura, Hom. VI*, 48:749–750.

66. *Ibid.* καὶ καταλιπὼν τὴν Ἐκκλησίαν ταύτην, εἰς ἐκείνην τελεῖ τὴν τῶν πρωτοτόκων τῶν ἀπογεγραμμένων ἐν οὐρανοῖς.

67. *Ibid.*

discussion, namely Feasts (τὰς ἑορτὰς) and Festival (πανήγυρις), or Festal Gathering.[68] In the light of this, Bishop Philogonius left from the Church at Antioch where he celebrated the numerous Feasts on the liturgical calendar of the Church and moved to the Church in the City of the Living God in heaven where he joined the Festal Gathering (πανήγυριν) of the angels. In this writer's judgement, Chrysostom differentiates between the terms Feasts (τὰς ἑορτὰς) and Festal Gathering (πανήγυρις), inasmuch as he is referring to the liturgical Feasts of the Church with the former and to the celebration, or bazaar that the Christians hold after the Liturgy for the sale of goods and food — a custom still maintained in many Orthodox lands — with the latter.[69]

Commenting about Bishop Philogonius' migration from the Church on earth to the one in heaven, leads Chrysostom to expound further about the Festal Gatherings. Chrysostom makes a clear contrast between the Festal Gatherings celebrated at the Church of Antioch by the bishop and his congregation, and the Festal Gathering kept by the members of the Church of the Firstborn in heaven:

> What makes a festal gathering on earth?; the assembled throng, the abundance of goods for sale. Wheat, barley, all kinds of products, flocks of sheep, herds of cattle, clothing and many other such things are brought in for some to sell and others to buy. Someone will ask: "What one of those things is to be found in heaven?" In heaven there are no such things. But in heaven there are things that are far more solemn and august. In heaven, we find no wheat, no barley, no different kinds of products. But we do find everywhere in heaven love, the fruit of the Spirit. We find joy and mirth and peace and goodness and meekness in great abundance. There are no flocks of sheep nor herds of cattle. But, to be sure, the spirits of just men, who have been made perfect, the virtues of souls, and the achievements of men, whose characters are sound, can be seen everywhere in heaven. We see no garments or cloaks, but we see crowns more valuable than any gold, than any contest prizes or rewards, and ten thousand goods stored up for those who live upright and virtuous lives on earth. In heaven the throngs that come together are much larger, holier, and more august. They are not made up of city dwellers or country folk. Instead, in one place in heaven, we find myriads of angels, in another place, thousands of archangels, elsewhere, companies of prophets, in another place, choirs of marytrs, battalions of apostles, assemblies of the righteous and all the various groups of people in whom the Lord

---

68. *Ibid.*
69. *Ibid.*

has been well pleased.[70]

The Festal Gathering in heaven is more wonderful than the Festal Gatherings in Antioch because, in the midst of the former, moves the King of all (cf. Heb. 12:22-23). There the people constantly behold their King in their midst, and observe how He sheds the brightness of His own glory on every one present. On the one hand, the Festal Gatherings in Antioch often end at noon, while on the other hand, the heavenly Festival neither waits for the months to return in their cycles, nor for the revolving years, nor for the counting of days, because it continues without interruption. Its goods have no limit, the Festal Gathering itself is endless, it can neither grow nor waste away and it is undecaying and immortal. The tumult and disturbance found on earth do not exist in heaven. In heaven, everything is in proper order and well-arranged; voices rise in rhythmic harmony as if they were blending with a lyre in the sweetest music, for the purpose of praising the Master, who created heaven and earth. At the Festal Gathering in heaven, the soul, as if it were in a hallowed sanctuary during the Divine Mysteries, completes the Divine Mystagogy, or its ritual of initiation.[71] Since "the Church of the Firstborn, who are enrolled in heaven", is a continuation of that in Antioch, Chrysostom suggests that the promise given to a Christian at his Baptism -- as exemplified by St. Philogonius -- is fulfilled when he moves into the eternal gathering of the Church of the Firstborn.

---

70. *Ibid.*

71. *Ibid.* καὶ τῆς ψυχῆς ἐκεῖ καθάπερ ἐν ἱεροῖς ἀδύτοις καὶ θείοις τισί μυστηρίοις τὴν θείαν τελουμένης μυσταγωγίαν.

CHAPTER 3.3. The House (οἶκος, οἰκία) of God and Other Related Images

This chapter is dedicated to Chrysostom's understanding of the Church as the image of the following: a House, Hospital, Temple, Palace and Building. It is subdivided into four parts. The first, and most lengthy part, identifies the Church with the aforementioned images, and augments one's insight to Chrysostom's ecclesiology by analyzing various aspects of the Church. The second part concerns itself specifically with the Church as a private place of worship (i.e., a Christian house); the third limits its scope to the Church as a room in a Christian house; and, finally, the fourth part is precisely about the Church as a House and its relationship to Christ, the Apostles, bishops, presbyters and deacons. Furthermore, it is the image of the Church as a House that dominates the above-mentioned images. Since Chrysostom, at times, interrelates this image with the others, this writer shall discuss all of them together in order to illustrate further the richness and depth of Chrysostom's knowledge about the Church of God.

3.3a. Various Aspects of the Church

The Church's Origins and Foundations

This writer's investigation begins by examining Chrysostom's understanding of the origins and foundations of the Church with specific reference to the image of the Church as a House. These important ecclesiological matters are discussed in detail in Chrysostom's writing, The Interpretation of the Prophet Isaiah, Chapter 2, and in his Homily 2 On the Acts of the Apostles, both of which contain definite references to the Church as a House.

In his text on Isaiah,[1] Chrysostom understands the Prophet to discourse about the Church through two images. These are the Church as a Mountain (Is. 2:2, LXX), which has already been discussed in the previous chapter, and as the House of God (*Ibid.*), or as the House of the God of Jacob (v.3). Chrysostom explains in detail, with other corresponding Old Testament prophecies and Christ's statements, that God's House by no means refers to the defiled and desecrated

---

1. *Interpretatio In Isaiam Prophetam, Cap. II*, 56:30-34.

temple of the Jews; rather, it represents the holy Church that emerges from the Gentiles. The House of God is all-powerful and invincible; it is manifest clearly for everyone to see, and it contains all the Gentiles (or the Nations) from which it originated. Unlike the Jews, the members of the House of God receive circumcision of the heart, and willingly obey and serve Christ as God.

> After all, "The House of God shall be above the high mountains" [Is. 2:2]. How might a Jew interpret this? Certainly the temple is not above the high mountains. However, indeed, the power of the Church touches the very heavens. Just as a house that sits on the summit of a mountain range is clear for all to see, even so and to a greater degree the Church has become manifest to all. "And it shall be lifted up above the hills" [*Ibid.*]. Again, should this be interpreted by a Jew, it could never have meant the temple, even when it was at its greatest. After all, how could someone say this means the temple when it was often desecrated by the Jews themselves and was devastated by the barbarians? However, the strength of the Church was tested in battle worse and more often than the temple, but never yielded to the hands of her enemies; rather she was made more elevated and evident by the wars. At that time there were crowds of martyrs, at that time many confessed their faith, and at that time Christian souls were shown to be stronger than iron and shone brighter than the stars. While their bodies were mutilated, their minds were unconquered, but held on and won the prize. Who has ever seen or heard of a murder victim winning the prize, or of the slaughtered gaining the victory, or of an army that gained more glory when the dead seemed to be more than the living combatants? "And all the nations shall come to it" [Is. 2:3]. As he moves on the Prophet becomes clearer, uncovers more of the meaning, explains the prophecy more distinctly, and more exactly silences the mouths of the Jews. Certainly this, unless someone is very shameless, cannot possibly be applied to their temple. After all, it was even prohibited, and Gentiles were by all means kept from entering the temple. But why do I even say from entering the temple, since the Law, with many threats, forbids the Jews even to mingle with Gentiles, and demanded the ultimate penalty for violations? Therefore, the Prophet Haggi spends his whole prophecy on this issue, and accused, threatened, and demanded penalties for improper intermarriage. However, that is not our way. The Church, having opened her heart with complete amnesty receives people from all the nations of the world everyday. After all, even the first Teachers were commanded this by the Only-Begotten when they heard Him say, "Go and make disciples of all nations" [Mt. 28:19]. It appears to me that the Prophet not only intimates the call of all nations but also their willing obedience. He did not say, "They shall be brought", but "They shall come." Another Prophet indicated this more clearly when he said, "And they shall not each teach their fellow-citizens and their brothers with the words, "Know the Lord." For all of them, from the least to the greatest, will know me" [Jer. 31:34, RSV]. Now in the case of the Jews the natural order was altered, threats were continuous, correction was without end, miracles were frequent, and there were orders of prophets, fear of the lawgiver, threats of wars, barbarian invasions, outbreaks of divine wrath, and rebukes sent from heaven. Yet they remained stiff-necked and uncircumcised of heart; as Stephen said, they were stubborn and unwilling to submit. But in the case of the Gentiles, the simple word and mere hearing achieves the goal, and all immediately ran to Him.

> David indicates this when he says, "A people whom I knew not served me" [Ps. 17:43, LXX], and, amazed, he adds their type of obedience: "at the hearing with the ear they obeyed me" [*Ibid.*, v.44]. Even Jacob rather obscurely pointed out this very thing when he said, "Binding his foal to the vine, and the foal of his donkey to the branch" [Gen. 49:11, LXX]. Who has seen a foal [bound to a branch, or standing by a vine] that injured the fruit? No one in the case of beasts, but this accurately describes what has happened in the case of human beings. For the Jews, though bound with countless restraints, shattered the yoke and broke apart the restraints, just as the Prophet said [Jer. 5:5, LXX]. The Gentiles, though bound by no such restraints, readily obeyed, like a foal bound to a branch, injured none of the commands, but displayed a very obedient spirit. "And many peoples will come and say, Come along, let's go to the Mountain of the Lord and to the House of the God of Jacob" [Is. 2:3]. Behold how they celebrate, make it a festival, exhort each other, and have become each other's teachers. Not just one, two, or even three, but many nations come together. It [i.e., Scripture] says that many peoples will come from various places, as has never happened to the Jews. Even if some did come to the Jews, and at one time there were a few proselytes, and these only after diligent study, these people were never called "Gentiles" but "Proselytes". "Proselytes shall come to you, and they shall be your slaves" [Is. 54:15, LXX], it says.[2]

Likewise, in Homily 2 On the Acts of the Apostles (not a part of the Commentary On Acts), Chrysostom explains that the Book of Acts documents the establishment of the Church in the world.[3] Before her enemies, the Church appears like a huge House (οἰκίαν μεγίστην), or an unshakeable Structure (ἡ οἰκοδομὴ ἄσειστος), that is enclosed within the indestructible wall (τεῖχος ἀῤῥαγὲς) of God's word (Mt. 16:18) and is protected by the tall tower (πύργον ὑψηλὸν) of this same word. The Church, as such, is constructed by God the Son upon the secure and solid foundations (οἱ θεμέλοι) of the Prophets and the Apostles. An examination of Chrysostom's detailed yet powerful exposition on the Church as a huge, immovable and indestructible House is necessary,[4] in order to

---

2. *Ibid.*

3. *In Inscriptionem Actorum II*, 51:77-80. Πόθεν οὖν εἰσόμεθα; Πόθεν δὲ ἄλλοθεν, ἀλλ' ἢ ἀπὸ τῆς βίβλου τῶν Πράξεων.

4. *Ibid.* How many things have the Greeks (Pagans) done in order to rase this word (cf. Mt. 16:18) to the ground and invalidate this decision, and they could not abolish them? Because it was the decision of God. Exactly just as a tower made of diamond stones and held firmly together with iron, the enemies, even if they pummel it all around, can neither weaken the structure, nor dissolve the harmony, rather they (i.e., the enemies) depart without harming it at all and without causing any damage to it, totally annihilating their own power; likewise, and this word, like a tall tower in the middle of the ecumene which is firmly secured with an enclosure (or wall), the Greeks struck at it in every conceivable

develop a clear and accurate picture of the synergy between God and His chief assistants for the fortification and construction of His House in the known world throughout the ages.

> Since this structure [i.e., the Church] is so sturdy and the enclosure is so invincible, let us examine how the Apostles laid the foundations, how deep they dug so that the structure would remain unshakeable. They did not dig deep, nor did they require much labor. Why? Because they found an old and ancient foundation, the foundation of the Prophets. Exactly just as a man who is about to construct a huge house, finds an old and powerful and sturdy foundation, and does not dig it up, does not move the rocks, but leaves them where they are and adds upon them the new and recent [fresh] structure, the Apostles, having in mind to construct this great structure, in other words, the Church, which is established all over the ecumene, did not dig deep, but finding an old foundation, that of the Prophets, they did not dig it up, nor did they move [or change] the structure and the teaching, but leaving it alone, they added their own teaching, this new faith of the Church. And for you to learn that they did not remove the old foundation, but that they built on top of it, listen to Paul himself, this wise architect, speak to us about the exactness [or perfection] of the structure. He [Paul] says, "Like a wise architect I laid a foundation" [1 Cor. 3:10]. Let us see how he laid this foundation. He says, on top of another [older] foundation, namely, that of the Prophets. From where does this become evident? He [Paul] says, "So then you are no longer strangers and sojourners, but you are fellow-citizens with the saints and members of the Household of God, built upon the foundation of the Apostles and the Prophets" [Eph. 2:19-20]. Have you seen a foundation and a foundation, the one being the Prophets and the other that is found on top being the Apostles? What is marvelous is that the Apostles did not come immediately after the Prophets, but there passed a long period of time

---

way, but in this way they showed that it was powerful and that they destroyed their own power and they died defeated. Indeed, what did they not contrive against this decision? Armies were preparing themselves, weapons were being gathered, emperors were arming themselves, peoples were rising up in revolt, cities were revolting, judges were becoming furious and every type of punishment was being planned. No form of punishment was excluded. Fire and iron and teeth of beasts and precipice and drownings and deep ravines and wood and cross and furnaces and all the torture-chambers that have not as yet seen the light were used. The burden of the menaces is beyond description, the promises for honors were unutterable, so in that way to frighten them, with this one, however, to relax them and to catch them. Not one form of deceit and violence was left out. And, truly, fathers betrayed their children and children denied their fathers; mothers forgot about their birth pangs and the laws of nature were overthrown. But not even in this way did they weaken/shake the foundations of the Church; the war, however, against her was still being waged and with the insurrection of relatives against relatives, but (this war and this insurrection) did not even touch her walls in the light of this statement that says: "And the gates of hades shall not prevail against it" (Mt. 16:18). For do not observe how it was one word, but how it was the word of God...

> between the two. Why do you think that this happened? Because the most perfect of the builders do the same thing; when they lay down the foundations they do not immediately lay down the structure, lest the foundation of the structure is soft and fresh [new], and cannot support the weight of the walls. For this reason, since they allow enough time to pass, so the rocks will become one body, when they see them tightly bound together, then they add the weight of the walls. Christ did the same thing; since He allowed the foundation of the Prophets to harden and become a rock in the souls of the listeners, and He allowed the teaching to become safe...[and] He made sure that the structure was unshakeable and the sacred dogmas became stabilized, so they [the sacred dogmas] could be in agreement with the new philosophy, then He sent the Apostles to erect the walls of the Church upon the foundation of the Prophets. That's why he [Paul] did not say "you were built on" the foundation of the Prophets, but "you were built on top of".[5]

Regarding the above exposition, God's House, the Church that is established all over the ecumene (τὴν πανταχοῦ τῆς οἰκουμένης Ἐκκλησίαν ἱδρυμένην), was slowly being built by God from the time of the Old Testament, upon the teaching and faith that He gave to the Prophets. Once this teaching and faith were communicated to men and, subsequently, were accepted by them, they together became a solid foundation upon which God could add a newer, more complete and more secure foundation for the full expansion and completion of His House throughout the ecumene. This new foundation consists of the Apostles' own teaching (διδασκαλίαν), the new faith of the Church (τὴν νέαν ταύτην τῆς Ἐκκλησίας πίστιν), the new philosophy (τὴν καινὴν φιλοσοφίαν) and the sacred dogmas (τὰ δόγματα τὰ ἱερά). The new foundation has nothing contradictory with the old one (παλαιὸν θεμέλιον). One seems to be called old and the other one new only with regards to time and completeness. Both have to do with the establishment of the Church and both refer to Jesus Christ as perfect God and Man. The newer one reveals these things about Christ and the Church more clearly, concretely and completely. Both of these foundations demonstrate their homogeneity by becoming one unshakeable foundation. Hence, this writer notes that the Church is one, apostolic and prophetic. Although Chrysostom does not cite the full text of Ephesians 2:19-20, he obviously knows it ("Christ Jesus Himself being the chief cornerstone"), because he places Christ as the key Person, or central Figure, who methodically and carefully plans the construction of His

---

5. *Ibid.*

huge and unconquerable House through and upon His servants, the Prophets and the Apostles. Furthermore, the Church is christocentric because of Christ's/God's vital linkage between the Prophets and the Apostles, uniting them both together into one body and into one foundation around Himself as the chief cornerstone. Upon this foundation and cornerstone, God permits His House to be built fully and perfected.

Chrysostom's ecclesiological statements are by no means something abstract. Rather, all this that refers to the Church as God's unshakeable House is understood with reference to the souls of the Christians. It is the living soul of a Christian that can be identified with God's House, because this soul is the receptacle of God's teaching offered through the Prophets and Apostles, and is the place where all this teaching solidifies into a sturdy foundation upon which God builds His Church and renders it invincible. The soul that is identified with God's House becomes the dwelling place of God, the saints and all the members of God's Household throughout the ages.

The Liturgical Assembly Before Chrysostom

The Liturgical Assemblies under the local bishop are concrete evidence of the Church's establishment throughout the world. In the following five writings, the Church can be seen as a House (or a Hospital and Temple) with particular reference to the Church assembled before Chrysostom.

Under the Bishop's Leadership

The bishop's leadership qualities play a vital role in the edification of the House's residents. In Homily 8 of the Commentary on Acts,[6] Chrysostom expounds on Acts 3:1ff, which is an account of Peter's and John's entrance into the Temple and the healing of the crippled man by the Beautiful Gate. Chrysostom sees the Church as a holy Temple (τὸ ἱερὸν) and the bishop as its leader. Chrysostom's purpose is to solve an ecclesiological problem facing the members of the Church under his leadership. This problem entails swearing and speaking filthy language before entering the Church.

---

6. *In Act. Apost., Hom. VIII*, 60:73-76.

Chrysostom calls the Church, or the Liturgical Assembly, gathered before him a holy Temple. As the leader of this Temple, he occupies the bishop's throne.[7] Since he is responsible, at all cost, for the salvation of all its members, Chrysostom the Bishop does not allow any one of them who swears and utters oaths to cross the Temple's threshold. He acts in this manner towards such a person, regardless if the latter is an ordinary citizen or the emperor himself. "Nothing is more wretched than a leader who does no good to those under his leadership."[8] In order to adorn this holy Temple, Chrysostom strictly admonishes and exhorts its members to do the will of God. He points out that the Church's great multitude is a very select one, comprised only of the saints, who perform God's will and obey His sacred commandments. Joshua, the son of Nun, stands out as an excellent example of such a saint. He led a host of soldiers into war; yet he single-handedly defeated his enemy because he obeyed God's will. Therefore, "The great multitude, when it fails to do the will of God, is no better than a worthless thing". Chrysostom's duty as bishop is "to adorn the Church" with "a select multitude", because it is better to: "possess one precious stone than 10,000 farthing pieces", "have the eye sound than to be loaded with flesh and deprived of sight", and "have one healthy sheep than 10,000 with the murrain". "Five children, although few, are better than many diseased ones." Indeed, "in the Kingdom there will be few; but in hell there will be many",[9] states Chrysostom.

Furthermore, Christ, the Lawgiver (ὁ νομοθέτης), issues commandments that must be enforced in the Temple by the bishop. The bishop must obey Christ even at the expense of losing his throne and his very life. The bishop regulates the behavior of the Christians in and out of the holy Temple by Christ's mandates. For this reason, Chrysostom admonishes the members of his Temple:

> I give warning, and proclaim with a loud voice, let no one think that it is a laughing matter: I will exclude and prohibit the disobedient; and as long as I sit on this throne, I will not give up even one of its rights. If anyone deposes me from it, then I am no longer responsible; as long as I am responsible, I cannot

---

7. *Ibid.* This particular reference to Chrysostom being a Bishop is proof that he delivered these homilies on the Book of Acts (A.D. 400-401) as Bishop of Constantinople.

8. *Ibid.*

9. *Ibid.*

> disregard them; on account not of my own punishment, but of your salvation. I do exceedingly long for your salvation. To advance it, I endure pain and vexation. But yield your obedience, that both here and hereafter you may receive a plentiful reward, and that we may in common reap eternal blessings; through the grace and mercy of the Only-Begotten Son of God.[10]

Therefore, if the Christians under Chrysostom refuse to obey him as bishop and they continue to swear and make oaths, they imitate the ones who at one time scoffed Christ, mocked Him and slapped Him on the cheek. They cease completely to be saints and holy; and they must remain outside of the holy Temple as lame and sick people, similar to the crippled man mentioned in Acts. Ultimately, hell, the worm that never dies and dismemberment from the holy Temple await all these people, who continue to utter words that come "of the evil one" (Mt. 5:37) and persist to disobey Christ.[11]

Its Membership

Christians receive certain responsibilities from their bishop that they must fulfill. Chrysostom expounds upon these in the following four homilies. By examining the very beginning of Homily 1 On the Calling of Paul,[12] this investigator discovers that Chrysostom applies all references to the Church to the Liturgical Assembly (ἡ σύναξις) gathered before him, which he designates as "the House of God" (ὁ τοῦ Θεοῦ οἶκος), "this Maternal House" (τῆς μητρικῆς ταύτης οἰκίας) and "the Paternal House" (τὸν πατρῷον οἶκον). In the following quotation, concerning the absence of Christians from the Assembly, Chrysostom confers the name "the House of God" upon the Church:

> Do you think that these things are tolerable? Do you suppose that they are permissible? With every day that passes our Assembly gets smaller and smaller; whereas the city is filled with human beings, the Church is empty of people. The marketplace and the theaters and the places of walking are congested with people; but the House of God is barren. Better yet, however, if I must say the truth, the city is barren of human beings and the Church is filled with them. No one should designate as human beings those [people] who are now found in the marketplace, but

---

10. *Ibid.*

11. *Ibid.*

12. *In Illud. Saulus Adhuc Spirans. De Mutatione Nominum I*, 51:113. The phrase "this Holy Flock" (τῆς ἱερᾶς ταύτης ἀγέλης) also applies to Chrysostom's Church.

> only you, who are currently present in Church; not those indolent ones, but you, who are earnest/eager; not those who maniacally fell into the worldly things, but you, who preferred the spiritual things above the worldly ones. A human being is not someone who simply has a body and the voice of a man, but whoever has the soul of a man and a disposition that befits a soul. Nothing else reveals the human soul as much as its love for the divine words; just as, likewise, there is no other symbol and mark of an illogical and beast-like soul, as the contempt of the divine words.[13]

Likewise, elsewhere in the same homily, Chrysostom continues to designate the Church as God's House by noting that, in it, spiritual things (τὰ πνευματικὰ) are heard by and granted to human souls through the divine and prophetic words. God's House is comprised of true human beings because they possess logical and sensible souls that are willing and eager to acquire spiritual things from the divine words. However, this House is by no means made up of indolent (τοὺς ῥᾳθυμοῦντας), unperceptive (οὔτε αἴσθησιν ἔχοντες), illogical and beast-like souls (lit. κτηνώδους καὶ ἀλόγου ψυχῆς), because these souls despise the divine words from Scripture and, thus, lose their humanity and human nobility[14] and wander maniacally in the marketplace in search of worldly things. These illogical and beast-like souls belong to the world, to secular assemblies, but not to God; they are deprived of their freedom (τῆς ἐλευθερίας) and of their life (τῆς ζωῆς).

> When they distance themselves from the Paternal House and from this way of life, they fall into the mouths of the heretics and to the tongues of the enemies of the truth; afterwards, similar to slave-traders, since they [i.e., the heretics] grab them [i.e., the Christian souls] and deprive them of the golden beauty of their faith, they strangle them immediately, without throwing them into rivers; instead, they drown them in the turbid dogmas of their immorality.[15]

Human souls become indolent and contentious due to childish thoughts.[16] Therefore, all spiritually healthy Christians must persuade their unhealthy brethren to become real human beings (ὑμέτερόν ἐστι πεῖσαι γενέσθαι ἀνθρώπους αὐτούς). The former achieve their goal by causing the latter to attend God's House and listen to the truth and to the correct interpretation of Scripture. The

---

13. *Ibid.*

14. *Ibid.* καὶ τὸ εἶναι ἄνθρωποι διὰ τῆς ὑπεροψίας ταύτης ἀπώλεσαν, καὶ τῆς εὐγενείας αὐτῆς ἐξέπεσαν.

15. *Ibid.*

16. *Ibid.* Παιδικῆς ἡ φιλονεικία αὕτη καὶ ῥᾳθυμία διανοίας ἐστίν.

divine words (τῶν θείων λογίων) located upon the Paternal Table (τῆς πατρικῆς ταύτης τραπέζης) are the source of the true and rightful nourishment (τὴν ἀληθῆ καὶ προσήκουσαν τροφὴν) for the human soul (ἀνθρωπίνῃ ψυχῇ) and not the lawless words found in the worldly assemblies (βιωτικοῖς συλλόγοις). According to Christ, "Man shall not live by bread alone but by every word that proceeds from the mouth of God" (Mt. 4:4). By becoming real human beings, Christians regain their status as members of the House of God.[17]

Furthermore, Chrysostom cites prophetic texts in order to show that God's House can only be filled with true/logical human beings and not with irrational/indolent creatures. First, he turns to Isaiah 50:2[18] for the purpose of showing his audience "that whoever refuses to hear the prophetic words, is no human being".[19] Isaiah directed his statements to the senseless elements,[20] or component parts of nature,[21] since the citizens (the Jews) of the city of Jerusalem during his time, although they had a mind (νοῦν ἔχοντας), were indolent and possessed neither reason (logic; οὔτε λόγον), nor perception (οὔτε αἴσθησιν ἔχοντες), nor willingness to hear him. Secondly, Chrysostom recounts Jeremiah 6:10[22] in order to further substantiate his claim.

In Homily 2 of the Commentary on the Gospel of John, Chrysostom explicitly designates the Liturgical Assembly under his leadership, the Church of Christ (τῆς Ἐκκλησίας τοῦ Χριστοῦ), as a House, during his exposition of John 1:1, that reveals Jesus Christ's Sonship and equality in Essence with God. Chrysostom exhorts his audience to cleanse their souls from all worldly cares before entering the Church and receiving spiritual instruction about the divinity of Christ (and about many other vital matters) from the Holy Spirit through the Gospel.[23]

---

17. *Ibid.*

18. *Ibid.* "Why did I come, and there was no man? Why did I call, and there was none to hearken?".

19. *Ibid.* ὅτι ὁ μὴ ἀκούων τῶν λόγων τῶν προφητικῶν, οὐκ ἔστιν ἄνθρωπος.

20. *Ibid.* διὰ τοῦτο τοῖς οὐκ ἔχουσιν αἴσθησιν στοιχείοις διαλέγομαι.

21. *Ibid.* Is. 1:2 "Hear, O heaven, and hearken O earth...".

22. *Ibid.* "To whom shall I speak, and testify, that he may hearken? Behold, your ears are uncircumcised and they shall not be able to hear."

In lieu of Chrysostom's citation of the Evangelist, Christ's House is also the Triune God's. It is a Hospital of the Holy Spirit (Ἰατρεῖον γὰρ ὁ οἶκος οὗτος ἔστηκε πνευματικόν), where all spiritual wounds suffered by Christians are treated and cured by the Spirit Himself. During their Hospital stay, Christians can severely traumatize their souls if they refuse to listen to the Spirit when He speaks through the Gospel.[24]

Heaven and earth are spiritually united in the Church through the Gospel. The Church is the House/Hospital where Christians enter spiritually into heaven although they are still on earth; and this depends upon their souls' disposition. "We enter heaven when we enter here; not in place, I mean, but in disposition; since it is possible for one who is on earth to stand in heaven, and to have vision of the things that are there, and to hear the words from there".[25]

Chrysostom instructs the residents of the House under his supervision to never introduce earthly things into heaven by bringing their domestic affairs and worldly business with them to Church.[26] Rather, they must be attentive and take into their homes the heavenly teaching that they receive in Church.[27] In God's House, Christians enter into "a throne of instruction" (τὸν τῆς διδασκαλίας θρόνον), where they receive heavenly teaching in order to cleanse themselves from the filth of the outer world.

> If we are likely even in this little space [i.e., the throne of instruction] to be injured by things said or done without, it is better for us not to enter at all [i.e., into the Church].

Chrysostom offers the following instruction concerning the extreme value and importance of listening to the heavenly teaching found in God's House and of excluding all worldly matters from the Church:

> Let these [heavenly] things be more precious to us than anything. These concern the soul, but those [worldly ones] the body; or, rather, what is said here [in Church] concerns both body and soul. Therefore, let these things be our main business, and all others

---

23. *In Joh., Hom. II al. I*, 59:35–38.

24. *Ibid.*

25. *Ibid.* Εἰς τὸν οὐρανὸν εἴσιμεν εἰσιόντες ἐνθάδε. Οὐ τῷ τόπῳ λέγω, ἀλλὰ τῇ διαθέσει· ἔνεστι γὰρ καὶ ἐπὶ γῆς ὄντα ἐστάναι ἐν οὐρανῷ, καὶ τὰ ἐκεῖ φαντάζεσθαι, καὶ τὰ ἐκεῖθεν ἀκούειν.

26. *Ibid.* Μηδεὶς τοιγαροῦν ἐν ἐκκλησίᾳ τὰ κατὰ τὴν οἰκίαν μελετάω.

27. *Ibid.* ἀλλὰ καὶ ἐν οἰκίᾳ τὰ κατὰ τὴν ἐκκλησίαν κινείτω.

> but occasional employments; for these belong both to the future and to the present life, but the rest neither to the one nor to the other, unless they are managed according to the law laid down for these. Since from these [worldly things] it is impossible to learn not only what we shall be hereafter, and how we shall live then, but also how we shall rightly direct this present life.[28]

God's House is comprised of rational and reasonable human beings, who constantly strive for their salvation. They live according to the manner of life that is pleasing to God (κατὰ Θεὸν πολιτείας) when they willingly and attentively listen to Him speak in His House through the Gospel. If these members act otherwise, then they are no better than irrational animals.

> Consider then what a misfortune it would be for us to change of our own accord from human beings to beasts, when Christ is willing to make us humans equal to angels. To serve the belly, to be possessed by the desire of riches, to be given to anger, to bite, to kick, is not becoming of men, but of beasts. No, even the beasts have each, as one may say, one single passion, and that by nature. However, man, when he has cast away the leadership of reason, and has torn himself from God's way of life, gives himself up to all the passions, is no longer merely a beast, but a kind of many-formed motley monster; he does not even have the excuse from nature, because all his wickedness proceeds from deliberate choice and will.[29]

In Homilies 11 and 12 On the Incomprehensible Nature of God,[30] Chrysostom depicts the Church as a House, with reference to his Church (the Liturgical Assembly; συνάξεως) in Constantinople, when he refutes the Anomoeans and proves to these heretics the equality of the Son with the Father in glory, honor and power. He also informs the members of this House (τὸν οἶκον τοῦτον) that, unlike these heretics, they, by coming to Church, receive great benefits and instruction, beautify their souls and learn the right way of life.

> Let us run here in order to be present at each Gathering. If lustful desire burns in your heart, the mere sight of this House will easily enable you to quench the flames. If you are in a fit of rage, you will have no trouble in laying that wild beast to rest. If some other passion besets you, you will be able to quell the storm and bring much calm and peace to your soul...Let us join the rightness of our way of life and the deeds we do to the correctness of the dogmas we embrace so that what pertains to our salvation may not be divided in two.[31]

The Church is, for every Christian, the source of spiritual health, nourishment,

---

28. *Ibid.*
29. *Ibid.*
30. *De Incomprehensibili Dei Natura, Hom. XI-XII*, 48:795-812.
31. *Ibid.*

refreshment, peace, beauty and the fountainhead of the teaching about Jesus Christ's divinity and consubstantiality with God. Through the Scriptures and through its correct dogmas about Christ, this House offers to human beings the essential ingredients that pertain to their spiritual integrity and salvation. Henceforth, it is vitally important for Christians to believe in these dogmas and in the Church's interpretation of Scripture.

Chrysostom also teaches the members of his Church that nothing can exactly correct their way of life and completely cleanse their lives as much as their constant attendance to this House, and readiness to listen to the Scriptures. "What food is to the body, the teaching of the divine words is to the soul". Chrysostom refers to the Evangelist Matthew, who quotes Christ, saying, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Mt. 4:4; cf. Deut. 8:3). Failure for Christians to share in this House's table of instruction produces famine[32] in their souls.[33] Therefore, the spiritual treasure (πνευματικὸς θησαυρὸς) acquired in the Church through the Scriptures, unlike

---

32. *Ibid.* διὰ τοῦτο καὶ λοιμὸν οἶδεν ἐργάζεσθαι τὸ μὴ μετέχειν τοιαύτης τραπέζης.

33. *Ibid.* Keep this in your mind and guard it with all possible care. Make your way of life a robe which is woven together from good moral conduct and correct dogmas. This was my exhortation to you just recently; it is my exhortation to you today. I will never stop exhorting you to this. Nothing contributes to a virtuous and moral way of life as does the time you spend here (i.e., in Church). Barren land, which has no one to water it, is soon filled with thorns and thistles. But land which enjoys the labor of the farmer's hands produces in abundance, flourishes, and teems with fruit. It is the same with the soul. The soul which enjoys the watering that comes from the words of God produces in abundance, flourishes, and teems with the fruit of the Spirit. However, when a soul has become dry, is left uncared for, and needs such watering, it becomes desert, its vines grow wild and run to wood, it produces an abundance of thorns. These thorns have the natural characteristics of sin. For where there are thorns, there you will find snakes, serpents, scorpions, and every power of the devil. If you do not believe what I am saying, come now and let us compare our souls to those which have been left untended. Then you will see how great the difference is. Let us examine what kind of souls we are when: 1) we enjoy divine teaching and, 2) it happens that we are deprived of this help for a long time. When we have such a great source of profit, we must not waste it. The time we spend here (i.e., in Church) is the basis of every blessing. When a man goes home from here his wife sees him as a more worthy husband. When a woman goes home from here, her husband sees her as a more desirable wife.

material (αἰσθητῶν) treasure, is a possession that cannot be taken away from its owner; it follows him everywhere he goes and it gives him great confidence as he stands before the Tribunal of Judgement. In the light of this spiritual treasure, Chrysostom beckons the Christians in the city of Constantinople to always leave their houses and come to their common House, the marvelous and divine stronghold of the Church, for the purpose of beautifying, strengthening and cleansing their souls.

By consistently going to Church, Christians also bring great shame over their enemies and offer much comfort and encouragement to their brothers.[34] A small and sluggish Assembly discourages growth while an eager and growing one attracts new members who make it stronger and arouse the fervor of the Spirit in every Christian. This is illustrated by Chrysostom with a reference to the Apostles, who spread Christianity all over the world and increased the Church's membership. Furthermore, the Apostles become role models for the Christians because they, in the light of their zeal for Christ, remained in the Church

---

Physical beauty does not make a wife more lovable, but the virtue of her soul does. Cosmetics, eye shadow, gold ornaments, and expensive clothes cannot do this. But chastity and sobriety, goodness and virtue, and a firm fear of God can win and keep her husband's love. Spiritual beauty cannot be developed perfectly anywhere else except in this marvelous and divine stronghold (of the Church). Here, the Apostles and Prophets wipe clean and beautify the face, they strip away the marks of senility left by sin, they apply the bloom of youth, they get rid of every wrinkle, stain, and blemish from our souls. Therefore, let us all, men and women, be eager to implant this beauty in ourselves. Sickness withers physical beauty, length of years destroys it, old age drains it dry, death comes and takes it all away. However, the beauty of the soul cannot be marred by time, disease, old age, death, or any other such thing. It stays constantly in bloom. But physical beauty provokes those who look upon it many times to licentious deeds. When the beauty is beauty of the soul, it draws God Himself to love it. It is just as the Prophet said when he was addressing the Church: "Hear, O Daughter, and see; turn your ear, forget your people and your father's house, and the King shall desire your beauty" (Ps. 44:11-12,LXX). Therefore, beloved, let us develop this beauty every day and so become dear to God. Let us wipe away every stain by reading the Scriptures, by prayer and almsgiving, by peace and concord with one another. Let us do this so that the King may come to love the beauty in our souls and deem us worthy of the Kingdom of Heaven.

34. *Ibid.* According to Chrysostom, this is the type of benefit which comes to an army (i.e., the Church) drawn up for battle. Similar to soldiers of an army, the members of the Church hurry to the part of the line which is in distress

constantly and prayed, read the sacred readings and attracted more people to come to the Church.[35] Like the Apostles, Christians must exhibit the same degree of willingness and eagerness to aid the Church by constantly attending the Liturgical Assembly in their locality.[36]

Chrysostom, briefly referring to the Apostle Paul in Ephesians 5:23, illustrates that a person's entire family must come to Church.

> "The husband is the head of the wife" (v.23). The wife is the aide of the husband. Therefore, do not let the head be allowed to set foot in this sacred place without its body, let not the body be seen without its head, but let the whole human being come in, head and body, bringing their children with them.[37]

In this context, an important implication is made about the family unit and the Church as a House. By the citation of Eph. 5:23[38] and by the depiction of the Church as a House, the suggestion is made that the Christian family unit and the Christian home together are an icon of Christ and His House, the Church.

If more Christians, especially young people, go to Christ's House, there will be a greater recompense for all of them. As Chrysostom so eloquently puts it:

---

and filled with danger. Chrysostom states: "That is why we must all come together here (in Church) and drive back the onslaught of our foes. Do you say that you cannot preach a long discourse, that you have no instruction to give? Merely be present here (in the Church) and you have done everything you have to do. The presence of your person is an addition to the flock. If you are here, it makes your brothers willing to fight the foe. At the same time, you cover your enemies with the disgrace of defeat. Suppose a man comes through these holy doors and sees that the number of the ones who are gathered together is small. He came ready and willing to join the battle, but the few people he sees here quench his desire. He grows numb, he shrinks back, he feels more hesitant and less ready to fight. So he goes away. Then, little by little, in this way, our whole Assembly will grow weaker and more indifferent. But suppose this man sees people running together with earnestness and zeal, suppose he sees them streaming in from every side. The readiness of these others serves as a basis to make him eager and willing....If one stone is rubbed against another, does this not often make sparks leap forth? Is this not true even if there is nothing colder than a stone and nothing hotter than a fire? Nonetheless, continuous rubbing overcomes the cold nature of the stones. If this happens to stones, it will happen all the more to souls which are rubbed together and which then become inflamed with the fire of the Spirit."

35. *Ibid.* "Did you not hear that, in the time of our forebearers, the number of those who believed was 120? Rather, before the 120 believed, there were only Twelve. Not all of the Twelve persevered, but one of them, Judas, perished. Then 11 were all that were left. Still, from the 11 came the 120 and

> It is pleasant to look upon a tree with a new plant rising up from its roots. But it is more pleasant to see a man -- a man who is more delightful than any olive tree — with the child sprung from its roots standing next to him like a new plant. As I said before, there will be from this child a greater recompense for the Assembly.[39]

A child's presence strengthens the members of this House and inspires them to drive back the onslaught of their foes. In the last analysis, all the Christians who come to Christ's House imitate the Apostle Paul in both advancing the Church and helping themselves.[40]

The final representation of the Church as a House, in relation to the Liturgical Assembly under Chrysostom's immediate supervision, is found in Homily 24 of the Commentary on Acts.[41] In this homily, Chrysostom refers to the Church in the narrower context of talking about "the great medicines of repentance" (μεγάλα τῆς μετανοίας τὰ φάρμακα), and in the wider context of discoursing on the extension of Baptism to the Gentiles (Acts 10 and 11). He illustrates the Church as a spacious House (οἰκίαν εὐρύχωρον) that is mighty and excellent (ἰσχυρὰν καὶ δόκιμον) because it is open to the Gentiles through Baptism and has repentance as its solid foundation. In this spacious House, there resides a great multitude of people (the Christians), who have it in their power to summon themselves up and recover from a state of spiritual death (Ἔνεσιν ἡμᾶς ἀνακαλέσασθαι ἑαυτούς), through the medicines of repentance, and then shine ever brilliantly.

---

from the 120 came 3000, and the 5000. Then they filled the whole world with the knowledge of God. The reason for this growth was that they never left their gathering (ἐπισυναγωγήν). They were constantly with one another, spending the whole day in the holy place (τῷ ἱερῷ) and turning their attention to prayers and sacred readings. This is why they kindled a great fire, this is why their strength never waned, this is why they drew the whole world to them. We must also imitate them."

36. *Ibid.*

37. *Ibid.*

38. *Ibid.* "The husband is the head of the wife as Christ is the Head of His Church, His Body..."

39. *Ibid.*

40. *Ibid.* Τοῦτον καὶ ἡμεῖς μιμησώμεθα, καὶ εἰς πρόσοδον τῆς Ἐκκλησίας, καὶ εἰς ὠφέλειαν τὴν ἡμετέραν.

41. *In Act. Apost., Hom. XXIV*, 60:188-191.

> No one wishes at the outset to make a spacious house, but he first makes it mighty and excellent, then spacious. No one lays the foundations so that he may be laughed at. Let us first aim at this, and then at the other. Where this is, that also will be easy; but where this is not, the other, though it be, is to no profit. For if there are those who are able to shine in the Church, there will soon be numbers too; but where these are not, the numbers will never be good for anything.[42]

Thus, just as repentance is vital to the stability and existence of the spacious House, a mere handful of truly repentant Christians beautify and fortify this House, as opposed to a multitude of unrepentant people, who can never accomplish these things. For this reason, Chrysostom rightfully states that numbers are meaningless (lit. τὸ πλῆθος οὐδέποτε ἔσται δόκιμον) in the Church.

Furthermore, Chrysostom suggests the existence of two sets of people in God's mighty and spacious House, namely, those who shine (the ones who repent) and those who do not. The former are the ones who are likely to be saved (τοὺς σωζομένους) because they really care about their friends, neighbors, loved ones and strangers; they perform works that befit the members of the Church. The latter are cold and heartless (ψυχρῶν). The reason Chrysostom is saying all these things is not to cause the Church to be admired in the light of her great multitude,[43] but to make her multitude approved, or excellent.

Immediately following the above, Chrysostom equates the Eucharistic Assembly meeting before him with the Master's (God's) House (οἰκίᾳ δεσποτικῇ), in order to admonish certain of its members for their misconduct and disorderly behavior during the Eucharistic Celebration. In the Master's House, His best-disposed servants are those who: cannot bear to see any part of His vessels (their fellow-Christians) in disorder, act reverently during the entire Liturgy, receive their reward from prayer, and try to correct the ones that cause disorder by applying to the priest and deacon for assistance, if necessary. The servants that regulate their bodies properly and help maintain silence and order in the Master's House, possess souls that are well-disposed, propitiative of God their Master and amply rewarded.

---

42. *Ibid.*

43. *Ibid.* ἵνα μή τις τὴν Ἐκκλησίαν θαυμάζῃ διὰ τὸ πλῆθος.

The Liturgical/Eucharistic Assembly in General

Chrysostom continues to see the Church as a House, but with reference to the Liturgical Assembly in general and not the one under his own presidency. The next series of four homilies describes this Chrysostomian view of the Church.

In Homily 15 of the Commentary on Hebrews, Chrysostom admonishes his audience to stop laughing in Church. He states three things: 1) "The Church has been filled with laughter", 2) "Christ is dishonored, thrust aside; the Church is not considered", and 3) "Tell me O woman, do you cover your head and laugh, sitting in the Church?"[44] Chrysostom reprimands those whose souls carry "dead works", and bans them from entering the Church, because it is precisely there that Christ's Blood is found that purges men's consciences from dead works in order to serve the living God (Heb. 9:13-14).

The Church is God's House where angels are present everywhere, where they stand especially by the King (most probably this is a reference to Christ's presence in the Eucharist) and where all is filled by these incorporeal powers.[45] Likewise, the Church is the true Palace in which things of heaven are found.[46] The priest of God stands and offers up the prayer of all.[47] Scripture instructs everyone to shudder and humble himself (cf. Acts 13:41). Christians: propitiate God (ἐξιλειώσασθαι), confess their sins (εἰσῆλθες ἐξομολογήσασθαι τὰ ἁμαρτήματα), entreat God (προσπεσεῖν τῷ Θεῷ); they supplicate Him for any wretched transgression they may have committed (ἱκετεῦσαι ὑπὲρ τῶν κακῶς σοι πεπλημμεληκένων). Therefore, Chrysostom's understanding of the Church as God's heavenly and royal Palace finds its reference in the local Liturgical Assembly that serves as the site of union between heaven and earth due to God's and the heavenly hosts' presence. The Palace's subjects (the Christians) glorify God, pray to Him for their spiritual and physical welfare and learn divine

---

44. *In Heb., Cap. IX, Hom. XV*, 63:121-122.

45. *Ibid.* ἄκουε δὲ ὅτι ἄγγελοι πάρεισι πανταχοῦ, καὶ μάλιστα ἐν τῷ οἴκῳ τοῦ Θεοῦ παρεστήκασι τῷ βασιλεῖ, καὶ πάντα ἐμπέπλησται τῶν ἀσωμάτων ἐκείνων δυνάμεων.

46. *Ibid.* ἐνταῦθα δὲ, ἔνθα τὰ ὄντως ἐστὶ βασίλεια, καὶ τοιαῦτα οἷα τὰ οὐράνια.

47. *Ibid.* Ἔστηκεν ὁ ἱερεὺς τοῦ Θεοῦ τὴν πάντων εὐχὴν ἀναφέρων.

teachings through the Scriptures.

Similar statements regarding the Church, with reference to the images of the Church as a House, a Palace and a Temple, appear in Homily 18 of the Commentary on Acts.[48] Here, Chrysostom interrelates many ecclesiological images in order to describe the positive aspects of the Church and the positive effects of the Church upon her surrounding environment. Here, this writer shall concentrate only on the aforementioned images that are relevant to the present discussion, and leave the rest for their respective chapters in this Thesis. In Homily 18, Chrysostom talks about the Apostles' return to the city of Jerusalem after they testified and preached God's word (Acts 8:25). In the same manner as the Apostles travelled about, preached God's word, established Churches and edified them, Christians must establish and edify Churches on their estates and sustain priests for the benefit of all in the nearby vicinity.[49]

The Church is the Palace of Christ (βασίλειά ἐστι τοῦ Χριστοῦ) in which Christ the mighty Emperor resides. In turn, the Church is also the House of God (τὸν οἶκον τοῦ Θεοῦ) because Christ is the Son of God. Inside God's House are found the priest, his blessings and the performance of both evening and morning hymns. The Church is further understood by Chrysostom as a Temple (ναοῦ) in which the fruits of souls are gathered (ἔνθα δὲ συλλεγῆναι χρὴ ψυχῶν γεννήματα) and the priest, or presbyter, draws the people (the Christians) near to God through daily prayers. In this Temple, holy Oblations (ἁγίαις ἀναφοραῖς) are offered, and the name of every Christian present is commemorated in the prayers associated with these Oblations. Wherever this Temple and the presbyter are located and wherever the Holy Oblation (i.e., the Divine Eucharist) takes place, that place is free of all evil suspicion, murder, theft, promiscuity, etc. The people present receive comfort during sickness and when they are confronted by death. Friendships are formed between people going to and from Church. A Festival takes place that is far greater and more pleasant than ordinary festivals held in the markets. Due to the presbyter's presence and the prevailing piety at this Festival, the civil leaders will become more respectable. God is honored and,

---

48. *In Act. Apost., Hom. XVIII*, 60:147-150.
49. *Ibid.*

according to St. John Chrysostom, wherever God is honored, there is nothing evil; rather, all goodness abounds. Human beings receive great security and favor from God and from among themselves; and their souls are saved.[50]

Further examination as to how the Church benefits Christians is found in Homily 3 of the Commentary on 2 Thessalonians.[51] Here, Chrysostom instructs Christians how they should behave in Church. This beautiful discussion, important to our understanding of Chrysostom's ecclesiology, is cited by way of a footnote.[52] In this context, the Church is referred to as the House of God (τὸν τοῦ Θεοῦ οἶκον) and, at the same time, as a Hospital (ἰατρεῖον) where Christians go in order to have the ailments of their souls treated and cured by God the Physician through the medicine of the Scriptures. The Church as such does not only refer to the place of gathering but also to the very Assembly that meets there.

In God's House/Hospital, God is present as the Physician, who, through the divine Scriptures (the writings of the Prophets and the Apostles) and other sacred statements uttered by the reader and the deacon (during the Divine

---

50. *Ibid.*

51. *In 2 Thess., Cap. II, Hom. III*, 62:484-486.

52. *Ibid.* The pride that possesses his soul overflows. He thinks that he does a favor both to us, and to the people, and perhaps even to God, because he has entered into the House of God. But he who is thus inflamed, how shall he ever be cured? Tell me then, if any one should go to a hospital, and not ask a favor of the physician, but thinks that he was doing him a favor, and declining to request a medicine for his wound, should concern himself about his garments; would he go away having received any benefit? Indeed, I think not. However, with your leave, I will tell you the cause of all these things. They think when they enter in here, they enter into our presence; they think that what they hear, they hear from us. They do not lay to heart, they do not consider, that they are entering into the presence of God, that it is He who addresses them. When the Reader standing up says, "Thus says the Lord", and the Deacon stands and imposes silence on all, he does not say this as doing honor to the Reader, but to Him who speaks to all through him. If they knew that it was God who through His prophet speaks these things, they would cast away all their pride. If, when leaders are addressing them, they do not allow their minds to wander, much less would they, when God is speaking. We are servants beloved. We do not speak our own things, but the things of God, letters coming from heaven are read every day. Tell me then, I beseech you, if now, when we are all present, some person entered, having a golden girdle, and drawing himself up, and with an air of consequence said that he was sent by the earthly king, and that he brought letters to the whole city concerning matters of importance; would you not then be all

Liturgy), cures the inflamed souls of Christians, which have been wounded with pride. As servants of God's House, the reader and the deacon do not speak of their own things, but of God's matters that come down from heaven. Christians must enter God's House with reverence and listen with extreme care and godly fear to His heavenly Epistles and to all the messages He sends them through the mouths of the reader and the deacon. Christians must repent of their past because they receive new instructions that inform them to perform good deeds and amend their lives with diligence in order to receive the blessings promised to them by God, "through the grace and love towards man of our Lord Jesus Christ." Although Chrysostom talks about God's House (τὸν τοῦ Θεοῦ οἶκον) as a Hospital (ἰατρεῖον), he also speaks about Churches (τὰς ἐκκλησίας) in the exact same context, illustrating that every local Church (Liturgical Assembly) represents God's House and Hospital where effective treatment is rendered to diseased human souls by the Great Physician Himself, God.[53]

The healing qualities of the Church are further expounded upon towards

---

turned towards him? Would you not, without any command from a Deacon, observe a profound silence? Truly I think so. I have often heard letters from kings read here. Then if any one comes from a king, you all attend; and does a Prophet come from God, and speak from heaven, and no one attends? Do you not believe that these things are messages from God? These are letters sent from God; therefore, let us enter into the Churches with becoming reverence, and let us listen with fear to the things that are said here. Who do I come in for, you say, if I do not hear anyone discoursing? This is the ruin and destruction of all. What need is there of a person to discourse? This necessity arises from our sloth. What reason is there any necessity for a homily? All things in the Divine Scriptures are clear and open; the necessary things are all plain. However, because you are listeners for pleasure's sake, you seek these things for that reason too. Tell me, with what pomp of words did Paul speak? Yet he converted the world. With what pomp of words did the unlettered Peter speak? But you do not know, you say, the things that are contained in the Scriptures. Why? Are they spoken in Hebrew? Are they in Latin, or in foreign tongues? Are they not in Greek? But they are expressed obscurely, you say: What is it that is obscure? Tell me. Are there not histories? (Of course) You know the plain parts, in that you enquire about the obscure. There are numberless histories in the Scriptures. Tell me one of these; but you cannot. These things are an excuse, and mere words. Every day, you say, one hears the same things. Tell me, then, do you not hear the same things in the theaters? Do you not see the same things in the racecourse? Are not all things the same? Is it not always the same sun that rises? Is it not the same food that we use? I should like to ask you, since you say that

the beginning of Homily 1 of the Commentary on Genesis.[54] Chrysostom understands the second reference to the Church of God (ἡ δὲ τοῦ Θεοῦ Ἐκκλησία) to represent the local Liturgical Assembly, which celebrates a Festival and imparts spiritual healing to Christian souls through it. The Church of God is distinguished from the Greeks (Pagans) and Jews in their manner of holding festival. The former holds a true Festival that entails a "fasting, disregard for the belly, and every virtue that follows therefrom", whereas the latter is, by implication, a false festival, because it entails "drunkenness, and every indecency accompanied with unacceptable acts." In other words, the Festival of the Church aims at "the salvation of souls" and promotion of "peace and harmony", through which every fancy connected with bodily life is removed. However, Greek and Jewish festivals are very much connected with a lot of noise, shouting, cooking of meals and slaughtering of animals.[55]

Following closely from the aforementioned, Chrysostom sees the Church in her celebration of Festivals (of Holy Lent, in this instance) as a Hospital of Spiritual Healing (Ἰατρεῖον γάρ ἐστι πνευματικὸν ἡ ἐκκλησία), where those who come to it receive appropriate medication and apply this medication to their own wounds. His emphasis falls on the latter, namely, the application of the medicine received.

> If the physicians, when they are about to clean out [of the wound] the rotten and infectious pus, command [for the patients] to abstain from the feeding of the body, in order [for this feeding] not to hinder the power of the medicine, but to effect and reveal its [the medicine's] own action, this we must do even moreso, when we are about to receive this spiritual medicine, the benefit from fasting, I mean, of course, the medicine of dieting; to cleanse our reasoning/logic and lighten our thoughts, so that we may not make useless and ineffectual the benefit from this medicine, when it is drowned by drunkenness.[56]

Hearing what is prescribed (ἀκρόασις) in this Hospital should be accompanied by applications of the prescription (ἡ διά τῶν ἔργων πλήρωσις), if the healing

---

you hear the same things every day; tell me, from what Prophet was the passage that was read; from what Apostle, or what Epistle? However, you cannot tell me....

53. *Ibid.*

54. *In Cap. I Genes. Hom. I*, 53:21-22.

55. *Ibid.*

56. *Ibid.*

process is to be complete (cf. Rom. 2:13 and Mt. 7:21, both of which are explicitly cited).[57]

The Church's Unity

The Hospital of the Holy Spirit carefully provides for the spiritual health of its patients (the Christians) when the latter sustain the Church's unity. The Church's unity occupies Chrysostom's mind considerably, as this investigator has revealed in earlier chapters of this investigation. Chrysostom continues to demonstrate the vital necessity of maintaining the Church united in the next six homilies, where he mainly applies the image of a House to the Church.

In Homily 3 Against the Jews, Chrysostom equates "the Church of God" mentioned by Paul in 1 Cor. 11:22 with the Liturgical Assembly (τῆς συνόδου), the Hospital (τὸ ἰατρεῖον).[58] He finds the opportunity to expound upon the Church as such during his refutation of the Judaizing Christians. These Judaizers, like some of the Christians at Corinth, threaten the unity of the Church, by celebrating the Jewish Pascha (14 Nisan) and recognizing it to be the real Christian Pascha (Easter).

> Although he [Paul] could make so many accusations, his first charge against the Corinthians was dissension and contentiousness. At the very beginning of his letter he said: "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all say the same thing, and that there be no dissensions among you" [1 Cor. 1:10]. He knew, he knew clearly, that this problem was more urgent than the others. If the fornicator, or the braggart, or a man in the grip of any other vice comes frequently to the Church, he will quickly draw profit from the instruction, thrust aside his sin and return to health. However, when a man has broken away from this Assembly, when he has withdrawn from the instruction of the Fathers, when he has fled from the Hospital, even if he appears to be in good health, he will soon fall sick. The best physicians first quench the fires of fever and then cure the wounds and fractures. That is what Paul did. He first removed the dissension and then cured their wounds limb by limb.[59]

The Church is an excellent Hospital where the fathers (the bishops and priests) follow the Apostle Paul's example and act like skilled physicians, who carefully and methodically first cure their patients of divisive and heretical thoughts. Then

---

57. *Ibid.*
58. *Adversus Judaeos, Hom. III*, 48:861-872.
59. *Ibid.*

these fathers treat and cure their patients' wounds, i.e., they stop their patients from observing the Jewish Pascha and free them from all Jewish influence. They effect this remedy by the Apostles' teaching and by the synodical decision of the Fathers of Nicea (A.D. 321). In this manner, these skilled physicians preserve the Church's health, unity and harmony.

The subject of the Church's unity reappears in Homily 32 of the Commentary on the Gospel of Matthew. In this homily, Chrysostom shows that the Church's unity centers around the Eucharistic Celebration; hence, his concept of the Church as a unified House is in relation to the Eucharistic Assembly.[60]

The first six references to the Church in Homily 32 arise in the context of Chrysostom's admonition to the members of his audience to enjoy the peace granted to them by Christ (John 14:27 is cited), both at home and in the Church. Chrysostom presents a "eucharistic image" (this writer's term) when he explains that the Church is "the Common House of All" (the Christians).[61] In this House, Christians must accept the peace pronounced by the president (προεστὼς) with great readiness (μετὰ πάσης προθυμίας) before they participate in the Table (τῆς Τραπέζης) -- the Eucharist -- because this peace is a type (τύπος) of that given by Christ. Furthermore, "the presbyter" (ὁ πρεσβύτερος), "the teacher" (ὁ διδάσκαλος), and "the priests and teachers" (τῶν ἱερέων καὶ διδασκόντων) labor and toil on behalf of the Christians and teach them spiritual things. Therefore, it is the duty of all Christians to pay strict attention to what is happening and being taught to them in the House. The priests also pronounce the "peace" that is common to all, directly as they enter this House, "according to that law" of Christ in John 14:27 ("Peace I leave with you, my peace I give unto you.").[62] In this way, the priests maintain the type that they (Christ and the Apostles) exhibit.[63]

The Church is a House of greater dignity (κυριωτέρα αὕτη ἡ οἰκία) than any ordinary house because "Our great possessions and all our hopes are truly

---

60. *In Matt., Hom. XXXII al. XXXIII*, 57:384-386.

61. *Ibid.* καὶ γὰρ οἰκία κοινὴ πάντων ἐστὶν ἡ ἐκκλησία.

62. *Ibid.* Διὰ τοῦτο καὶ κοινῇ πᾶσι τὴν εἰρήνην ἐπιλέγομεν εἰσιόντες εὐθέως, κατὰ τὸν νόμον ἐκεῖνον.

63. *Ibid.* καὶ προλαβόντων ὑμῶν εἴσιμεν ἡμεῖς, τὸν ἐκείνων τύπον διατηροῦντες.

stored up" there. The Church's Table and Candlestick (λυχνία) are far more precious and delightful than those of an ordinary house; and her Coffer (κιβώτιον) is far more indispensable than a regular house chest, because it contains alms and not clothes. "Here, too, is a Couch (κλίνης) better than that other [i.e., an ordinary couch], because the repose of the divine Scriptures is more delightful than any couch."[64]

In order to stress the importance for preserving the unity of the Church, Chrysostom states that the Master's House (ἐν δεσποτικῇ οἰκίᾳ) is the place where Christians strive to be united as one heart and as one soul (Acts 4:32), like "the three thousand" (Acts 2:41) and "the five thousand" (Acts 4:4) believers who all together had "one house, one table and one soul." This unity is preserved if Christians cease bringing their worldly affairs into the Church where they receive spiritual instruction from God. In the Master's House, "there are many things to bind us together". Here:

> One Table is set before all, one Father begat us, we are all the issues of the same struggles, the same Drink has been given to all; or rather not only the same Drink, but also to drink out of one Cup. For our Father desiring to lead us to a kindly affection, has desired this also, that we drink out of one Cup; a thing that belongs to intense love.[65]

In the same context, Chrysostom also implicitly depicts the Church as the image of a City and intertwines this image with that of a House in order to stress the importance of preserving the unity of the Church. He states:

> We have partaken of a spiritual table, let us be partakers also of spiritual love. If robbers, on partaking of salt, forget their character, what excuse shall we have, who are continuously partaking of the Lord's Body, and do not imitate even their gentleness? Yet to many, not one table only, but even to be of one city, has sufficed for friendship. But we, when we have the same City, and the same House, and Table, and Way, and Door, and Root, and Life, and Head, and the same Shepherd, and King, and Teacher, and Judge, and Maker, and Father, and to whom all things are common; what indulgence can we deserve, if we are divided from one another?[66]

---

64. *Ibid.*
65. *Ibid.*
66. *Ibid.*

Hence, the Master's House, or the Common House of All Christians, is understood with reference to the Eucharistic Assembly. Its members must remain united and at peace, because they share everything that pertains to their salvation and spiritual nourishment equally and in common.

In Homily 10 of the Commentary on Ephesians, Chrysostom conducts a detailed explanation about the unity of the Church of the Ecumene (τῆς οἰκουμένης ἡ Ἐκκλησία). By expounding upon this unity, he identifies the Church of the Ecumene with the House of the Father (τῆς οἰκίας τῆς πατρῴας).[67] He turns inwardly to the soul, and speaks about the essential elements regarding the Church as the Father's House:

> Well, but I see him, you will say, in the enjoyment of honor, and I am lead to jealousy. Why, this is the very thing that has turned all things upside down, that has not only filled the ecumene, but also the Church, with countless troubles. Just as fierce blasts setting in across a clam harbor render it more dangerous than any rock, or than any strait whatsoever, the lust of glory entering in, overturns and confounds everything...Now why have I drawn out so full an icon as this?...[68] Not simply because I wish to represent to you the conflaguration of a house, (for what concern

---

67. *In Eph., Cap. IV, Hom. X*, 62:77-80. In Homily 11 of this commentary he says, "οἶκος ἐστιν ἡ Ἐκκλησία πατρικὸς" -- *Cap. IV, Hom. XI*, 62:87.

68. You have often been present at the burning of large houses. You have seen how the smoke keeps rising up to heaven; and if no one comes near to put a stop to the mischief, but everyone keeps looking to himself, the flame spreads freely on, and devours everything. Often the whole city will stand around; they will stand around indeed as spectators of the evil, neither to aid nor assist. There you may see them one and all standing around, and doing nothing but each individual stretching out his hand, and pointing out to someone who may be just coming to the spot; either a flaming brand that moment [comes] flying through a window, or beams [are] hurled down, or the whole circuit of the walls [is] forced out, and [is] tumbling violently to the ground. There are also many of the more daring and venturesome, who will have the audacity even to come close to the very buildings themselves while they are burning, not in order to stretch forth a hand towards them, and to put a stop to the mischief, but to more fully enjoy the sight, being able from the nearer place to observe closely everything which often escapes those at a distance. Then if the house happens to be large and magnificent, it appears to them a pitiable spectacle and deserving of many tears. Truly there is a pitiable spectacle for us to behold; capitals of columns crumbled to dust, and many columns themselves shattered to pieces, some consumed by the fire, others thrown down often by the very hands which erected them, so they may not add fuel to the flame. Statues again, which stood with so much gracefulness, with the ceiling resting on them, these you may see all

is that of mine?) but because I wish to set before your eyes, as vividly as I can, the evils of the Church. For like a conflaguration indeed, or like a thunderbolt hurled from on high, they have ignited the roof of the Church, and yet they rouse up no one; however, while our Father's House is burning, we are sleeping, as it were, a deep and stupid sleep. Yet who is there whom this fire does not touch; which of the statues that stand in the Church? For the Church is nothing else than a House built out of the souls of us men. Now this House is not of equal honor throughout, but of the stones that contribute to it, some are bright and shining, while others are smaller and more dull than they, and yet superior again to others. There we may also see many who are in the place of gold, the gold that adorns the ceiling. Again we may see others who give the beauty and gracefulness produced by statues. We may see many standing like pillars. For he is also accustomed to call men "pillars" [Gal. 2:9], not only on account of their strength but also on account of their beauty, adding as they do, much grace, and having their heads overlaid with gold. We may see a multitude, forming generally the wide middle space and the whole extent of the circumference; for the body at large occupies the place of those stones of which the outer walls are built; or rather we must go on to a more splendid picture yet. This Church, of which I speak, is not built of these stones, such as we see around us, but of gold and silver, and of precious stones, and there is abundance of gold dispersed everywhere throughout it. However, oh the bitter tears this calls forth! For the tyranny of vainglory has consumed all these things; that all-devouring flame, which no one has yet escaped. We stand gazing in amazement at the flames, but are no longer able to quench the evil: or if we do quench it for a short time, still after two or three days, when a spark blown up from a heap of ashes overturns everything, and consumes no less than it did before, it is here too; for this is just what is accustomed to happen in such a conflaguration. As to the cause, it has devoured the supports of the very pillars of the Church; those of us who supported the roof, and who formerly held the whole structure together, it has enveloped in the flame. From here, too, there was a ready communication to the rest of the outer walls; for also in the case of structures, when the fire lays hold of the timbers, it is better armed for its attack upon the stones; but when it has brought down the pillars and leveled them with the ground, nothing more is wanted to consume all the rest in the flames; when the props and supports of the upper parts fall down, those parts, themselves, will also speedily enough follow them; likewise, it is also at this moment with the Church. The fire has laid hold on every part. We seek the honors that come from man, we burn for glory, and we do not listen to Job when he says, "If like Adam (or after the manner of men) I covered my transgressions, by hiding my iniquity in my bosom, because I feared the great multitude" [Job 31:33,34, RSV]. Behold a virtuous soul!...However, as I was saying, "Yet three days", said

---

exposed, with the roof torn off, and standing hideously disfigured in the open air. Why should one go on to describe the wealth stored up within; the tissues of gold, and the vessels of silver; where the lord of the house and his consort scarcely entered, where the treasurehouse of tissues and perfumes, and the caskets of costly jewels were all located? Everything has become one blazing fire, and within now, are bath-men and street-cleaners, and runaway slaves, and everybody; and everything within is one mass of fire and water, of mud, and dust, and half-burnt beams!

> the Prophet, "and Nineveh shall be overthrown". A terrible warning indeed, but now we have nothing even like that; no, there are no longer "three days", nor is there a Nineveh to be overthrown, but many days are already past since the Church of the Ecumene has been subdued and leveled with the ground, and all alike are overwhelmed by the evil. Rather more, the stress of those that are in leadership is so much greater. Therefore, do not wonder if I should exhort you to do greater things than the Ninevites. And why? Rather more, I do not now proclaim a fast only, but I suggest to you the remedy that also raised up that city when falling. What was that? "God saw their works", says the Prophet, "that they turned from their evil way, and God repented of the evil that He said He would do unto them" [Jonah 3:10]. Let us...do this. Let us renounce the passion for riches, the lust for glory, beseeching God to stretch forth His hand, and to raise up our fallen members...Our fear is not for the same objects as theirs; for then, indeed, it was only stones and timbers that were to fall, and bodies that were to perish; but now it is none of these; no, but souls are about to be delivered over to hell fire. Let us implore, let us confess unto Him, let us give thanks unto Him for what is past, let us entreat Him for what is to come that we may be counted worthy to be delivered from this fierce and most terrible monster, and to lift up our thanksgivings to the loving God and Father...[69]

In the aforementioned, powerful ecclesiological extract, Chrysostom focuses upon the soul to expound upon the Church of the Ecumene as the Father's House, since this House is constructed out of human souls (the Christians'). The large and magnificent House of God the Father remains united, firm and erect — that is to say, its roof, pillars, walls and base remain steadfast — as long as the souls making it up are virtuous like Job's soul, and, most important, are not consumed by the conflaguration of vainglory, by jealousy, and by the lust for man's glory and honor. This House has many and diverse members, or component parts. Each of them is varied in importance and in function for the preservation of the House's stability and unity; every one is not equally honored. For example, some of the strong souls that fortify and firmly hold together the Father's House from its foundation to its ceiling are similar to bright and shining stones while others resemble silver, precious stones, gold, which adorns the ceiling of the House, and statues and pillars, which add beauty and gracefulness to the House. However, there are also weakened souls that have been devoured by the conflagration of the passions and that undermine the stability of the House. These souls are likened to burning stones, walls tumbling to the ground, columns crumbled to dust, shattered to pieces and consumed by fire, statues hideously

---

69. *Ibid.*

disfigured in the open air, due to the ceiling's collapse upon them, runaway slaves, and a mass of fire, water, mud and dust. Although the Church of the Ecumene is the Father's House, it could face the threat of annihilation by God Himself, like the city of Nineveh. In order to avoid such a threat and deliverance to hell fire, all souls forming this House absolutely must repent of their sins and transgressions, renounce their passions, fast and beseech the Triune God to strengthen them against all manner of evil.

Love's Effect Upon the Church

In Homily 5 of the Commentary on 2 Thessalonians, Chrysostom documents the binding power of love upon the Church, by refering to the Christian at the Church in Corinth, who, during the time of the Apostle Paul, committed an abominable act of fornication and then suffered terribly for being severed from the Church's love and blessings.[70] Since love is found in God's House preserving its unity, every Christian must be inseparable from this House and a participant in the immense love found in it.

The Church is a unified House (οἰκίαν μίαν) whose residents have one Father (πατέρα ἕνα) and participate in one Table (μιᾶς τραπέζης μετέχοντες), or

---

70. *In 2 Thess., Cap. III, Hom. V*, 62:496-497. That you may know how fearful a thing it was to be separated from the Assembly of the brethren, and what advantage it produces to those who receive blame with a right mind, hear how that man, who was puffed up with sin, who had proceeded to the extreme of wickedness, who had committed such fornication that is not even named among the heathen, who was insensible of his wound -- for this is the excess of perversion -- he after all, though he was such a person, was so bent down and humbled, that Paul said, "Sufficient to such a one is this punishment that was inflicted by the many. For this reason confirm your love toward him" (2 Cor. 2:6,8). As a member separated from the rest of the Body, so was he at that time....Like men who inhabit one House, who are under one Father, and who partake of one Table, so did they then dwell in every Church. How great an evil, therefore, it was to fall from such tremendous love! But now it is not even thought to be a great evil, because it is not considered a great thing when we are united with one another. What was then in the order of punishment, this, on account of the great coldness of love, now takes place even apart from punishment, and we withdraw from one another without cause, and from coldness. For it is the cause of all evils that there is no love. This has dissolved all ties, and has disfigured all that was venerable and splendid in the Church, in which we ought to have rejoiced.

in the Eucharist. This House shall remain for ever as the abode of the Triune God and of His grace and peace. Christ promised all these things when He said: "Lo, I am with you always, even unto the end of the world" (Mt. 28:20). Furthermore, each Church is a full and concrete manifestation of the undivided House of God when its residents are unified by the all-powerful bond of love and when they exhibit the true love towards people that is so characteristic of the Church. However, in Homily 5, Chrysostom does not identify his congregation with the Church, because the lack of love among its members has caused them division and destruction. They can become the Church as soon as they, like the fornicator at Corinth, completely humble themselves and repent of their sins.

The Church Building

Evidence reveals that Chrysostom's discussions about the numerous apsects of the House of God usually take place with reference to the local Liturgical Assembly. Only in very few instances does Chrysostom strictly identify the House of God with the specific place where this Assembly convenes for various religious services. The documentation of these cases immediately follows:

In Homily 80 of the Commentary on the Gospel of Matthew,[71] where Chrysostom's abiding faith in the inseparability of the Church from the Person of the Son of God is clearly evidenced, the only reference to the Church appears in the analysis of Matthew 26:6,7ff. Chrysostom interprets this scriptural text to deal with almsgiving and says the following about the Church:

> Great is the lovingkindness of the Lord. He endures a harlot, a harlot kissing His feet, and moistening them with oil, and wiping them with her hair, and He receives her, and reproves them that blame her. It was not right that the woman should be driven to despair for so much zeal...Indeed, after the oil had been poured out, their rebuke had no seasonableness. Likewise, you do the same. If you should see anyone provide sacred vessels and offer them [i.e., to the Church], and loving to labor upon any other ornament of the Church, about her walls and floor/foundation, do not command what has been made to be sold, or overthrown, for fear that you will spoil his zeal. However, if he were to tell you of his plans before he provided these things, command him to give them to the poor. Christ did the same thing in order not to spoil the will of the woman. As many things as He says, He

---

71. *In Matt., Hom. LXXX al. LXXXI*, 58:726.

speaks for her comfort.[72]

Important implications arise from this text concerning the Church. Whatever is freely given to God's House by its members is given to Christ Himself. For example, just as the harlot woman anointed Christ in the house of Simon the leper, Christians adorn Christ with a variety of things by beautifying His House. Therefore, the Church is an image of Christ Himself.

Five references to the Church appear in Homily 3 On Penitence.[73] All of them with one exception[74] simply reveal that the Church is the place (indeed, the building) where Christians gather for worship and the place where one comes to repent and be forgiven. A Christian receives forgiveness from God by saying, "Against You only I have sinned, and done evil before You" (Ps. 50:4,LXX). Thus, the Church is "a Hospital and not a court of justice" (ἰατρεῖον γάρ ἐστιν ἐνταῦθα, οὐ δικαστήριον), because there a Christian is granted forgiveness for his sins instead of being held liable for them. "Come into the Church in order to blot out your sin". However, repentance is required on entry, and Chrysostom illustrates this by pointing to the washing of Christians in "the wash basins outside the doors of the Church", or to the giving of alms to "those poor people who sit outside the Church."[75]

The understanding of the Church, with reference to the place of worship, is carried over by Chrysostom into his metaphoric Exposition On Psalm 44 (LXX).[76] Viewing this psalm through apostolic eyes, Chrysostom talks about "the

---

72. *Ibid.*

73. *De Poenitentia, Hom. III*, 49:292-293;294;297-298. Have you sinned? Come to Church and totally wipe out your sin....Even if you are in the very depths of sin, come to Church and repent. The Church is a Hospital and not a court of justice. Here in the Church, they do not hold you responsible/liable for your sins, but they grant you forgiveness of your sins. Tell your sin only to God. "Against You only I have sinned, and done evil before you" (Ps. 50:4,LXX). In this way, your sin is forgiven....You have another road for repentance which is not difficult but very easy to follow. What road is this? Weep for your sin and learn this from the Holy Gospels. That Peter, the top Apostle, the first in the Church, and the friend of Christ is the one who accepted the truth from the Father and not from men....

74. *Ibid.*; the phrase: "the first in the Church", which applies to the Apostle Peter.

75. *Ibid.*

Church" and also about "Houses" that are, in turn, seen as "Palaces" and "Temples" where God is worshipped. His terminology is indicative that unity is seen in multiplicity and vice versa. Regarding the Church's identification with these social images, Chrysostom states:

> Exactly in the same way (nothing prevents me from repeating again the same things) as it is when you hear "bow" and "sword" and similar things you do not conceive of them to be material objects, now you must conceive of "myrrh" and "cassia" as intelligible things and not tangible ones. "Out of ivory palaces with which kings' daughters have gladdened you for your honor" [Ps. 44:8,9]. Another interpreter of Scripture says, "Out of ivory temples with which they made you glad by honoring you" [Symmachus, Ps. 44:9]. Yet another one says, "To your glorified things." Since he [i.e., David] mentioned all of the things that He [i.e., Christ] achieved, he now talks about the honour that followed Him after His achievements. In other words, you will be able to worship in precious Temples because in the old days ivory was the material that was considered very valuable and notable. For this reason, another Prophet said, "Woe be to those who sleep upon beds of ivory" [Amos 6:4]. This demonstrates once again that the Kerygma will not only excite the common people, but it will also subject kings who will build for it valuable houses. The Prophet [i.e., David] himself sees these things really happening. Since the Prophet came to show the power of the Kerygma, he shows how the Kerygma subjected and mastered women, men, common people, rich people, those who wear crowns and those who live with them, and he demonstrates that all these people erected Temples everywhere unto God.[77]

The Houses, Royal Palaces and Temples in which Christ (God the King) is worshipped and glorified, represent heaven itself, according to Chrysostom, who says:

> The Prophet not only describes the present but also alludes to the future, like the Evangelist who expects them [i.e., the ten maidens] to receive the Bridegroom [Christ] with joyous and splendidly lighted candles [cf. Mt. 25:1ff]. In this instance, the Temple of the King signifies the Royal Palace and the Bridal Chamber -- the Bridal Sleeping Room.[78]

In these Royal Palaces, the Royal Bride is found worshipping God. This Bride (whom this writer has already identified earlier in this Thesis) symbolizes the pure, virgin and blameless soul of every Christian that enters heaven (the Church) in order to glorify God. Therefore, in this investigator's assessment, the human soul itself must be an image of the Church, as Christ's Bride, before it can rightfully enter the Church (heaven) and worship its Bridegroom and King.

---

76. *Expositio In Psalmum XLIV*, 55:185-203.
77. *Ibid.*
78. *Ibid.*

Through the Kerygma, God's Royal and Heavenly Palace is established and concretely manifest in many places (the Churches) upon the earth for human beings (the Christians) with pure souls to enter therein, learn about God and worship Him.

Similar statements occur in Homily 6 of the Commentary on 2 Timothy,[79] during Chrysostom's exposition of 2 Timothy 2:20–21:

> "In a great house there are not only vessels of gold and silver, but also of wood and earth." Showing by this, that as in a great house it is likely that there should be a great difference of vessels, so here also, in the ecumene, since he does not speak of the Church, but of the world at large. Do not think, I pray, that he means it of the Church; because there he would not have any vessels of wood or of earth, but all of gold or silver; there is the Body of Christ, that "pure virgin, without spot, or wrinkle, or any such thing" [Eph. 5:27]. This is what he means to say: Let it not disturb you that there are corrupt and wicked men. For in a great house there are such vessels...They do not receive the same honour. Some are to honour and some to dishonour.[80]

Three interrelated meanings of the word "Church" are located in the above-mentioned text. These are the Church as 1) a Great House (τῇ μεγάλῃ οἰκίᾳ), 2) the Body of Christ (σῶμα Χριστοῦ) and, 3) the Pure Virgin without spot or wrinkle (Παρθένος ἁγνὴ μὴ ἔχουσα σπῖλον ἢ ῥυτίδα; Eph. 5:27). Since these nuances of the Church are interrelated, Chrysostom can say that the Church is a great House in which (ἐν τῇ μεγάλῃ οἰκίᾳ) resides the most precious and honourable vessel (σκεῦος) of all, namely, Christ's Body, or His Pure Virgin Bride. This vessel refers to the soul of each Christian that is golden, that is to say, cleansed from all passion and sin. Earthen (ὀστράκινον) vessels, namely, defiled souls, are not identified with the Pure Virgin. They do not belong to this great House that demands from all its residents purity, virtue (or "righteousness", v.22), godliness of life, or "faith, peace [which Chrysostom interprets as meekness] and love" (v.22), and for them to call upon the Lord with a pure heart (v.22), be peaceful and not contentious and divisive. The golden vessels/souls are at the Master's disposal and they are prepared for any good work (v.21), which entails

---

79. *In 2 Tim., Cap. II, Hom. VI*, 62:629.
80. *Ibid.*

being prepared for "death, martyrdom, a life of virginity, or for all of these".[81]

Furthermore, according to Chrysostom's interpretation of 2 Tim. 2:21, a human soul that is earthen can become honourable, sanctified and a golden vessel of this great House and of good use to the House's Master (God), if it freely chooses on its own (τῆς ἡμετέρας προαιρέσεως) to purge and cleanse itself out totally (ἐκκαθάρῃ) of all filth, passion and sin.

> Do you see that it is not of nature, nor of the necessity of matter, to be a vessel of gold or of earth, but of our own choice? For, otherwise, the earthen could not become gold, nor could the golden descend to the vileness of the other. But in this case there is much change, and alteration of state. Paul was an earthen vessel, and he became a golden one. Judas was a golden vessel, and he became an earthen one. The earthen vessels, therefore, are such from uncleanliness.[82]

In the last analysis, this researcher wishes to state that, in order for a human soul to become a resident of the great House of the Master, it must actually become an image of the Church in all respects.

Chrysostom's final writing containing information about the Church as a House, or more specifically, as the Temple of God with reference to the place of worship, is Homily 3 of the Commentary on 2 Thessalonians.[83] Here, this writer discovers a reminder to Chrysostom's congregation of Paul's warning to the Thessalonians concerning the Antichrist and his war against God. Chrysostom refers to the Church as God's Temple during his exposition of 2 Thess. 2:3-4, which contains a specific reference to the Church as such.[84] He states: "For he [i.e., the Antichrist] will not introduce idolatry, but will be a kind of opponent to God; he will abolish all the gods, and will order men to worship him instead of God, and he will be seated in the Temple of God, not that in Jerusalem only, but also in every Church".[85] Chrysostom sees the revelation of God's Temple at every

---

81. *Ibid.*

82. *Ibid.*

83. *In 2 Thess., Cap. II, Hom. III*, 62:482.

84. *Ibid.* "Let no man deceive you in any way; for that day will not come, unless the rebellion comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself against every thing that is called God or object of worship, so that he takes his seat in the Temple of God, proclaiming himself to be God."

85. *Ibid.* ...καὶ καθεσθήσεται εἰς τὸν ναὸν τοῦ Θεοῦ, οὐ τὸν ἐν Ἱεροσολύμοις μόνον, ἀλλὰ καὶ εἰς τὰς πανταχοῦ Ἐκκλησίας.

designated meeting-place around the world, where God's elect enter in order to worship Him, demonstrate that they have no other God other than Him and swear to Him their total allegiance.

The Necessity for Church Attendance

Chrysostom's view of the House of God, in relation to the place of worship, is revealed again in Homily 15 of the Commentary on Genesis. Here, there is a brief exposition on the necessity for going to Church. This is absolutely essential for Christians because, by going there, they follow the road towards virtue, they thank the Lord for the goods they receive from Him and eliminate, to the best of their ability, some, if not all, of their passions and evil desires. They must do all these things so the loving Lord will reward them abundantly with even greater and more magnificent gifts.[86]

The Churches are Houses of Prayer[87] where Christians receive blessing (εὐλογίαν) from the holy relic cases of the martyrs (τῶν ἁγίων μαρτύρων θήκας), in order to become invincible against the devil's snares. By directing every member of their bodies towards virtue and towards these Houses, instead of to the hippodrome and theaters, etc., Christians attend to their salvation (τῆς ἑαυτῶν σωτηρίας φροντίζοντες) and invite upon themselves the abundant grace of God from above, "through the grace and love towards man of our Lord Jesus Christ".[88]

The Church in Its Widest Sense

There are times when Chrysostom applies the image of God's House with reference neither to the Liturgical Assembly nor to the place of gathering for worship, etc. His portrayal of God's House in its widest sense is located in three homilies in his Commentary On Romans.

---

86. *In Cap. II Genes., Hom. XV*, 53:125.

87. *Ibid.* Chrysostom states: "...but to the Church and to Houses of Prayer..." (ἀλλ' εἰς ἐκκλησίαν καὶ εἰς εὐκτηρίους οἴκους). Once again, we should point out that Chrysostom uses the singular form of the word Church and talks about Houses of Prayer because he sees the one Church in every local Church.

88. *Ibid.*

In Homily 1, an explicit reference to the Church is made in the context of Chrysostom's discourse on Paul's calling to the Apostolate (τὴν ἀποστολὴν) by Christ (Rom. 1:1-2).[89] The Church is a House (οἰκίᾳ) in which a diverse distribution of ministrations exists.[90] For example, St. Paul is granted by Christ the honor of an Apostle; he serves as an ambassador for Christ (v.1-2 and 2 Cor. 5:20).[91] Likewise, in Homily 6, the Church is seen as a House made up of the members of Christ (τὰ μέλη τοῦ Χριστοῦ).[92] "If the one who does not rule well over his own house will not take care of the Church either (1 Tim. 3:5), how can the one who does not rule even over his own soul be able to correct others?"[93] Each of Christ's members dwelling in this House must first free his soul of its sins and choose the virtues, before he can correct the Greek (or Pagan) of anything.[94]

Furthermore, in Homily 7, in the context of a discussion about the destructiveness of envy and jealousy upon the Church, Chrysostom calls the Church the House (τὸν οἶκον) of God, or the Household (οἰκέτας) of God, or the Teachers' Edifice (τῶν διδασκάλων τὴν οἰκοδομήν).[95] He admonishes his congregation, saying,

> If anyone was to come with fire and mattock, and was destroying and burning this House, and digging down this Altar, would not each one of those here stone him with stones as accursed and a law-breaker? What then, if someone was to bring a flame yet more consuming than that fire, I mean envy, that does not ruin the buildings of stone nor dig down an altar of gold, but subverts and scornfully mars what is far more precious than either walls or altar, the Teachers' Edifice; how much tolerance would he deserve?[96]

This House consists of the people who have truly believed in Christ and, consequently, have been immediately justified. God's House is by no means opposed to the Law; rather, it is the fulfillment of the Law. "Since after this grace, whereby we were justified, there is need also of a life suited to it, let us

---

89. *In Rom. Hom. I*, 60:396.

90. *Ibid.* οὕτω καὶ ἐπὶ τῆς Ἐκκλησίας διάφοροι τῶν διακονῶν εἰσιν αἱ διανομαί.

91. *Ibid.*

92. *Ibid., Hom. VI*, 60:440-441.

93. *Ibid.*

94. *Ibid.*

95. *Ibid., Hom. VII*, 60:448,449.

96. *Ibid.*

show an earnestness worthy of the gift." Therefore, the members of the House must always be free of envy and jealousy and the satanic spirit that harbors these, in order to glorify God, remain worthy of the gift of justification and maintain their residency. They may achieve all these things by totally eliminating envy from their souls through love of all human beings, common prayer and entreaty to God.[97]

3.3b. The Church as a Private Place of Worship

The identity of the House of God with an ordinary Christian home (a private place of worship) is important to Chrysostom's ecclesiology. The Christian household is an exact image of God's House when it implements Christ's and the Apostles' teaching concerning human beings' behavior toward one another and God. The applicable references to the Church as such are located in 12 homilies, where selected views of the Church and her characteristics are pinpointed and discussed.

Select Views of the Church

Three ecclesiological considerations dominate Chrysostom's mind when he expounds upon the relationship between God's House and an ordinary Christian home. They are the christological, apostolic and liturgical.

The Christological

The christological is the most central view because the Church's identity as God's House and its very existence depend upon its relationship to Jesus Christ, God the Son. In Homily 45 of the Commentary on Acts, Paul's invitation into the lodging of Mnason leads Chrysostom to expound upon the Church's connection with Christ. Chrysostom draws this connection during his description of the essentiality of hospitality. Just as Mnason entertained Paul as his guest, Christians may entertain Pauls' Master (Christ) and the Father of Paul's Master when they

---

97. *Ibid.*

open their homes and exhibit generous hospitality to other people.[98] Here, Chrysostom concludes that the local Church is the Common House, or Xenon (Ἔστιν οἴκημα κοινὸν ἡ ἐκκλησία, ὃν ξενῶνα καλοῦμεν) of Christ, the Cell of Christ (Τοῦτο τὸ κέλλιον τοῦ Χριστοῦ) and the House that is set apart for Christ (ἡ οἰκία αὕτη αὐτῷ ἀφώριστοι). The concrete manifestation of Christ's House occurs at the level of the Christian home because, there, hospitality is shown to human beings who are really Christ in disguise.

> "Whoever receives one such child in my name receives me" [Mt. 18:5]. "For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me" [*Ibid.* 25:35]. "And the King will answer them, Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" [*Ibid.* 25:40].[99]

Based upon Chrysostom's statements 1) the Church possesses lands, money, revenues, expenditures[100] and a common fund for feeding people and tending to their every need; and, 2) the Church has a common room set apart (κοινὸν οἴκημά ἐστιν ὑπὸ τῆς Ἐκκλησίας ἀφωρισμένον) for the reception of guests, strangers and anyone else in need. Christians must support the Church monetarily or by some other means. Likewise, these statements may apply to an ordinary Christian home when the latter becomes Christ's general receptacle (Ἔστω τὸ τοῦ Χριστοῦ πανδοχεῖον ἡμῶν ἡ οἰκία), or the place where Christ is received hospitably (ἀλλὰ τὸ ποιῆσαι ἡμῖν δοχεῖον τοῦ Χριστοῦ τὴν οἰκίαν). The transformation of a Christian home into Christ's House takes place when a guest-chamber is prepared and set apart (ποιήσει ἑαυτῷ ξενοδοχεῖον ἐπὶ τῆς οἰκίας) for Christ to live in. Christ lives there and makes it His House when a Christian opens his home to strangers, gives them shelter, clothes them, feeds them and does all in his power in order to provide for their needs. In this instance, this writer wishes to note that Chrysostom uses the phrase "prevail over the Church" (Νίκησον τὴν Ἐκκλησίαν). This refers to concerned Christians who surpass the local Church in generosity and hospitality and welcome the needy (Christ) into their homes.

---

98. *In Act. Apost., Hom. XLV*, 60:317-320.

99. *Ibid.*

100. *Ibid.* Ἀλλ' ἔχει δαπανήματα ἡ Ἐκκλησία, φησί, χρήματα ἔχει καὶ προσόδους.

Furthermore, the Church's common room (Ἔστιν οἴκημα κοινὸν τὸ τῆς Ἐκκλησίας) was also seen in Abraham's Tent (Οὐκ εἶχεν οἰκίαν, καὶ καταγώγιον ἦν αὐτῷ ἡ σκηνή; Gen. 18:1ff). Abraham's Tent became the House of Christ (God's Son) because, there, Abraham readily, cheerfully and graciously welcomed and entertained the Three Angels (Οὐκ ᾔδει ἀγγέλους ξενίζων ὁ πατριάρχης, καὶ ἐξένιζεν) -- the Manifestation of the Trinity -- who were strangers to him. Christ's House, or God's House, existed even in the Old Testament, since it was identified with Abraham's Tent that received as its guest the Triune God.

How does Christ reward those Christians who support the Church and turn their very own homes into His House by extending to Him (or to their fellow human beings) their hospitality? Chrysostom explains:

> "You received Me", He [i.e., Christ] says, "into your lodging, I will receive you into the Kingdom of My Father; you took away My hunger, I take away your sins; you saw Me bound, I see you loosed; you saw Me a stranger, I make you a citizen of heaven; you gave Me bread, I give you an entire Kingdom that you may inherit and possess."[101]

In Chrysostom's Commentary On Philemon, the Church is identified as a House both in a general sense and with reference to every Christian home that exhibits hospitality towards strangers. The main thrust of this commentary, like Paul's Epistle, puts the relationship of Philemon and Onesimus, master and slave (respectively), on a new plane of Christian brotherhood and understands it through the eyes of the Church.

In Homily 1, Chrysostom explains the relationship between Philemon and Onesimus from the point of view of the Church.[102]

> The name of the "Church" does not suffer masters to be angry, even though they are reckoned together with their servants. The Church does not know the distinction of master and servant. She defines the one and the other by good actions and by sins. Therefore, if it is a Church, do not be displeased that your slave is saluted with you. "For in Christ Jesus there is neither slave

---

101. *Ibid.*

102. *In Phile., Hom. I*, 62:703.

nor free man" [Gal. 3:28].[103]

Here, the writer assesses that Chrysostom identifies Christ with the Church. Just as every human being is one and equal in Christ, that is the case in the Church. The Church does not concern herself with worldly things in her assessment of others. Rather, she looks inwardly to the soul and groups people according to their souls' deeds. This shows that the Church has a christological foundation. The Church can be truly seen in a Christian house when its occupants possess the same disposition as the Church.

The Apostolic

The Church's apostolic view is of notable importance since the Twelve Apostles lay the secure groundwork upon which God's House is established and edified. One isolated instance exists where this is discussed with reference to the Church as a private place of worship.

In the Introduction of the Commentary On Philemon, Chrysostom gives a summary of what the brief Epistle to Philemon is about.[104] From this summary, he suggests that the Church is a House whose foundation rests upon the great faith of the Apostles in Christ. This House is the dwelling place of the Saints, the Apostles. The Church's apostolicity is revealed at a Christian home that becomes the Church when its residents embrace the Apostles' faith and demonstrate sincere hospitality towards others.

The Liturgical

The liturgical view of God's House is clearly seen in a Christian home

---

103. *Ibid.*

104. *In Phile., Argumentum*, 62:701. What, then, is the argument? Philemon was a man of admirable and noble character. That he was an admirable man is evident from the fact that his whole household was of believers (lit. his whole house was faithful), and of such believers (lit. it was so faithful) as even to be called a Church. Therefore, he (i.e., Paul) says in his Epistle, "And to the Church that is in your house" (v.2). He also bears witness to his (i.e., Philemon's) great obedience, and that "the bowels of the Saints are refreshed in him" (v.7). He (Paul) himself in this Epistle commanded him (Philemon) to prepare him (Paul) a lodging (v.22). Hence, it seems to me that his (Philemon's) house was altogether a lodging for the Saints.

whose occupants put to practice what they learn in the Church each time they gather there to worship. In Homily 44 of the Commentary On 1 Corinthians, during his exposition of 1 Cor. 4:17, Chrysostom shows the affinity between the universal Church, the local Churches and individual Christian households, with reference to the Liturgical Gathering.[105] In this instance, Chrysostom implies that the local Churches are held together into one body by the bond of love and peace that is actualized among their members with the exchange of "the holy kiss" (τοῦ φιλήματος τοῦ ἁγίου) mentioned in 1 Cor. 16:20. Since the exchange of this kiss is a liturgical act performed during every Divine Liturgy, this writer can be more specific and say that the Churches mentioned here represent the local Liturgical, or Eucharistic, Assemblies. Furthermore, a Christian home's transformation into the Church (v. 19. "...σὺν τῇ κατ᾽ οἶκον αὐτῶν ἐκκλησίᾳ), or a Church (καὶ τὴν οἰκίαν ἐκκλησίαν ποιήσαι), happens when its occupants salute each other with the holy kiss mentioned by Paul and Chrysostom, are hospitable to people and remain free of deceit and hypocrisy (which cause division and turmoil). Chrysostom infers that the one Church is seen in the many (Churches) and the many in the one when love and peace bind Christians all together.

In Homily 26 of the Commentary on Acts, Chrysostom discusses the Church during his exposition of Acts 12:12-17, which describes the events at the house of Mary (the mother of John or Mark) upon the arrival of Peter from prison.[106] Proof of Chrysostom's statement that even a house may become the Church of God rests upon Scripture that identifies the Church with the house of Mary, because its members remain vigilant throughout the night. "To this bear witness the artisans, the carriers, and the merchants, the Church of God rising up

---

105. *In 1 Cor., Hom. XLIV*, 61:373-376. "All the Churches of Asia salute you" (1 Cor. 16:19). He (Paul) is continuously making the members combine and cleave together into one by means of the salutation. "Aquila and Prisca salute you much in the Lord"; -- he was lodging with them since he was a tentmaker -- "with the Church that is in their house" (v.19). This thing also is not a small virtue, that they had made their house a Church. "All the brethren salute you. Salute one another with a holy kiss" (v.20)...Then having knit them together by his exhortation, he naturally bids them to also use the holy kiss as a means of union; for this unites, and produces one Body. This is holy, when free from deceit and hypocrisy.

106. *In Act. Apost., Hom. XXVI*, 60:202-204.

in the middle of the night."[107] "Nothing ever was more splendid than that Church" (Οὐδὲν τῆς ἐκκλησίας ἐκείνης λαμπρότερον ἦν), because it consists of the watchful souls (sing. νύφουσαν ψυχὴν) of men, women, children and maidservants who sing hymns to God and pray, are made purer than the sky by affliction, become lighter, subtler, and soar disengaged in the darkness. They contemplate with awe the economy of the Master (ἐχπλάγηθι τοῦ Δεσπότου σου τὴν οἰκονομίαν). These souls are led to compunction, or contrition, by the darkness and profound silence; and they are aroused to reflect on the end of all things.[108]

The Church of God is synonymous with the house whose occupants, during the night, bend their knees, send forth groans and beseech their Master to be merciful to them. The Master is greatly moved by prayers uttered at night by the Church's members, as the Psalmist himself records in Ps. 6:6, LXX[109] and Ps. 119:62, LXX.[110] At nighttime, sloth, drowsiness and vainglory cannot intrude into the souls of the Church's members, because "After such vigils, come sweet slumbers and wondrous revelations". Likewise,

> If you have children wake them up also, and let your house altogether become a Church through the night. However, if they are tender and cannot endure the watching, let them stay for the first or second prayer, and then send them to rest. Only stir up yourself, establish yourself in the habit. Nothing is better than that storehouse which receives such prayers as these. Hear the prophet speaking: "If I remembered You upon my bed, I thought about You in the dawn of the morning" [Ps. 63:7].[111]

"Let the house be a Church consisting of men and women",[112] because Christ promises:

> "For where two...are gathered together in My Name, there am I in the midst of them" [Mt. 18:20]. Where Christ is in the midst, there is a great multitude. Where Christ is, there must also be

---

107. *Ibid.* Καὶ τοῦτο μαρτυροῦσιν οἱ χειροτέχναι, οἱ ἔμποροι, ἡ Ἐκκλησία τοῦ Θεοῦ ἐκμέσων ἀνιστομένη νυκτῶν.

108. *Ibid.*

109. *Ibid.* "I have been weary with my groaning; every night I will wash my bed, I will water my couch with my tears."

110. *Ibid.* "At midnight I rose to give thanks to You for the judgements of Your righteousness."

111. *Ibid.*

112. *Ibid.* Ἔστω ἐκκλησία ἡ οἰκία ἐξ ἀνδρῶν καὶ γυναικῶν συνεστηκυῖα.

> angels and archangels and the other powers. Then you are not alone, seeing that you have Him, who is Lord of all.[113]

Hence, the Church of God is indeed manifest wherever human beings assemble in the Name of God's Son for the purpose of worshipping, glorifying and entreating Him. The heavenly reality and setting of the Church is witnessed at such a place due to the presence of the angelic powers and of their Lord.

The Church of God is equivalent to a Christian home where confession becomes a smelting furnace (τὸ χωνευτήριον τῆς ἐξομολογήσεως) and a spiritual forge (χαλκεῖον ἔστω πνευματικόν). This furnance is ignited by the fire of the Holy Spirit (ἄναψον τὸ πῦρ τοῦ Πνεύματος) and refashions the soul anew and liberates the soul when it is waxed old in sins. This furnance frees the soul from all the imaginations belonging to this life. The soul is brought to a red heat by night prayer, i.e., the most effectual agent for removing the rust caused by sins from the souls of men. The soul that is parched during the day is cooled at night, being refreshed and enjoying the mercy of God through the grace and mercy of the Lord Jesus Christ.[114]

Without any doubt, in this writer's judgement, the Church, with reference to the Christian home, consists of watchful souls, who live according to the law of God. It remains the place of vigils, prayer, contemplation, compunction, reflection, purification, confession, and a location where hymns are sung to God in exchange for His mercy, grace and forgiveness. The Church of God, the site where heaven and earth are unified, represents the residence of Christ the Master, the Holy Spirit and all the citizens of heaven.

---

113. *Ibid.* 1) cf. *In Genesim Sermo VI*, 54:604-607. Here, Chrysostom asks that a Christian should turn his house into a Church (Ἐκκλησίαν ποίησόν σου τὴν οἰκίαν) where the teaching given in Church is recalled and put into practice. By turning his home into a Church, a Christian seeks the Kingdom of Heaven (Mt. 6:33). God will help him with the concerns of this life and with those of the next. 2) cf. also *In Genesim Sermo VII*, 54:614,615. In this case, Christians are urged to transform their homes into Churches where the Spirit's teaching given in Church is recalled and executed. When Christians do this and are bound together tightly by the bonds of virtue, God or Christ will be in their midst.

114. *Ibid.*

In Homily 2 of the Commentary on Genesis, Chrysostom explains the importance of listening to Scripture in the Church as a defense against heresies and other enemies of the truth.[115] He exhorts a Christian house to be turned into a Church where the divine and true teaching given in Church is recalled and practised.

> When you depart from here [i.e., from the Church and go to your home], set up the spiritual table, together with the table of sensible goods. On the one hand, let the husband say a few of the things spoken about here; on the other hand, let the woman listen, permit even the children to learn, allow also the servants to be instructed, and allow the house to become a Church, in order for the devil to be distanced far away and for that wicked demon and enemy of our salvation to be driven off like a fugitive; in order for the grace of the Holy Spirit to rest upon this place and for every peace and harmony to surround its inhabitants.[116]

Therefore, the Church and her munificent blessings are manifest in the Christian home whose occupants recite and heed holy Scripture and implement the teaching they acquire in Church, all on a daily basis. Due to the vital importance of Scripture in the Church and, consequently, to the Spirit's abode in the Church, the devil, heresies and other enemies of the truth can never penetrate the Church, regardless of their assaults upon her. Instead, they become frightened and flee far away.

Church Characteristics

Almsgiving and hospitality are special characteristics of the Church. The Christian household that practises these most distinguished virtues becomes the House of God.

Almsgiving

In his Homily On Almsgiving, Chrysostom informs Christians about the benefits of this virtue. In this context, he equates the Church with the Christian

---

115. *In Cap. I Genes. Hom. II*, 53:29–31.
116. *Ibid.*

household that practises almsgiving.[117] A house may become a Church by having a treasury that contains sacred money set aside especially for the poor. This treasure is more powerful than any shield, spear, weapon, physical strength and the multitudes of the armies in making a home/Church unapproachable to the demons. "Wherever money for the poor is found, that place is inaccessible to demons."[118] Therefore, the Church's impregnability to the dark powers is due to her sacred treasury that is used for the good of all human beings.

In Homily 43 of the Commentary on 1 Corinthians,[119] Chrysostom demonstrates the importance of almsgiving, and instructs each member of his audience to make his house into a Church (ποίησόν σου τὴν οἰκίαν ἐκκλησίαν), by saving up enough money in his money box for the purpose of bringing it to the Church (Εἰς τὴν ἐκκλησίαν φερέτω) as an act of almsgiving. By turning his house into a Church, a Christian "becomes a guardian of sacred wealth, a self-ordained steward of the poor. His love towards man grants him this priesthood".[120] In this writer's evaluation, it is unclear, in this case, whether or not "this priesthood" means that of all believers or something else. Therefore, this writer shall proceed to the next Church characteristic.

Hospitality

Towards the very end of his Homily Concerning the Zeal of Those Who Gather in Church, Chrysostom talks about the virtuous couple, Prisca and Aquila (Rom. 16:3-5), who changed their home into a Church (ἐκκλησίαν τὴν οἰκίαν ἐποίουν).[121] Every Christian home can become a Church, like the home of Prisca and Aquila, when the husband and wife living in it are not greedy but hospitable; and they earn their living with righteousness, by working hard and by feeding their bodies only with the amount of food needed to sustain them. The home of

---

117. *De Eleemosyna*, 51:266.

118. *Ibid.* Ὅπου πενήτων κεῖται χρήματα, ἄβατος τοῖς δαίμοσιν ὁ τόπος ἐστί.

119. *In 1 Cor., Hom. XLIII*, 61:367-369.

120. *Ibid.* γενοῦ φύλαξ χρημάτων ἱερῶν, αὐτοχειροτόνητος οἰκονόμος πενήτων. Ἡ φιλανθρωπία ταύτην σοι δίδωσι τὴν ἱερωσύνην.

121. *V Homilia, De Studio Praesentium, Etc.*, 63:490.

Prisca and Aquila represents the Church for these very reasons; Paul would not have resided in it if it were otherwise.[122]

In Homily 30 of the Commentary on Romans, Chrysostom identifies the Church with a Christian home on the basis of Romans 16:5 ("Likewise greet the Church that is in their house.").[123] He also quotes 1 Cor. 16:19[124] and Philemon 1:2[125] as parallel passages in order to further substantiate the Church's equivalence with a Christian home. Scripture demonstrates that the Church is comprised of the Christians who have "great piety and much fear of God deeply rooted in them". Therefore, if such people are gathered together in a house and are willing to show hospitality even to total strangers, that house becomes God's House.[126]

3.3c. The Church as a Room in a Christian House

Chrysostom defines more precisely the notion of the House of God to indicate a specific room in a Christian home. Drawing upon both the Old and New Testaments, he devotes two homilies to this topic.

The Presence of Christ, the Spirit and the Apostles

Chrysostom's analysis of Scripture reveals the central role of Christ, the Holy Spirit and the Apostles in the Church. For example, their presence in a Christian's room qualify the latter as God's House.

In the Homily On Prisca and Aquila, Chrysostom talks about the Church by expounding Romans 16:3 and designating the house of this virtuous couple as brilliant (οἰκίας λαμπρότητα).[127] He identifies the room in their house, which received the Apostle Paul as its guest, with "a heaven" and "a Church".[128]

---

122. *Ibid.*

123. *In Rom., Hom. XXX*, 60:664.

124. *Ibid.* "Salute Aquila and Prisca with the Church that is in their house."

125. *Ibid.* "Paul unto Philemon, and to the beloved Apphia, and to the Church that is in their house."

126. *Ibid.*

127. *In Illud., Salutate Priscillam Et Aquilam I*, 51:191.

128. *Ibid.* Ἐγὼ τὸ δωμάτιον ἐκεῖνο, καὶ οὐρανὸν καὶ Ἐκκλησίαν θαρρῶν ἂν προσείποιμι.

Wherever Paul lives, Christ lives there too,[129] according to 2 Corinthians 13:3, which is cited.[130] Consequently, wherever Christ dwells, the angels accompany Him.[131] In order for the Church to be identified with a room in a Christian home, the residents of that home, like Prisca and Aquila, must be worthy to receive Christ, the Apostle and the angels. This is based on the commandment of Christ to His Apostles, which Chrysostom quotes as follows:

> "In whatever city", He says, "or in whatever house you may enter, ask if anyone who lives there is worthy, and stay there" [cf. Luke 9:4].[132]

Furthermore, Chrysostom explains what Christians must do in order to welcome these honoured guests into their rooms. His explanation lies in the Exposition On Psalm 41 (LXX), which instructs the Church in its liturgical life.[133] Psalm 41 is didactic because it mixes together melody and prophecy in order to attract the souls of the Church's members with the rhythm of the melody and make them listen to the spiritual readings (i.e., the prophecies) patiently and happily. The combination of melody and prophecy enables the Church's members to send sacred hymns towards God with greater readiness. In this context, Chrysostom equates the Church with the bed chamber in a Christian house and shows how a Christian's soul is tremendously benefited and defended by God in the Church when it readily and willingly offers Him prayers and hymns.

> Exactly just as those who invite mimes and dancers and prostitutes to the banquets, invite there demons and the devil and they fill their homes with infinite conflicts, (because from here arise jealousies and adulteries and prostitutions and the innumerable dreadful things), those people who invite David and his guitar in their souls also invite Christ there through David. Wherever Christ enters, no demon can enter. A demon will not dare go near a place where Christ has entered. Peace, love and all the goods [blessings] gather at the place where Christ has entered just as if they flowed from a spring. They [i.e., the ones who invite harlots, etc. to their feasts] make their place of residence a theater; you make your bed chamber into a Church. No one would be mistaken if he called a Church the Assembly where there are psalms, those who have thoughts beloved of God,

---

129. *Ibid.* ὅπου γὰρ Παῦλος ἦν, ἐκεῖ καὶ ὁ Χριστὸς ἦν.
130. *Ibid.* "since you desire proof that Christ is speaking in me."
131. *Ibid.* ὅπου δὲ Χριστὸς ἦν, ἐκεῖ καὶ ἄγγελοι συνεχῶς ἐφοίτων.
132. *Ibid.*
133. *Expositio In Psalmum XLI*, 55:155-158.

prayer, and the chorus of the Prophets.[134]

In addition to Christ's presence, the Holy Spirit's is equally as necessary in order for a Christian bed chamber to be classified as the Church. The Holy Spirit of God abides in the Church and hallows the human soul that utters to God spiritual songs and hymns. Therefore, the Spirit dwells in a Christian bed chamber when it is turned into the Church through the Christian's utterance of prayers and psalms.

> Just as pigs run towards mud and honey bees camp wherever there are sweet-smelling things and incense, demons gather wherever whorish songs are sung, and the grace of the Spirit spreads wherever there are spiritual melodies and sanctifies the mouth and the soul of the one who sings them.[135]

The Church is not only the place where God is glorified and supplicated by a Christian soul, it is also the place where God, in return, blesses that very same soul with myriads of blessings as well as with full protection against the devil. Furthermore, the Church is radically different from the theater. The former serves as the residence of God, the Prophets and all that is good; she belongs to God, receives His blessings, deals with spiritual things and worships Him. The latter remains the home of the devil, the demons and all manner of evil; it becomes the devil's possession, deals with worldly things and receives the awful destruction that the devil brings along with him wherever he is invited. A home, or a room in that home, may become either God's Church or the devil's theater, depending upon who the home's occupants invite and upon the disposition of their souls.

Furthermore, in order for a Christian to turn his bed chamber into the Church of God through spiritual songs and prayer, he requires neither a guitar, nor stretched cords, nor a plectrum, nor knowledge of how to play the guitar or any other instrument. Rather, he needs a sober soul, vigilant thoughts, a heart full of piety, firm reasoning and a clean conscience. He becomes a guitar by mortifying his fleshly members and by guiding his body in total harmony with his soul. If the flesh does not desire things that are contrary to the Spirit, but adheres to the Spirit's commandments that guide it to the end of its excellent and

---

134. *Ibid.*
135. *Ibid.*

marvelous road, then it creates spiritual melody.

In his bed chamber (the Church), a Christian can even chant without uttering a sound, if he speaks internally by using his thoughts. He can chant silently to God because God is able to hear his heart and enter into the depths of his thoughts. Moses (Exodus 14:15), the Apostle Paul (Romans 8:26-27; Ephesians 5:18-19; Acts 16:25) and the Prophet David (Psalm 91:5, LXX) also speak about the same thing.[136] Hence, Chrysostom interprets Psalm 41 ecclesiologically on the basis of the aforementioned biblical pericopes.

3.3d. The House of God and Christ, the Apostles, Bishops, Presbyters and Deacons

Part four of this chapter deals with the place and function of Christ, the Apostles, bishops, presbyters and deacons in the House of God. Difficulty exists in discussing each of them individually, because Chrysostom demonstrates their collective efforts in edifying this House and guarding its spiritual treasures. The references that lend to this writer's understanding of the House of God, with regards to these key personalities, are located in Book 2 of the Treatise On the Priesthood, the Introduction and Homily 11 of the Commentary on 1 Timothy.

At the very beginning of Book 2, Chrysostom describes the Church as Christ's House and mentions Christ's action upon it. He states that God, out of His unfathomable love for man, allowed His Only-Begotten Son to shed His Blood in order to reconcile to Himself those who hated Him and make them a people of His own possession (cf. Titus 2:14).[137] Christ shed His Blood in order "to purchase the sheep that He entrusted to (the Apostle) Peter and Peter's successors",[138] and also secure their rights as inhabitants of His House (cf. Mt. 24:45)[139] for ever.

Likewise, Chrysostom points out that the faithful and wise servant to

---

136. *Ibid.*

137. *De Sacerdotio, Liber II*, 48:631-633.

138. *Ibid.* "Ινα τὰ πρόβατα κτήσηται ταῦτα, ἅ τῷ Πέτρῳ καὶ τοῖς μετ' ἐκεῖνον ἐνεχείρισεν.

139. *Ibid.* We should note here that, whereas Chrysostom cites Matthew 24:45 with "οἰκίαν" (House), the text of Scripture has "οἰκετείας" (Household). In either case, the meaning remains the same.

whom the Lord gives the authority to oversee and lead His House (Mt. 24:45)[140] is the bishop. Hence, he interprets the Matthaean text as dealing with Christ/the Lord, the Church/His House and the Apostles (Bishops)/His faithful and wise servants. Chrysostom explains that Christ the Lord poses the question in verse 45 to the Apostle Peter not because He is ignorant of the identity of "the faithful and wise man [i.e., Peter], rather, because He wants to show how few there are and how great this leadership (τῆς ἀρχῆς) really is".[141] Hence, the Apostles (as exemplified by Peter) are the first Bishops that Christ set over His House.[142] Chrysostom further notes that the reward given by the Lord to such a servant is tremendous. "Notice at any rate the magnitude of the reward: He will set him over all that He has."[143] The Bishops are the direct successors of the Apostles as the overseers and leaders of the House of Christ.[144] In this writer's opinion, Christ and His Saving Blood are the foundations of the Church and of the Episcopate.

In the Introduction of the Commentary on 1 Timothy, the second of two

---

140. *Ibid.* "Who is the faithful and wise servant whom his Lord shall set over His House?"

141. *Ibid.*

142. Chrysostom unequivocally states that the Apostles are the first Bishops of the Church in these homilies: 1) *Demonstratio Contra Judaeos Et Gentiles Quod Christus Sit Deus*, 48:817-818;822-823. 2) *In Act. Apost. Hom. III*, 60:35,36.

143. 48:631-633.

144. *Ibid.* These Chrysostomian texts document clearly the Bishops' role in the Church as the direct successors to the Twelve Apostles: 1) *De Anathemate*, 48:948-950. 2) *In Act. Apost., Hom. XXXIII*, 60:239-242. 3) *In S. Ignatium Martyrem*, 50:591. 4) *In 1 Tim. Cap. V, Hom. XV*, 62:582. Furthermore, the *De Sacerdotio, Liber IV* (48:665-666) contains another reference to the Church as Christ's House. Here, Chrysostom depicts the Church as this image when he stresses the vital importance of the ministry of the word. The Kerygma, he says, is important because it relieves the suffering caused by false doctrines in the souls of the residents (οἰκείων) of Christ's House, and protects them from outside attacks as well. Concerning this matter, Chrysostom says that: "if you held the sword of the Spirit and the shield of faith so firmly that you could work miracles and stop the mouths of the impudent portents, you would have no need of the help of the word; or rather, I should say that even then the word would not be useless, but very necessary". Chrysostom urges his congregation to look at the examples of St. Paul and St. Peter (1 Peter 3:15) who, as their co-residents, urge them to pay careful attention to the Kerygma for its healing qualities. In the last

references to the Church is found in Chrysostom's discourse about the bishops of the Church. The introduction gives an overview of what the entire Epistle is all about and reveals that the topic of the Church's bishops is a major subject addressed by Paul's First Epistle to Timothy.

> Where there is virtue, all other things are superfluous, and there can be no judgement. Therefore, when the Apostle discourses about bishops, among the many things he requires of them, he makes no particular mention of age. If he speaks of a bishop "being the husband of one wife", and "having his children in subjection" [1 Tim. 3:2,4], this is not said as if it were necessary that he should have a wife and children; but that if any should happen to be advanced [to that office] from secular life, they should be such as to know how to preside over their house and children, and all others that are committed to them. If a man were both secular and deficient in these points, how can he be entrusted with the care of the Church? But why, you will say, does he address an Epistle to a disciple already appointed [τεταγμένῳ] as a Teacher?[145]

Bishops (ἐπισκόπων), or teachers, preside over (προεστάναι) this House and are entrusted with its care (ἐπιστεύθη φροντίδου Ἐκκλησίας). Although they may marry, have children and need not be of a particular age, bishops must be, above all, virtuous. In the aforementioned text regarding the Apostle Paul and his disciple Timothy, this writer recognizes Chrysostom to suggest that the Apostles appointed the first local bishops.[146]

In Homily 11 of the same commentary, Chrysostom expounds at length on the Church, the clergy and the Mystery of God's Economy (the Son's Incarnation); and he explains how all these are interrelated.[147] He conducts this important ecclesiological discussion during his exposition of 1 Timothy 3:1-16. The House of God (οἴκῳ Θεοῦ; v. 14-15) is the Church of the Living God (Ἐκκλησία Θεοῦ ζῶντος; *Ibid.*), the Pillar and Foundation of the Truth (στῦλος καὶ ἑδραίωμα τῆς ἀληθείας; *Ibid.*). Unlike the Jewish house (Οὐχ ὡς ἐκεῖνος ὁ Ἰουδαϊκὸς; most probably the Synagogue), this House maintains and upholds the Faith and the Kerygma [148] of the Word (Christ). Although the Church is the Pillar of the

---

analysis, the Kerygma arms the residents of Christ's House with a great defense in order to avoid being hit by enemy missiles and to strike back with theirs.

145. *In 1 Tim. Argumentum*, 62:503,504.

146. *Ibid.*

147. *In 1 Tim., Cap. III, Hom. XI*, 62:553-555.

148. Τοῦτο γάρ ἐστι τὸ συνέχον τὴν πίστιν καὶ τὸ κήρυγμα.

Ecumene (στῦλός ἐστι τῆς οἰκουμένης ἡ Ἐκκλησία), the Truth is the Pillar and the Foundation of the Church.[149] This Truth is none other than Christ, or: the Great Mystery [150] of the Economy on our behalf,[151] the Great Mystery of Piety,[152] the Great Mystery of "God, who was manifest in the flesh and justified in the Spirit" (v.16). Here, Chrysostom demonstrates his secure grasp of the apostolic understanding of Christ's intimate and vital relationship to the Church. Through Christ and the Faith, Chrysostom suggests that the House of God supports and sustains the created realm, both visible and invisible.

Together with Christ, the Apostles are also of vital importance to the House of God, as exemplified by the Apostle Paul. Paul's teaching establishes the criteria for selecting worthy candidates to become bishops, presbyters and deacons in God's House, as well as informs humanity and the Angels about the identity of the Church as the House of God and about the Incarnation of the Son of God. Chrysostom highlights the Church's apostolicity by closely identifying her with the Apostles: The Church makes known (ὅ ἐφάνη διὰ τῆς Ἐκκλησίας) the Economy of God both to angels and to human beings (cf. Eph. 3:10). "Their [the Apostles'] sound is gone out into all the world" (Psalm 18:4,LXX). Since the Apostles have preached to the Nations, who believed in Christ,[153] the suggestion is made that the House of God emerges from the Nations and not from Judaism.

This investigator realizes from Chrysostom's discussion that the Great Mystery of God's Economy is safely preserved in God's House. Once Christ and the Apostles departed from earth to heaven, God entrusted the bishops, presbyters and deacons with the solemn responsibility of safeguarding this Mystery[154] and, thus, God's House. Those men who apsire to become priests must imitate Christ and live in a manner worthy of the Mystery,[155] according to the Apostle Paul's instructions to priests (περὶ ἱερέων) in his First Epistle to Timothy. The bishops,

---

149. ἡ γὰρ ἀλήθειά ἐστι τῆς Ἐκκλησίας καὶ στῦλος καὶ ἑδραίωμα.
150 καὶ μυστήριόν ἐστι, καὶ μέγα.
151. ἡ οἰκονομία ἡ ὑπέρ ἡμῶν.
152. μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον; 1 Tim. 3:16.
153. Ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ.
154. Νῦν δὲ ὁ Θεὸς ἡμῖν τὸ μυστήριον αὐτοῦ ἐνεπίστευσε.
155. ἀξίως τοῦ μυστηρίου τούτου ζῶμεν.

presbyters and deacons, who are all placed in a station of preëminence in the House of God (εἰς τοὺς πρώτους εὐθέως κατατάττεσθαι), must never be deceitful, insincere, brawlers and covetous. Instead, they must all be blameless (ἀνεπιλήπτους), sober (τὸ σώφρονας), hospitable (τὸ φιλοξένους), moderate (τὸ ἐπιεικεῖς) and hold the Mystery of the Faith in a pure conscience.[156] Although they occupy different ranks (ἀξίας), they must be equally blameless and pure (ἁγνοὶ) and exemplify the same type of excellent, attested and impeccable character.

A special mention is made about deacons, namely, that as they advance and grow bold in the faith of Christ and become more vigilant, they will be promoted to a higher rank. Deacons, exactly like bishops and presbyters, may be married men as long as they preside well over their children and houses[157] and are husbands of one wife.[158] The implication is made that they must be capable of being good leaders over their own households before they can be advanced to a higher rank in the Priesthood and receive leadership over God's House.[159]

As a final note, this writer should further point out the informative statements Chrysostom makes concerning the functional similarities and differences between bishops and presbyters in the House of God. He clearly states that bishops and presbyters both function as teachers and presidents, since whatever can be said about bishops can also be applied to presbyters.[160] Bishops are only superior in having the power of ordination, and seem to have no other advantage over Presbyters.[161]

---

156. ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.

157. Τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.

158. Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες.

159. Furthermore, the Church honors and considers very useful and necessary the wives of Deacons who hold the rank of Deaconess. They, like their husbands, must be solemn (σεμνὰς), sober (νηφαλίους), faithful in all things (πιστὰς ἐν πᾶσι) and not double-tongued (μὴ διλόγους; 1 Tim. 3:11).

160. *Ibid.* Ὅτι οὐ πολὺ τὸ μέσον αὐτῶν καὶ τῶν ἐπισκόπων. Καὶ γὰρ καὶ αὐτοὶ διδασκαλίαν εἰσὶν ἀναδεδεγμένοι, καὶ προστασίαν τῆς Ἐκκλησίας· καὶ ἃ περὶ ἐπισκόπων εἶπε, ταῦτα καὶ πρεσβυτέρους ἁρμόττει.

161. *Ibid.* Τῇ γὰρ χειροτονίᾳ μόνῃ ὑπερβεβήκασι, καὶ τούτῳ μόνον δοκοῦσι πλεονεκτεῖν τοὺς πρεσβυτέρους.

4. The Army Camp (στρατόπεδον)

Chrysostom portrays the Church as the image of an Army, or an Army Camp, in order to clearly demonstrate the importance of its need for discipline and expert leadership, the relationship between it and its leaders, God, the King, the Apostles and the priests, or the bishops, and its warfare against the devil's army.

3.4a. Under God's Supreme Leadership

The ultimate head of the Army is none other than the Triune God Himself. His incomparable leadership demands a strict disciplinary code to be obeyed by all His soldiers.

In Homily 24 of the Commentary on Acts, where he admonishes certain members of his audience for their disorderly conduct during the Eucharistic Celebration, Chrysostom presents the Church as a united Army (στρατόπεδον), and at the same time as one Body, with reference to the Eucharistic Assembly, and demonstrates the absolute necessity for strict discipline on behalf of Christians at the sacred moment of God's/Christ's appearance in the Eucharist.[1] His discussion of the unified Army under the inspection of God the Emperor (παρέστιν ὁ βασιλεὺς, θεωρεῖ τὸ στρατόπεδον), or the Body under one Head, appears below.[2]

---

1. *In Act. Apost., Hom. XXIV*, 60:190-191.

2. *Ibid.* If you go to a pleasurable exercise, you will see every one keeping time in the dance, and you will see nothing done negligently. Therefore, as in a well-harmonized and curiously wrought lyre, one well sounding symphony results from the orderly arrangement respectively of the component parts, so here there ought to result from everyone a single symphonious harmony. We have become one Church; we count as members, "fitly joined together" of one Head; we all make one Body. If any carnal thing is done negligently, the whole is deranged and utterly destroyed. Thus, the good order of the many is defeated by the disorder of the one part. And, fearful indeed to think of, here you come, not to a pleasurable exercise, not to act in a dance, and yet you stand disorderly. Do you not know that you are standing in the company with angels? With them you chant, with them you sing hymns; and do you stand laughing? Is it not wonderful that a thunderbolt is not launched not only at those (who behave in this way), but at us, too? For such behavior might well be visited with the thunderbolt. The Emperor is present; He is reviewing the Army; and do you, even with His eyes upon you, stand laughing, and endure to see another laughing? How long are we

In this explanation, the Church does not appear as an ordinary, earthly army made up simply of commonplace people and led by mere human beings. Rather, the Church is the well-tuned, harmoniously unified, disciplined and heavenly Army of God. It is under the constant and supreme leadership and inspection of the one God/Christ, who blesses His soldiers (the Christians), and, who is escorted by the angelic powers during "the dreaded hour" of His concrete manifestation in the Eucharist. This Army's members chant harmoniously, pray orderly and sing hymns respectfully to God their Emperor. Having the fear of God deeply rooted in them, these faithful soldiers act as one Body, they keep their mind on their tasks (i.e., praising and supplicating God), and they show no signs of division for fear of bringing fatal harm upon themselves. Unity and strict discipline preserve and protect them from being struck by a fatal thunderbolt from God. Furthermore, these soldiers must be well regulated and they must exhibit due respect to God, who is in their midst, since they affect the harmony and well-being of the entire Army and its complement. The Christians who refuse to present themselves to their Emperor for inspection (during the celebration of the Eucharist) in a manner fitting for such an inspection, should be severed, or dismissed, from the Army.

God's Army is not a theater (in plural: θέατρα) and a place for theatrical amusement. Unlike this Army in which Christian souls are solemn and, thus, rewarded and cleansed by God, the theater is a place where they become filled with filthiness, mire and are laden with ordure in their manners, movements, words, laughter and idleness. Whatever good they receive by being members of God's Army, they lose in the theater and receive a lot of trouble instead.

It remains the duty of every sound (healthy) soldier of the Army of God to correct his fellow-soldier who is disorderly. "To do this is better than prayer".[3]

---

to go on accusing, how long complaining? Ought not such be treated as very pests and nuisances; as abandoned, worthless reprobates, fraught with innumerable mischiefs, to be driven away from the Church? When will these forebear laughing, who laugh in the Dreaded Hour? When will these refrain from their trifling, who talk at the instant of the Blessing? Do they not have any sense of shame before those who are present? Have they no fear of God? Are our own idle thoughts not enough for us; is it not enough that in our prayers we rove to this place and that place, but laughter also must intrude, and bursts of merriment?

Truly, the one who acts otherwise brings down upon himself judgement and condemnation from God. By helping one another, all the members of God's Army are enabled to attain salvation and the Kingdom of Heaven "through the grace and love towards man of our Lord Jesus Christ."[4]

3.4b. The Characteristics and Functions of the Army's Leaders

Although God remains forever as the Army's unchallenged leader, He exercises His leadership through special men to whom He grants specific powers through ordination into the rank of the Priesthood. Carefully analyzing 1 Timothy 1:18-19, in Homily 5 of the Commentary on 1 Timothy, Chrysostom deliberates about "the great and marvelous rank of Teaching and that of the Priesthood",[5] by describing the Church as an Army.[6] Here, in this writer's opinion, it should be noted that Chrysostom recognizes the ones who hold these ranks as teachers and priests, respectively. Since Chrysostom is expounding upon a scriptural text that is directed by the Apostle Paul to Timothy, and since evidence has already revealed in the last part of the previous chapter that Timothy is ordained a local bishop by the Apostle, then this writer concludes that the bishop (in this case, Timothy) holds both of the great and magnificent ranks of teacher and priest.

The Army (sing. τὸ στρατόπεδον; pl. τῶν στρατοπέδων) has various orders (ἐν διαφόροις τάγμασιν) established in it by God, the King.

> As in an army all do not serve in the same capacity, but in their different orders; so also in the Church one has the rank of a teacher, another that of a disciple, and another that of a private or common man.[7]

In order to "fight a good war" and "prepare for blood and conflicts", the teacher must be in constant battle array and never at ease. He must bear "strong arms" (ὅπλων ἰσχυρῶν), "sobriety" (νήψεως), "alertness" (ἐγρηγόρσεως), "continual

---

3. *Ibid.*

4. *Ibid.*

5. Τὸ τῆς διδασκαλίας καὶ τῆς ἱερωσύνης ἀξίωμα μέγα ἐστι καὶ θαυμαστόν.

6. *In 1 Tim., Cap. I, Hom. V*, 62:525-529.

7. *Ibid.*

vigilance" (διηνεκοῦς ἀγρυπνίας), and "faith and a good conscience" (1 Tim. 1:19). As Timothy exemplifies, the teacher (τὸν διδάσκαλον) is the finest soldier (στρατιώτης ἄριστος), a general (ὁ στρατηγὸς) and a superior (pl. τῶν μειζόνων), who presides over (προϊστᾶσαι) the Army and teaches the remaining soldiers how to hold the faith and a good conscience before their heavenly King.

> He that would be a teacher must first teach himself. As he who has not first been a good soldier, will never be a general, so it is with the teacher; for this reason he says elsewhere, "Lest when I have preached to others, I myself should be a castaway" [1 Cor. 9:27].[8]

Furthermore, Chrysostom has something extremely important to say about God making someone a bishop and placing him in command of His Army. "The rank of Teaching and the rank of the Priesthood are of great and marvelous dignity, and to bring forward one that is worthy requires the election of God."[9] God works through the Apostles in the election and ordination of teachers in the Church (ἐν τῇ Ἐκκλησίᾳ). God entrusts (ἐνεπίστευσεν) the leadership of His Army to the Apostles and, through them, to the bishops, who function as teachers,

---

8. *Ibid.*

9. *Ibid.* So it was of old, and so it is now, when we make a choice without human passion, not looking to any temporal consideration, swayed neither by friendship, nor enmity. Although we are not partakers of so great a measure of the Spirit as they, yet a good purpose is sufficient to draw to us the ordination of God. The Apostles, when they elected Matthias, had not yet received the Holy Spirit; but having committed the matter to prayer, they chose him into the number of the Apostles. They did not look to human friendships. Likewise, it should also be with us now. However, we have advanced to the extreme of negligence; and even what is clearly evident, we allow to pass. Now when we overlook what is manifest, how will God reveal to us what is unseen? As it is said, "If you have not been faithful in that which is little, who will entrust to you that which is great and true?" (Luke 16:11). However, then, when nothing human was done, the appointment of Priests was also by prophecy. What is "by prophecy"? By the Holy Spirit. Prophecy is not only the telling of future things, but also of the present ones. It was by prophecy that Saul was discovered "hidden among the stuff" (1 Kings 10:22). God reveals things to the righteous. So it was said by prophecy, "Separate me Barnabas and Saul" (Acts 13:2). In this way Timothy was also chosen, concerning whom he speaks of prophecies in the plural; that, perhaps, upon which he "took and circumcised him", and when he ordained him, as he himself says in his Epistle to him, "Do not neglect the gift (grace) that is in you" (1 Tim. 4:14). Therefore to elevate him, and prepare him to be sober and watchful, he reminds him by whom he was chosen and ordained, as if he had said, "God has chosen you. He gave you your commission, you were not made by

generals and priests. The aforementioned conclusion is drawn when 1) Chrysostom says that God (not man, οὐκ ἀνθρωπίνῃ γέγονας ψήφῳ), in the Person of the Holy Spirit, chooses (ὁ ἑλόμενος; τοῦ ἑλομένου), elects (τοῦ Θεοῦ δεόμενον ψήφου; Ὁ Θεός σε ἐξελέξατο), ordains (τοῦ Θεοῦ τὴν χειροτονίαν; τοῦ χειροτονήσαντος) and charges (ὁ παραγγέλων) men as teachers and generals in His Army, and, 2) he mentions that Paul ordains (ἐχειροτόνει) Timothy a teacher and orders him to obey God. The ones whom God ordains as teachers via the Apostles serve as faithful soldiers (στρατεύονται) under His command (ὑπὸ βασιλεῖ) because He is the King of His Army. Chrysostom's intepretation of the Apostle Paul (1 Tim. 1:18-19) shows that God entrusts, grants (ὁ Θεὸς ἡμῖν ἐχαρίσατο) and places within men, like Timothy, the grace to be teachers, thus his citation of Paul's exhortation and charge (παραγγελίαν) to Timothy: "Do not neglect the gift/grace that is in you" (1 Tim. 4:14).[10]

3.4c. Christ and the Bishop

Christ's or God's actions upon His bishops brings to light a very crucial connection between Christ and the bishop. Chrysostom first reveals this affinity with reference to himself and his Church.

In the Homily When He Returned From Exile, Chrysostom, as Bishop of the Church in Constantinople, gives an emotional and warm-hearted discourse upon his return to his ecclesiastical See and Bishopric after an unjust exile caused by his vengeful and jealous couterpart of the See of Alexandria -- Bishop

---

human vote. Therefore, do not abuse or bring into disgrace the appointment of God." Again, when he speaks of a charge, which implies something burdensome, he adds, "This charge I commit to you, son Timothy". He charges him as his son, his own son, not so much with arbitrary or despotic authority; like a father he says, "my son Timothy". The "committing", however, implies that it (i.e., the charge) is to be diligently kept, and that it is not our own. We did not obtain it for ourselves, but God granted it to us; and not it only, but also "faith and a good conscience". What He has given us then, let us keep. If He had not come, the faith would not have been found, nor that pure life which we learn by education. As if he had said, "It is not I that charge you, but He who chose you", and this is meant by "the prophetic utterances which pointed to you". Listen to them; obey them.

10. *Ibid.*

Theophilus.[11] With triumphant words, he emphasizes the victory of the Faith and the prayers of the faithful over evil, and he glorifies God for everything that has occurred to him. Chrysostom compares the Church in Constantinople to an Army that demonstrates, through its welcome back reception, the greatest love possible for its general and father, who eagerly returns to it from exile. He states that the members of this Army are his noble children, his mighty soldiers and his powerful weapon bearers. Not only does Chrysostom view the Church in Constantinople as an Army, but he also sees the whole city of Constantinople as such, since it also became a Church.[12]

> The roads, the marketplaces and the air became sanctified. Heretics were repenting, the Jews were becoming better, the priests were severely being judged, and the Jews were praising God, and they were running close to us. The same thing happened during the time of Christ. Caiaphas crucified Him, and the Thief believed in Him. What new and paradoxical things! The priests murdered Him, and the Magi worshipped Him. Do not let these things appear to be odd in the Church. If these things did not happen, our wealth would not have been visible; it existed but it would not have been manifest.[13]

Chrysostom draws a parallel between Christ's Crucifixion by the High Priest Caiaphas and his assistant priests, and his own exile by the High Priest (Bishop) Theophilus and the latter's collaborating priests. Chrysostom strongly suggests that the true bishop (such as himself, not Theophilus) imitates Christ even unto death, and that there is an identification between the person of the bishop and the Person of Christ in the leadership of God's Army. Indeed, the true Bishop is the image of Christ. Wherever the bishop is welcomed, Christ is also welcomed; and wherever Christ is welcomed, that place is identified with the Church. From Chrysostom's discourse, this investigator assesses that the Christ-centeredness of the Church rests in the person of the bishop; and the Church finds its identity as God's Army in the person of the bishop.

In Homily 10 of the Commentary on 1 Thessalonians, a text about the Army and its leaders, the priests, appears in the context of Chrysostom's

---

11. *Sermo Post Reditum Ab Exsilio*, 52:443-448.

12. Οὐκέτι ἡ ἐκκλησία εἶχε τὸ στρατόπεδον μόνον, ἀλλὰ καὶ ἡ πόλις ἐκκλησία ἐγένετο.

13. *Ibid.*

exposition on 1 Thessalonians 5:12,13.[14] Chrysostom views the Army with reference to the local Liturgical Assembly that celebrates the awful Mysteries. This very special and extremely well-ordered Army is commanded by Christ to faithfully and without fail perform the will of God. As the Army's leader, the priest is responsible for executing this order and, whatever he does, he does it "...in the Lord" (1 Thess. 5:12) and not of his own accord. He is responsible for maintaining the extraordinary kind of order and propriety that is so characteristic of this Army. "This order of the Church is more harmonious than the order of an army (Τάξεως γάρ ἐστι τῆς στρατιωτικῆς ἁρμοδιωτέρα αὕτη ἡ τάξις τῆς Ἐκκλησίας); so that the reviler is disorderly, the drunkard is disorderly, and the covetous, and all who sin. They do not walk orderly in their rank, but out of line. For this reason, they are also overthrown".[15] In this case, Chrysostom suggests that Christ's Army has a much stricter code of conduct than an ordinary army. Christ's soldiers must constantly remain at attention and on duty, since they are held accountable for their every action many times more than ordinary soldiers.[16]

The priests, who are identified with the presbyters explicitly mentioned in 1 Timothy 5:17[17] and implicitly noted in Hebrews 13:17,[18] not only function as the leaders of the Army, but also as spiritual fathers to its members (their children), and as the ones who administer Christ (the awful Mysteries) to them. The implication is made that, through its union with Christ in the Mysteries, the Army belongs to Christ. Christ manifests Himself in the Army and renders His saving actions upon it through the priest. Being the Christ-appointed leader of the Army, the priest has the authority to punish and remove someone from the Army, if it is necessary, and to enforce order.

The priest is responsible for being constantly employed about the Army. His action upon the members as a spiritual father is clearly evident when, through

---

14. *In 1 Thess., Cap. V, Hom. X*, 62:455-457.

15. *Ibid.*

16. *Ibid.*

17. "Let the Presbyters that lead well be counted worthy of double honour."

18. "Obey them that have leadership over you, and submit to them."

him, his children receive eternal generation by Baptism, obtain the Kingdom of Heaven and have the gates of heaven opened to them. Everything vital to this Army and to its members is accomplished through the priest's hands. The priest stands up before God on behalf of his children by praying, administering the Mysteries, advising, visiting, admonishing and aiding them. He instructs them in spiritual matters, encourages the fainthearted, supports the weak and is long-suffering toward all people. As Chrysostom further and carefully points out, it is a very difficult task for the priest to be a father towards his children. Unlike a natural father, the priest, as a spiritual father, is faced with people unwilling to obey him. It goes without saying that the Army's members are required by Christ to obey the priest and not be contentious and divisive. They must love the priest "very highly" (1 Thess. 5:13), as children love their fathers, and even as much as their precious eyesight. They must be forever at peace with the priest because of the saving actions that Christ performs upon the Army through him. There appears to be an intimate association between the person of the priest and the Person of Christ, since in Chrysostom's opinion:

> He who loves Christ, whatever the priest may be, will love him (i.e., the priest), because through him he has obtained the awful Mysteries![19]

3.4d. The Arch Enemy of God's Army

Only the most qualified men may assume the leadership of God's Army because of its deadly and ferocious opponent, the army of satan. In Book 6 of the Treatise On the Priesthood, Chrysostom identifies God's Church (ἡ τοῦ Θεοῦ Ἐκκλησία) with Christ's Army (στρατόπεδον), in order to explain to the newly ordained Bishop Basil (his dear friend) that only a very capable and highly experienced man can undertake the awesome responsibility of leading this Army into war against the devil and his infernal army (his church).[20] Substantial proof of this lies in Chrysostom's most dramatic and vivid illustration of the following: these two armies, their respective leaders and sources of power and weaponry, the horrible clash between them, the devastation that ensues afterwards, and the

---

19. *Ibid.*
20. *De Sacerdotio, Liber VI*, 48:689–692.

absolute necessity of having a brilliant general with God's special blessing to carry His Army (Christian souls) into such a dreadful conflict and, simultaneously, minimize (or totally eliminate) its fatalities.

> Imagine an army composed of infantry, cavalry, and marines. Let the muster of its triremes blot out the sea, while the regiments of its infantry and cavalry smother the broad plains and the very heights of the mountains. Let the bronze of its armour flash back at the sun, and the glitter of the helmets and shields mirror the rays that stream down. Let the clash of spears and the neighing of horses reach the very sky, and let neither sea nor land be visible, but everywhere bronze and steel. Against all this let the enemy be arrayed, a wild and barbarous horde. Let the hour of conflict be at hand. Suppose someone suddenly seizes a raw lad, brought up in the fields, knowing nothing except the use of the shepherd's pipe and crook. He invests him in brazen mail, leads him round the whole camp, and shows him companies and captains, archers, slingers, officers, generals, infantry, cavalry, spearmen, ships and their captains, the soldiers crowded on the ships, and the multitude of engines of war ready on board. He also points out the enemy's full array, their menacing faces, their strange type of weapons, and their vast numbers, and the ravines, sheer cliffs, and mountain tracks. He also points out on the enemy's side horses flying by magic, armed soliders borne through the air, and witchcraft of every power and form. He describes all the disasters of war, too: the cloud of spears, the showers of arrows, the great mist and darkness, the pitch-black night caused by the multitude of missiles blotting out the sun's rays by their sheer density, the dust blinding the eyes no less than this darkness, the torrents of blood, the groans of those who fall, the battle cries of those who stand, the heaps of slain, chariot wheels dripping with blood, horses and riders thrown headlong by the multitude of dead bodies, the ground nothing but a sludge of blood and arrows and javelins, horses' hoofs and human heads lying in heaps, a man's arm and a chariot wheel, a helmet and a transfixed chest, swords spattered with human brains, and the broken head of an arrow with an eye spitted upon it. Let him also describe all the perils of the fleet: some ships ablaze in mid-sea, others foundering with the soldiers on board, the roar of the waves, the cries of the sailors, the shouts of the soldiers, the sea foam mixed with blood and dashing over all the ships alike, corpses on the deck, others sinking, others floating, others washed ashore, and others in the water washed about by the waves and clogging the passage of the ships. When he has pointed out in detail all the tragedies of war, let him go on to describe the horrors of captivity and slavery that are worse than any kind of death. When he has said everything, let him give the lad the order to mount horse at once and take command of all that host. Do you think that raw youth will be adequate for that command? Do you not think he will faint at the first glance? Do not imagine that I am exaggerating or think that, because we are shut up in this body like a prison and can see nothing of the invisible world, what I say is overstated. You would have seen a much vaster and much more terrifying conflict than this, if you had been able to see with these material eyes the devil's crepuscular battle line and its furious onset. It has no bronze or steel, no horses or chariots or chariot wheels, no flames or missles. It has none of this visible equipment, but other engines of war far more terrifying than these. Enemies of this sort have no need of breastplate or shield, sword or spear. No, but the very sight of that accursed host is enough to make a man's heart fail him, unless it is mighty stout and has the benefit

> of God's special providence, even more than its own courage. If it were possible to strip off this body, or even to keep it on and see clearly and undismayed with the naked eye the devil's whole battle line and the warfare he wages against us, you would see no torrents of blood, no dead bodies, but so many spiritual corpses and such horrible wounds that you would think all that picture of warfare which I have just described to you was mere child's play, and sport rather than war, so many there are every day who perish. The two kinds of wounds do not produce the same necrosis; the difference between the two corresponds with the difference between soul and body. When the soul receives a blow and falls, it does not lie insensible, like the body, but is immediately tormented by the ravaging of an evil conscience, and after its release from this world it is given over to eternal punishment at the hour of judgement. If anyone feels no pain at the devil's blows, his danger is increased by this lack of sensation. The man who does not smart at the first blow will soon receive a second, and after that a third. Whenever the evil one finds a soul supine and indifferent to his previous attacks, he never stops striking until that man breathes his last. If you care to investigate his method of attack, you will find it is far more severe and varied than it seems. No one else knows as many variations of trickery and guile as that evil one. This is how he has gained his great power. No one can feel such implacable hatred for his worst enemies as the evil one feels for the human race. If you investigate the eagerness with which he fights, here, too, it would be simply ridiculous to compare human beings with him. If you picked out the most ferocious and savage beasts and compared them with the devil's frenzy, you would find them gentle and tame by comparison; he [the devil] breathes out such a fury when he attacks our souls. Then again, the duration of a battle is short and even in that short period there are many respites; the approach of night, weariness of slaughter, time taken for food, and many other things naturally bring the soldier to a standstill, and so he is able to strip off his armour, enjoy a brief respite, refresh himself with food and drink, and revive his former strength in various other ways. However, when facing the evil one you must never lay down your arms; you must never take any sleep if you want to remain for ever unhurt. You must do one of two things: either take off your armour and so fall and perish, or stand always armed and watchful. He always stands with his forces marshalled, waiting for our moments of inadvertence, and he takes more trouble to damn our souls than we take to save them. The fact that he is unseen by us and that his attacks are very sudden (which is the chief cause of untold evils to those who are not continually on guard) proves that this kind of warfare is far more difficult than the other. Then, did you want me to lead Christ's soldiers? Truly that would have been to act as the devil's general; for when the man who ought to marshal and dispose the rest is himself the most inexperienced and the weakest of all, he betrays the men put under his charge by his inexperience and so acts as the devil's general, not Christ's.[21]

Truly, Chrysostom conveys his genius in this most powerful and realistic illustration of the unimaginable horrors unleashed upon humanity by the devil, and the constant readiness of God's Army to defend itself and mount the offensive

---

21. *Ibid.*

for a decisive victory. God's Army remains eternally unscathed even against the worst attack by the combined forces of the dark powers. In order for Christian soldiers to likewise be the same, the Army's commander, the bishop, must be a high calibre soldier and an expert strategist who precisely obeys His commanding General, God, and is steeped in God's ways. In this writer's judgement, Chrysostom, here, does not do himself justice in stating his inability to take charge of God's Army and lead it into battle. If such an experienced man as Chrysostom, a Saint and Father of the Church, demonstrates extreme caution and the absolute necessity for sound education in the Church's teaching before assuming this awesome leadership, how much moreso must inexperienced human beings demonstrate who aspire to be God's officers?

CHAPTER 3.5. The Tent of Witness (ἡ σκηνὴ τοῦ μαρτυρίου)

Chrysostom's knowledge about the Church as the Tent of Witness is steeped in both Old and New Testament Scripture. In our survey of this social image, Chrysostom describes the differences between God's Tent and the Jews' Temple, as well as God's accomplishments through the numerous Tents (Churches) He has pitched around the ecumene.

3.5a. The Differences Between the Tent and the Temple

Select parallel passages from the Book of Acts and Paul's Epistle to the Hebrews serve as the biblical basis for Chrysostom's informative discourse on the sharp contrast between the Tent's and the Temple's liturgical rites, and for the christological nuance of the word "Tent".

The Liturgical Rites

The significant distinctions between the Tent's and the Temple's liturgical rites exemplify God's absolute acceptance of the former and total rejection of the latter. In Homily 17 of the Commentary on Acts, important references to the Church arise in the context of Chrysostom's interpretation of Acts 7:38-53. This pericope serves as an account of Stephen's accusation against the Jews, who blaspheme Christ and the Spirit as far back as their days in the wilderness with Moses.[1] Chrysostom's statements, taken from the beginning of the homily, clearly convey in detail his understanding of these biblical verses as dealing with the Church of God, the Tent of Witness in the wilderness. This informative ecclesiological extract is cited here by way of a footnote.[2] "The Tent of Witness"

---

1. *In Act. Apost., Hom. XVII*, 60:135-137.

2. *Ibid.* "This is He (i.e., Christ) who was in the Church in the wilderness with the angel who spoke to him (i.e., Moses) at Mount Sinai, and with our fathers; and he (i.e., Moses) received living oracles to give to us" (Acts 7:38). Again no mention of temple, none of sacrifice. "With the angel", it (i.e., Scripture) says, "he received living oracles to give unto the fathers". It shows that he not only worked signs, but also gave a law, as Christ did. Just as Christ first works signs, and then legislates, so did Moses. But they did not hear him, keeping their disobedience, even after the signs, after the miracles done in those forty years...."To whom our Fathers would not be obedient, but thrust him from them, and in their hearts turned back again into Egypt. Saying to Aaron, Make

(Ἡ σκηνὴ τοῦ μαρτυρίου) in the wilderness, also known as "the Church in the wilderness" (τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ), represents the Holy Place where Christ (God) dwells.[3] This Tent precedes the erection of the Temple, supersedes the Temple during the Temple's existence and then succeeds the Temple as the rightful and holy dwelling place for God the Father, the Son, and the Holy Spirit. At no time does the Triune God dwell in the Temple of the Jews and desire animal sacrifices, something which is evident even from Moses' day. Just as there are no bloody sacrifices in the Tent in the wilderness, there are none now in the Tent (the Church), established all over the earth.

The Tent of Witness is the real appointed meeting place between God and His people (Israel) because, there, Moses speaks with and about Christ and also recognizes His divinity as the true Son of God. Therefore, the Jewish Temple can never be this designated meeting place because, there, instead of welcoming Christ and the Holy Spirit, the Jews blaspheme and deny them. Chrysostom's contrast of these two places leads to several conclusions: The Tent of Witness is

---

us gods to go before us; as for this Moses, who brought us out of the land of Egypt, we did not see what has become of him. They made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the Prophets, O house of Israel, have you offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yes, you took up the tent of Moloch, and the star of your god Rephan, types which you made to worship them; and I will carry you away beyond Babylon" (v. 39–43). The expression, "gave them up", means He suffered. "Our fathers had the Tent of Witness in the wilderness, as he had appointed, speaking to Moses, that he should make it according to the type he had seen" (v.44). Even when there was a Tent, yet there were no sacrifices. That there were none, the Prophet makes this clear, saying, "Did you offer to Me slain beasts and sacrifices" (Amos 5:25)? There was "the Tent of Witness", and yet it profited them nothing, but they were consumed. However, neither before, nor afterwards, did the signs profit them anything. "Which also our fathers that came after brought in." Do you see how the Holy Place is there wherever God may be? To this end he also says, "in the wilderness", to compare place with place. Then the benefit (conferred upon them): And our fathers that came after brought it in with Jesus (i.e., Joshua) into the possession of the Nations, whom God drove out before the face of our fathers, until the days of David; who found favor before God, and desired to find a Tent for the God of Jacob (Acts 7:45,46; cf. also Psalm 131:5,LXX). David "desired to find favor"; and he did not build, he, the wonderful, the great; but the castaway, Solomon. "But Solomon", it (i.e., Scripture) says, "built Him a house. Nevertheless

manifest wherever human beings acknowledge the real identity of Christ and have intercourse with Him and the Spirit. The Tent of Witness and God are inseparable; the Church is God's through the Person of His Son. The true worship acceptable to God is that offered to Him in the Holy Spirit. In the Tent of Witness, this worship is properly rendered. The members of the Tent, unlike the Jews, receive circumcision of the heart by the Holy Spirit. The Kingdom of Christ is associated with the Tent and not with the Temple and its unecessary rituals. Christ Himself grants this Kingdom to those people (the Christians) who enter His Tent in order to interact with Him.

Chrysostom further demonstrates the differences between the Tent and the Temple when he recalls the examples of David and Solomon. On the one hand, since David finds favor with God, he desires to locate a Tent for Him in which to dwell. On the other hand, however, Solomon builds God a Temple which is unecessary, as Isaiah (66:1-2) prophesies. It is Solomon who really wants the Temple, not God. God only desires the Tent of Witness. By describing David as a great man and Solomon as a mere castaway, Chrysostom illustrates the futility of having the Temple and the necessity of preserving the Tent of Witness.

Expounding further upon the differences between God's Tent and the

---

the Most High does not dwell in temples made with hands" (Acts 7:47-48). This was shown, indeed, already by what had been said before; but it is shown also by the voice of a prophet; and, likewise, listen to the following: "As the prophet says, Heaven is my throne, and the earth is my footstool; what house will you build for me, says the Lord? Or what is the place of my rest? Has not my hand made all these things" (Isaiah 66:1,2)? Do not marvel, he says, if they on whom Christ confers His benefits refuse His Kingdom, seeing in the case of Moses it was just the same. "He brought them out"; and did not rescue them in a general way, but also while they were in the wilderness. Do you mark that they themselves (i.e., Stephen's audience) are also concerned with those old signs? He, that conversed with God; he, that had been saved out of situations so strange and wonderful; he, that performed such great works, and had such great power. He shows that the prophecy must by all means be fulfilled, and that Moses is not opposed to Him. However, let us see the things stated above. "This is he", it says, "Moses, the one who said (to the Israelites): The Lord will raise up for you a prophet from your

Jews' Temple,[4] Chrysostom suggests that the top of Mount Horeb is heaven and the original Tent is that in heaven where Christ dwells. Christ reveals to Moses that identical Tent when he ascended Mount Horeb and met with Him. God entrusts to Moses the exact type, or model, of this Tent, so human beings may have a place to interact and communicate with Him, experience His saving actions and miracles, and learn His laws. The Tent of Witness is portable and not bound to any one fixed place, like Jerusalem. Since the Tent of Witness represents the heavenly Church of God, it is not restricted to any locality; and, because Christ resides there and invites man to join Him, Chrysostom implies that each Church established by the Apostles during their earthly ministry is the Holy Tent of Witness, the point of union between heaven and earth, heaven itself. Each Tent, as that in the wilderness with Moses, bears witness to Christ's Sonship with God, thus revealing that the one Church (the Tent of Witness) can be truly seen in the many Churches (Tents) and vice versa.

---

brethren as he raised me up" (Acts 7:37). Do you see that this refers to Christ? "Salvation comes from the Jews" (John 4:22); this speaks in riddles about Him. "This is He who was in the wilderness with the angel who spoke to him" (Acts 7:38). He affirms again that it was He (Christ) that gave the Law, seeing Moses was with Him in the Church in the wilderness.

3. *Ibid.* Ὁρᾷς ὅτι ἐκεῖ τόπος ἅγιός ἐστιν, ἔνθα ἂν ᾖ ὁ Θεός;

4. *Ibid.* "But a Tent", you say, "there was (the Tent) of Witness" (Acts 7:44). (Yes), this is why it was: that they should have God for witness; this was all. "According to the type", it (i.e., Scripture) says, "that was shown to you on the Mount"; so the original was on the Mount (Horeb). This Tent, moreover, "in the wilderness", was carried about, and not locally fixed. He calls it, "Tent of Witness", i.e., (for witness) of the miracles, of the statutes. This is the reason why both it and they (the fathers) had no Temple. "As He had appointed, who spoke to Moses, that he should make it according to the type he had seen." Again, it was none other than He (Christ) who gave the type itself.

The Jews (God's people) exchange the Tent of Witness and the living oracles that God gives to them through it for the Temple and sacrifices — a clear demonstration of their blasphemy against God the Holy Spirit — as far back as their forty-year sojourn in the desert following their liberation from Egypt.[5] At the provocation at Horeb, the Jews totally reject the Tent of Witness, and then introduce the sacrifices. Prior to this provocation, Scripture recounts of "living oracles", life-giving precepts; after it, and as its consequence, Scripture speaks of sacrifices, those evil statues, and ordinances by which a man shall not live as God desires. Likewise, the feasts are prescribed as a result of the Jews' sordid merriment during their sacrificial rituals.[6]

Furthermore, although Salvation (Christ) came from the Jews, it is given to the Nations along with the Tent of Witness, since the Jews, despite God's attempts to halt their senseless sacrifices, committed sacrilegious acts against the Holy Spirit by rejecting the Tent in favor of the Temple.[7] The Church came from the Nations and not from Judaism at the very moment when the Jews renounced

---

5. *Ibid.* Hence these same "customs" date their origin, hence the sacrifices; they were themselves the first that made sacrifices to their idols! That is why it is marked, "They made a calf in Horeb, and offered sacrifices to the idol"; seeing that, before this, the name of sacrifice is nowhere mentioned, but only living ordinances, and "living oracles. And (they) rejoiced" — that is the reason for the feasts (Exodus 32:5,6).

6. *Ibid.* Cited here is a parallel discussion found in Homily 4 Against the Jews (48:879-880): You Jews will say: "Why, then, did God impose these prescriptions if He did not wish them observed?" I say to you: If He wished them observed, why, then, did he destroy your city? God had to do one or the other of two things if He wished these prescriptions to remain in force: either He had to command you not to sacrifice in one place, since He intended to scatter you to every corner of the world; or, if He wished you to offer sacrifice only in Jerusalem, He was obliged not to scatter you to every corner of the world and He should have made that one city impregnable, because it was there alone that sacrifice had to be offered. Again the Jews will say: "What is this, then? Was God contradicting Himself when He ordered the Jews to sacrifice in one place but then barred them from that very place?" By no means! God is very consistent. He did not wish you to offer sacrifices from the beginning, and I bring forward as my witness of this the very prophet who said: "Hear the word of the...Lord, you rulers of Sodom, give ear to the law of our God, you people of Gomorrah" (Is. 1:10,LXX). But it was really to the Jews the prophet spoke, not to those dwelling in Sodom and Gomorrah. Yet he calls the Jews by the names of these people because, by imitating their evil lives, the Jews had developed a kinship with those

the Tent. Since Chrysostom mentions that the Tent of Witness is given to the children of Israel (at that time, the Jews), and these children renounce it and Christ, this writer suggests that the Jews are no longer children of Israel; the Christians have taken their place. The Church of God in the wilderness, or the Tent of Witness, (and not the Temple) is now identified with Israel.

In Homily 14 of the Commentary on Hebrews, Chrysostom talks about the Church as a Tent during his exposition of Hebrews 8:1-2ff.[8] In this context, Chrysostom states: "The Church is heavenly, and is nothing else than heaven".[9] The heavenly Church is "the True Tent" (τῆς σκηνῆς τῆς ἀληθινῆς) and Sanctuary (τῶν ἁγίων) pitched (ἔπηξεν) by the Lord (Christ) Himself and of which He is High Priest (ἀρχιερέα) and Liturgist (λειτουργός). Chrysostom demonstrates the Church's identity and Christ's role in her by discussing the Church with reference to the celebration of the Eucharist.

In the True Tent, where Christ presides as High Priest and Liturgist, everything celebrated is heavenly (Πῶς δὲ οὐκ οὐράνια τὰ τελούμενα). In the

---

who dwelt in those cities...."What do I care for the number of your sacrifices, says the Lord. I am filled up with your holocausts of rams. I desire not the fat of sheep, and blood of bulls, not even if you come to appear before Me. For who required all these things from your hands?" (Is. 1:11-12). Did you hear His voice clearly saying that He did not require these sacrifices from you from the beginning? If He had made sacrifice a necessity, He would also have subjected the first Jews to this way of life and all the patriarchs who flourished before the Jews of Isaiah's day. Then the Jews will ask: "How is it that He straightaway did permit the Jews to sacrifice" (Is. 40:16)? He was giving in to their weakness. Suppose a physician sees a man who is suffering from fever and finds him in a distressed and impatient mood. Suppose the sick man has his heart set on a drink of cold water and threatens, should he not get it, to find a noose and hang himself, or to hurl himself over a cliff. The physician grants his patient the lesser evil, because he wishes to prevent the greater and to lead the sick man away from a violent death. This is what God did. He saw the Jews choking with their mad yearning for sacrifices. He saw that they were ready to go over to idols if they were deprived of sacrifices. I should say, He saw that they were not only ready to go over, but that they had already done so. So He let them have their sacrifices. The time when the permission was granted should make it clear that this is the reason. After they kept the festival in honour of the evil demons, God yielded and permitted sacrifces. What He all but said was this: "You are all eager and avid for sacrifices. If sacrifice you must, then sacrifice to Me". But even if He permitted sacrifices, this permission was not to last for ever; in the wisdom of His ways, He took the sacrifices away from them again. Let me use the example

Sanctuary of this Tent, the celebration of the Eucharist is the time when heaven and earth are united, and heavenly (ἐπουράνια) and spiritual (τὰ πνευματικὰ) things are celebrated (τελεῖται) on earth. The Lord Jesus Christ, being concretely present in "the things set forth" (τὰ προκείμενα), i.e., the consecrated Elements of Bread and Wine, lies slain (ἐσφαγμένος) as a spiritual Sacrifice upon the heavenly Altar (τὸ θυσιαστήριον ἐπουράνιον), and simultaneously sits glorified on the right hand of the Father (ὁ καθήμενος ἐν δεξιᾷ τοῦ Πατρὸς ἐνταῦθα ᾖ). The Holy Spirit is present and makes human beings sons of God by the Washing (τοῦ λουτροῦ; or Baptism). The members of the Church on earth are strangers to earthly things (ὅταν ξένοι ὦμεν τῶν ἐνταῦθα) because they are fellow-citizens with the members of the Church in heaven (ὅταν πολῖται ὦσι τῶν ἐν οὐρανοῖς); all have one country (ὅταν πατρίδα ἔχωμεν ἐκεῖ), one city (πόλιν) and one way of life (πολίτευμα). The divine choirs of the bodiless powers are present at the Eucharistic Celebration, and they sing heavenly hymns in concert with humans. Christ's ministers (οἱ διακονούμενοι; i.e., His priests), who serve during this

---

of the physician again....After he has given into the patient's craving, he gets a drinking cup from his home and gives instructions to the sick man to satisfy his thirst from this cup and no other. When he persuades his patient to agree, he leaves secret orders with the servants to smash the cup to bits; in this way he proposes, without arousing the patient's suspicion, to lead him secretly away from the craving on which he has set his heart. This is what God did, too. He let the Jews offer sacrifice but permitted this to be done in Jerusalem and nowhere else in the world. After they had offered sacrifices for a short time, God destroyed the city. Why? The Physician saw to it that the cup was broken. By seeing to it that their city was destroyed, God led the Jews away from the practice of sacrifice, though it was against their will. If God were to have come right out and said: "Keep away from sacrifice", they would not have found it easy to keep away from this madness for offering victims. But now, by imposing the necessity of offering sacrifice in Jerusalem, He led them away from this mad practice; and they never noticed what He had done. Let me make the analogy clearer. The Physician is God, the cup is the city of Jerusalem, the patient is the implacable Jewish people, the drink of cold water is the permission and authority to offer sacrifices. The Physician has the cup destroyed and, in this way, keeps the sick man from what he demands at an ill-suited time. God destroyed the city itself, made it inaccessible to all, and in this way led the Jews away from sacrifices. If He did not intend to make ready an end to sacrifice, why did God, who is omnipresent and fills the universe, confine so sacred a ritual to a single place? Why did He confine worship to sacrifices, the sacrifices to a place, the place to a time, and the time to a single city, and then destroy the city? It is indeed a

Celebration, listen to Christ (i.e., through the Gospel), who informs them that they have the authority to retain and forgive the sins of men (Jn. 20:23), and, who grants them the keys of heaven (the Church) itself (ὅταν οὗτοι καὶ τὰς κλεῖς ἔχωσι τοῦ οὐρανοῦ).[10]

On the basis of Hebrews 8:5-6, which is cited,[11] the Tent, Liturgy and Priesthood revealed to Moses on the mountain are "types and shadows" of the heavenly rites that have come through Christ in the New Covenant and are celebrated in the True Tent. "You see how much better the one Liturgy is than the other (ὅσῳ βελτίων ἡ λειτουργία τῆς λειτουργίας), if one is an example and type, and the other truth [reality]".[12]

The Christological Nuance of "the Tent"

The christological nuance of "the Tent" finds its roots deeply embedded in Hebrews 9. Chrysostom's lengthy explanation of this meaning enables this writer to fully digest the apostolic reasoning about why the Tent belongs to God.

---

strange and surprising thing. The whole world is left open to the Jews, but they are not permitted to offer sacrifice. Even if a man is completely lacking in understanding, should it not be clear and obvious to him why Jerusalem was destroyed? Suppose a builder lays the foundation for a house, then raises up the walls, arches over the roof, and binds together the vault of the roof with a single keystone to support it. If the builder removes the keystone, he destroys the bond that holds the entire structure together. This is what God did. He made Jerusalem what we might call the keystone that held together the structure of worship. When He overthrew the city, He destroyed the rest of the entire structure of that way of life.

7. *Ibid.* When it was not His will that sacrifices should be made, you sacrifice. When it is His will, then again you do not sacrifice. When He would not give you commandments, you drew them to you. When you got them, you neglected them. Again, when the Temple stood, you worshipped idols. When it is His will to be worshipped without a Temple, you do the opposite. Observe, he does not say, "You resist God", but, "the Spirit"; so far was he from knowing any difference between them.

8. *In Heb., Cap. VIII, Hom. XIV*, 63:109-112. "Now the point in what we are saying is this: we have such a High Priest, One who is seated at the right hand of the Throne of the Majesty in heaven, a Liturgist in the Sanctuary and the True Tent that is pitched not by man but by the Lord...."

9. *Ibid.* Οὐράνια γάρ ἐστιν ἡ Ἐκκλησία, καὶ οὐδέν ἐστιν ἄλλο ἤ οὐρανός.

10. *Ibid.*

Keeping in mind Chrysostom's statements about the Church and its Liturgy in Homily 14 of the Commentary on Hebrews, this investigator shall now turn to the beginning of Homily 15, where Chrysostom elaborates further upon the Church as a Tent and its liturgical celebrations.[13] Indeed, Chrysostom reveals how on the basis of Hebrews 9, Christ's deified Humanity, His very Flesh (or Body), is the decisive factor for one's understanding of the Church as a Tent, the Church's Sanctuary as the Holy of Holies (Heaven itself), and the Church's liturgical life.[14]

Chrysostom explains that the Tent of the First Dispensation contains two compartments, each separated by its own respective veil. The outer compartment, closed to the outside world by a veil, is called the Holy Place, or a worldly Sanctuary, because, here, everyone, not only Jews, has access to it. This part contains the Lampstand, the Table and the Shew-Bread -- all symbols of this world. The Jewish priests enter here on a regular basis in order to celebrate their services of worship. Although they sacrifice irrational animals in the outer Tent, their sacrifices cannot perfect the conscience of the worshipper because they deal

---

11. *Ibid.* "They serve as an example and as a shadow of the heavenly things; for when Moses was about to complete the Tent, he was instructed by God, saying: See that you make everything according to the type that was shown to you on the mountain. But now, He (Christ) has obtained a much more excellent Liturgy than the old one, by how much also He is the Mediator of a better Covenant".

12. *Ibid.*

13. *Ibid., Cap. IX, Hom. XV*, 63:117-119.

14. *Ibid.* "Now even the First Covenant had regulations for worship and an earthly Sanctuary. A Tent was prepared, the outer one, in which were the Lampstand and the Table and the Presentation of the Loaves of Bread (the Shew-Bread); it is called the Holy Place. Behind the second veil stood a Tent called the Holy of Holies, having the golden Altar of Incense and the Ark of the Covenant covered on all sides with gold, which contained a golden urn holding the Manna, and Aaron's rod that budded, and the Tables of the Covenant; above it were the Cherubim of glory overshadowing the Mercy-Seat. Of these things we cannot now speak in detail" (Heb. 9:1-5). He has shown from the Priest, from the Priesthood, from the Covenant, that that (Dispensation) was to have an end. Here, he shows it from the fashion of the Tent itself. How? This, he says, (was) "the Holy" ("the Sanctuary") and "the Holy of Holies" ("the Holiest of All"). The Holy Place then is a symbol of the former period (for there all things are done by means of sacrifices); but the Holy of Holies of this that is now present. By the Holy of Holies he means heaven; and by the veil, heaven, and the Flesh "entering into that within the veil", that is to say, "through the veil of His Flesh" ["We have

with dietary restrictions and bodily regulations. The outer Tent is maintained and the sacrificial celebrations associated with it are enforced until "the time of correction" (i.e., the coming of Christ). This part of the Tent represents the First Covenant made between God and man, since everything that is done in it is by means of sacrifices.

The inner compartment of the Tent, having a veil as a partition between it and the outer one, is called the Holy of Holies -- the heavenly Sanctuary, heaven -- and it symbolizes the future age (when Christ enters into the Holy of Holies). It is a copy, a type and an example of the heavenly things concretely manifested by Christ in the Second Covenant. Therein lies the Golden Altar of Incense, the Ark of the Covenant containing the Manna, Aaron's rod that budded and the Tables of the Covenant. The Cherubim of glory are positioned above the Ark, overshadowing the Mercy-Seat upon which descends the glory of God. All these things, as copies of the heavenly ones, require purification and ratification by the blood of animals. This occurs when the high priest of the Jews enters only

---

this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the veil" (Heb. 6:19). "Therefore, brethren, since we have confidence to enter the Holies (Sanctuary) by the Blood of Jesus, by the new and living way which He opened for us through the veil, that is, through his Flesh" (Heb. 10:19-20).] It was well to speak of this passage, taking it up from the beginning. What then does he say? "Then verily the first had also;" the first what? "The Covenant". "Ordinances of worship." What are "ordinances?" Symbols of rights. Then, as (he means) it does not have now. He shows that it had already given place, for (he says) it had at that time; so that now, although it stood, it is not. "And the worldly Sanctuary". He calls it "worldly", inasmuch as it was permitted for all to tread it, and in the same house the place was manifest where the Priests stood, where the Jews, the Proselytes, the Greeks, the Nazarites. Since, therefore, even Gentiles were permitted to tread it, he calls it "worldly". Surely the Jews were not "the world". "For" (he says) "there was a Tent made; the first, that is called Holy, wherein was the Candlestick, and the Table, and the Presentation of the Loaves of Bread". These things are symbols of the world. "And after the second veil" (Then there was not one veil [only], but there was also a veil without) "the Tent, that is called Holy of Holies". Observe how everywhere he calls it a Tent in regard of [God's] encamping there. "Which had" (he says) "a golden Censer, and the Ark of the Covenant overlaid round about with gold; wherein was the golden pot that held the Manna, and Aaron's rod that budded, and the Tables of the Covenant". All these things were venerable and conspicuous memorials of the Jewish obstinacy; "and the Tables of the Covenant" (for they broke them); "and the Manna" (for they murmured; and therefore handing on the

once a year into this innermost part of the Tent and takes animal blood with him for the expiation of the Jews' errors.

The Holy Spirit of God declares that the Holy of Holies is totally closed off to people, as long as the outer compartment of the Tent is still standing for them. Therefore, the Son of God, by His Incarnation, completely and decisively eliminates the outer compartment of the Tent, and, once and for all, grants to humankind eternal access into the Holy of Holies. The Son of God accomplishes this through a perfect Tent -- His very Flesh and Blood -- created by the Holy Spirit Himself. The identification of the Son's Flesh (Body) with the perfect Tent, the Veil, the Sanctuary (the Holy of Holies) and heaven, inside of which the fullness of the Godhead dwells, demonstrates that everlasting communion with God, eternal redemption and an endless life in heaven are achieved only through Christ's Blameless Flesh, the Tabernacle of the New Covenant. Henceforth, the veil that at one time separated the Holy of Holies from human beings is torn down by Christ. In the New Covenant, the Son's Flesh becomes the Veil inside of

---

memory thereof to posterity, he commanded it to be laid up in a golden pot). "And Aaron's rod that budded."..."And over it, the Cherubim of glory, shadowing the Mercy-Seat". What is, "the Cherubim of glory?" He either means "the glorious", or those that are under God. But he also extols these things in his discourse from another point of view, in order to show that those which come after them are greater. "Of which" (he says) "we cannot now speak particularly." In these words he hints that these were not merely what was seen, but were enigmas of some sort. "Of which" (he says) "we cannot now speak particularly", perhaps because they needed a long discourse. "Now when these things were thus ordained, the Priests went always into the first Tent celebrating the service of worship" (Heb. 9:6). That is, these things indeed were [there], but the Jews did not enjoy them; they did not see them. So that they were no more theirs than [ours] for whom they foreshadowed as in a type. "But into the second the High Priest went alone once for all every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. 9:7). Do you see that the types were already laid down beforehand? For, lest they should say, "how is there [but] one sacrifice? And how does the High Priest offer once for all?" He shows that this was so from the beginning, since at least the more holy and the awful [sacrifice] was [but] one. Thus they were wanting [to do] from the beginning, for then also (he says) "the High Priest" offered "once for all". And well he said, "not without blood". (Not indeed without blood, yet this blood, for the business was not so great). He signifies that there shall be a sacrifice, not consumed by fire, but rather distinguished by blood. Inasmuch as he called the Cross a sacrifice, though it had neither fire, nor logs, nor was offered many times, but had been

which the Eternal Spirit of God resides fully and completely. The Son of God, by the power of the Heavenly Spirit, enters through His Flesh (the Veil) into the Holy of Holies. Now, the Holy of Holies is no longer a type of the heavenly things as that in the Tent of the Old Dispensation; rather, it is the reality, the truth, heaven, the eternal dwelling place of God.[15]

In the Holy of Holies, Christ, the Son of God, acts as the Great High Priest and Liturgist, Who celebrates the Blameless Sacrifice of His Flesh (the Eucharist) in the Spirit in order for all His people (the Christians) to gain entry into the Holy of Holies and be in communion with the Triune God. Christ brings His own Blood into the Holy of Holies and secures eternal redemption for the souls and bodies of His people. His death redeems His elect from the transgressions under the Old Covenant. Christ offers Himself as a Sacrifice to God through the Eternal Spirit in order to purge men's consciences from dead works so that they may serve the living God; this was something totally impossible for the animal sacrifices offered by the Jewish high priest to effect. By His

---

offered in blood once for all; he shows that the ancient sacrifice also was of this kind; it was offered "once for all" in blood. "Which he offers for himself"; again, "for himself; and for the errors of the people". He did not say "sins", but "errors", that they might not be high-minded. Even if you have not sinned intentionally, yet unintentionally you have erred, and from this no man is pure. Everywhere [he adds] the "for himself", showing that Christ is much greater than the Jewish High Priest. If He is separated from our sins, how did He "offer for Himself?" Why, then, do you say these things (one says)? Because this is [a mark] of One that is superior. Thus far there is no speculation. But from this point he speculates and says, "The Holy Spirit indicates by this that the way into Holiest of All is not yet opened as long as the outer Tent is still standing" (Heb. 9:8). For this cause (he says) have these things been thus "ordained", that we might learn that "the Holy of Holies", that is, heaven, is as yet inaccessible. Then let us not think (he says) that because we do not enter them, they have no existence; inasmuch as neither did we enter the Most Holy place. "Which" (he says) "is symbolic for the present age" (Heb. 9:9). What does he mean by "the present age?"; that before the coming of Christ; for after the coming of Christ, it is no longer a present age; for how [could it be], having arrived, and being ended? There is also something else that he indicates, when he says this, "which is symbolic for the present age", that is, became the type. "According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshipper" (Heb. 9:9). Do you see now what is [the meaning of] "The Law made nothing perfect" (Heb. 7:19), and "If that First [Covenant] had been faultless" (Heb. 8:7). How? "As pertaining to the conscience". For the sacrifices did not put away (forgive) the defilement from the

perfect Sacrifice, Christ appears before God's presence once and for all on mankind's behalf and destroys sin and death, gives the promised eternal inheritance to His people, purifies all things and ratifies the Second Dispensation. Therefore, Chrysostom presents to this researcher three views of the Flesh of Christ. These are 1) the Church (or: the perfect Tent, the Veil, the Holy of Holies, God's eternal and heavenly Sanctuary, the Son's own Humanity); 2) Christ's Sacrifice on the Cross; and, 3) the Eucharist. Their interconnection and demonstration of the Christ-centeredness of the Church cannot be overlooked. Without the Incarnate Son and His saving works, there would be no Church, no access into the Holy of Holies and communion with God, and no eternal redemption for humanity.

In the light of these preceding views, this writer poses the following questions: How do Chrysostom's statements about Christ and the Church in Homily 15 relate to those in Homily 14? Do these statements apply today? This writer may definitely say that Chrysostom's eternal words about the Church in each

---

soul, but still were concerned with the body; "after the law of a carnal commandment" (Heb. 7:16). For certainly they could not put away (forgive) adultery, nor murder, nor sacrilege. Do you see? You have eaten this; you have not eaten that, which are matters of indifference. ["Which stood] only in meats and drinks, and divers washings". "You have drunk this", he says, and yet nothing has been ordained concerning drink, but he said this, treating them as trifles. "But deal only with food and drink and diverse washings, regulations for the body imposed until the time of setting straight" (Heb. 9:10). This is the righteousness of the flesh. Here, he depreciates the sacrifices, showing that they had no efficacy, and that they existed "until the time of setting straight", that is, they waited for the time that sets straight all things. "However, when Christ appeared as a High Priest of the good things that have come, then through the greater and more perfect Tent (not made with hands, that is, not of this creation) He entered once for all into the Holy Place, taking not the blood of goats and calves but his own Blood, thus securing an eternal redemption." (Heb. 9:11). Here he means the Flesh. Well did he say, "greater and more perfect", since God the Word and all the power of the Spirit dwell therein; "For God does not give the Spirit by measure [to Him]" (John 3:34); and "more perfect", as being both blameless, and setting right greater things; "that is, not of this creation" (Heb. 9:11). See how [it was] "greater"? It would not have been "of the Spirit" (Mt. 1:20), if man had constructed it. Nor yet is it "of this creation", he says; that is, not of these created things, but Spiritual, of (from) the Holy Spirit. Do you see how he calls the Body Tent, veil and heaven. "By a greater and more perfect", he says, "Tent". "Through the veil, that is, His Flesh" (Heb. 10:20). And again, "into that within

respective homily are by no means incongruous, vague and abstract in today's world. Rather, their realization is surely witnessed in the Liturgical Rites of the Church (the Orthodox Church), most especially when Orthodox Christians gather together in the Holy Spirit and under the leadership of a priest for the celebration of the Eucharist. Inside a canonical Orthodox Church, which follows the teachings of the Fathers, like St. John Chrysostom, the heavenly Sanctuary — the Holy of Holies -- lies in clear view behind the Iconostasis because of God's New Covenant with humankind. Since Christ eliminated the outer part of the Tent as the place where priests may enter to celebrate sacrifices to God, and also cleared a path for His people through the Veil of His Flesh, the Holy of Holies is, therefore, opened for Christ's ministers (His priests) to enter therein and serve Christ by celebrating the Eucharist on the heavenly and spiritual Altar (Table). Thus, these priests imitate Christ, the Great High Priest, Who celebrates the exact same Eucharist before the Throne of the Majesty in heaven. They receive from Him the authority to forgive sins and the keys of heaven, unlike the priests under the Old Dispensation, who could not be given any such power by the Jewish high priest.

---

the veil" (Heb. 6:19). Again, "entering into the Holy of Holies, to appear before the face of God" (Heb. 9:24). Why then does He do this? According as one thing or a different one is signified. I mean for instance, the heaven is a veil, for as a veil it walls off the Holy of Holies; the Flesh [is a veil] hiding the Godhead; and the Tent likewise holding the Godhead. Again, heaven [is] a Tent; for the Priest is there within. "But Christ" (he says) "being come a High Priest"; he did not say, "become", but "being come", that is, having come for this very purpose, not having been successor to another. He did not come first and then become [High Priest], but came and became at the same time. He did not say "being come a High Priest" of things that are sacrificed, but "of good things that have come", as if his discourse did not have power to put the whole before us. "Neither by the blood" (Heb. 9:12), he says, "of goats and calves" (all things are changed) "but by His own Blood" (he says) "He entered in once for all into the Holy Place". See, thus he called heaven. "Once for all" (he says) "He entered into the Holy Place, having obtained eternal redemption". And this [expression] "having obtained", was [expressive] of things very difficult, and that are beyond expectation, how by one entering in, He "obtained everlasting redemption."

15. *Ibid.*

Obviously, during such celebrations, heaven and earth achieve union because heavenly and spiritual things are celebrated here on earth. The oneness of the Church in heaven and on earth is witnessed through the same manner of worship that is offered by the Church in both places and by the harmonious unity between the members of the Church in heaven and those on earth.

Furthermore, this writer wishes to note from Chrysostom's discourse that, although Christ offered His unique Sacrifice upon the Cross once and for all, the exact same Sacrifice is identified with "the things set forth" (the Consecrated Elements) and repeated in every local Orthodox Church during each Eucharistic Celebration by the power of the Eternal Spirit of God.

3.5b. Proof of Jesus Christ's Divinity

The rich Theology behind the Tent of Witness is concretely realized in the establishment of the Church throughout the ecumene. In his Demonstration Against the Jews and Gentiles that Christ is God, Chrysostom shows that one of the greatest proofs of Christ's divinity is that Christ, through the aid of His Disciples, plants the race of the Christians and pitches the Churches like Tents throughout the ecumene.[16] Through the Churches, Christ frees the entire human race from sin and death and all other evils without the use of weapons, the spending of money, an army, starting wars and inflaming men to battle. Through these Tents, Christ persuades human beings to meditate about the present life as well as the future, and calls them to lofty deeds. He abolishes traditional laws, tears out bad customs long and deeply rooted, substitutes other customs in their place, leads people from the easygoing life to His own program of austerity and causes them to pursue the true philosophy (i.e., the Christian way of life), despite the great and continuous opposition against Him and the shameful death upon the Cross. He causes a great multitude of people to now seek immortality, the Resurrection, the hidden goods and the ineffable blessings of the Mysteries. Through the Churches, the Son of God continues to preach His message every day.

---

16. *Demonstratio Contra Judaeos Et Gentiles Quod Christus Sit Deus*, 48:813-814. ὅτι τὸ Χριστιανῶν γένος αὐτὸς ἐφύτευσεν· οὐ γὰρ δὴ καὶ πρὸς τοῦτο ἀντερεῖ, ὅτι τὰς πανταχοῦ τῆς οἰκουμένης Ἐκκλησίας αὐτὸς ἐπήξατο.

His teaching spreads throughout the cities, the deserts, the villages, the countries, the islands and the harbours, and makes simple people, noblemen and kings become submissive to Him. This instruction causes a great multitude of martyrs to rise up as witnesses to His true identity as God's Son. Therefore, all these great achievements could never have been effected through the Churches by a mere man (οὐκ ἔστιν ἀνθρώπου ψιλοῦ), but only by Christ, who is God (καὶ δείξομεν αὐτὸν ὄντα Θεόν).[17]

Chrysostom documents Christ's saving actions upon humanity and creation via His Churches. Through these Tents, He remoulds humanity, establishes a new way of life and a new order, and places Himself (the true God) as the center of attention and worship for humankind. Christ redirects man's thinking from evil towards good and from the earthly and corruptible to the heavenly and incorruptible.

---

17. *Ibid.*

CHAPTER 3.6. The School (διδασκαλεῖον)

Chrysostom's illustration of the Church as a School, and Christ, the Apostles and bishops as its teachers, proves important to the Christian family unit. The two texts containing references to this School and its effects upon Christians are Homily 5 of the Commentary on 2 Thessalonians and the Homily On 1 Tim. 5:9. Their analysis and the ecclesiological implications that arise therein are as follows:

3.6a. The Teachers

A school cannot possibly function properly and produce bright graduates without wise and well-educated teachers. The same applies to the Church. The purpose of Homily 5 is to identify the skilled teacher and describe what Christ expects of him.

In this homily, the third reference to the Church deals with Chrysostom's examination of Christ's instruction to the Church's teachers.[1] Chrysostom understands the Church as a School of Serious Study (pl. ἐν ταῖς διατριβαῖς τῶν γραμμάτων) into which Christians must enter in order to receive instruction from their teachers, who enlighten them and demonstrate how to live virtuous and pure lives on the basis of Christ's Gospel teaching. The teachers themselves must be shining lamps for their pupils (the Christians). In turn, these pupils must also become teachers, in the sense of making their lives brilliant examples for others to emulate. When the School's teachers behave in this manner, Christ's commandment is obeyed: "Go and make disciples of all the Nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you; and, lo, I am with you always, even unto the end of the world" (Mt. 28:19–20).[2] Hence, Christ's teaching, imparted strictly in this School of Serious Study, requires virtue and purity on behalf of both the students and the instructors.

With reference to Mt. 28:19–20, Chrysostom identifies the head Teacher in the School with Christ the Son and His assistant teachers with, first, the Apostles

---

1. *In 2 Thess., Cap. III, Hom. V*, 62:496–499.
2. *Ibid.*

and, second, the bishops. Especially through the Apostle Paul's rhetoric, bishops ascertain Christ's (their ever-present companion's) direction that only they, through Baptism, have the authority to enroll human beings as students into this School. The pupils' education requires them to live the type of life acceptable to Christ.

3.6b. The Christian Family Unit

Chrysostom's clear evidence of the School's and its teachers' fundamental importance to the Christian family unit appears in the Homily On 1 Tim. 5:9.[3] Here, Chrysostom expounds upon the infinite value of Christian fathers teaching their children to acquire the fear of God at an early age, instead of worrying about their children's material legacy. He places emphasis on the former, that is, a spiritual inheritance, eternal and priceless. This particular demand upon fathers is neither unreasonable nor impossible to achieve; if it were, the Apostle Paul would not have requested the same from the widowed woman in 1 Tim. 5:9. It is in this context that the Church is portrayed as a School (διδασκαλεῖον), where Christian children must attend in order to learn that the greatest treasures anyone can possess are piety and much fear of God. They also acquire sufficient knowledge on how to gain advantage before the King of the angels, who is present in the School awaiting their arrival. Chrysostom especially singles out fathers as heads of their households and the ones chiefly responsible for making absolutely certain that their children begin this School from a very early age. They do this to assure their spiritual welfare. Fathers have the biblical examples of Job, Abraham and David to imitate, all of whom earnestly strived for the salvation of their children's souls and for their edification in the laws and commandments of God.

Although no one is forced to go to the School against his/her will (εἰς ἐκκλησίαν δὲ οὐκ ἀναγκάζομεν οὐδέποτε), Chrysostom is greatly disappointed at the fathers in his congregation for their indifference towards bringing their children to it.

> We allow our children to always go to the theaters, but we never require them to go to Church. If a child comes here one or two

---

3. *In Illud, Vidua Eligatur...*, 51:321-328.

> times, he comes completely by chance and without a reason and by simple persuasion. However, it should not happen this way. When we send our child to school we demand of him to get an education; likewise, we should act in the same manner by sending him to Church, or, better yet, by taking him there ourselves. We should not entrust our children to others; rather, we should personally hold them by the hand and enter here [the Church] and demand of them to hold in their memory whatever they hear and is taught to them...Only in this way would the correction of the children become easier and more convenient. At home, if they continuously heard us talk about philosophy [i.e., the life of virtue] and advise them in the right things, and if they add to their memory what they learn here [i.e., at home] and there [i.e., in Church], these good seeds would quickly turn into rich crops. However, we do not do any of these things; rather, we put the necessary things that need to be done to the side. If someone praises these things, he is laughed at. That is why the first principles became diminished; and whatever children are not punished by their parents, will certainly be punished by the outside laws [i.e., the laws of the world and not of the Church].[4]

Elsewhere in this homily on 1 Tim. 5:9, Chrysostom mentions that the School teaches children safety and grants them well-being throughout their lives, a good posture before the King of the angels, eternal salvation for their souls, wonderful souls, pious dispositions and abundant virtue.

> Whoever lives together with virtue and with honour, will be respected and held in high esteem by everyone, even if he is the poorest man in the world. However, everyone hates and turns away the wicked and the perverse, even if the latter has a great deal of wealth.[5]

Furthermore, a virtuous child emerging from this School will admire, respect and love his own parents; and he will be admired by others. This young person shall exhibit many other excellent qualities and share a tight bond with his parents. Above all things, he will acquire from this School, for his own possession, great love and respect for God.

The School, in conjuction with fathers in the home, teaches children how to begin their lives properly, and also assures fathers who faithfully bring their children to it, and who discipline their children according to its teaching, that their children, grandchildren, great grandchildren, etc. will live an excellent way of life as righteous people before the eyes of God. The righteous, according to Chrysostom's interpretation of 1 Tim. 1:9 ("The law is not laid down for the righteous."), remain free from conflicts with secular laws, courts and punishments.

---

4. *Ibid.*
5. *Ibid.*

One of the most important lessons that the School teaches children is how to remain far away from their worst and most destructive enemy — sin.

> It is not terrible at all for someone to be tortured by a demon. Because, certainly, the demon cannot throw us into hell; if our souls are vigilant, this temptation will bring us brilliant and renowned crowns, as we are enduring these assaults with joy. However, whoever lives together with sin, has no means of salvation available to him; out of necessity and without fail, he will be blameworthy here and, when he leaves from this world, he will be punished again unto eternity.[6]

---

6. *Ibid.*

CHAPTER 3.7. Other Minor Images: an Artist's Studio (ζωγραφεῖον), a Dyer's Vat (βαφεῖον) and a Robe (χιτὼν, ἀλουργίς)

This writer has classified the ecclesiological images of an Artist's Studio, a Dyer's Vat and a Robe as "minor", simply because Chrysostom has little to say about the Church through them. Although these images are neither related nor interconnected, they have one common point of reference: the local Liturgical Assembly. They serve as the means by which Chrysostom comments about several key Church issues.

3.7a. An Artist's Studio

Christian Behavior During the Eucharistic Celebration

The reason for Chrysostom's portrayal of the Church as an Artist's Studio (ζωγραφεῖον)[1] is to admonish and rectify Christian conduct during the time the Mysteries (the Eucharist) are celebrated. In Homily 30 of the Commentary on Acts, Chrysostom portrays the Church as such, when he refers to Paul's humility, which serves as an example, to his own audience, of the absolute necessity for being humble, quiet and orderly in Church during this sacred moment. Hence, the vital role of the Eucharistic Celebration, in the life of every member of the Church, leads Chrysostom to say the following:

> Go into an Artist's Studio, and you will observe how everything there is silent. Then, that is how it should be here. Here, we are also painting icons, royal icons, none of any private [or common] man, by means of the colors of virtue...Moreover, the stile for writing is the tongue, and the Artist is the Holy Spirit. Let me ask you, during the Mysteries, is there any noise, any disturbance?; when we are baptizing, when we are doing all the other acts? Is not everything [i.e., the proceedings in Church] decked [as it were] with stillness and silence? Over all the face of heaven is scattered this beauty [of repose].[2]

There must be silence in Church, because the Church is the heavenly Artist's Studio (Εἴσελθε εἰς ζωγραφεῖον), where royal icons (καὶ γὰρ καὶ ἐνταῦθα εἰκόνας γράφομεν βασιλικὰς), human souls, are painted by the Holy Spirit (the Artist) with the colors of virtue (διὰ τῶν χρωμάτων τῆς ἀρετῆς), the

---

1. *In Act. Apost., Hom. XXX*, 60:227-228.
2. *Ibid.*

Mysteries (τοῖς μυστηρίοις) and Baptism (lit. βαπτιζόμεθα). The heavenly reality of the Church becomes evident during Chrysostom's suggestion that the Church is like heaven (τῷ οὐρανῷ), over which the beauty (τὸ κάλλος) of stillness (ἡσυχία) and silence (σιγὴ) are dispersed.[3]

b. A Dyer's Vat

Benefits from the Scriptures

Chrysostom sketches the Church as a Dyer's Vat (Βαφεῖον) in order to illustrate that Christian souls can reap many benefits from the Scriptures during each Liturgical Gathering, if they exhibit the proper attentiveness. He delineates the Church as such in Homily 29 of the Commentary on Acts.[4]

In this homily, Chrysostom discusses Paul's ultimate venture to the Gentiles, to instruct them about Christ by "twining the thread of his discourse" from both the Old and New Testaments. Just as Paul calls the Jews "despisers" (Acts 13:41) for disregarding the Scriptures that declare the Resurrection, Chrysostom calls the members of his Church "despisers" (οἱ καταφρονηταὶ) for coming to Church and excluding any benefit from the scriptural readings.

The Church appears as a Dyer's Vat (βαφεῖον ἡ ἐκκλησία ἐστιν), or a place of healing, that Christians must invade (εἰς ἐκκλησίαν ἐμβάλλητε) in order to be saturated with the Scriptures. The Scriptures function as medicines (φάρμακα) that cure the maladies (τῶν οἰκείων φάρμακον παθῶν) of their souls, and also instruct them on how to lead the way of true philosophy (πάλαι πάντας ἔδει τὸν τῆς φιλοσοφίας βίον ζῆν). The Church, as well as its teachers, are sources whereby the medicine of the Scriptures is obtained.

By entering this Dyer's Vat and being imbued with the Scriptures, Christians reap fruit, become better human beings and receive profit from the many prophets, apostles and evangelists that set before them, with much exactness, the dogmas of salvation and things that can cure them and set their character aright. They also learn examples of repentance (μετανοίας), confession

---

3. *Ibid.*

4. *In Act. Apost., Hom. XXIX*, 60:217-219.

(ἐξομολογήσεως), almsgiving (ἐλεημοσύνης), justice (ἐπιεικείας), temperance (σωφροσύνης) and many other virtuous and saintly things. They receive healing from anger (Eccles. 1:22; Mt. 5:22; Ps. 4:4; Gen. 49:7), passion (Prov. 11:25), verbosity (Ps. 140:11), covetousness (Eccles. 9:9; Mt. 6:24; 1 Tim. 6:10; Ps. 42:10; Ex. 23:8; and Deut. 16:19) and pride (James 4:6; Eccles. 10:14; Prov. 16:5). Chrysostom's explicit citation of these scriptural references is presented here by way of a footnote.[5]

> "All these things", says the Apostle, "were written for our admonition" [1 Cor. 10:11]. Then, if Scripture in all its discoursing is for our admonition, let us attend to it as we should.

Chrysostom, addressing his audience, reveals his disapproval of their improper understanding of the Church, and of their wrong behavior in Church, which stem from their failure to carefully listen to the Scriptures.

> "Behold you despisers." The Church, indeed, is in a very wicked condition, although you think that her affairs are in peace. The mischief of it is, that while we labor under so many evils, we do not even know that we have any. "What do you say? We are in possession of our Churches, our [Church] property, and all the rest, the Gatherings are held, the people arrive [to Church] every day. Do you make light of these things?" True, but one is not to judge the state of a Church from these things. Then from what?

His answer is as follows: the state of a Church is not judged merely by the regular attendance of its members, but, most especially, by its members' attentiveness to and obedience of the Scriptures. In this case, the word Church not only denotes the place of gathering but also the very Gatherings (αἱ συνάξεις), or Assemblies (lit. συλλεγόμενος; συναγομένους), that are comprised of students and teachers both willing to help one another, through the aid of the Scriptures, to become better people. Likewise, Chrysostom states: "Do you think

---

5. *Ibid.* Eccles. 1:22 ("The sway of his fury is his destruction."); Mt. 5:22 ("He that is angry with his brother without a cause."); Ps. 4:4 ("Be ye angry, and sin not."); Gen. 49:7 ("Cursed be their anger, for it was fierce."); Prov. 11:25 ("A passionate man is not seemly.") Ps. 140:11 ("A man full of words shall not prosper."); Eccles. 9:9 ("There is not a more wicked thing than a covetous man; for this man sets even his own soul for sale."); Mt. 6:24 ("You cannot serve God and Mammon."); 1 Tim. 6:10 ("The love of money is a root of all evils."); Ps. 42:10 ("If riches flow in, do not set your heart upon them."); Ex. 23:8 and Deut. 16:19 ("Gifts blind the eyes of the wise."); James 4:6 ("God resists the proud."); Eccles. 10:14 ("Pride is the beginning of sin."); Prov. 16:5 ("Every one that has a high heart, is impure before the Lord.").

that being religious means constantly going to the Gatherings? This is nothing, unless we reap some fruit for ourselves; if [from meeting together in Church] we do not gather something for ourselves, it would be better to remain at home."[6] The Churches, he adds, have been built by our forefathers[7] specifically for the betterment of Christians, not as social halls.

3.7c. A Robe

Chrysostom employs the image of a Robe to illustrate the necessity for preserving the Church's unity. In Homily 3 Against the Jews, Chrysostom describes the Church as the undivided and seamless Robe of Christ (τὸν χιτῶνα)[8] in order to admonish and ultimately cure those Judaizing Christians in his congretation who wish to observe Jewish religious customs and thus undermine the Church's unity.

> Moreover, the first thing I have to say to the Judaizers is that nothing is worse than contentiousness and fighting, than tearing the Church asunder and rending into many parts the Robe that the robbers did not dare rip. Are not all the other heresies enough without our tearing each other apart? You must listen to Paul when he says: "If you bite and devour one another, take heed or you will be consumed by one another" [Gal. 5:15].[9]

Obviously, in lieu of Paul's apostolic warning, Chrysostom stresses here, and in subsequent statements, the vital importance of maintaining the Church's unity as a sign of love and respect for Jesus Christ. He also points out that unified Christians receive protection against the devil and heretics.

The same theme, with reference to the Church, this time, as the Royal Robe of Christ (τὴν ἀλουργίδα), is found in Homily 11 of the Commentary on Ephesians.[10] Chrysostom's discussion concerning the Church's unity has been presented in the chapter on the Body of Christ. This presentation appears there since the image of the Royal Robe of Christ is closely interrelated with that of the Body of Christ, the latter being the main image incorporated in that discussion.

---

6. *Ibid.*
7. *Ibid.* καὶ γὰρ οἱ πρόγονοι τὰς ἐκκλησίας ἡμῖν ᾠκοδόμησαν.
8. *Adversus Judaeos, Hom. III*, 48:861-872.
9. *Ibid.*
10. *In Eph., Cap. IV, Hom. XI*, 62:87.

SECTION FOUR: THE NATURAL IMAGE OF THE CHURCH

Chrysostom incorporates a variety of images connected with nature, in order to demonstrate that the Church is the new creation in Christ (God) and all things receive renewal through her. For example, in one instance, Chrysostom reveals her positive aspects when he expertly handles most of the natural images in an extract filled with rich statements about the Church.[1] This text, found in Homily 8 On Penitence,[2] is as follows:

> I preferred to see your face that I yearned for, for so long, and to satisfy the desire that I am obliged to have to teach this Vast Ocean that is not salty and this Sea that does not have waves. I came to see your Cultivated Land that is clean and bears crops. What Harbour is like this one, such as the Church? What Paradise is like your Assembly? Here [i.e., in the Church], there is no snake that contrives against one but Christ, who initiates...Here, there are no leaves of trees but the Fruit of the Spirit. Here, there is no fence with thorns but a Vine that thrives. If I do find a thorn tree, I change it into an olive Tree because the things here do not exhibit poverty of nature, but are honoured with freedom of choice. If I find a wolf, I make him into a sheep, not by changing nature but by altering will. For this reason, no one would be making a mistake if he called the Church greater than the Ark. The Ark received animals and preserved animals, whereas the Church receives animals and changes them. For example, a hawk went in there [the Ark] and a hawk came out; a wolf went in and a wolf came out. But here [the Church], a certain hawk entered the Church and he comes out as a dove; a wolf enters in and a sheep exists. A snake goes in and a lamb comes out, not because nature is changed, but because wickedness is expelled. This is why I constantly make speeches about repentance.[3]

The ecclesiological images of this text are: 1) a Vast Ocean (τὸ πέλαγος τοῦτο τὸ μέγα), 2) a Sea (τὴν θάλαττα̃ν), 3) a Cultivated Land (τὴν ἄρουρα̃ν), 4) a Harbour (λιμὴν), 5) a Tree (δένδρων), 6) a Vine (ἄμπελος), 7) a New Paradise (παράδεισος), and 8) a New Ark (κιβωτοῦ). Some of these seem to be biblical.[4] Here, Chrysostom simply mentions them without any further discussion in order to emphasize the positive aspects of the Church. An organized account of

---

1. *De Poenitentia, Hom. VIII*, 49:335-338.

2. *Ibid.* In Homily 8, there are six explicit references to the Church, all of them occuring at the very beginning of the homily that is permeated by a spirit of enthusiasm caused by Chrysostom's return to the Church after a period of illness. Two of these references refer to the local Church (Building) as a place of repentance where sin is absolved and Christians are healed from the wounds of sin. The other four references occur within a text that is abundant with ecclesiological images.

3. *Ibid.*

4. *Ibid.* The Church as a Tree: Luke 13:6-13. The Church as a Vine: Isaiah 5:1-7 and Matthew 21:33-46.

Chrysostom's statements about the Church, with respect to each of the above, and other natural images is presented in the following paragraphs.

CHAPTER 4.1. The Ocean (πέλαγος)

Through the image of the Ocean, Chrysostom explicates why the Church is Christ-centered and apostolic. He also describes the benefits reaped by Christian souls from the Church.

4.1a. The Church's Christ-centeredness and Apostolicity

The leading positions of Christ and the Apostles in the Church allow Chrysostom, towards the end of Homily 4 On the Acts of the Apostles, to explain why Christ scattered the Apostles all over the earth. Their dispersal to all parts is due to His desire to establish Churches and fill them with devotion towards God and, likewise, satiate the earth with the knowledge of His true Sonship with God.[5] Chrysostom bases his description of these Churches as spiritual Oceans pervaded with piety towards God,[6] on his version of Habbakuk 2:14, that contains a reference to "oceans": "The earth shall be filled with the knowledge of the Lord, just as a great body of water that covers the oceans".[7]

Christ guided the Apostles all over the earth to establish Churches for the purpose of instructing the Jews that everyone will worship God from his own native land (and not only in Jerusalem), as well as showing the Jews the truth of the prophetic teaching about Himself. Christ proves prophecy's validity by referring them to the Nations that accepted Him as God's Son. The possibility for the Jews to realize these things could not exist, had the Apostles remained within the confines of Judaism. After Christ's work through the Apostles, if the Jews still desire to remain obstinate against Him and the Church that is founded all

---

5. *Cur In Pentec. Acta, Etc. In Princip. Actorum IV*, 51:112.

6. *Ibid.* καὶ τὰς θαλάσσας, τουτέστι τὰς πνευματικὰς ταύτας Ἐκκλησίας, τῆς θεοσεβείας μεμεστωμένας.

7. *Ibid.* Πλησθήσεται ἡ γῆ τοῦ γνῶναι τὸν Κύριον, ὡς ὕδωρ πολὺ κατακαλύψαι θαλάσσας. Habbakuk 2:14 (LXX) is as follows: "For the earth shall be filled with the knowledge of the glory of the Lord; it shall cover them as water" (Ὅτι ἐμπλησθήσεται ἡ γῆ τοῦ γνῶναι τὴν δόξαν Κυρίου, ὡς ὕδωρ κατακαλύψει αὐτούς.).

over the earth bearing witness to Him, then they will have no apology before God on the Dreadful Day of Judgement.[8] Therefore, Christ's and the Apostles' importance to the Church is a sign of the Church's Christ-centeredness and apostolicity.

4.1b. Benefits to Human Souls

The global foundation of the Church is a positive sign of Christ's desire to benefit His people's souls. Chrysostom speaks to his own congregation in order to explain how Christian souls receive benefit from Christ's Church.

In the Homily On St. Phocas the Hieromartyr, Chrysostom makes two references to the Church as an Ocean, during his clarification of Ps. 141:1 (LXX), which he uses along with other Scripture to combat certain heretics and their heresy about Christ's inequality in Essence with the Father. In this context, Chrysostom portrays the Church as an Ocean with reference to the Liturgical Assembly before him that meets to celebrate the Feast and Festival of St. Phocas the Hieromartyr and, simultaneously, receive protection against heresy from the Scriptures and from St. Phocas himself.[9]

Chrysostom commands his Church to become an Ocean filled with light,[10] i.e., for all its members to carry lighted candles, in order to show its readiness in remembering St. Phocas and receive the blessing from God and from the Hieromartyr that accompanies such a remembrance. For Chrysostom, his Church becomes an Ocean when the fire from the many candles spreads everywhere like water.[11] This Ocean is free from the poison of heresy. It is neither salty nor does it contain a lookout place (such as a lighthouse) and beasts.[12] Rather, it is an Ocean and a Sea filled with fragrance (ἀλλὰ θάλαττα καὶ πέλαγος γέμον εὐωδίας) emanating from the Hieromartyr Phocas, who sails on it. In this Vast Ocean, human thoughts are raised (ἀναπτερούσθω ἡ διάνοια) by the Hieromartyr

---

8. *Ibid.*

9. *In S. Phocam Martyrem*, 50:700-701.

10. *Ibid.* Ποιήσωμεν πάλιν τὴν θάλατταν ἐκκλησίαν μετὰ λαμπάδων ἐξιόντες ἐκεῖσε...

11. *Ibid.* καὶ τὸ ὕδωρ ἐμπιμπλῶντες πυρός.

12. *Ibid.* "Beasts" refer to large sea creatures like the Leviathan.

and the Scriptures; and man's readiness to be acted upon by them is displayed (τὴν προθυμίαν βλέπω). The ships, that is to say, the human souls, do not travel from land to land, but from earth to heaven. Neither money, nor gold, nor silver can be found on these ships; instead, they are filled with the spiritual gifts of faith, love, zeal and wisdom, which they acquire from this rich Ocean. The ships do not suffer destruction and shipwreck as they glide across the Ocean, if they listen with great accuracy to what is being said[13] by the teacher. Furthermore, the teacher acts as the helmsman, who gladly guides the ships through the billowing Ocean.[14] Here, it should be noted that Chrysostom labels the Ocean "billowing", not because of its own accord, but because of the heretics, who disturb it with their ludicrous heresies. Using the Psalms, such as Psalm 141:1, the teacher expels the heretics from this Ocean (εἰς παράταξιν ἐξάγει τῶν αἱρετικῶν), not to smite them, but rather, to raise them up, creating living men out of the dead (and not vice versa) and filling them up with much gentleness and patience. He corrects and cures their wills/minds (sing. τὴν γνώμην) that have been ruined by the devil. The teacher's purpose is to keep the Ocean calm and serene by maintaining the triumph of orthodoxy over heresy through the correct knowledge and interpretation of Scripture about Jesus Christ's equality in Essence with the Father. Therefore, neither the Church nor the teacher persecute the heretic; instead, they condemn the heresy and the deceit and, above all, the devil from which these evils arise.[15]

---

13. *Ibid.* προσέχετε μετὰ ἀκριβείας τοῖς λεγομένοις.

14. *Ibid.* Ἡδὺ καὶ κυβερνήτη θάλαττα κυματουμένη, καὶ διδασκάλῳ ἐκκλησία πελαγιζομένη.

15. *Ibid.*

CHAPTER 4.2. The Sea (θάλαττα)

Chrysostom talks about the Church's serenity and the bishop's responsibility to preserve it, during his portrayal of the Church as a Calm Sea in Book 3 of The Treatise On the Priesthood.[1] Here, Chrysostom describes the Church as the image of a Calm Sea (ἡ τῆς Ἐκκλησίας γαλήνη),[2] in connection to the bishop, who is like a captain of a vessel sailing on it with his crew (i.e., his congregation). Chrysostom paints this image while defining the bishop's great responsibility to ordain the right candidate into the Priesthood to his friend Basil. It is the bishop's duty to keep the Sea (i.e., the life) of the Church calm and tranquil. The Calm Sea of the Church is disrupted when the bishop has to contend with various factions[3] in his congregation, who, acting like a mutinous crew of a ship, desire their own candidates for ordination, in order to serve their own selfish needs. "How can he [i.e., the Bishop] stand firm against such great breakers [or waves]? How can he repel all of these attacks?"[4]

Chrysostom explains his concern about the preceeding issue by saying that, on the one hand, if the bishop ordains someone through the use of correct logical assessment, then all men become his enemies, and foes to the one he has chosen. The Calm Sea of the Church will be disturbed as the bishop's opposition creates feuds and ridicules his candidate for the Priesthood until this candidate is deposed, or they put their own man into office. On the other hand, if he seeks popularity and desires his safety in the congregation by ordaining an unsuitable candidate, the Church's tranquility will be disturbed again, and he will incur God's enmity, which, according to Chrysostom, is the worst enmity of all.

> When fierce winds [i.e., various factions in the Bishop's congregation] meet from contrary quarters, the Sea which before us was quiet suddenly rages and towers, and destroys those who sail on it; so the Calm Sea of the Church, when evil men are accepted, is filled with surf and wreckage.[5]

In the final analysis, the bishop must consider one thing alone with regards to

---

1. *De Sacerdotio, Liber III*, 48:653-654.

2. *Ibid.* This is symbolic of the everyday life Christians lead in the Church.

3. *Ibid.* lit. winds; τούτους μαχόμενον πνεύμασι.

4. *Ibid.*

5. *Ibid.*

ordinations, namely, "the edification of the Church". The bishop "must do nothing out of hostility or favor".[6]

6. *Ibid.*

CHAPTER 4.3. The Harbour (λιμὴν)

In Chrysostom's mind, the Church as a Harbour is: 1) a peaceful and safe haven, 2) a place for repentance, and 3) a place for spiritual rejuvenation. Chrysostom further addresses the issue of Christian conduct in the Harbour.

4.3a. A Peaceful and Safe Haven

The Church functions as a serene and secure Harbour before the wrath of God and the head of State. Chrysostom illustrates its universal acceptance as a safe haven in two homilies.

From God's Wrath

Towards the very end of the Homily After the Earthquake, Chrysostom pictures the Church in the city of Antioch as a calm Harbour, when he attributes the terrible earthquake, which shook this city and leveled a major part of it to the ground, to God's wrath against certain citizens of Antioch.[1] He mentions that Antioch has been hit by a devastating earthquake due to the sins, greediness, injustices, crimes, pride, pleasure and deceit of the rich people that live in it. He also says that the city is raised up again through the philosophy, hymns, prayers and all-night vigils of the poor, namely, the Christians assembled in this calm Harbour. Since the Church is a peaceful Harbour without waves,[2] the frightened Christians flocked to it after the earthquake in order to appease God's anger and raise the fallen city back up through their virtue, prayers and hymns. The hymns that they offer to God in the Church become the new foundations of Antioch. The Christians themselves become the towers, walls, fortifications, saviors and guardians of this city.[3]

Therefore, the Church is the peaceful Harbour where Christians enter and kneel before God and repent of their sins with tears and groanings, where they hear discourses on repentance and where they chant hymns and psalms in order to

---

1. *Homilia Post Terrae Motum*, 50:715-716.

2. *Ibid.* καὶ πάντες ἐπὶ τὴν ἐκκλησίαν, τὸν λιμένα τὸν ἀκύμαστον, τὴν γαλήνην τὴν ἀπηλλαγμένην κυμάτων.

3. *Ibid.*

glorify God the Father, and the Son, and the Holy Spirit. In this Harbour, they become angels and are safely transported to heaven, if not according to the place, then certainly according to the way of life, character and disposition that they embrace and exhibit. Licentiousness does not exist, money is never brought to mind, discussions about greediness do not take place, jealousy is put off, the servile passions are expelled, virtue is planted in the soul, holy vigils take place throughout the night, much love and a fervent disposition are acquired by the Christians, the hands are washed from sins, the tongue is delivered from transgressions and abuse so it may not lash out and curse at its neighbor.[4] All in all, the Church is a serene Harbour into which Christians enter in order to glorify God and save their souls from harm.

From the Emperor's Wrath

At the beginning of Homily 4 On the Statues, Chrysostom calls the Church a Harbour with reference to the place where his Christians assemble in order to conduct religious services.[5] He designates this Church as a Harbour when the citizens of Antioch, having destroyed the imperial statues as a reprisal for an unfair tax levied by the Christian Emperor Theodosius I, packed the Church tightly for refuge against the Emperor's wrath. They flocked to the Church, since, during Chrysostom's time, the Church is granted the right of sanctuary by the state.

> In the city we are as earnestly longing to see human beings, as those who inhabit the deserts; but when we take refuge in the Church, we are straitened for room by the multitude. Just as when the sea is in an uproar, and rendered furious by the violent tempest, fear compels everyone to fly for refuge from without into the Harbour; so also now, the waves of the forum, and the tempest of the city, drive everyone together from all sides into the Church, and by the bond of love, knit the members close to one another.[6]

Therefore, the Church is like a Harbour that grants safety to ships (Christian people) caught in the uproar of the sea and in the violent tempest of society. The Christians of Antioch, like a storm tossed vessel, seek asylum in the Church from

---

4. *Ibid.*
5. *Ad Populum Antiochenum, Hom. V*, 49:59.
6. *Ibid.*

the anger of the Emperor who threatens them with severe punishment for their sedition against the State.

4.3b. A Place for Repentance

There are four references to the Church occurring at the very beginning of Homily 2 On Penitence.[7] The Church, is for Chrysostom, a place where Christians gather either to repent for their sins or to be confirmed in righteousness. As the place for meeting the needs both of sinners and the righteous, the Church resembles a Harbour (λιμήν).

> Truly, repentance has captured much of the devil's equipment and utterly demolished his fortress. Now the devil has received a serious wound from repentance...Since we love repentance, why, therefore, do we not welcome kindly or cling fondly to these words, and why do we not go to Church everyday? If you are a sinner, come to Church and tell your sins. If you are righteous, come [to Church] in order to preserve your virtue. The Church is a Harbour both for the sinner and the righteous man.[8]

The image of the Church as a Harbour appears once more in Homily 8 On Penitence, where Chrysostom makes the point that the Church is a unique Harbour to which none other can be compared.[9]

4.3c. A Place for Spiritual Rejuvenation

In his Sermon On Psalm 48, Chrysostom refers to the Church as a Harbour during his exposition of Psalm 48:16-17 (LXX), in the light of a parallel text in Matthew 5:6.[10] He states that a real human being is not the one who increases his wealth and the glory of his house. Rather, he is the one who hungers and thirsts for righteousness (i.e., for the virtues), or the one who attends Church — the place where true human beings are created.[11]

The Church is a Holy Place (ἐν τόπῳ ἁγίῳ) -- a Harbour (τὸν λιμένα) — into which every Christian must sail his ship (his soul) quickly and with precision.[12]

---

7. *De Poenitentia, Hom. II*, 49:282-286.
8. *Ibid.*
9. *Ibid., Hom. VIII*, 49:335-338.
10. *In Psalmum XLVIII*, 55:499-502.
11. *Ibid.* Ἐὰν ἔλθῃς ὧδε, ὅπου δημιουργοῦνται ἄνθρωποι.
12. *Ibid.* ἔμβηθι εἰς τὸν λιμένα, μόνον μετ᾽ ἀκριβείας σαλεύων τὸ πλοῖον.

In this Holy Harbour, people's dispositions that resemble the ones of horses, snakes and wolves are changed (μεταβάλλων; μεταθεὶς) by the priest into those of real human beings. Human souls, as long as they have their eyes (i.e., their minds) clean, are stripped naked of all worldly things and armed with two weapons (sing. ὅπλον), namely, with the commandments of God (τῶν τοῦ Θεοῦ ἐντολῶν) and salvation (τὴν σωτηρίαν), in order to approach the worldly line of battle. These souls receive intellectual thoughts (δέξαι νοερὰ νοήματα), neither to receive wounds (ἵνα μὴ δέξῃ τραύματα) nor cast away other souls (οὐχ ἵνα ἄλλους καταβάλλῃς), but "to make even the marketplace into a Church";[13] hence, Chrysostom's advice for Christians to go to Church at the critical moment (at the right time), for at least a little while, instead of remaining in the marketplace all day long.[14] In this Harbour, Christians cease being occupied with the cares of this life and the flesh. Instead, they maintain and beautify their noble and free souls.[15] Therefore, it is imperative for the Harbour to be kept clean from all the affairs of men and the business of society, since it is the location where sad things are trodden upon and lofty and useful things are produced.[16]

It is fantastic when Christians leave the Harbour and enter back into society because they despise all things belonging to the world and trample upon those things that become painful and troublesome to them.[17] They become most worthy; they are neither conceited nor oppressed. Like Job, they are neither buried in poverty nor are under the influence of wealth. Although things in the world are constantly in an irregular state, their opinions remain the same (i.e., remain indifferent), and they do not become influenced at all by the affairs of the world.[18]

---

13. *Ibid.* ἀλλ᾽ ἵνα ποιήσῃς τὴν ἀγορὰν ἐκκλησίαν.

14. *Ibid.* οὐδὲ ὅλην τὴν ἡμέραν, ἀλλὰ μικρὰν καιροῦ ῥοπὴν ἐλθὲ εἰς τὴν ἐκκλησίαν.

15. *Ibid.* ὑμεῖς δὲ τὴν εὐγενῆ καὶ ἐλευθέραν ψυχὴν καλλωπίζοντες, διατηρεῖτε.

16. *Ibid.*

17. *Ibid.* Ἐννόησον ἡλίκον ἐστὶν ἐξιέναι ἀπὸ ἐκκλησίας πάντων τῶν ἀνθρωπίνων ὑπερορῶντα καὶ τὰ λυπηρὰ πατοῦντα.

18. *Ibid.* ἀλλ᾽ ἐν τῇ ἀνωμαλίᾳ τῶν πραγμάτων ἴσην τὴν ἑαυτοῦ γνώμην διατηρῶν.

4.3d. Christian Conduct in the Harbour

The illustration of the Church as a Harbour, in Homily 30 of the Commentary on Acts, is found where Chrysostom brings to mind the humility and sobriety of the Apostle Paul.[19] Here, Chrysostom explains to the members of his immediate audience that their behavior in Church should mirror Paul's constant frame of mind: "Let us establish this [rule]; let us all hear and speak everything quietly". He designates the Church as a Harbour of much benefit (καὶ πολὺς ὁ λιμὴν εἶναι ὀφείλει), where there must be silence (σιγὴ), good order (εὐταξία), stillness (γαλήνη), quietness (ἡσυχία) and philosophy (φιλοσοφία), on behalf of the Christians who gather there, because great dogmas are the subject of teaching (ἔνθα δὲ περὶ τοιούτων δογμάτων ἡ διδασκαλία). Noise, however, belongs to the theaters, baths and public processions, never to the Church.[20]

---

19. *In Act. Apost., Hom. XXX*, 60:227.
20. *Ibid.*

CHAPTER 4.4. The Ship or New Ark (πλοῖον, κιβωτός)

From Chrysostom's rich interpretation of Scripture emerges the image of the Church as the new Ark, or Ship. His application of this scriptural image to the Church allows his reader to discover further the Church's positive aspects and regenerative effects upon humanity. Chrysostom elucidates this image by focusing on the roles of God, the Apostles and the bishops (priests). He also views the Ship with reference to the local Church in order to comment on the composition of its able crew.

4.4a. God's and the Apostles' Roles

The active and central roles of God and the Apostles in the Ship are absolutely essential to its safety and survival. What they do in order to avoid a disastrous shipwreck and massive fatalities is the topic of the following paragraphs.

In The Sixth Address On Lazarus, Chrysostom points out that the human being who is truly free and rich is the one who lives a virtuous life like Lazarus. He clarifies this by referring to Noah in the Old Testament as someone who, also by his virtue, found favor before God. Here, Chrysostom identifies the Church as the new Ark by showing that the virtuous Noah and the Ark are types of Christ and the Church. The Great Flood was unleashed by God against the human race as a result of man's free will (or choice) to surpass the boundaries of his desire and fall into the depths of licentiousness,[1] instead of embracing the virtues.

> The human race was destroyed, and Noah was the spark of our race, a spark in the midst of the high sea, a spark that could not be extinguished, a spark that contained the first fruits of our race; a woman and children, a dove and a crow and all the rest. All were inside [the Ark], and the Ark travelled upon the waters and in the midst of the tempest and did not suffer shipwreck; it did not suffer shipwreck because it had the Master of All as its Helmsman. Truly, the planks did not save man but the mighty hand of God. Behold the miracle; when the earth was finally cleansed, when everyone who committed evil disappeared, when the tempest subsided, the peaks of the mountains appeared, the Ark settled down [upon a mountain peak], Noah sent forth the dove. The things that are said [by the Scriptures] are mysteries, and the things that occurred are types of those that will happen. In other words, the Church is the Ark, Christ is Noah, the Holy Spirit is the Dove, God's love towards man is the olive branch. The tame animal was sent forward and it exited the Ark; whereas

---

1. *De Lazaro Concio VI*, 48:1037. Ἐξώκειλε τὸ γένος τῶν ἀνθρώπων, καὶ τὰ μέτρα τῆς ἐπιθυμίας ὑπερβάντος, εἰς ἀκολασίαν ἐπήρθησαν.

> those things were types, these are the truth. Pay attention to how abundant the truth is. Just as the Ark saved the ones whom it sheltered in the middle of the ocean, likewise the Church saves all the ones who are misled. Whereas the Ark only saved them, the Church achieves something even more. I say for example; the Ark received animals and it saved animals. The Church received men without logic [reason], and not only does it save them, but it also changes them. The Ark receives a crow and sends forth a crow. The Church takes a crow and sends out a dove; it takes a wolf and it sends out a sheep. When a thief and a greedy man enter in here [i.e., in the Church] and hear the divine words of the teaching, their minds [wills] are changed, and instead of becoming wolves they become sheep; whereas the wolf grabs even other things, the sheep grants even its wool. The Ark settled down and her doors were opened. Noah emerged, saved from shipwreck; he sees the earth deserted, he sees the mud to have become a grave, a common grave for beasts and men, the corpses of horses and of men and of the illogical animals all together buried under the mud. He saw that tragedy, he saw the earth filled with bitterness; he felt great sorrow, everyone perished, not one human being survived, not one animal, nothing else outside of the Ark.[2]

Chrysostom demonstrates the action of the All-Holy Trinity upon the Church through the Person of the Son, and the supreme importance of christology as the key towards understanding ecclesiology. Christ, the Son of God — the spark (or hope) of the human race — resides safely within the Church, the Ark of the New Covenant. From Christ are yielded the first fruits of a renewed human race. Just as the virtuous Noah gave humanity a new start on earth after the Flood had ended, Christ, the real and true source of humankind's existence, gives humanity an even fresher, newer and more perfect beginning in heaven. From Christ, a new race of man is born and is preserved as God intended it to be prior to the Fall. The members of this race possess virtuous, logical and free souls and tame dispositions. Whereas the destruction of the human race and the annihilation of everything else lies outside of the new Ark, the salvation and renewal of this race and creation itself lie within it. These saving events are manifested when Christ the Son sends forth from the Ark the Holy Spirit of God (the Dove) bearing the Father's love towards mankind (the olive branch). Hence, the new human race (and the new creation) is strictly in Christ and in the Church. God, the Master of All, is the Helmsman, who, through His Son and in His Spirit, receives passengers (the Christians) into the Ark, renews them spiritually and navigates the Ark safely out of the tempest of the present age and out of the

---

2. *Ibid.*

destructive range of the evil of this world into the secure and peaceful harbour of heaven. There, He docks the Ark and opens its doors for the Christians to disembark.

In the Homily On John 1:1, Chrysostom expounds upon the initial verses of this Gospel to clearly illustrate to the Jews and to the Arians the correct relationship between the Son and the Father.[3] It is in this context that Chrysostom refers to the Church as an Ark. He bases his understanding of the Church as such, and the Apostles as Fishermen and Hunters, on Jeremiah 3:16;16:16, which he cites. He mentions that the Church's identification as the Ark, the Apostles' roles as the Fishermen and Hunters, and the exclusion of heretics from this Ark are all together the fulfillment of the prophetic voice of Jeremiah, right now "before our very eyes".[4] Jeremiah "sketched out the old ark, and introduced the indestructible Ark of the Church!"[5]

The imperishable Ark of the Church (τὴν κιβωτὸν τῆς Ἐκκλησίας τὴν μὴ ἀπολλυμένην) carries the Fishermen (the Apostles), who are sent by the Lord to gather within it a multitude of people (the Christians), who believe in Christ, with the spiritual net of the Holy Spirit.[6] The Apostles are also sent by the Lord to hunt down the iniquitous heretics that blaspheme against the Ark and Christ and then severly punish them (cf. Jer. 16:16ff). Through the Ark and the Apostles, the earth and the limits of the ecumene have become flooded with the glory of Christ and with faith.[7] Whereas deceit has a firm grasp over the heretics, who remain outside of this Ark, eternal life is preached to those (the Christians) inside the Church.[8] Chrysostom claims that an icon (εἰκόνα) in the Old Testament is the exact representation of the above.

---

3. *In Illud, In Principio Erat Verbum, Etc.*, 63:546,547.

4. *Ibid.* Νῦν πεπλήρωται ἐν ὀφθαλμοῖς ἡμῶν ἡ προφητικὴ φωνή.

5. *Ibid.*

6. *Ibid.* Ἀγαλλιάσθω τοίνυν τὰ πνεύματα τῶν ἀποστόλων τῷ τῇ πνευματικῇ σαγήνῃ τὸν πολὺν τοῦτον λαὸν σαγηνεύσαντα διὰ τοῦ ἁγίου Πνεύματος.

7. *Ibid.* ἐπληρώθη γὰρ ἡ γῆ τῆς δόξης τοῦ Χριστοῦ, καὶ πεπλήρωται τῆς πίστεως τῆς οἰκουμένης τὰ πέρατα.

8. *Ibid.* Ἀλλὰ παρ᾽ ἐκείνοις μὲν ἡ πλάνη πολιτεύεται σήμερον, παρὰ δὲ τῇ Ἐκκλησίᾳ ζωὴ αἰώνιος κηρύττεται.

> Just as, indeed, when Joseph's brothers did evil against Joseph, Jacob and his house mourned him greatly, but Egypt had him alive and reigning as King; now the synagogue and the madness of the heretics are considered good as dead. Those who dispute the faith and introduce the vain inquiries deaden the theology; for us He [i.e., Christ] rules alive and is worthy of all worship. But in truth, the Word of God [i.e., Christ] is mighty and the teaching of the Apostles is unconquerable.[9]

Christ, the Son of God, is alive and rules as God and King in the Ark of the Church through the Apostles. Christ is worshipped by everyone in this Ark through the faith heralded by the Apostles. This faith in the Only-Begotten Son of God, the Apostles' teaching about Him and the great value of the Economy of Salvation (τὴν ἀξίαν διὰ τὴν οἰκονομίαν) maintain the security of the Ark. Although eternal life is granted to those in the Ark, eternal destruction is given to all heretics (Jews, Arians, etc.), who refuse to let go of their heretical notions about the identity of the Son of God.

In the Homily That One is the Lawgiver, Chrysostom, through parallel passages from both the Old and New Testaments, illustrates the harmony and unity between them.[10] He explains that such a uniformity exists because Christ is the One, who made and issued them. Christ is He, who intertwines the Evangelical Word with the Old Testament (συμπλέξεις τῷ εὐαγγελικῷ λόγῳ τὴν Παλαιὰν). He is the principle Fisherman, who catches and fills the Ship/the Church of the Ecumene (τῆς οἰκουμενικῆς Ἐκκλησίας) with human beings through the aid of His own Fishermen, namely, the Apostles and the Prophets. The Gospel is the powerful net by which His Fishermen catch and place human beings aboard the Ship. In the following lengthy, yet informative ecclesiological text, Chrysostom illustrates all this, and likewise, shows that the Church's foundations are anchored firmly and deeply in Christ, the Gospel, the prophetic writings and the Apostles.

> The nets of Peter are icons of this Gospel. These are the very nets that fell before your eyes and ears today. Peter did not drop the nets only once; but, according to history, he dropped them once. However, in essence, he dropped them many times. Every time the Gospel is preached, I see no one else but Peter or Andrew and the whole choir of Apostles spread out the Evangelical Net [or the Net of the Gospel]. The spectacle was strange, to see the Saviour on the ocean and those who are taught

---

9. *Ibid.*

10. *Homilia De Legislatore*, 56:399-400.

standing on the beach. Really this is strange, the fish on the land and the Fisherman on the ocean. The casting out of that net into the ocean was an icon of the Evangelical Word [or the Word of the Gospel]. "He found", He says, "the Fishermen cleaning out their nets" [Luke 5:2], because they had been exhausted from fishing...The Saviour found them exhausted from fishing, and the Master of the pursuit stood next to them. What did He do? First of all, He taught them the Word of the Truth, and then He gives them the command to drop the net. Naturally, because words are not manifest without deeds, the words had to be manifest through works, since God commands and unknown things become known and non-existent things are comprehended. "Drop", He says, "your net". Peter says: "We toiled all night and took nothing! But at your word I will let down the net" [Luke 5:4-5]. I marvel at the faith of Peter, who gave up the old [teaching] and believed in the new. "But at your word I will let down the net". For what reason did he say, "But at your word" [cf. Ps. 32:6 and 101:26, LXX]? Because, by His word, heaven was fastened and the earth was founded and the ocean separated itself from the land and man was crowned with matching flowers, and everything was created by His word, just as Paul says, "...upholding the universe by His word of power" [Heb. 1:3]. "However, at your word I will let down the net." The word was dropped before the net. There were no fish; but even if there were any, they slipped away due to the disturbance of the fishermen. However, the word appeared of the One "who calls into existence the things that do not exist" [Rom. 4:17]. The power of the One, who commanded and a multitude of fish assembled, appeared before the net. This was an icon of the Church of the Ecumene. The net tore. They waved at the partner ship to come and catch them. Two ships were needed to help in the fishing. Because, truly, if the Prophets did not stand by as helpers of the Apostles and if after the prophecies the appearance of the Apostles did not follow, the Fishermen would not have been able to catch fish. Hence, our Saviour wants to show us how the catching of the fish is an icon of the Church; in order to teach Peter even moreso with this example, He exhorts Peter towards manliness and says, "Do not be afraid; henceforth, you will be catching men" [Luke 5:10]; from now on, He says, from the moment you tried the power and you learned that even illogical things are obedient to My word and all things follow My mere nod. Enough examples, use them now during your hunt [fishing]. He did not say, "You will fish men", but "You will catch men". The fish, when they are caught, are transported from life to death, but men from death to life. "From now on", He says, "You will catch men". Why does He tell him, "Do not be afraid?" Let it be; the promise was brilliant. Then why did He say, "Do not be afraid?" Simply, since he remembered the previous sins, He says, "Do not be afraid of yourself" because you are a sinner, but consider yourself as an Apostle, who had received a command to net the ecumene with the word of the Master. "Do not be afraid." Let every sinner listen to this sentence from Christ. "Do not be afraid", but from now on show repentance. Therefore, in order to return to the logical sequence of my homily, the net is nothing else than an icon of the Evangelical teaching of the Saviour. This Gospel, Paul on other occasions calls a Gospel of Righteousness, other times a Gospel

of Peace and in other instances a Gospel of Power.[11]

In Homily 2 On the Acts of the Apostles, Chrysostom designates the Church as a Ship (τὴν ναῦν), with reference to the Church in Antioch. He talks about the Church as such and Christ as its Helmsman (κυβερνήτην) when he demonstrates that Christ makes the Church invincible against all the wars and persecutions launched against her, even against the very gates of hades.[12]

> Even if such dangers strike us and cut us up into tiny pieces and bring us to hades himself, the Church remains unyielding. For He [Christ] could have allowed her not to taste of the tribulations. Therefore, for what reason did He permit her to taste of them? Instead of prohibiting the trials [against the Church], it is more noteworthy to allow them to come, without allowing her to be harmed by their onslaught. This is why He allowed all the tribulations to dash against her, to make her more esteemed. "Because affliction produces patience and patience produces character" [Rom. 5:3-4]. In order to reveal abundantly His power, He grasps her away from these gates of death. This is why He allowed the tempest to occur; however, He did not allow the Ship to sink. In this way we marvel at the Helmsman of the Ship, not when He saves the Ship as the favorable wind blows and the air current pushes the stern [of the Ship] forward, but when the ocean is troubled and the waves become furious and the hurricane breaks out. He combats the wrath of the furious winds with His skill and grabs the Ship out of the storm. Likewise, Christ did the same thing. Like a Ship in the ocean, He permitted the Church to travel in the ecumene and He did not quell the storm; but He grabbed her out of the tempest. He did not master the ocean, but He secured the Ship. Although the peoples from everywhere rose up against her like furious waves, and although the evil spirits hit her like enraged winds, and although hurricanes arose from everywhere, He granted abundant tranquility to the Church. The most strange thing was that the tempest not only did not sink the Ship, but the Ship broke up the tempest. In other words, the continuous persecutions not only refrained from sinking the Church, but they were dissolved by the Church. How did this occur?...From this resolution that states: "And the gates of hades shall not prevail against her" [Mt. 16:18].[13]

Likewise, Chrysostom reaffirms the strength of the Church, in addition to Christ's actions upon her, by noting that Christ does not construct the Church's enclosure out of wood and rock. He does not surround her on the outside by a ditch, nor does He erect around her pillars and a palisade. Rather, He fortifies her with His words in Mt. 16:18, which act as her "wall, enclosure, security, harbour and

---

11. *Ibid.*
12. *In Inscriptione, Actorem II*, 51:77-78.
13. *Ibid.*

shelter".[14]

In Exile Epistle No. 1, Chrysostom writes to his dear friend Olympiada in order to console her and other faithful Christians in the face of the fierce storms (persecutions) that have hit the Churches and, consequently, have caused his unjust deposition and exile from his Episcopal See in Constantinople.[15] Chrysostom states in this epistle that his purpose is to comfort the thoughts of the members of the Churches that have been consumed by the dark cloud of sorrow brought about by the frightening tempests. He uses the image of a storm-tossed ship, and applies this image to the Church, to reassure the Churches' members that Christ will ease their sorrows at the right time.

The Churches resemble Ships being seized by a wild and dark storm[16] and plummeted into a great darkness that becomes more vehement, causes bitter and frightful shipwrecks and increases the destruction of the ecumene. The Ships' planks suffer disintegration, their sails are torn up, their masts are broken and their oars keep falling out of the hands of the sailors. Some sailors die and their corpses are found either floating on top of the billowy and dangerous ocean or lying on the bottom. The Ships' helmsmen, instead of being at the rudder, sit on the decks with their hands folded on their knees; from sheer desperation they do not do anything except sigh, emit piercing shrieks, cry and moan. The Ships and their passengers see neither sky nor ocean; they only perceive a profound darkness without the slightest trace of light. No one can distinguish the person next to him, but only hear the sound of the waves and the beasts of the ocean frenzily attacking those who sail upon the waters.

---

14. *Ibid.*

15. *Ep. I*, 52:549.

16. *Ibid.* Ὅτι ἄγριος ὁ χειμὼν ὁ τὰς Ἐκκλησίας καταλαβὼν καὶ ζοφώδης.

Nevertheless, the Ships do not lose their hope, because they turn their full attention to Christ, the Helmsman of the Ecumene, who, with a simple wave of His hand, totally calms the awesome tempest. If Christ does not calm the storm immediately, He most assuredly will very shortly. Christ acts in this way because He is unaccustomed to stopping the sorrows as soon as they appear, but waits until they grow bigger and approach their end. Until Christ quells the disturbance, Chrysostom advises the passengers of these Ships that patience is the best policy.[17]

In Homily 53 of the Commentary on Acts, Chrysostom describes Paul's journey to Rome on a storm tossed ship. He explains that even the centurion and the pilot on the ship required the assistance of Paul, who was bound in chains (cf. Acts 27:1ff).[18]

> Although the holy man is in bonds, he does greater works than those who are free. Look how this was the case here. The free centurion stood in need of his bound prisoner; the skillful pilot was in want of him who was not a pilot — no, rather, of him, who was the true Pilot. As a Pilot, he did not steer a ship of this [earthly] kind, but the Church of the Ecumene, having learned of Him, Who is Master also of the sea; [steered it] not by the art of man, but by Spiritual wisdom [or by the wisdom of the Spirit]. In this Ship are many shipwrecks, many waves, spirits of wickedness, "from within are fightings, from without are fears" [2 Cor. 7:5]; so that he was the true Pilot.[19]

The Church of the Ecumene (τῆς οἰκουμένης τὴν Ἐκκλησίαν) is a Ship (σκάφος) that carries men's (Christians') souls (Acts 27:37) and Christ, its Master (τοῦ Δεσπότου). Under the supervision of the Master, this Ship is steered by Paul, its true Pilot (ὥστε ὁ ὄντως κυβερνήτης ἐκεῖνος ἦν), who navigates it safely through many angry seas, shipwrecks, evil spirits and internal (within the Church) and external dangers. The Apostle Paul accomplishes this difficult task through the wisdom of the Holy Spirit (πνευματικῇ σοφίᾳ) and the knowledge that Christ is Master of this Ship and of all things.[20] The indispensable actions of the Son, the Spirit and the Apostle upon the Ship of the Ecumene indicate its apostolicity, its belonging to God, and its remaining under His immediate control and

---

17. *Ibid.* cf. also *Ep. CXXV* (52:681-682) for a similar discussion.
18. *In Act. Apost., Hom. LIII*, 60:372.
19. *Ibid.*
20. *Ibid.*

protection.

b. The Priest's or Bishop's Role

The bishop's part in the preservation of the Ship's integrity and the crew's spiritual health is remarkably similar to that of Christ (God) and the Apostles. This similarity lies in the fact that the latter have entrusted him with the Ship's guardianship.

In the Homily On St. Phocas the Hieromartyr, Chrysostom states that: "The Ark of Noah is a common spectacle; but the Church is better than that Ark".[21] He equates the Church with the new Ark during his refutation of certain heretics (in this case, the Arians), who believe that the Person of Christ, the Son of God, is a creation (κτίσμα) instead of the real Son of God, who is equal in Essence with the Father and the Spirit and is Begotten by the Father before all the ages.

> That one [i.e., Noah's Ark] received illogical animals, and protected illogical animals; but this one [the Church] receives illogical animals and changes them. What am I saying? If a heretical fox enters here, I change it into a sheep; if a wolf enters in, it is my duty to change him into a lamb; if he does not will this, it is not on my account, but by his own arrogance; since Christ had Twelve Disciples, and one became a traitor, not on Christ's account, but by his own distorted will.[22]

Therefore, the Church/the Ark is the place where a person's arrogance and indolence are eliminated. There, his distorted will (τὴν διεφθαρμένην γνώμην) and thoughts (ἡ διάνοια) are changed (μεταββάλει) and made prudent (τὴν εὐγνωμοσύνην) by the priest.[23] The priest causes this vital change to occur within the person by accurately interpreting the Scriptures. By learning the correct interpretation of Scripture from the priest, the Christian learns to accept Christ's true identity as the Only-Begotten Son of God and abstains from heresy.

In Homily 7 On the Incomprehensible Nature of God, Chrysostom once again represents the Church (this time he has in mind the Assembly before him)

---

21. *In S. Phocam Martyrem*, 50:702-703. Κοινὸν θέατρον ἡ κιβωτὸς ἡ τοῦ Νῶε ἦν, ἀλλ᾽ ἡ Ἐκκλησία καὶ ταύτης βελτίων.

22. *Ibid.*

23. *Ibid.*

through the image of a Ship,[24] when he states the extreme importance of listening carefully to the Scriptures and understanding them correctly. He explains that he and the Assembly, who sail together through the sea of the Scriptures, must be sober and watchful, or else they will suffer a terrible shipwreck and sink.

The Ship under Chrysostom's guidance is neither held together by timber nor guided by the stars in the sky, nor propelled by blasts of wind like an ordinary ship. Rather, this Ship is held fast by the divine Scriptures, guided by the Sun of Righteousness and driven by the gentle breeze of the Holy Spirit.

Chrysostom, the Ship's helmsman and speaker (ὁ λέγων), explains to its passengers that he shall try to guide the Ship, by God's grace, to its customary meadow and through the sea of the holy Scriptures. He points out that, in the case of ordinary people who are making a voyage, even if they are all asleep, as long as the helmsman alone is awake and alert, there is no danger. The watchfulness and the skill of the helmsman, before all else, suffice to keep the ship safe. However, Chrysostom emphasizes that, in the case of the Church, it is not the same. Even if the speaker of the Ship is watchful and sober, but his crew fails to show the same vigilance, his words will sink in the sea and perish. If the crew, who listens to the speaker, is neither sober nor watchful, then the speaker will not find anyone whose thoughts are ready to receive his words.[25]

The immense value of the cargo sought by the Ship and all its crew is, in itself, enough reason for the Ship's passengers to listen attentively to the speaker. As the speaker of his Ship, Chrysostom states that the cargo and merchandise he deals with is far more important than gold, silver and perishable items. He explains that the journey of the Ship he navigates looks towards the future life and the treasures of heaven; the paths that lead to these, being more numerous than those over sea and land, are found in the Scriptures in the Church. Therefore, he observes that, if he and the remainder of the Ship's crew do not follow these pathways exactly, then they will all suffer the worst of shipwrecks. Surely, remarks Chrysostom, the careless man faces great danger while the sober

---

24. *De Incomprehensibili Dei Natura, Hom. VII*, 48:755-757.
25. *Ibid.*

man is more secure.[26]

In the Homily When He Returned From Exile, Chrysostom talks about the support he has received from the Christian lay people under his spiritual leadership, during his temporary exile from his Episcopal See in Constantinople by certain evil clerics, headed by the notorious Theophilus, Bishop of Alexandria.[27] In one particular instance, Chrysostom compares the Church in Constantinople with a Ship (τὸ πλοῖον; τὸ σκάφος) and emphasizes the need for peace and harmony between the helmsman and the crew, for the safety of the Ship.

> Oh, what pains and what foresight have my people exhibited. You chased away the wolves and you did not rest. Your own sailors turned against you, and they brought the war to the Ship. You shout for the clerics to leave the Church and for other clerics to enter the Church. What is the reason for your shouting? They left and were banished, they were hunted without anyone to persecute them. Men do not condemn them, but their own conscience. "If an enemy had reproached me, I would have endured it" [Ps. 54:12, LXX]. Our own people turned against us; the ones, who governed the Ship with us, wanted to sink it. I marvelled at your intelligence. I say these things without wanting to make you riot. They caused a riot; you demonstrated zeal. You did not demand for them to be executed [murdered]; you prevented this from occurring for your own good as well as for the good of the Church, so the Church would not sink once again. Your manliness prevented a storm from developing, but their will caused the tempest to occur. I do not put weight on the outcome, but on their will. You [i.e., Bishop Theophilus of Alexandria], a man, who stands before the Altar, who had assumed the responsibility to provide for such a great multitude of people, who had the obligation for calming the unfavorable things, you multiplied the evil, you turned the knife against yourself, you destroyed your own children with your will, if not also with the sufferings. However, God prevented you [from fully succeeding]. Therefore, I admire [i.e., the Christian laity] and I praise you, when after the war, even though peace was brought about, your purpose is how to achieve complete peace. The helmsman must be in harmony with the sailors. If they oppose each other, the Ship suffers shipwreck. You restored peace by the grace of God. I will strive for your security.[28]

In the panegyrical Homily On St. Eustathius, the Church is portrayed as the image of a Ship, in the context of a discussion about Bishop Eustathius of Antioch and his leadership of the Church located in this city.[29] The Church at Antioch, in the region of Syria, is a Sacred Ship (τὴν ἱερὰν ταύτην ναῦν) containing the treasure of the Faith (τῆς πίστεως τὸν θησαυρὸν), or God's true

---

26. *Ibid.*
27. *Sermo Post Reditum Ab Exsilio*, 52:443-448.
28. *Ibid.*
29. *In S. Eustathium Antiochenum*, 50:601-603.

and apostolic Faith.[30] On board this Ship sails Bishop Eustathius, who, as its general (lit. ἐστρατήγει), leader (προεστῶτα), guardian (lit. κήδεσθαι) and president (lit. τὴν ἐπιστασίαν), repels the attacks of the cunning demon (the devil) and of the maniacal demons, who found the Church's peace (τὴν τῆς Ἐκκλησίας εἰρήνην) too unsettling, and unleashed the war of heresy upon the Church. This expert strategist foresees far into the future and realizes that the heresy (αἱρέσις) and the disease (τὴν νόσον) of Arianism is heading to do battle with the Ship. As a wise physician (σοφός τις ἰατρὸς), he prepares medicines (τὰ φάρμακα κατεσκεύαζε) beforehand in order to combat this disease and protect the Ship and its sailors (ναύτας) from this dangerous attack. As an expert helmsman, "He governs the Sacred Ship very safely,[31] running everywhere, gathering sailors, passengers, all the travelers, preparing them to be ready because the pirates [πειρατῶν; the Arians] will make an assault upon the Ship and attempt to grab the treasure of the faith."[32]

Eustathius is not only responsible for the specific Church entrusted (ἐγχειρισθείσης) to him by the Holy Spirit, but also for the Catholic Church (τῆς Καθολικῆς Ἐκκλησίας).

> [Eustathius] had learned very well from the grace of the Spirit that the Church's leader must guard not only the Church that was handed over to him by the Spirit, but also the whole Church that exists in the ecumene (ἀλλὰ καὶ πάσης τῆς κατὰ τὴν οἰκουμένην κειμένης). This he learned from the holy prayers. Since he has to pray for the good of the Catholic Church, spanning from one end of the ecumene to the other, much more does he have to provide for all of her, and to guard and care for all of them [i.e., the Churches] equally.[33]

This writer's understanding of this text reveals that the One, Holy, Catholic (Universal) and Apostolic Church of God, which encompasses the apostolic and true Faith of God, is fully and concretely manifest in every (orthodox) Church, under a (canonical) bishop's leadership, throughout the ecumene. Hence, it is the local bishop's solemn responsibility to protect this very Church and the faith that it possesses from all forms of heresy and from the devil, who causes heresies to

---

30. *Ibid.* Ὁ Θεὸς τὴν μὲν πίστιν αὐτοῦ τὴν ἀληθῆ καὶ ἀποστολικήν.

31. *Ibid.* καὶ τὴν ἱερὰν ταύτην ναῦν μετὰ πολλῆς ἐκυβέρνα τῆς ἀσφαλείας.

32. *Ibid.*

33. *Ibid.*

arise. The bishop is reminded of his duty towards the Church in the Divine Liturgy where there are inaudible and audible prayers for him to recite and offer to God for the peace, unity and welfare of the One, Holy, Catholic and Apostolic Church.

In his panegyrical Homily On St. Ignatius, Chrysostom describes the Church as a Ship (σκάφος) and the bishop as its helmsman (κυβερνήτην).[34] The bishop manages (οἰκονομῆσαι) the Ship because Christ hands over to him the Ship's leadership (τὴν ἀρχὴν ἐνεχειρίσθη; ἐγχειρισθέντας). He is not marvelled when he guides the Ship through a calm ocean and good weather; rather, he is truly admired when he sails the Ship, with every safety, at a time when the sea is raging mad, the waves become furious, the passengers become mutinous and a great disturbance, within the Ship and without, affects them.[35] St. Ignatius the Godbearer and Martyr is such a man.

Chrysostom praises Ignatius, Bishop of Antioch, as one, who strengthened the Church in that city as well as comforted and fortified the Church in every city along his journey to martyrdom in Rome. Even during such a stormy season,[36] the indefatigable Ignatius still protected the Ship and its crew from the raging storms unleashed against it.[37]

At the very beginning of the Homily On St. Babylas the Hieromartyr, Chrysostom says the following about the Church in Antioch and the Bishop Babylas:

> Therefore, how he led our Church and how he saved this holy Ship in the terrible storm, rough water and tempest, and how much courage he demonstrated before the Emperor, and how he sacrificed his soul for his sheep and accepted that blessed slaughter, these things and similar ones we will leave up to the more elderly teachers and the common father of us all to talk

---

34. *In S. Ignatium Martyrem*, 50:590-591.

35. *Ibid.*

36. This is a reference to the Emperor Trajan's persecution of the Church and the uprising of heresies against her.

37. Powerful evidence of Ignatius' edification of the Church is his Epistle to the Ephesians, Epistle to the Magnesians, Epistle to the Trallians, Epistle to the Romans, Epistle to the Philadelphians, Epistle to the Smyrneans and Epistle to Polycarp.

about.[38]

The Church, with reference to the Church founded in Antioch, is seen by Chrysostom as a holy Ship (τὴν ἱερὰν ταύτην ναῦν) filled with sheep (τῶν προβάτων) and under a leader -- in this case, Bishop Babylas. This leader sails the Ship through tempests and rough waters and maintains its safety even at the expense of his very life.[39]

4.4c. The Local Church

Chrysostom's focus on the local Church is certainly not by chance. The Church on the local level is the concrete manifestation of the Catholic Church, God's sacred Ship. Chrysostom finds the opportunity to elaborate on the composition of the Ship's passengers and their duties in two of his scriptural homilies.

In Homily 1 of the Commentary on the Gospel of John,[40] the Church's identity as a firm Ship (πλοῖον στερεὸν) is reaffirmed, in the context of Chrysostom's admonitions to his audience as to how they should come to Church. The Church is understood as the local Assembly (τῆς συνάξεως) that is, in turn, seen as a firm Ship sailing a voyage from earth to heaven. It is a fast and easy Vessel (ἀλλ' εὔζωνον εἶναι καὶ κοῦφον) that has the Christians as its sailors (τοὺς ναύτας). This Ship is equipped with the earnest will (βουλήσεως...τῆς ἐσπουδασμένης) and reason (λογισμὸν τὸν ἡμέτερον) of the Christians that act as a pilot (τὸν κυβερνήτην) steering it on its upward course to heaven. When these sailors are disposed in this fashion, they invite down upon them the Son of God -- the True Pilot (τὸν ἀληθῆ κυβερνήτην) -- who prevents the Ship (τὸ σκάφος

---

38. *De S. Hieromartyre Babyla*, 50:529. "The common father of us all" (τῷ κοινῷ πατρὶ ἡμῶν) is the Bishop because Chrysostom is a Priest in Antioch when he delivers this panegyrical homily. "The more elder teachers" (τοῖς πρεσβυτέροις τῶν διδασκάλων) represent the Priests who are chronologically older in years than Chrysostom. He states: "Because those who have grown old can narrate the older events better, while I, the young man, can narrate to you all the events that have occurred in the latter years and in our time, in other words, all the things that happened after the burial of the Martyr when he was located in the Suburb (of Daphne)."

39. *Ibid.*

40. *In Joh. Hom. I*, 59:25-28.

ἡμῖν) from sinking by creating a great calm.

The term "Church" is here used to denote the local Church — the Ship — to which Christians always return (τῇ ἐπιούσῃ παραγένεσθε τῇ ἐκκλησίᾳ). On the basis of his admonitions, Chrysostom sees this Church as a spiritual reality that demands the Christians to cleanse their souls in order to participate in a glorious Table (τὴν λαμπρὰν τράπεζαν) that lies in the center of it and that he calls the awesome and secret Mysteries.[41] This reality is bound to Christ with a covenant (συνθήκης) sealed through Baptism in which He is the Supreme Actor, or Chief Celebrant (αὐτὸς ἐμυσταγώγει). Chrysostom warns the Christians that, as its members, they can forfeit their right to share in its Mysteries by breaking their covenant with Christ and defiling their souls with the "pernicious spectacles" of satan.[42] All this implies that the Church is the full reality of Christ established in the local Church, into which Christians participate. Here, the Church is understood in mystagogical terms, that is, in terms of the Mysteries (Sacraments) of Baptism, Confession and the Eucharist, as essential functions of its existence and well-being.

Therefore, it is interesting that a material image like that of a Ship is intertwined with a spiritual interpretation. What, however, becomes clearer in this image as regards Chrysostom's conception of the Church is that Christ is the governing principle (as the Pilot), the Christians are those who are coordinated with Him (as the sailors) through the Mysteries, and that the whole reality of the Church includes a dynamic movement (as a journey) that brings together heaven and earth.[43]

In Homily 4 On Isaiah 6:1, Chrysostom refers to the Church as a Ship (τὸ πλοῖον) that carries logical souls (ψυχαὶ λογικαὶ) on board, with reference to the local Assembly of Christians, that meets in order to listen to logical and spiritual discourses.[44] His purpose for understanding the Church in this way is to explain

---

41. *Ibid.* τῶν μυστηρίων τούτων τὸ φρικτὸν καὶ ἀπόῤῥητον.

42. *Ibid.*

43. *Ibid.* The heavenly setting of the Church to which the believers come is also emphasized by Chrysostom in the following extract: "μηδεὶς νωθής, μηδεὶς ὑπνηλός, μηδεὶς ῥυπώδης ἐνταῦθα εἰσιὼν μενέτω· ἀλλὰ μεταστήσωμεν ἑαυτοὺς πρὸς τὸν οὐρανόν· ἐκεῖ γὰρ ταῦτα φθέγγεται τοῖς ἐκεῖ πολιτευομένοις."

that the greatness of a city is not measured on the basis of whether or not the city contains important public figures, famous cultural events and renowned structures. Rather, a city's greatness is determined by the kind of people that live there, by whether or not it contains a Church, and by how many Christians attend the Church for the purpose of receiving spiritual edification through divine words.

> Therefore, because our theater is full to capacity, similar to the ocean that undulates, yet full of peace, similar to the tempest-tossed [distressed] sea, yet calm at the same time, let us push the Ship forward and, instead of a sail, let us spread out our tongue; instead of the wind, let us call upon the grace of the Spirit; instead of a narrow passage and rudder, let us put the Cross as our Helmsman. The ocean contains salt water; however, the water, here, is living; there, illogical animals; here, logical souls. There, passengers swim from the ocean to the land; here, the passengers on earth drop anchor in heaven; there, ships; here, logical discourses; there, planks on the ship; here, a multitude of words; there, a sail; here, the tongue; there, the breeze of the wind; here, the presence of the Spirit. There, a man is the helmsman; here, however, the Helmsman is Christ. This is the reason why this Ship gets struck by the tempest yet does not sink. Certainly the Ship could have sailed in peace; but the Helmsman did not will this to be the case, so that you may see the patience of the passengers and recognize very well the wisdom of the Helmsman.[45]

Chrysostom further elucidates as to what one may find aboard this Ship:

> Enter into the Church and then you will discover the nobility of the city. Enter and look at the poor who remain there from midnight until daybreak; look at the sacred all-night vigils that are celebrated night and day; [people] who neither fear the day nor the night, nor the tyranny of sleep, nor the difficulties of poverty.[46]

Aboard this Ship there are a great number of bishops (Πόσοι ἐπίσκοποι) and many teachers (πόσοι διδάσκαλοι). There are blessed people (the Christians), who thirst after righteousness (Mt. 5:6) and spiritual discourses (λόγων πνευματικῶν). The passengers on this Ship differ from irrational animals because they have reason; they seek spiritual discourses in order to be edified.[47] Hence, the Church

---

44. *In Illud. Vidi Dominum, Hom. IV*, 56:119–122.

45. *Ibid.*

46. *Ibid.*

47. *Ibid.* Blessed is the man who yearns for the spiritual discourses. This distinguishes us from illogical animals that do not possess reason, and not the shape of the body, neither that we eat or drink nor that we enjoy or live. We have all these things in common with the illogical animals. In what way does man differ from animals?; in reason/logic. This is why man is a logical animal. In the same way that the bodies are nourished, so is the soul nourished, with the exception that the body is nourished with bread and the soul with reason.

is a Ship where human beings go to be nourished spiritually and to preserve their identity as humans.

Therefore, if you see a man eating rocks, will you call him a man? Again, if you do not see him being fed with logic, but with irrationality, you will say: He has lost even his human identity, because, naturally, the rearing/the education shows the nobility of the man.

CHAPTER 4.5. The Anchor (ἄγκυρα)

Chrysostom's brief exposition of the Church as a sacred Anchor is found in Homilies 12 and 21 On the Statues, which deal with Church and State relations. In the former, Chrysostom views this image with reference to God's role in the Church's affairs with the State and, in the latter, he analyzes it in connection with the bishop's role and unique affinity to the Church and Jesus Christ (God).

4.5a. God's Role

It is at the very beginning of Homily 12 that Chrysostom sees the Church as the image of a sacred Anchor (τῆς ἱερᾶς ἀγκύρας). He reminds his audience to thank God for the pardon granted to the offenders against the Emperor (who overturned the Statues of the imperial family) and not dwell on what could have happened to all of them had the Emperor been unforgiving. Chrysostom uses this particular image to portray the Church because God's presence in the Church gives her great stability and strength in order to fortify and comfort her people. In other words, God works His power through the Church.[1]

The Church is the Anchor to whom the people of Antioch turn for refuge from the wrath of Emperor Theodosius I. Through the Church, God consoles and comforts them, softens Theodosius' heart that is hardened by the devil, and produces a perfect calm in the midst of great turbulence created by satan, in an attempt to destroy Antioch and its citizens. The evil one cannot succeed in defeating man when man turns to God and His Church for refuge and consolation. In light of the above, Chrysostom proclaims, "Blessed be God" (Εὐλογητὸς ὁ Θεὸς), and continues:

> let us give heed to our assemblying with greater zeal, and let us hasten to the Church where we have reaped this benefit. You know where you fled initially and where you flocked together and from where our safety came. Then, let us hold fast by this sacred Anchor; and, as in the season of danger it did not betray

---

1. *Ad Populum Antiochenum, Hom. XII*, 49:127-128.

us, so now let us not leave it in the season of relief.[2]

Chrysostom exhorts his people to never forget God, who welcomes them into His Church and grants them safety from the devil and the Roman Emperor. In order to always keep God in mind and thank Him for His mercy in times of danger and peace, Chrysostom urges Christians to attend the Gatherings every day and pray to God and listen to the divine oracles[3] and laws (τὴν τῶν θείων νόμον ἀκρόασιν), instead of attending unseasonable and senseless pastimes (ἀλλὰ μὴ εἰς ἀκαίρους καὶ ἀνοήτους διατριβὰς) at the hippodrome and theaters. Hence, Chrysostom views the Church as a sacred Anchor with reference to every local Liturgical Assembly (τῇ συνάξει) that meets in order to offer prayer to God and, in turn, receive God's divine oracles, laws and mercy. The members of the Church must obey these divine declarations for their physical and spiritual well-being.

4.5b. The Bishop's Role

Immediately at the opening of Homily 21, the Priest Chrysostom praises Bishop Flavian for reconciling the Emperor with the citizens of Antioch upon Flavian's triumphant return from Constantinople to his Bishopric in the city of Antioch.[4]

> "Blessed be God", who has granted us this day to celebrate this sacred Feast [the sacred Pascha/Easter] with much joy and gladness; and has restored the head to the Body, the shepherd to the sheep, the teacher to the disciples, the general to the soldiers, the high priest to the priests...The city has won renown...It fled to the Church and to the priest of God for refuge, and, with much faith, rested itself entirely upon the hope that is from above!...We know from the outset where we have taken refuge, and upon what hope we have rested ourselves. We have fixed our salvation upon the sacred Anchor! We have not entrusted this to man, but to Almighty God.[5]

Here, Chrysostom reveals the intimate relationship between God (Christ), the local Church and her bishop. They are all likened to a Sacred Anchor that grants continuous salvation, refuge, support and strength to the Christians. Therefore,

---

2. *Ibid.*

3. *Ibid.* καὶ τὰς συνάξεις καὶ τὰς εὐχὰς καὶ τὴν τῶν θείων λογίων ἀκρόασιν ποιώμεθα καθ' ἡμέραν.

4. *Ibid., Hom. XXI*, 49:211-213.

5. *Ibid.*

what can be said about the bishop can also be said about the Church. The local bishop is the living image of the Church. Furthermore, the titles applied to Christ in His relationship to the Church (Head, Shepherd, etc.) are also applied to the bishop. Hence, for Chrysostom, the Church cannot exist without the local bishop, and it cannot be spoken about apart from the bishop, who is Christ's, indeed, God's, image, as the Church's chief commander, guardian and ambassador to the head of State.

CHAPTER 4.6. The Cultivated Land (ἄρουρα)

Chrysostom views the Church of God as a cultivated Land (ἡ γεωργία),[1] or a fertile and fruitful Earth (ὡς εἰς εὔφορον καὶ λιπαρὰν ἐπισπείρων γῆν),[2] a tilled Land (ὅτι καθαρὰν ὁρῶμεν τὴν ἄρουραν),[3] a Land (ἡ γῆ),[4] the new Paradise (παραδείσου)[5] and the Paradise of God (τῷ παραδείσῳ ἔοικε τοῦ Θεοῦ)[6] in order to illustrate its positive aspects, heavenly reality and existence. His commentary can be divided into four categories. They represent different ecclesiological perspectives from which he develops his discussion.

4.6a. With Reference to the Eucharistic Assembly

In Homily 1 On Isaiah 6:1, Chrysostom understands the Church as a fertile and fruitful Earth (ὡς εἰς εὔφορον καὶ λιπαρὰν ἐπισπείρων γῆν) and a cultivated Land (ἡ γεωργία), with reference to the local Christian Assembly that meets for the celebration of the Mysteries.[7] His portrayal of the Church as such results from his commendation of the Christians who go to Church and remain quiet during the time of the Doxology.

The cultivated Land offers the teaching of the divine words,[8] multiplies the graces of the Holy Spirit,[9] grants the riches of the soul[10] and the inexhaustible and immaculate Food,[11] the Mysteries, the Eucharist. This Land is preserved by a Providence that no one can describe; she yields spiritual joy to all those who enter her and participate in her crops. In the fertile and fruitful Earth, Christians, who imitate the choir of the angels and offer an unceasing hymnology to the Creator, conduct all-night vigils. The Land represents the site where heaven and earth achieve union. Just as in heaven armies of angels glorify the Creator, on earth,

---

1. *In Illud., Vidi Dominum, Hom. I*, 56:97-99.
2. *Ibid.*
3. *Ibid., Hom. IV*, 56:119-129.
4. *In Act. Apost., Hom. XXXVII*, 60:266.
5. *In Joh., Hom. XLVI al. XLV*, 59:260-262.
6. *In Act. Apost., Hom. XVIII*, 60:147-150.
7. *In Illud., Vidi Dominum, Hom. I*, 56:97-99.
8. *Ibid.* αὕτη δὲ τὴν τῶν λόγων καταβαλλομένη διδασκαλίαν.
9. *Ibid.* καὶ τὰ τοῦ Πνεύματος πλεονάζουσα χαρίσματα.
10. *Ibid.* τὸν ψυχικὸν ἐναποτίθεται πλοῦτον.
11. *Ibid.* τὴν ἀδαπάνητον καὶ ἀκήρατον τροφήν.

and in the Churches, human beings take the lead in that chanting and imitate the angels' doxology. On high, the seraphim exclaim the Trisagion Hymn; on earth, it is chanted by the multitude of Christians.

The Church in heaven and on earth is one and the same, because a common Festival and "the same Eucharist, the same jubilation and the same delightful chanting"[12] are held in both places.

> This Festival was assembled by the ineffable condescension of the Master; it was woven together by the Holy Spirit, the harmony of its voice was in harmony with the Paternal [the Father's] consent. It received the melody of the psalms from heaven, and it was led by the Holy Trinity; as if from a plectrum, it sings the joyous and blessed hymn, the song of the angels, the eternal harmony. This is the limit of your zeal, in other words, for you to constantly come to Church; this is the crop of our meetings. This is why I am glad to see such success; I am glad because I feel the joy of your souls, the spiritual joy, the jubilation that is in accordance with God's will. Because nothing whatsoever makes our life as happy as the great joy that we feel in Church. In the Church, there is kept safely the joy of fortunate men; there is found the cheerfulness of embittered ones; there is the joy of the saddened ones; there is the consolation of the unfortunate; there is rest for the tired ones. He [i.e., Christ] says, "Come to me, all who labor and are heavy-laden, and I will give you rest" [Mt. 11:28].[13]

Truly, the cultivated Land is the dwelling place of Christ, the Master, who invites all Christians to a sumptuous Feast,[14] relaxation and rest from labors. When Christians accept the marvelous heavenly invitation (ὦ κλήσεως ἐπουρανίου!) and attend Church, the Master delivers them from the difficulties of life to peace by alleviating them of the weight of their sins.

The Church denotes the place where Christians go to have their sins forgiven (not to multiply them by acting irreverently) and receive the Master's compassion. To accomplish these things successfully, Christians must frequent the Church with the proper piety. Once they arrive, they must be bound tightly together and sing the divine hymns and angelic doxologies in harmony, with fear and piety. With fear they confess to their Creator and ask forgiveness for their offenses. Since the Master Himself is invisibly present in the Church, He weighs the movement of everyone and examines their conscience. Angels surround the

---

12. *Ibid.* κοινὴ τῶν ἐπουρανίων καὶ τῶν ἐπιγείων συγκροτεῖται πανήγυρις· μία εὐχαριστία, ἕν ἀγαλλίαμα, μία εὐφρόσυνος χοροστασία.

13. *Ibid.*

14. *Ibid.* Πρὸς εὐωχίαν σε καλεῖ ἐν ἐκκλησίᾳ σε καλῶν ὁ Δεσπότης.

awesome Table, which is the focal point in the Church, and treat it with respect. All this, therefore, must compel those gathered in Church to conduct themselves properly and "serve the Lord with fear, and rejoice in Him with trembling" (Ps. 2:11, LXX).

Furthermore, the seraphim, who are also found in the Church ministering (λειτουργοῦσι) around the royal Throne of God, teach the Christians how to behave with fear and trembling. The seraphim enjoy the indescribable glory of the Creator and they reflect the inexplicable beauty of His divine energies. They perform their liturgy (or service) with continuous gladness, endless joy, happiness and by leaping about and unceasingly glorifying God. Christians must imitate this joy and fervently glorify God when they enter into His very presence in the Church.[15]

In Homily 46 of the Commentary on the Gospel of John, there are two direct references to the Church, both of which appear in the context of Chrysostom's exposition of "the Bread" (John 6:41,42) as being the very Flesh of Christ, received in the Mysteries (μυστηρίων).[16] Chrysostom suggests that the Church is the new Paradise (παραδείσου); and in this Paradise there lies an awful Altar (φρικτὸν ὄντως τὸ θυσιαστήριον), or Table (τραπέζης), that holds its Dreadful Mysteries (φρικτὰ ὄντως τὰ μυστήρια τῆς Ἐκκλησίας). From this Table, a Fountain springs up (ἄνεισι πηγὴ) and sends forth spiritual rivers (ποταμοὺς ἀφιεῖσα πνευματικούς). This Fountain is the heavenly Christ, from Whom flows Blood that, on the one hand, quenches the drought in man's soul and cools it, while on the other hand, behaves like a fiery river that boils and purges the soul but does not burn it; it renders the soul golden. In the light of the aforementioned, this writer wishes to point out that there is a real and mystical identification between the resurrected and glorified Christ in heaven and the Mysteries of the Church. Heaven and earth are mystically united in the Church, where the glorified and risen Christ is tangibly present in the Mysteries. Furthermore, in this new Paradise, Christ is a Fountain of Light that sprouts forth

---

15. *Ibid.*
16. *In Joh., Hom. XLVI al. XLV*, 59:260-262.

rays of truth.[17] By this Fountain, "stand the powers on high looking upon the beauty of its streams, because they more clearly perceive the power of the things set forth and the unapproachable flashings" (τὰς μαρμαρυγὰς τὰς ἀπροσίτους). Chrysostom envisions the heavenly Christ sitting on His Throne and acting as the Mediator (καὶ μεσίτης ὁ Υἱὸς γίνεται) and the One, who sends forth into creation the Uncreated Energies of God by the Paraclete, or Spirit.[18] Therefore, the Church is depicted in mystagogical terms since her focal point and center is the Altar/Table holding the Mysteries. The Church is also the place of the Mysteries into which human beings are called to participate. Here, the conclusion is certain: christology is the foundation of ecclesiology.

Following closely to the above is the second reference to the Church made in Homily 46. In this case, Chrysostom states that Christ purchased and totally adorned the Church with His own Blood.[19] The Church refers to the human beings (the Christians) who share in Christ's Saving Blood (μετέχοντες τοῦ αἵματος) through the marvelous Mysteries (τὸ θαῦμα τῶν μυστηρίων). Consequently, the "Church stands with angels, archangels and powers that are above", is clothed in Christ's own Kingly Robe (His Flesh), has the Armour of the Spirit, and even moreso, she "is clothed with the King Himself". Through the Mysteries, the Church's members become "one Body" (Ἕν σῶμα γινόμεθα) with Christ, who is the Head, and "members of His Flesh and of His Bones" (Eph. 5:30).[20] Union with Christ's Body in the Mysteries grants the Church (the Christians) a dwelling place in Paradise. Although this writer encounters two meanings of the word "Church" (namely, the new Paradise and the Christians), the Church is unquestionably one because she receives her oneness, identity and existence from the Son of God and the heavenly and awesome Mysteries of His Body and Blood.

---

17. *Ibid.* Αὕτη ἡ πηγὴ φωτός ἐστι πηγή, ἀναβλύζουσα ἀληθείας ἀκτῖνας.

18. *Ibid.* Πολλοὶ ταύτης οἱ ῥύακες τῆς πηγῆς, οὓς ἀφίησιν ὁ Παράκλητος.

19. *Ibid.* τούτῳ ἠγόρασε τὴν Ἐκκλησίαν ὁ Χριστός, τούτῳ κατεκόσμησεν αὐτὴν ἅπασαν.

20. *Ibid.*

4.6b. With Reference to the Liturgical Assembly

Out of all Chrysostom's writings, one homily exists where the current natural image appears with specific reference to the Liturgical Assembly. In Homily 37 of the Commentary on Acts, Chrysostom analyzes Paul's journey with his disciples and their great respect for one another (Acts 17:1ff). In this context, Chrysostom refers to the Church that is beyond measure (ὑπὲρ τῆς Ἐκκλησίας τῆς ἐπὶ περάτων) as a Land (ἡ γῆ) with a husbandman (ὁ γεωργὸς; i.e., the priest) in order to show the great dependency of all Church members upon each other.

> What reward is there for the teacher to receive, when he has none to produce what he has taught?; and what for the taught, who have not had the benefit of the best teaching? We need each other alike in turn, both the led, those that lead, and chiefs, those that obey; leaders are for the sake of the many. Since no one is sufficient to do anything alone by himself, whether the need is to ordain, or to examine men's wills and opinions, they become more honourable by assembly and numbers. For instance, the poor need givers, the givers again need receivers. "Considering one another", he says, "to provoke unto love and to good works" [Heb. 10:24].[21]

The realization of the image of the Church as a Land takes place when the members of the Church assemble together in a certain locality under a priest's supervision in order to offer prayers to God for the Church, the ecumene, peace and anyone in adversity.[22]

4.6c. With Reference to the Christian Soul/Souls

In this case, Chrysostom is more specific by describing the composition of the Liturgical Assembly as a collection of logical souls. He not only considers them collectively as the Church, but also individually. The interconnection between these two nuances is located at the opening of Homily 4 On Isaiah 6:1.

In this homily, Chrysostom identifies the Church as a tilled Land (ὅτι καθαρὰν ὁρῶμεν τὴν ἄρουραν) with reference to the logical souls (ψυχὰς λογικάς) who constitute the Liturgical Assembly (ὁ σύλλογος), or Theater (τὸ

---

21. *In Act. Apost., Hom. XXXVII*, 60:266.
22. *Ibid.*

θέατρον), in his immediate presence;[23] they meet in order to hear him expound upon Scripture (in this case Is. 6:1ff). Chrysostom cultivates this Land (γεωργοῦμεν), plants spiritual seeds (σπερμάτων) and harvests (θερισμὸς; τρυγῶμεν) spiritual crops (sing. καρπός). He willingly sows these seeds[24] because he sees no thorns choking the Land (οὐδαμοῦ ἄκανθαν ἀποπνίγουσαν), no path trampled upon (οὐδὲ ὁδὸν πατουμένην) and no rock that is unfruitful (or barren; οὐδὲ πέτραν ἄγονον). Instead, he beholds a dense, rich, ploughed Land that welcomes the seeds and simultaneously yields produce.[25] Chrysostom's identification of the tilled Land with each Christian soul who willingly and readily assembles to hear him expound on Scripture, appears as follows:

> I always say these things and I never cease to say them. In other words, the praise for our city [i.e., Antioch] is neither that it has the [Roman] Senate nor that I can count [Roman] Consuls, nor that we have many statues and abundant provisions, nor that it is situated in an ideal place, but that it contains citizens willing to listen and Temples filled with the presence of God; and the Church is more joyful everyday for the discourses that gush forth...[26]

In this text, the Church refers to each cultivated and fruitful soul that serves as the Temple of God, the Land, where God's presence is manifest. Likewise, God's Temple can be equated with the entire Assembly of logical Christian souls who listen to the exposition of Scripture. Hence, the one Church is seen in the many and the many in the one.

4.6d. With Reference to the Church Building

In Homily 18 of the Commentary on Acts, Chrysostom portrays the Church through many images in order to show the necessity for rich land owners to establish and edify Churches on their lands, as well as provide priests for these Churches, for the benefit of all people in the surrounding environment. One such image, in relation to the Church Building, is the Paradise of God (τῷ παραδείσῳ

---

23. *In Illud., Vidi Dominum, Hom. IV*, 56:119-129.

24. *Ibid.* Διὰ τοῦτο καὶ ἡμεῖς μετὰ προθυμίας τὰ σπέρματα καταβάλλομεν.

25. *Ibid.* ἀλλὰ βαθεῖάν τινα καὶ λιπαρὰν χώραν, ὁμοῦ δεχομένην τὰ σπέρματα, καὶ τὸν στάχυν ἡμῖν παρέχουσαν.

26. *Ibid.*

ἔοικε τοῦ Θεοῦ).[27] In the Paradise of God, there are neither screams, nor turmoil, nor quarreling enemies, nor heresies. Rather, there are friends who hold the same dogmas in common and perfect peace. The silence leads human souls to philosophy. Then the presbyter, or president, cures them of all their ailments, watches over them and influences them in forming their manners.[28]

27. *In Act. Apost., Hom. XVIII*, 60:147–150.
28. *Ibid.*

CHAPTER 4.7. The Field and Other Related Images

To further document the Church's saving and renewing effects on human beings, Chrysostom applies the related images of a Field, Meadow, Tree, Plant, Vine (or Vineyard), Threshing-Floor, Garrison Against the Devil and Way to the Church.

4.7a. The Field (ἀγρός)

There is only one reference to the Church as a Field (τοῦ ἀγροῦ) and this is found in Homily 18 of the Commentary on Acts. Here, Chrysostom explains why rich land owners should build Churches on their properties and provide priests for these Churches. In the Field that receives blessings from God (Gen. 27:27: "The smell of a full field which the Lord has blessed."), dwells the presbyter, who is likened to the gray-headed Abraham. The presbyter cultivates the souls of human beings, raises them to heaven and instructs them in Christian catechism. Whereas intemperance, drunkenness, wantonness, vanity and covetousness are all extinguished in this Field, benevolence shines forth and virtue thrives.[1]

4.7b. The Meadow (λιμών)

Chrysostom's single illustration of the Church as a Meadow (λειμῶνα) is found in Homily 1 On Holy Easter[2]. Chrysostom delivers this homily on Easter Sunday (the exact date is unknown) during the Resurrection Divine Liturgy, and describes the Church as a Meadow while expounding upon Baptism in the context of the Resurrection, since, as it was a custom in his day, the administration of Baptism usually occured during the Easter Liturgy; and, above all, as Chrysostom himself shows to be the case, Baptism is truly a sharing in Christ's saving Death and Resurrection as well as a union with the resurrected Master and the means of admission into His Church.

The Church resembles a Meadow that is more delightful than that of the earth (τῆς γῆς τερπνότερον ἡμῖν λειμῶνα ἀνέδειξε). In contrast with the earthen

---

1. *In Act. Apost., Hom. XVIII*, 60:147-150.
2. *Hom. In Sanctam Pascha, I*, 52:770.

meadow, which sprouts forth roses and violets, the Church is filled with good plants (τὰ καλὰ τῆς Ἐκκλησίας φυτὰ), spiritual blossoms (τὰ ἄνθη τὰ πνευματικὰ) and the new soldiers of Christ (τοὺς νέους τοῦ Χριστοῦ στρατιώτες), through the Gift of Holy Baptism (τῆς τοῦ θείου βαπτίσματος δωρεᾶς) and by the commandment of Christ the Master (τῷ ἐπιτάγματι εἴκουσα τοῦ Δεσπότου).

> The day before yesterday the Master was up on the Cross; but now He is resurrected. The same with them; the day before yesterday they were slaves to sin; but now they rose together with Christ. He died and rose with His Body; they were dead by sin and from sin they rose.[3]

The writer's conclusions from Chrysostom's statements are as follows: The Church, the delightful Meadow, is none other than the resurrected Master Himself, Jesus Christ, the Son of God, because only Christ can give birth to and fill the Meadow with spiritual blossoms (the Christians) by the Gift of Holy Baptism. This Gift is first administered by the Apostles, which shows that Christ and the Apostles work closely together for the fulfillment of the Church. The filling up of this Meadow with spiritual blossoms by the spiritual waters (τὰ νάματα ταῦτα τὰ πνευματικὰ) of Baptism is tangible proof of Christ's Resurrection. Hence, the Church is founded upon Christ, His Resurrection, and His Mysteries (Sacraments) that are administered by the Apostles.[4]

4.7c. The Tree and the Plant (δένδρον and φυτόν)

This writer has mentioned in the beginning of section four that Chrysostom, in one case, has depicted the Church as a Tree (δένδρων), without any further discussion. Although he remains consistent about this throughout his ecclesiological texts, he does employ a similar image. Hence, this writer shall now focus his attention on the image of a Plant (τὸ φυτὸν) in order to understand the importance of the Faith and bishops to the Church.

The Faith

Homily 27 of the Commentary on 2 Corinthians contains an explicit reference to the Church as a Plant (τοῦ φυτοῦ), where Chrysostom emphasizes the

---

3. *Ibid.*
4. *Ibid.*

necessity of preserving the Faith's safety and, thus, the Church's unity.[5] The root of the Plant (τῆς Ἐκκλησίας τὴν ῥίζαν) is the Faith that has been sown and watered by God (τὸν φυτεύοντα; τὸν ποτίζων). This Faith demands unity, love, concord and its daily application from all Christians. God's work is His alone (lit. ἑνός ἐστι τὸ ἔργον τοῦ Θεοῦ); therefore, when certain unsober Christians try to undermine and pluck up the Faith (τὰ φυτευθέντα ἀνασπῶν) by being slanderous, envious and obstinate in putting it into practice, they fight against God Himself. Admonishing his Christians for quenching the warmth of the Faith that keeps the Plant alive, thriving and united, through the divisiveness caused by their envy, Chrysostom states:

> This disease has even infected the Church...We stand opposed to each other and envy supplies us arms. Therefore, the disruption is great...Do you not see how the gardeners and husbandmen all concur on one object? One has dug the soil, another has planted, a third carefully covered the roots, another waters what is planted, another hedges it round and fortifies it, another drives off the cattle; and all look to one end, the salvation of the plant. Here, however, this is not the case. Indeed, here, I plant myself, and another shakes and disturbs [the Plant]. At least, allow it to get fixed nicely, so that it may be strong enough to resist the assault. You do not destroy my work but abandon your own. I planted; you should have watered. Then, if you shake it, you have torn it up by the roots, and do not have anything to display your watering. However, you see the planter highly esteemed. Fear not: neither I nor you are anything. "For, neither the one that plants nor the one that waters is anything" [1 Cor. 3:7]; God's work is His alone. Therefore, you fight and war with Him in plucking up what is planted. Then let us at length come to our sober senses again; let us watch. I do not fear so much the battle without as the fight within. The root also, when it is well fitted into the ground, will not suffer any damage from the winds; but if it is itself shaken, a worm gnawing through it from within, [the plant will fall], even though none molest it. How long do we gnaw at the root of the Church like worms?[6]

The Bishop

Another reference to the Church, this time as the Plant of Faith (τὸ φυτὸν τῆς πίστεως), is located in the panegyrical Homily On St. Ignatius, where

---

5. *In 2 Cor., Hom. XXVII*, 61:588.
6. *Ibid.*

the bishop's responsibility to the Faith and the Church are mentioned.[7]

Chrysostom designates the Church as the Plant of Faith in order to demonstrate the great amount of constant care that it needs. The Plant of Faith produces a large multitude (τῆς Ἐκκλησίας πλῆθος) of new born children (sing. βρέφος), who require much attention and a most wise soul to nourish them. This soul belongs to the bishop, who has been entrusted with the Church (τὴν Ἐκκλησίαν ἐμπιστευθέντες). The bishop should be more respected and praised when he protects the Plant of Faith at a time when it is under constant attack (externally and internally) than in times of peace. An example of such a bishop is St. Ignatius the Godbearer, Bishop of Antioch.[8]

4.7d. The Vine or Vineyard (ἄμπελος, ἀμπελών)

In Homily 6 On the Incomprehensible Nature of God, Chrysostom refers to the Church as the Vineyard (ἀμπελῶνα) of Christ in the context of describing the monks' duties towards the bishops. The Vineyard of Christ has spiritual vines (τὰς πνευματικὰς ταύτας ἀμπέλους), the monks (μοναχοὶ), who have the obligation to pray for the bishops, since the latter function as the leaders (πρωεστῶτας) of the Church and those who fortify the Vineyard on every side.[9]

The Vineyard of Christ is best strengthened by the bishops when all of the monks, who dwell on the mountain tops and have crucified themselves to the world, help the Church's leaders with the anointing of their prayers (ἀλείφωσιν εὐχαῖς), unity of mind (ὁμονία) and love (ἀγάπη). Although the monks live far away, they must help their leaders, who have been put forward (or appointed) by God's grace (τοὺς προβεβλημένους παρὰ τῆς τοῦ Θεοῦ χάριτος) as vinedressers (lit. τοῦ ἀμπελουργοῦ) and husbandmen (τοῦ γηπόνου), and, who have taken upon themselves the anxieties of so many concerns. Unless the monks do this, they lose the head, or sum total, of their way of life, and they cut themselves off from the source of all their wisdom (τὸ κεφάλαιον αὐτοῖς ἀπόλωλε τοῦ βίου, καὶ ἡ πᾶσα ἠκρωτηριάθη σοφία), the bishop.

---

7. *In S. Ignatium Martyrem*, 50:590–591.
8. *Ibid.*
9. *De Incomprehensibili Dei Natura, Hom. VI*, 48:752.

In Christ's Vineyard, the bishops show the strongest love for Christ. They demonstrate this by tending to His Vineyard with the aid of the monks' love, prayers and unity of mind. Chrysostom cites the example of Bishop Philogonius of Antioch and his successor, Bishop Flavian, to show that the monks' prayers to God are critical for bishops in the exercise of their episcopal (τὴν ἐπισκοπὴν) duties.

First, Bishop Philogonius is handed over the leadership (τὴν ἀρχὴν ἐνεχειρίσθη ταύτην) of the Church at Antioch by God's grace. At the time Philogonius becomes bishop, great difficulties and many grounds for discontent come into play. A certain persecution has just ended and traces of those trying times still remain; the situation in Antioch still requires considerable correction. In addition to the aforementioned, Philogonius is faced with a heretical sect that throws obstacles in his path even though, in his wisdom, he foresees all that it will do. For these reasons, Philogonius requires the prayers of the monks to help and strengthen him to defend Christ's Vineyard against attack.

Second, Chrysostom's own bishop, Flavian, the common father (κοινῷ πατρὶ) of the Christians at Antioch and zealous inheritor of Philogonius' leadership, requires the monks' prayers as well as the support of the Christians living in this city. Flavian's success as husbandman and vinedresser is evident from the combined zeal and earnestness of all of the spiritual vines (monks and lay Christians) under his leadership.

> If someone goes into a vineyard and sees the vines putting forth their leaves and heavy with grapes because they have been protected and guarded by fences on every side, he will need no word or further proof to learn the virtue of the vinedresser and husbandman. So, too, if someone comes here [i.e., to the Church] and sees you, the spiritual vines and the fruits which you put forward, he will need no discourse or instruction to learn what sort of leader has been put in charge of you. Paul said: "You are my epistle that has been written and read" [2 Cor. 3:2]. The river reveals its source and the fruit its root.[10]

Therefore, Chrysostom portrays the Church as the Vineyard of Christ, or the Vineyard of God. In this Vineyard, the bishop procures the responsibility from God to fortify, guard and nourish it as its husbandman and vinedresser. The spiritual vines, the monks and the lay Christians in the cities must combine their

---

10. *Ibid.*

prayers and send them to God in unity and harmony and with love, for the purpose of strengthening their father and leader (the bishop) in the performance of his God-given duties towards the Vineyard.

4.7e. The Threshing-Floor (ἅλως) and Garrison (φρούριον) Against the Devil

The description of God's Church as the Threshing-Floor located in heaven where souls are gathered[11] and the Garrison Against the Devil[12] appears in Homily 18 of the Commentary on Acts.[13]

> Raise a Garrison Against the Devil; for that is what the Church is. Therefore, as from headquarters, let the hands go forth to work: first let the people hold them up for prayers, and then go their way to work. So shall there be vigor of body; so shall the tillage be abundant; so shall all evil be kept away. It is not possible to represent in words the pleasure arising from that place, until it is realized. Do not look to this, that it does not bring in any revenue: if you do it in this spirit, then do not do it at all; if you do not account the revenue that you get from that place greater than from the whole estate, then do not do it at all; if you are not affected in this way, then leave it alone...What can be greater than this revenue, the gathering in of souls into the Threshing-Floor that is in heaven![14]

In this homily, Chrysostom's portrayal of the Church as the heavenly Threshing-Floor, where souls are gathered, and the Garrison Against the Devil proves how the Church represents the site where heaven and earth achieve union and the place for prayer. In Church, the soul and body receive spiritual pleasure, acquire tremendous power and complete protection from the devil and all evil.

4.7f. The Way (ὁδόν)

Chrysostom's representation of the Church as the Way (τῆς ὁδοῦ) appears in Homily 19 of the Commentary on Acts.[15] In this homily, only the first of four references to the Church is the focus of this investigator's attention. Chrysostom refers to the Church when he says, "He [the Apostle Paul] was not yet satiated

---

11. τί τῆς προσόδου ταύτης μεῖζον, τοῦ εἰς τὴν ἅλω τὴν ἐν οὐρανῷ εἰσαγαγεῖν ψυχάς.

12. φρούριον κατασκεύασον κατὰ τοῦ διαβόλου· τοῦτο γάρ ἐστιν ἡ ἐκκλησία.

13. *In Act. Apost., Hom. XVIII*, 60:147-150.

14. *Ibid.* cf. *De Incomprehensibili Dei Natura, Hom. XII*, 48:801-803.

15. *In Act. Apost., Hom. XIX*, 60:152.

with the persecution of the Church and the dispersion".[16] This statement is made with reference to his interpretation of Acts 9:1-2, which contains an explicit reference to "the Way".[17] Therefore, Chrysostom identifies the Church that is comprised of the believers as the Way, mentioned in Acts 9:2, that leads directly to heaven.[18]

---

16. *Ibid.* οὐδὲ ἐμπλησθεὶς τῷ διωγμῷ τῆς Ἐκκλησίας καὶ τῇ διασπορᾷ.

17. *Ibid.* "And Saul, still breathing out threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem." (this writer's emphasis)

18. *Ibid.* Ὁδὸν τοὺς πιστεύοντας καλεῖ, οἱ παρὰ πᾶσιν οὕτως ὠνομάζοντο τότε, ἴσως διὰ τὸ τὴν ὁδὸν τέμνειν τὴν εἰς οὐρανὸν φέρουσαν.

SECTION FIVE: GENERAL CONCLUSIONS

CHAPTER 5.1. The Researcher's Comments

The primary goal of this research was to identify and analyze Chrysostom's ecclesiological views through various human, social and natural images. Immediately following are the author's concluding statements. The result has been the emergence of a picture that sheds further light on the early Christians' understanding of the Church.

5.1a. The Originality and Sources of Chrysostom's Images

Chrysostom incorporates in his ecclesiological texts images that are derived from all facets of creation, from the human, social and natural perspectives, in order to illustrate that Christ is through all and in all, and that anyone who is in Christ via the Mysteries is a new creature, or creation (2 Cor. 5:17). Out of all three categories of images employed by Chrysostom to reveal the centrality of the Church to mankind and creation, the human images pertaining to Christ's very own deified Humanity are most crucial in determining how Christ bestows His saving effects upon the Church and, through the Church, to the universe. The Theandric Mystery is the locus from which all other images and models of the new creation find their significance and validity. All these beautiful images portray Christ's purification, sanctification and restoration of the created realm, and reveal the new order and policy of the Church foreshadowed in types in the Old Testament. Chrysostom's ecclesiology is scripturally founded, especially upon the Old Testament (LXX) Books of Genesis, Leviticus, Deuteronomy, Ecclesiastes, Ezekiel, Amos, Song of Songs, Zechariah, Isaiah, Jeremiah, the Psalms of David, the Wisdom of Solomon, and upon the New Testament Gospels, the Pauline Epistles[1], 1 Peter and the Book of Acts, which contain either one or more explicit or implicit references to the ecclesiological images noted and discussed by Chrysostom. Therefore, these images are not Chrysostom's own invention. However, the originality and the timeliness of his message lies in his erudition, unsurpassed biblical acumen, synthesis and application of the Scriptures' ecclesiology to the human condition. For this reason,

---

1. Chrysostom includes Hebrews as an authentic document of the Apostle Paul.

his works are relevant as long as human beings inhabit the earth and strive to be in communion with the Triune God of the Prophets, Apostles, Martyrs and Saints, who span across the endless ages.

Through His Church, the Greatest of all Mysteries, Christ's uninterrupted presence in creation, constantly permeates all things and puts them onto a new plane of Christ-centered existence for ever, in the Kingdom of the Father, and of the Son, and of the Holy Spirit. Christ's saving work in and through His Church reveals the nobility of the Church - the nobility of nature, the restoration and preservation of God's creation in its totality.

5.1b. Chrysostom's Ecclesiological Images and Themes

No evidence exists in Chrysostom's texts to document a chronological sequence and development of his ecclesiology. His vast knowledge and command of the Scriptures permit him to draw upon their immeasurable wealth and converse about the Church through one or more images at any given time without any particular reason. This reveals that, although Chrysostom views the Church in many ways, she is, nevertheless, **one** and **immutable**. Since Chrysostom believes that the Scriptures contain God's heavenly wisdom about Christ and the Church (the Great Mystery of the Economy of man's salvation), he applies their medicinal power to different human circumstances in order to preserve love, unity, purity, health and peace within the Church and to protect her from external forces.

Chrysostom does not corrolate or synthesize his ecclesiological images in any certain way, because they each represent the fulness of Christ, the whole truth, the One, Holy, Catholic and Apostolic Church of God. He may interrelate several images in a particular instance only to reveal different aspects of the Church and her relation to and renewing effect upon human beings and the very cosmos itself. He deals with distinct themes in the course of his analysis on the Church. On numerous occasions he talks about the same theme, but under a different image, to offer the best clarification and solution to any issue that may confront the Church, which was entrusted to him by the Master Himself. The

following themes and examples arise from Chrysostom's ecclesiological imagery:

Chrysostom's Christology as the Basis for his Ecclesiology

In his christological teaching, Chrysostom clearly preserves the differences in meaning between the words "ousia", or "physis" as terms for nature, and "hypostasis" or "prosopon" as terms for person. The key to Chrysostom's ecclesiology is his understanding of the Hypostasis of Jesus Christ. Jesus Christ is the Only-Begotten Son of God, "homoousios" with the Father and the Spirit.[2] Therefore, Chrysostom sees the one Church in the many and vice versa, in the light of his understanding of the relationship between the Father and the Son. He talks about unity in multiplicity and multiplicity in unity, just as the Father and the Son are two distinct Persons, yet one God. He suggests that the same kind of relationship exists between the Church of God and the Churches of God as there is between the Father and the Son.

The Persons of the Trinity are not parts of an all-embracing whole that is the essence, and each Person is the whole and a unique manner of possessing the common essence. No single Person can claim pre-eminence or jurisdiction over the other, since each possesses the common essence in its totality and the principle of His own unity in its totality. Simultaneously, any Person does not possess this essence or principle of unity apart from the other Persons, nor can He exercise it separately from the others. Thus each local Church is the Church in its totality and not a part of an all-embracing whole made up of local Churches and ruled by a single head and called the Church. It is the Church in its totality by virtue that it manifests the plentitude of the truth whose principle is the Person of the Divine Logos (Jesus Christ). On the one hand, it is the center of its own unity and

---

2. *Contra Anomoeos, Hom. VII*, PG 48, col. 758; *In Joh., Hom. LII*, PG 59, col. 290; *In Joh., Hom. LIV*, PG 59, col. 298; *In Matt., Hom. LIV*, PG 58, col. 534; *In 1 Cor., Hom. XXVI*, PG 61, col. 214. Chrysostom also uses the phrases "equal to the Father", "equal in essence" and "equality in essence" in order to talk about the Son's relationship to the Father.

catholicity; but, on the other hand, it cannot claim to possess or exercise this plentitude of the truth to a greater or lesser degree than any other local Church in which the Person of Christ is manifest, or to become the center of unity and catholicity above any other local Church. Just as the Persons of the Trinity cannot express their intrinsic unity apart from one another, so the local Churches can exercise the unity and catholicity of which each possesses the fulness only in that reciprocity and intercommunion that characterizes the relationships between the three divine Hypostases. Here, unity is implicit in diversity, diversity in unity, with no priority in either direction. There is a place for a *primus inter pares*, as there is in the Trinity, where this place is occupied by the Person of the Father, who is without beginning (ἄναρχος). For example, Chrysostom, in one instance, praises the Church at Antioch as the adorable and beloved "Mother of all the Churches and of all the Christians" simply because of her age and foundation by apostolic hands.[3]

The Church, as one unified Body, always existed, since she is associated with the Person of Christ, the eternal Son of God. Hence, the Church consists of all human beings throughout all of time who please God, recognize Christ and worship Him as true God.

Likewise, Chrysostom's biblically supported teaching stresses the complete and perfect divinity of Christ against the Arians and the complete and perfect humanity against the Apollinarians. Chrysostom illustrates the reality of these two natures in Christ, who is of the same nature as the Father[4] and has a human body, not sinful like ours, but identical with ours in nature.[5] The unconfused union of the Divine and Human Natures in Christ[6] is vital to the Church's existence and identity.

---

3. *In Inscriptionem Actorum II*, PG 51, col. 77,78.

4. *In Matt., Hom. I*, PG 57, col. 17; *Contra Anomoeos Hom. IV*, PG 48, col. 732.

5. *In Rom., Hom. XIII.*

6. *In Phil., Hom. VII*; *In Joh., Hom. XI.*

On the basis of his understanding of humanity's purification and restoration in Christ the Son, Chrysostom reveals the Church as an integral divine-human and theandric reality. The Church's earthly form is rooted in her divine form and is indissolubly one with it. The former cannot be separated from the latter any more that Christ's Human Nature can be separated from His Divine Nature. To do otherwise, tears apart the seamless Robe of Christ and causes the Church on earth to cease being the direct manifestation of Christ, His Mystery or Theophany.

As Chrysostom has demonstrated on numerous occasions throughout this thesis, the Patristic understanding of the Church depends on a very realistic sense of the Eucharist and of the Eucharistic Presence. The Church is the Body of Christ and this very Body is concretely revealed in the Eucharistic Mystery. Christ's Mystery is a created and an uncreated reality because Christ is truly present both spiritually and bodily in the Eucharist. Therefore, every participant in the Eucharist becomes corporally and spiritually integrated with Jesus Christ.

In Homily 1 On the Creation of the World, Chrysostom states: "Because the Saviour desired to impress the love in us by the Holy Spirit, and He made us brothers in disposition and in Spirit, He put on nature as the foundation, and He fused together the viscera of nature, and in nature He establishes the foundation of the Church."[7] In this case, Chrysostom clearly demonstrates that the Human Nature assumed by the Son of God, through the Holy Spirit, is the very foundation of the Church. Due to the perfect, unconfused and indissoluble union of the Human and Divine Natures in Christ, the Church is God's. Chrysostom's revelatory statement leads this investigator to conclude that the Church is the Humanity of the Son of God; and, inasmuch as human beings (the Christians) are made brothers in disposition and in Spirit by the Incarnate (or Inhominate) Son

---

7. *De Mundi Creatione, Oratio I*, PG 56:433. Ἐπειδὴ ἠθέλησεν ὁ Σωτὴρ τὴν κατὰ τὸ ἅγιον Πνεῦμα ἀγάπην ἐντυπῶσαι ἡμῖν, καὶ ἀδελφοὺς ποιῆσαι τῇ διαθέσει καὶ τῷ πνεύματι, ἔλαβε θεμέλιον τὴν φύσιν, καὶ προσέπηξε τὰ τῆς φύσεως σπλάγχνα, καὶ ἐν ἐκείνῃ ἐποικοδομεῖ τὸν θεμέλιον τῆς Ἐκκλησίας.

when they participate in His Humanity concretely present in the Mysteries, they are called the Church.

"Bodily", therefore, has a Eucharistic and an Ecclesial meaning. Incorporation in Christ is incorporation in the Church.

This christocentric conception of the Church presupposes a certain kind of christology. Christ, the Second Person of the Trinity possesses two Natures, one fully Human (soul, spirit and body) and the other really Divine. It could be said that the same union of the human and the divine that occurs fully, without confusion and hypostatically in Christ, also takes place potentially in every human being. Hence, a person can realize the integrity of his theandric nature only through the Church. Just as in Christ God is indissolubly united to humanity, in man human nature is indissolubly united to the divine. The Church is the manifestation of this union, and she also manifests it completely in the Body of Christ. By participating in this Body, human beings become the Body of Christ, a divine-human reality. The Church is constituted by the existential affirmation or proclamation of this Mystery, both from the side of God and the side of man.

The Church, as Christ's Body, is primarily understood in a christological sense, although the interconnection between the former and the anthropological and sacramental nuances also becomes manifest. Christologically, this Body is identified with the Body, or Flesh, assumed by the Son of God at His Incarnation. Functioning as the Bridegroom, He takes the Church (defiled human nature), cleanses her and espouses her to Himself as His own Flesh, through the Sacraments of Repentance, Baptism and the Eucharist. Each Christian soul, when it is an image of the Church by embracing the apostolic faith in Christ, the virtues, especially love, is Christ's pure virgin Bride. Collectively, all such souls constitute the Church's Fulness and are the inheritors of God's heavenly Kingdom. This unfathomable union between God and Man constitutes the Mystery of Christ into which all human beings are drawn, and those who join it become members, coheirs and co-participants. Hence, the sacred Body of Christ is not only the Son's single Humanity, but it includes all the Christians who receive His very

Flesh concretely manifested in the Eucharist. This is a perfect example of the intimate association between the christological, sacramental and anthropological nuances of "the Body of Christ". As such the Church constitutes a new race uniting God and humanity, a new Adam, who sits glorified in heaven on the exalted throne together with the Son of God. Her source of existence and foundation is Christ. Through her, comes humanity's exaltation, salvation and, indeed, the redemption of the entire world. As such she reveals God's wisdom to the whole of creation.

The Son is the Head, Master and Lord of His Body, as well as the chief cornerstone in whom the Israelites and Nations are united as one new man. Since He is consubstantial with the Father and the Spirit, the Church is God's. The actions of the Triune God upon the Body are experienced as the Spirit forms the Body through Baptism, nourishes her through the Eucharist and dwells in her and preserves her unity, while the Father exalts and glorifies her beyond comparison at His right hand in heaven.

Having the Son's Flesh as the fulcrum, Chrysostom, in one case, interrelates three meanings of the word "Church". They are the following: 1) the Eucharistic Assembly, 2) the human soul, and 3) the Body of the Son. While discoursing about the Church as the Eucharistic Assembly, he finds the perfect opportunity to speak about the Church in these terms. Realizing that it is during the Eucharistic Assembly that the Son is concretely present, unifying all Christian souls to Himself and making each of them icons of the Church (Himself) through the Mysteries, Chrysostom states that the Son restores the Church/soul to her original existence prior to the Fall. Furthermore, the Son enables her to live the heavenly way of life, and He cleanses her, purifies her and places her at the Father's right hand in heaven. Regardless of how the Church is depicted, she finds her existence in and identity with the exalted Incarnate Son of God, in whom dwells the Spirit of God.

Furthermore, the Church rests peacefully in the soul which is tranquil, pious and loves the Lord by believing in His true Manhood and Godhood. The Church in the soul alone can interpret Scripture correctly about Christ's Person, because she, as Chrysostom has pointed out in Homily 30 of the Commentary on Romans, is none other than Christ Himself. Christ/the Church is intimately united to the soul that is dedicated to God's glory and stands before all mankind as a demonstration of the might of His Cross, Tomb and Resurrection. Therefore, Christ (the Church) dwells in the soul when the latter is His (the Church's) very image.

The crucial factor in understanding the restoration (ἀποκατάστασις, or apokatastasis) of the whole man and the cosmos in Christ and the Church is the significant difference between "the natural will" in Christ and "the gnomic will" in Adam. Chrysostom does not explicitly address this vital distinction, rather, implicitly, first, by way of discussing the effects of Adam and Christ upon man and creation, and, second, by expounding on the most intimate expression of the human face of the Church - the Church as the human soul. Furthermore, apokatastasis should not be understood from the Origenistic viewpoint,[8] but from christological and trinitarian perspectives supported by Chrysostom.

The Chrysostomian understanding of salvation, redemption and renewal of humankind and of all creation is owed to the sinlessness of Christ's Human Nature (the Church), resulting from a perfect synergy between His Human Natural Will and His Divine Will. The Patristic Tradition affirms that if God is God, and God is truly manifest in Jesus Christ, then creation, redemption and sanctification must have basically the same origin (Christ) and be identical in character (holy, spotless). In this thesis, Chrysostom's key references to Christ's sinless, perfect and

---

8. Origen believed that all moral creatures (angels, men, demons and the devil) will share in the grace of salvation and return to their original state prior to the Fall. This heretical view was condemned by the first anathema against Origenism, published by the Fifth Ecumenical Council of Constantinople in A.D. 553.

undefiled Humanity (soul, spirit and body) before and after the Resurrection and unto life everlasting, reveal that the Son of God took sinful human nature by the hand, as it were, and like a Bridegroom, He led her away from her ancestral customs and paternal home, which were indicative of her depravity, subjection to sin, the passions and spiritual death. However, at the very moment of the Son's Incarnation, or Inhomination, He completely, decisively and permanently purified her of her past and made her His very own righteous, immaculate, virgin Bride, bestowing upon her eternal life in His Father's House, heaven. This represents the Chrysostomian view that Christ, the new and obedient Adam, assumed and sanctified all human nature (the Church) in His Humanity, just as the old and disobedient Adam ruined her in his.[9] For Chrysostom, sin is personal and not a part of nature, illustrating that Christ is a perfect man without sin. The Humanity of Christ (the Church) could never violate nature because it is enhypostasized in the Logos of all things. It naturally and freely chooses to be and manifest all that is in accordance with nature and God's will. Therefore, the Son's Humanity (the Church), during His earthly ministry, is the nature of Adam prior to the Fall, before Adam sinned and suffered spiritual death by disobeying God's will.

Spiritual death, or the death of the soul, the bitter fruit of sin, was a result of Adam's gnomie (γνώμη) to obey the devil and not God. As soon as Adam transgressed against God, revealed by his consumption of the fruit from the Tree of the Knowledge of Good and Evil, Gregory Palamas writes: "Adam's soul was sentenced to death, being separated from God" (ἐθανατώθη ἡ ψυχὴ τοῦ Ἀδὰμ, χωρισθεῖσα τοῦ Θεοῦ). After 930 years (Gen. 5:5, LXX), Adam also died physically. He lived for so many years (in comparison to today's standards of an average human life-span) because sin did not yet have a firm grasp on mankind.[10]

---

9. Adam and Christ typology in Chrysostom: 1) *In Rom. Hom. X*, PG 60:475-478; 2) *In 1 Cor. Hom. XXXIX*, PG 61:336-337; 3) *In Eph. Hom. III*, PG 62:26; 4) *Ex. In Ps. XLIV*, PG 55:188; 5) *Serm. in Gen.*, 54:614; 6) SC 50, 137.

10. Gregory Palamas, Πρὸς Ξένην, Philokalia, vol. 4, p. 93(23-28). For further reading on spiritual death based on explicit Patristic references, see: 1) ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟΥ ΘΑΝΑΤΟΥ, 5th edition, by Νικολάου Π. Βασιλειάδη,

According to Athanasius the Great, if Adam, by contemplating and perceiving his Creator, had preserved his likeness to God, he would have held on to his everlasting incorruptibility. Man by nature is mortal because he was created "out of nothing" (ἐξ οὐκ ὄντων). If he preserved his likeness to God by constantly moving towards Him and by the understanding of his Creator, he would have been able to exhaust slowly his physical corruptibility, in order to remain incorruptible. This is in accordance with the Wisdom of Solomon: "...and the giving heed unto her laws is the assurance of incorruption; and incorruption makes us near to God" (6:18-19). Scrupulous observation of and obedience to the laws of the Divine Wisdom is the security and assurance of incorruption.[11] Unfortunately, Adam willingly disobeyed his Creator's commandment; the result was spiritual death. Physical death is a consequence of spiritual death. After man's alienation and separation from God, he decayed to a psychosomatic existence, thus yielding the separation of the soul from the body.[12]

Although Christ's Manhood prior to and after the Resurrection is sinless, it was corruptible by nature before the Resurrection, as was Adam's before he sinned. Naturally, Christ's Human Nature could never have experienced corruption, because of its perfect and unconfused union with the Righteous and Obedient Servant, God the Son. This view of Christ's Humanity before the Resurrection safeguards against the ancient heresy of the Aphthartodocetae,[13] which supports the mistaken view that Christ's Human Nature, before the Resurrection, was by nature incorruptible. Chrysostom's teaching affirms that, after the Resurrection, Christ, the Obedient Servant, made all human nature

---

Athens, November, 1984, pp. 69-72.

11. Athanasius the Great, Περὶ Ἐνανθρωπήσεως τοῦ Λόγου, 4 ΒΕΠΕΣ 30, 78(25-28).

12. For further reading on physical death as a consequence of spiritual death, see Βασιλειάδη, pp. 72-77.

13. The Aphthartodocetae were a sixth century Monophysite sect under the leadership of Julian, Bishop of Halicarnassus. Julian taught that Christ's Body was always incorruptible. The Monophysite leader Severus of Antioch, on the other hand, insisted that it was incorruptible only after the Resurrection.

incorruptible by nature by destroying death by death. He did more than place it back into Paradise; He situated it at the right hand of the heavenly Father. The Church in heaven has now reached the zenith of glory and majesty unto life everlasting.

Only through participation in what is truly according to nature, Christ's (the Church's) obedience, impeccability and sinlessness, via the Mysteries, and by the power of the Eternal Spirit of God, can a human being really be as God intended him/her to be, i.e., immortal. Because Christ assumed the whole man (physically and spiritually) and perfected him, and then raised him to life from the dead, the reunion of all souls with their respective bodies during the Resurrection of the Dead also becomes an undeniable reality.

Through Christ's impeccable *tropos* (His mode of existence, characterized by obedience, love, righteousness, holiness, justice and purity), the ancient curse of the devil upon mankind (spiritual and physical death) was decisively annihilated. The heavenly Church, the new Eve, escapes the devil's judgement, eternal damnation, inasmuch as she is formed sacramentally out of the new Adam's immaculate and impeccable side which was pierced while suspended on the Cross. Therefore, when the Church's membership participate directly in the new humanity through the Sacraments of Repentance, Baptism and, ultimately, the Eucharist, they, too, share in Christ's glorified state of existence and then transmit that glory to all things by virtue of their communication with Him in the Spirit.

The scriptural text of Galatians 3:28 (in Christ Jesus, "there is neither male nor female") proves instrumental towards understanding the psychology of the Fall of Man and Christ's restoration of Man. Concerning verse 28, Chrysostom, in Homily 17 of the Commentary on Ephesians,[14] under the chapter, the Church as a soul, explains that this scriptural text by no means suggests that the Incarnate Son of God, in His Humanity, was some sort of freak of nature; quite the contrary! The perfect cooperation between the human and the divine in

---

14. PG 62:120.

Christ prevented His human soul's animating powers or faculties - anger (θυμὸς; the male characteristic) and desire (ἐπιθυμία; the female characteristic), constitutive of the soul's vital power (ζωτικὴ δύναμις) - from being imbalanced.[15] In Christ, both powers are stabilized in a state of peace by the Logos Himself. Since there is no tension between these powers in Christ, θυμὸς is replaced by meekness and ἐπιθυμία is substituted by humility. In human beings, reason balances these powers with the aid of prayer, ascetical exercises and the virtues (especially, love), in accordance with Christ's teaching during His earthly ministry (for example, see the Beatitudes in Mt. 5:3-11). When these powers are stabilized in a Christian, only then can he clearly perceive the Truth with his soul's eye, receive the Mysteries, and, consequently, God's saving grace. Since, in Christ, the will is not against the rationality that naturally belongs to humanity, there is no corruption, violence against nature and death. Likewise, the mystery of salvation works in those who want to be saved. Just as sin is born of the will, so is salvation. Hence, Chrysostom continues in Homily 17 to say that the soul's faculties must be disciplined and coordinated into a harmonious unit by being put like well-broken horses under the yoke of "Reason" (τῷ λογισμῷ), and by placing over them the mind as charioteer, in order for the soul to gain the high calling (Phil. 3:14) that God grants it in Christ the Lord. Reason, here, does not represent human logic, but the Logos, Christ Himself. A soul is truly under the Logos's yoke when it welcomes Him through the Eucharist. For this reason, Chrysostom also says in several places throughout this thesis, that those who gather in the heavenly Church for various liturgical services (especially, for the Eucharistic Celebration) are real human beings and Christ's rational sheep, and those who reside in the worldly marketplaces, etc., are no more than illogical

---

15. A clear presentation on the structure of the soul professed by Chrysostom is located in G.D. Dragas' Ecclesiasticus, Orthodox Church Perspectives, Models and Eikons, Darlington, 1984, pp. 44-51. cf. also Maximus the Confessor's Spirituality, notes taken by this investigator from a series of lectures delivered by G.D. Dragas between January 31, 1984 and February 28, 1984, at Durham University, England.

(void of the Logos) brutes. Therefore, a human being is truly logical and, thus, capable of sharing fully in the Humanity (the Church) of the new Adam, when his soul's component parts - the will, disposition, thoughts, conscience, reason, faculties, spirit, and, especially, the mind (the soul's eye) - are virtuous, Christ-centered, focused on heavenly things and impregnated with the Logos and His Sacraments.

The Church's Connections with the Old Testament

Moses and the Israelites and their participation in the manna and drink in the wilderness is a type of the Church's communion in the Mysteries of Christ's Body and Blood. The crossing of the Red Sea symbolizes Baptism. The assembly in the wilderness represents the Church as the Eucharistic Assembly. This demonstrates that the Church existed typologically in the Old Testament. As Chrysostom has said, once Christ the Reality/Truth "communicated in our nature", the Church's members clearly and directly communicate in Him.

Abraham's Tent in the Old Testament, according to Chrysostom, is equated with the Church of God because its occupants possessed the Church's disposition and it became the abode for Christ, the all important criterion that turns an ordinary home into the Church of the Triune God. The Manifestation of the Holy Trinity in Abraham's Tent shows that the Church is not strictly unique to the New Testament, but that she has always existed and will continuously exist since the eternal Son of God is her source of life. In the last analysis, wherever Christ is present, His Church is there, too.

The Church is iconically represented in the Old Testament by Sarah, and her children are represented by Isaac. There is a sharp contrast between the Heavenly Jerusalem and the earthly one. The former is free, fruitful and is the result of the Resurrection of Christ. The latter (symbolized by Hagar), however, is faithless, fruitless and a slave along with its children (the Jews), because it has not been recreated in Christ, does not share and believe in Christ's Resurrection and does not live the new life set forth by God in His Gospel.

The Church's Origins

The Church of the Triune God emerges from the Nations, not from Judaism. Through Baptism and the Kerygma, the Church is concretely established and manifested in many places upon the earth for human beings to join and worship God. The Judaic Temple is by no means the Church because the former is defiled and desecrated; the latter is holy. Although the Church came out of the Gentiles, she is not opposed to the Law. On the contrary, she is the fulfillment of the Law. The Church is where heaven and earth are spiritually united; she is

none other than heaven itself.

The Church on the Universal and Local Levels

In several cases during this investigation, Chrysostom uses the singular and the plural form of the word "Church". He explains that the Universal Church consists of all the Churches around the world that are at peace, unified, in communion with each other, and follow by the apostolic decrees. Likewise, the Fulness of the Catholic Church resides concretely and completely in every one of these Churches. For this reason, Chrysostom can say that the problem confronting one (local) Church affects the whole Church, and that it is the duty of all members of the Church around the world to see to the Church's health and safety.

The Church's Nobility

The indissoluble union of the Church with the Flesh of the Only-Begotten Son of God and the equality of all human beings in the Church due to this union are signs of the Church's nobility. Chrysostom equates the nobility of the Church, seen in the Eucharistic Assembly, with the nobility of nature; the latter is preserved in the context of the Church. They both deal with worshipping God properly, preserving the true identity of human beings and strengthening human souls. Therefore, the Church is the awful and venerable Assembly that has everything to do with Christ and with what is natural. She has nothing to do with the world; she concerns herself only with heavenly things and serves as the depository of the Scriptures, the mouth of God and the Prophets. The Church consists of free men and women created by God with powerful wills and souls splendidly beautified by the virtues. These people offer their souls to God in order to escape death and gain eternal salvation.

The Church's Unity

The very term "Church" symbolizes harmony and concord, and she is defined as an unshakeable and indestructible unity. Chrysostom's Pauline understanding is lucidly exemplified. He sees a Church in a certain locality as the concrete manifestation of the Church of God when her members are pure, unified

through the indestructible bond of love and serve the one Lord Jesus Christ. They must be free of sin, at peace, have faith and hope in Christ and walk according to God's commandments. Consequently, they are classified as saints and the beloved of God. All Christians, as a Body, and as members of the Body of Christ, have the responsibility to remain united through love and to eliminate from their midst the diseases of envy, jealousy, arrogance, pretension and accusation, which tear asunder the Body. The members of the Church of God, when they stand closely bound together, are at peace, humble, share and practise the same faith, have harmony of mind and will, move constantly towards God and thank Him before all things, serve God the Father, the Son and the Holy Spirit, and not mammon.

There must be a cooperation between the leaders of the Church and the laity in order to safeguard the Body of Christ from division. The laity have a great responsibility both to God and to the leaders of the Church in preserving the Church's unity. The healthy members of the Body of Christ must cure their brothers who are diseased and who threaten the Body's unity; otherwise, they do not have Christ as their Head and they serve the devil. Those who do not have Christ as their Head fall into heresy and, subsequently, outside of the Church. The Body's members must follow the decisions of the Fathers of Nicaea (A.D. 325) in the observance of the Feasts of the Church and on other ecclesiastical matters because these decisions are apostolic. As a natural consequence of this, they are obliged to obey their leaders, the bishops, who implement the decisions of the Apostles and the Fathers that guarantee Church unity.

The sheep of God's Flock, during the celebration of the Eucharist, must remain united since the Lord's (Master's) Body, or Lord's Supper, is prepared for all of them to receive worthily and equally. In the midst of a unified Flock, Christ's presence in this Supper makes the Church concretely manifest right there and then. Unity and equality in the Church are seen most profoundly when Christians assemble into one Flock in order to worship and ultimately eat of this Meal. Furthermore, the powerful bond of love, one Father, one Head, one Shepherd, one King, one Teacher, one Judge, one Maker, one Door, one Way, one Root, one Life, one Table, one Cup and one Drink bind all Christians tightly

together during this solemn moment of Christ's manifestation in the Mysteries.

Church Characteristics

The characteristic signs of the Church are the following: 1) absolute faith in and fear of Christ as God, 2) love, 3) temperance, 4) moderation, 5) equality, 6) humility, 7) piety, 8) total dedication to God, 9) almsgiving, and, 10) repentance.

The Church is God's friend. As such, she has the mind of Christ and possesses God's secrets. She performs all things for the love of God the Father. The Church also serves as the trustee and depository of God's unutterable Mysteries, both verbal (the Gospel) and practical (the Sacraments of the Eucharist, Baptism, etc.). She is a demonstration of the Resurrection of Christ, the Gospel and power of the Holy Spirit working through the Apostles.

The Church is eschatological inasmuch as she participates in Christ's Resurrection and places her absolute trust and hope in God's incomprehensible Providence for her safety, welfare and salvation. The Church anticipates Christ's Second Coming and demonstrates this yearning whenever she participates in the Mysteries. The Eucharistic Assembly cannot be treated separately from the Flesh/Body of the Son of God, because the direct and single connection between the Assembly and the Son is the Son's very Humanity. Participation in the Mysteries of Christ's Flesh turns this Assembly into the righteous people of God and the Festival of angels mentioned in Hebrews 12:22.

The Church is characterized as the place where hospitality is exhibited to people who are really Christ in disguise. Therefore, if any person is granted refuge or is given assistance by the Church, then it is the same as if the Church is rendering aid to her Lord and God Himself. The Church is the site where almsgiving occurs; and this very act makes the Church inaccessible to the demons and to their leader the devil. The Church's invunerability is not only owed to almsgiving, but also to the Scriptures that are read and correctly interpreted in the Church, and ultimately to the Holy Spirit, Who lives in the Church. God the Holy Spirit is constantly active refashioning and renewing the Christian souls that are burdened by sins. The Church is the location where God is worshipped,

supplicated and praised. She remains as a location of contemplation about spiritual things, purification and confession. The Church is the site where two or three people are assembled in Christ's name and, consequently, where Christ, the angels and the citizens of heaven all dwell. The heavenly reality of the Church is witnessed in the Liturgical Assembly where the union of heaven and earth is concretely achieved.

Further Church characteristics are revealed when Chrysostom establishes that the Church of God may be identified with a room in a Christian home. Several conditions must be satisfied by a Christian before the magnificent, heavenly and Apostolic Church of God is equated with such a place. A Christian must be virtuous and worthy to receive Christ, the Holy Spirit, the Apostle Paul, the Prophets and their angelic entourage as guests of his room. Without the presence of these guests, there is no Church but only the devil's theater. A Christian must worship God by chanting psalms; and he must supplicate Him through intense prayer.

God's Church in Contrast to the Devil's Church, Marketplace and Theater

There are two radically different types of churches in a vicious and constant battle with one another. One is the Church, the Army of God; the other is the army (the church) of the wicked and deceitful devil. The latter is of this world (earthly); it is evil and functions on witchcraft and other sources of wickedness beyond human comprehension. It is comprised of the dark and demonic powers, the chief being the devil himself. The devil's army opposes all that is good and seeks the eternal destruction of human souls; indeed, of the entire human race. However, the Army of God has the Triune God as its supreme Leader and Emperor. This Army is heavenly, unified, strictly disciplined and ever-vigilant for an attack from its enemy. It consists of God, the angelic powers, the Apostles, the bishops and the brave soldiers of Christ (Christian souls). The purpose of this Army is to ceaselessly praise and supplicate God and present itself before its Emperor in a proper manner when He reviews its ranks during His appearance in the Mysteries. Unlike its opponent, this army seeks the salvation of human souls and the preservation of humanity.

Likewise, Chrysostom demonstrates the differences between the Church of God and the marketplace. The Church is the common treasure of all the goods; she is the dwelling place of Christ the Sun of Righteousness, the Holy Spirit, and the virtuous and spiritual human beings, who believe in Christ, worship Him as God, practise repentance, have communion with Him, have been entrusted with the truth, receive much spiritual instruction, become citizens of heaven and live the heavenly way of life. The marketplace is an abode for the devil, darkness, debauchery, all manner of evil and secular persons, who are riveted to the earth, who are enslaved to envy and sin, and, who emulate the devil. Furthermore, there is a remarkable and vast difference between God's Church and the theater of satan because, in the former, psalms are chanted that benefit the soul and body. In the latter, immoral songs are sung that destroy the entire human being.

The Scriptural Basis for the Church's Heavenly Existence

Hebrews 12:18-24 is an example of a very important ecclesiological passage for Chrysostom because it serves as the criterion by which he interprets specific passages in the prophecies of Isaiah and in certain Psalms. In this way, Chrysostom shows that the Old Testament Prophets speak anagogically about the Church and that both the Old and New Testaments unanimously agree about the Church of God.

The heavenly Church -- the Church in heaven and on earth — is one and the same. This great continuity is achieved by the Holy Spirit and Christ, Who dwell in the Church. The Spirit and Christ render the Church invincible in the face of her enemies. Also living in the Church are the human beings who have been refashioned by and perfected in Christ, the martyrs and saints of both Covenants, and the angelic powers, all of whom celebrate a bright and joyous Festival.

The Gospel of Jesus Christ the Son of God is the portal through which human beings (the Christians) may enter and discover the heavenly Church of God with her vast and eternal treasure and symbols of victory over death, sin and the devil.

The Church is a new creation in Christ/God and her children are of Zion/Israel and God. She has been recreated after the image of her Creator — Jesus Christ. This Church lives a new life that is presented in the Gospel.

The Church is a firm and speedy vessel that sails from earth to heaven. Her stability resides in her construction out of the divine Scriptures; and she owes her invincibility to Christ's mighty words (Mt. 16:18), the apostolic Faith in the Only-Begotten Son of God, and the Economy of Salvation, all of which fortify her.

The Church's Apostolic Aspect

The Apostles and, specifically Peter and Paul, are called fathers, pillars, guardians and eyes of the Church. The solidarity between Peter and Paul as one Body in protecting the one and true faith illustrates the unity of the Church. Furthermore, the dogmas and teaching of the Apostles safeguard the Church from the devil and prevent him from having any hold over her members.

On the basis of Scripture, the Church always existed and the Prophets and Apostles both belong to her as her leading members. These members, under God's supreme authority, govern the conduct of the entire Church through their respective teaching.

The Church upholds and defends the orthodox teachings of Christ and the Apostles, most especially, the Apostle Paul. She abides by the Gospel and Paul's Epistles, all of which preserve her, grant her health and safety from the devil and all other enemies. God's Church receives edification, protection and instruction on how to live a virtuous life from the Holy Spirit, who works through the Apostle Paul. She is everlasting, heavenly, founded on Christ/the Gopsel, the Apostles and the repentance taught by Christ.

The Apostles use the spiritual net of the Holy Spirit to fill the Church with human beings. They flood the ecumene with the glory of Christ and with faith; and they hunt down and punish the heretics, who wish to harm the Church.

The Church's Liturgical Aspect

The Church celebrates the Feast and Festival that was first celebrated in

the Upper Room on the First Day of the Week (the Lord's Day) by the Disciples and certain others who gathered together in order to hear the Kerygma and break Bread. This Feast is identified with the celebration of the Eucharist, the Mystagogy of Christ, the celebration and communion of the Mysteries of Christ's Holy Flesh, the Master's Blood, the Mystery of Peace and Christ's Body and Blood and Sacrifice upon the Cross. The emphasis of Chrysostom's statements is placed on Christ's manifestation and action upon the Church by means of the Eucharistic Celebration. Through Jesus Christ (God), the Lord's Prayer and the teaching yielded by the holy Scripture, the local Church is presented as the full manifestation of the great and marvelous Mystery of Christ.

The Church celebrates Christ's Feast when she commemorates the events in the life of Christ, and the martyrs and saints, who have been well-pleasing to God throughout time. During this festive celebration, the Church consists of the Prophets, the Apostles, the martyrs and saints of both Covenants, the angels, the heavenly powers, the nations of heaven and of all those human beings who believe in Christ as God. Also, at this time, the entire Church in heaven and on earth is united and present with her Lord in the consecrated Eucharist.

The Church becomes a participant in Christ's Triumph over the devil, sin and death. By participating in such a Feast, the Church receives the Holy Spirit from the Son of God for her edification, beautification, reception of the heavenly goods, salvation, rebirth, forgiveness of sins and entrance into the heavenly Kingdom of the Father, and of the Son, and of the Holy Spirit. Christ's action upon the Church through the Spirit shows that christology is the foundation of ecclesiology.

Through this Feast, the Church achieves a spiritual marriage with the Son of God, enters His Bridal Chamber and is more glorious than heaven itself. The Church on earth communicates intimately with and imitates the Church in heaven, thus demonstrating Christ's Resurrection and victory over death, and also that there is one heavenly Church manifested clearly and concretely wherever Christ is present in the unutterable Mysteries by the power of the Holy Spirit. The Church is called the Common Body of Christ when all her members everywhere are harmoniously united and share in the communion of the Mysteries.

Repentance in the context of the Eucharistic Assembly is another important topic discussed by Chrysostom. Repentance safeguards the Church from all her adversaries and grants her members complete courage and freedom. For example, if Christians do not repent of their sins and transgressions and then receive the Mysteries, these Mysteries will destroy their souls. The unfortunate event will occur not because of the nature of the Mysteries, but, because the recipients are spiritually diseased. The foreshadowing of this has occurred in the Old Testament during the assembly in the wilderness under Moses' leadership when certain Israelites did not cleanse themselves and then partook of the manna and drink unworthily. In the New Testament, however, the Church's members must repent of their transgressions even moreso, or else face the awesome Judgement Seat of Christ and receive the punishment outlined by Paul in his gospel.

The Church's Membership

The members of Christ's Church are righteous, many, diverse, equal in honour, reconciled in Christ's Flesh, arranged in the Church by God according to His will, and constitute the Fulness of this Church. As in a human body, each member has his/her own peculiar function and one that is in common with all the others; all functions contribute to the formation and well-being of the whole Church. According to Christ's mandate, the Church's members must all share in the responsibility of edifying the Church and maintaining her unity by practising true love, repentance, the virtues, and by exhibiting piety, obedience and honour to God. Since the Church is holy and does not allow any sin to intrude in her, the sin of one member threatens the health of the entire Church. The diseased member must be cut off from the rest of the Church due to the consequences imposed upon the Church as a whole. The priest, as a member of the Church, is ultimately responsible for purging the Church of all disease. When practised correctly, repentance is the only medicine that cures a diseased member and the means by which he/she can be readmitted back into the Church. Furthermore, the person who is a healthy member of Christ's Church, His Holy Temple, is himself a holy temple, a dwelling place of the Triune God, the heavenly hosts and all the

saints. This means that his very soul is an image of the Church.

The Church's members are identified with the saints, the true believers, the sons of God, the just, the righteous and the ones who have been liberated from the bonds of sin and the devil. Since they have been granted freedom from the evil one, they possess the capability for defeating him by fortifying their souls, as did Job, with great patience and self-control. Their firm stance against all adversity enables them to receive the first place next to the martyrs and Christ Himself, and enter into the heavenly Kingdom by the Lord Jesus Christ's grace and love towards humankind. The Church as such is seen in every local Church whose people fit the above criteria for membership.

The Church's members are obliged to apply what they acquire and learn in Church in their daily lives because the Church does not end at the completion of the Assembly. If they refuse to apply their newly found knowledge and benefits, God casts them out of the Kingdom and into the unquenchable and eternal fire with the devil and the demons.

God hears the prayer of a Christian more readily in the Church because it is combined with the prayers of the priests and heavenly powers. The priests' prayers grant great power to the Christians' prayers because of the priests' roles as the Church's leaders and presidents. Christ hears their combined prayers immediately because of His presence in the Mysteries.

Christians are synonymous with the righteous ones because they believe and have faith in Christ, they suffer patiently all things for one another and they are the sheep for whom Christ shed His Blood. They must live a life worthy of the justified people of God and show an earnestness worthy of the gift of justification. These rational sheep become worthy when they abstain from jealousy and envy, and wholeheartedly love one another. If they become infected with the disease of sin, they receive relief and healing by offering many prayers to God in unison.

A Christian soul iconically represents the Church when its components — the spirit, heart/mind, conscience, thoughts, faculties (anger and desire) and will -- are all in harmony, focused on Christ, filled with humility, contrition and His presence, instead of the vices and evil. If any of the soul's parts are defiled,

imbalanced and cease to be christocentric, the Church ceases to be equated with the soul. The soul subdued by sin has a chance of becoming an image of the Church only if it willingly accepts the treatment and medicines of Christ, the Physician of souls. The Church, every Christian soul that abounds with the virtues, is a Ship under the leadership and direction of the bishop, who has been entrusted with her oversight. The bishop must have a soul that is itself an image of the Church in order to execute his duties satisfactorily. Otherwise, he causes great shipwreck to the Church (every soul) under his authority. He is liable to God and he will be judged according to how he supervises the Church.

The Church can only be filled with rational people who receive circumcision of the heart, who willingly obey and serve Christ as God, and who listen to the divine words offered to them from the Paternal Table (the focal point of the Church) as the source of true nourishment for their souls. They believe in Christ, receive justification, life, and they shine splendidly through the medicines of repentance. Chrysostom classifies only these people as real human beings. In the Church, Christians receive God's grace and peace, forgiveness for their transgressions and the basic ingredients necessary for their eternal salvation.

The Church is comprised of the vigilant souls of human beings, who live according to God's Law, are knit together by the bonds of love and peace, work hard and live a righteous life, and have tremendous piety and much fear of God deeply rooted in them.

The Triune God and the Priestly System

Chrysostom explains that the Church could never exist without a priestly system through which God acts for her benefit. The Son establishes the priestly system in the Holy Spirit in order to: make His presence realized among His people by means of the Mysteries, make them into His Church by participation in the Mysteries, and facilitate communion between them and God. This system is comprised of the teachers (the bishops), presbyters (priests) and deacons, all of whom edify the Church in their own capacity, interceed to God on her behalf and stand before God's Altar on every Lord's Day leading her in hymns and prayers to God. The clergy, i.e., the guardians, the office bearers or royal escorts of

Christ the King, have been empowered by Christ to bind and loose and enforce the penalties and laws of the Church upon the Christians. Chrysostom exhorts the clergy to avoid highmindedness and embrace humility and the fear of God in order to lead the Church successfully and correctly and avoid God's wrath.

The Son of God, via His Saving Blood, has made the Church His House and has commissioned the Apostles to function as her first bishops. Furthermore, the House of God is apostolic since the Apostles appoint other men to succeed them as bishops and they teach them, on the basis of Christ's statements, how to behave and perform their duties to God's satisfaction. Chrysostom explicitly refers to an apostolic succession existing within the Church. The Church's oversight and leadership has been entrusted by the Son to the Apostles and, through the Apostles, to the bishops. Not only bishops, but presbyters and deacons, as well, have also been entrusted with the safety of God's House and with the Great Mystery of the Economy, which is totally unique to this House. Therefore, they all must be great men in character, imitate their Lord Christ and obey the Apostles.

God tends to and manages His Flock through the bishop whom He personally elects and ordains. Christ the Son of God instructs bishops how to properly and successfully execute all their duties as shepherds of His Flock. Christ is the Good Shepherd, whom all bishops must imitate.

The Holy Spirit not only works through the Apostles in order to care for the Flock, but also through the bishops. In turn, the bishop ordains men into the priesthood. He is responsible for all priests under his supervision and is held accountable for their sins. A bishop should lead the Flock with great manliness, nobility and precision even if it means sacrificing his very life. The bishop who acts accordingly obeys the "canon of the Episcopate" established by Christ Himself (Jn. 10:11). He is the one responsible for everyone in the Flock. He feeds and protects the Flock from all hostile men and the powers of darkness.

God elects and ordains His generals (the bishops) through the Apostles. He places upon these generals a strict code of conduct as they instruct the Church in His teachings and defend and lead her in fierce battle against the devil's unholy horde. Through them, God bestows His rich and abundant blessings and eternal

life upon the Christian soldiers. These generals are ultimately responsible to God and, thus, must execute their duties accurately and conscientiously and maintain unity and concord within the Army. What is most important to the Church's integrity, is that there is a close identification between the person of the bishop and the Person of Jesus Christ. The bishop stands out as the image of Christ and, consequently, as the image of the Church. Therefore, God's Church exists in a certain locality only when she comes under the authority and leadership of the bishop, in whom God's power to form and lead her truly reside.

The Bishops serve as physicians, who preserve the health and unity of the Body through the preaching of the Gospel, through the correct proclamation of the true Kerygma and by the orthodox ordination of clergy. The bishop must be the strongest member of the Body because he represents Christ as the head. He is required to be experienced in Scripture and in the dogmas of the Church in order to thwart the attacks of heresy and schism from the Body that endanger her unity, or else he will suffer eternal punishment for any damage incurred to the Body.

Similar to Christ, the local bishop plays a vital role in the Church because he is Christ's very image as the Bride's suitor. The bishop's relationship to his Church reflects the Great Mystery of marriage between the Son and His Bride. The bishop is so important that the Catholic Church of God is manifest strictly under every local, canonical and orthodox bishop.

APPENDIX

When reading Chrysostom, if the reader fails to comprehend the context from which this Father speaks, he/she may sometimes wrongly conclude that Chrysostom is anti-semitic. Therefore, the main purpose of this appendix is to isolate Chrysostom's references to the Church that reveal his unquestionably biblical foundation for the superiority of the Church's "policy", or "way of life" (πολιτεία), over the Jews'. By reviewing these radically different policies, this writer will clearly illustrate that Chrysostom is not anti-semitic, rather, misinterpreted. This term cannot even be applied to Chrysostom, since, in his mind, the Old Dispensation of the Law disappeared permanently when Christ established the New Dispensation of Grace once and for all and enthroned Himself at the right hand of the Majesty in heaven. Chrysostom carefully points out that his censorship is not really directed towards the Jews themselves who harbor animosity for Jesus of Nazareth; rather, he flatly denounces the disease (or passion) that infests their souls and inhibits them from confessing this Jesus as the Christ, the Incarnate Son of God. Likewise, Chrysostom strongly denunciates the invalid and outdated Jewish customs and liturgical rites which periodically succeed in deceiving and attracting Christians towards their observation and, consequently, endanger the Church's unity. Ultimately, he vehemently condemns the devil and his dark powers for hardening the Jews' hearts and causing them to persist in their mad folly even up to this present day. Chrysostom's biblical references show that the Jews, due to their obstinacy, no longer constitute the Israel of God. Rather, through God's saving economy and grace, the Church represents the spiritual Israel and its members (the Christians) comprise the true Israelites who believe in Christ as God and receive circumcision of the heart by the Holy Spirit.

Chrysostom uses the New Testament to interpret the Old, demonstrating his view that Scripture interprets itself (Ὁρᾷς πῶς ἑαυτὴν ἑρμηνεύει ἡ Γραφή).[1] On the basis of Christ's and the Apostles' teachings, the Old Testament authors speak "metaphorically" (μεταφορικῶς)[2] and "anagogically" (κατὰ ἀναγωγήν)[3] about the Church and her manner of living.[4]

1. The Prophets

Chrysostom's substantiation of the dissimilarity between the Church's policy and the Jews', and the replacement and superiority of the former over the latter, rest mainly on prophetic evidence. In his Exposition on Psalm 4, Chrysostom interprets verse 5 ecclesiologically and states that the Church's policy (τῆς Ἐκκλησίας τὴν πολειτίαν) requires Christians to offer God a sacrifice of righteousness in order for Him to hear their prayers. God prefers this sacrifice above all others because He is a lover of righteousness.[5]

---

1. *Ex. In Ps. XLIV*, PG 55, col. 197-203.

2. *Ibid.*

3. *Ex. In Ps. IX*, PG 55, col. 129-130.

4. The Septuagint (LXX) version of the Old Testament, primarily used by Chrysostom, will be cited throughout this appendix, unless otherwise noted.

5. *Expositio In Psalmum IV*, PG 55, col. 53.

The sacrifice of righteousness demanded by the Church's policy is different from the animal sacrifices described in the Old Testament. The former is intelligible, noetic and spiritual, while the latter are sensible (tangible). Therefore, a righteous man does not persuade God with the use of many words but with a clean soul and mind, and with the practice of good works (Isaiah 1:15). The righteous man, who lives by the Church's policy, abstains from wickedness (Psalm 33:5) does good works, practises almsgiving (Matthew 25:42) and, thus, escapes eternal punishment.[6]

The Church's policy requires of every Christian trust, hope and confidence in the Lord. It calls for human thoughts to be constantly fixed on the Lord and to never trust anything of this world. Everything in this life resembles and is even more feeble than dreams and shadows. This life's belongings simultaneously appear and disappear and create disturbances in the people who possess them. However, trust in the Lord is eternal, unchangeable, immovable and unaltered; it creates great safety and it makes invincible the person who uses it with care and with the proper disposition.

By portraying the Church as being comprised of the righteous believers, Chrysostom shows the human face of the Church; he understands the Church in human and qualitative terms, and enumerates the requirements of the Church's policy from every Christian:

> "Sacrifice a sacrifice of righteousness and trust in the Lord" [Ps. 4:5]. What is "Sacrifice a sacrifice of righteousness"? Practise righteousness, offer righteousness; this is the greatest gift to God, this is an acceptable sacrifice, this offering has much pleasure, not to sacrifice sheep and calves, but to do righteous deeds. Do you see the policy of the Church described above and that it is the intelligible things which are sought instead of those sensible things? Here, indeed, as I said above, he speaks of righteousness that is not the partial virtue but the total one; just as we call righteous a man who has in himself every virtue. This sacrifice does not need objects, nor knives nor an altar, nor fire; it is not dissolved into smoke and ashes and the smell of burning meat, but it finds sufficient the knowledge of the one who brings it forth. Neither destitution becomes an obstacle, nor poverty a hurdle, nor a place, nor any other such things, but wherever you might be, you would be able to sacrifice it, you yourself becoming both priest and altar as well as knife and sacrificial victim. For such are the intelligible and spiritual things; they have greater facility, needing no external working.[7]

Chrysostom hints at the notion of the general priesthood of all believers. Although he never talks about this and never explicitly uses the phrase "the general priesthood of all believers" in any of his writings, he suggests in this instance that every believer has to offer a sacrifice of righteousness to God because it is noetic, spiritual and does not require any external exertion and expense by the believer. This sacrifice affirms that the Church's policy is spiritual, heavenly and never earthly. When a Christian abides by the heavenly way of life of the Church, he becomes a righteous man in whom dwells every virtue, he gains the Lord's compassion and nobility, he receives much strength from Him and he wins Him as his great ally and unconquerable helper.

---

6. *Ibid.*
7. *Ibid.*

In Homily 5 Against the Jews, Chrysostom presents further prophetic evidence to the Jews that the earthly Jerusalem, their Temple and old way of life have been permanently eliminated by God. God holds these things in ransom due to the Jews' impiety, lawlessness and slaying of Christ.[8] Since Josephus is "like-minded" with the Jews, Chrysostom capitalizes upon his account of Daniel's vision (Daniel 7-8) concerning the pillaging and burning of the Temple, the laying waste of the holy of holies, and the destruction of the whole way of life (καὶ τὴν πολιτείαν αὐτῶν κατέλυσεν ἅπασαν) associated with the Temple, the extinction of the old sacrifices, the taking of Jerusalem by storm and the great war against the Jewish Nation, all at the hands of Antiochus Epiphanes; the duration for all of this is 1,290 days.[9]

Chrysostom also incorporates into his explanation Daniel's prediction about the final destruction of the Temple and the old way of life under the Romans. For this, he quotes Josephus, who speaks about the present bondage of the Jews, saying: "In the same manner Daniel also wrote about the Empire of the Romans, that they would capture Jerusalem and devastate the Temple".[10] After Josephus remarks that Jerusalem will be captured by the Romans, he does not dare go on to say that this city will be rebuilt; he refrains from mentioning a time of restoration because he knows that Daniel had not fixed a definite time. For example, Daniel prays in sackcloth and ashes, Gabriel comes to him and says: "Seventy weeks are cut short for your people and for your holy city" (Daniel 9:24). God does not consider the Jews His people anymore. Thereafter, God is estranged from the Jews because of the bold crime they are going to commit. The end of their evil deeds is the day when they slay their Master. The Prophet Daniel means this very thing when he says, "Until transgression will stop and sin will end" (v.24). Christ, too, refers to the exact same event when He says: "Fill up the measure of your fathers" (Matthew 23:32) and "You killed your servants".[11] "Now add to that the Blood of your Master."[12]

Daniel makes it clear that his prophecy deals with the final desolation of the Temple and the old policy under Pompey, Vespasian and Titus (Daniel 9:25), because the evils that now grip the Jews cannot come to an end. "After the seventy weeks the anointing will be utterly destroyed and there will be no judgement on it; he will destroy the city and the sanctuary with the help of a leader who comes and they will be cut off as in a deluge" (v.26). "There will be no remnant left, nor a root to grow up again, until the end of a war that is brought to an end by the vanishing of the people" (*Ibid.*). "The incense and the oblation will be abolished, and furthermore, on the holy place will be the abomination of desolation: and accomplishment shall be given to the desolation

---

8. *Adversus Judaeos, Hom. V*, PG 48, col. 883-904. cf. Exodus 32:1, Jeremiah 44:16-18 and Isaiah 48:4-5 which are explicitly cited.

9. *Ibid.*

10. cf. also Jewish Antiquities 10.276; translation in Loeb Library: Josephus 6.311.

11. Chrysostom puts these words in Christ's mouth, perhaps thinking of Matthew 23:30-31.

12. *Ibid.*, PG 48, col. 883-904.

until the end of time" (v.27). When he mentions the "abomination of desolation", Daniel has in mind the statue set up in the Temple by Antiochus Epiphanes. Daniel also applies this prophecy to the Romans, who destroyed the Temple for the last time, since he adds: "desolation until the end of time".

> It is true that Christ came into the world according to the flesh long after the day of Antiochus Ephiphanes, but when He prophesied the captivity to come, he showed that Daniel had predicted it. This was His reason for saying: "When you see the abomination of desolation that was spoken of by Daniel the Prophet standing in the holy place - let him who reads understand" [Matthew 24:15]. The Jews called every image and statue made by man an abomination. So by his veiled reference to that statue, Daniel showed both when and under whom the captivity would take place. As I showed before, Josephus also assured us that these words were spoken about the Romans.[13]

In order to prove yet even further to the Jews that the desolation of their Temple and policy is to last until the end of time, and in order to prevent them from making excuses that they could have revived them only if they attempted to do so, Chrysostom reveals that the Jews tried three times and "like wrestlers in the Olympic Games they were thrown to the ground". He states that there can be no dispute or question whatsoever that the Church has won the victory and the crown.

First, the Jews rebel and try to reclaim the old commonwealth and way of life that suffered destruction under Vespasian and Titus during the reign of Hadrian. However, they fail to realize that they are fighting against the decree of God, who has ordered that Jerusalem remain in ruins for ever. Hadrian destroys every remnant of the city of Jerusalem and renames the city Aelia after his name Aelius Hadrianus. In this way, Hadrian leaves a mark of their defeat and a testimony to their impudence.

Second, the Jews attempt to rebuild the Temple and recapture the glory of their policy under the Emperor Constantine. Constantine realizes their plans and takes the responsible Jews aside and cuts their ears off and leads them around everywhere like runaway slaves and scoundrels, so everyone can see their mutilated bodies and think twice before ever attempting such a revolt again.

Third, the Jews try to restore the Temple and their policy under the Emperor Julian, the Apostate. They try to persuade Julian to give them back Jerusalem, to rebuild the Temple, to show them the holy of holies and to restore the altar. However, they fail to realize that if God ended these things, then human hands cannot restore them. No human power can ever change what God decrees. "For what God, the Holy One, has planned, who shall dissipate? His hand is stretched out; who will turn it back" (Isaiah 14:27). "Just as no man can tear down what God has reared up and what He wishes to remain, what God has destroyed and wishes to stay destroyed, no man can rebuild" and reactivate. The Emperor Julian spares no expense, leaves nothing undone to help the Jews and, in his mad folly, he hopes to cancel out the sentence passed by Christ that forbids the rebuilding of the Temple. Just as the workers are about to start reconstruction, suddenly fire leaps from the ground and consumes not only a great number of the workmen but even the stones piled up to support the structure. So Julian and the whole Jewish

---

13. *Ibid.*

people withdraw in defeat.

The Prophet Malachi also predicts the present desolation and abolition of the Jewish sacrifices and policy right after the Jews return from Babylon, recover their city, rebuild their Temple and offer sacrifices. Malachi, speaking on God's behalf, says, "Shall I for your sakes accept your persons?, says the Lord Almighty. For from the rising of the sun, even to its setting, my Name is glorified among the nations; and everywhere they bring incense to my Name, and a pure offering. But you have profaned it" (Malachi 1:9-12). Malachi obviously refers to a sacrifice other than that of the Jews, namely, the pure sacrifice that is offered at every corner of the earth seen by the sun, the Kerygma. The Kerygma is a pure sacrifice not by its own nature but because of the disposition and intention of those who offer it.

Zephaniah 2:11 and Titus 2:11-12 each speak about the destruction of the old sacrifice and the institution of the new. Christ Himself also removes from Christians the future obligation to observe one place of worship and He introduces a more lofty and spiritual way of worship (Jn. 4:21,24) and life.[14]

In his Exposition on Psalm 112, Chrysostom carefully explains that verses 1-4 represent a prophetic statement about the dawning of the new policy of the Church (πῶς καινῆ τῆς Ἐκκλησίας πολιτεία διαλάμπειν)[15] and about how sacrifice to the Lord should be offered everywhere in the ecumene (πῶς θυσία παντaχοῦ προσάγεσθαι). Verse 3 describes prophetically how the Lord prepared the new policy of the Church and how He demonstrated her nobility.[16] Under the new policy, the Lord receives praise not only in Palestine and in Judea but also in all places of the ecumene. This occurs when Christianity triumphed because, in the old (παλαιόν) era, God is blasphemed by the Jews, who dwell in Palestine,[17] instead of being blessed or praised by them. The Prophet David foretells that God subdues and brings to an end all of the Jewish customs and spreads the policy of the Church all over the ecumene; likewise, he demonstrates the new way to worship God[18] which is in the Church.[19]

The things of the Church succeed the Jewish rites and customs (Διεδέξατο γὰρ τὰ τῆς Ἐκκλησίας πράγματα). This is what David means when he says, "The Lord is high above all the Nations" (Psalm 112:4; "i.e., blessed and praised by their manner of life") and "Let the Name of the Lord be blessed, from the present time and forever" (v.2). These prophetic statements represent prophecy about the final destruction of the Jewish Temple and of the city of Jerusalem under the Roman Emperors Vespasian and Titus; they do not refer to the destruction under the Babylonians since David prophesied about the final desolation after the Jews

---

14. *Ibid.*

15. *Expositio In Psalmum CXII*, PG 55, col. 299-302.

16. Ὁρᾷς τὴν καινὴν ἤδη προαναkρουόμενον αὐτὸν πολιτείαν, καὶ παρανοίγοντα τῆς Ἐκκλησίας τὴν εὐγένειαν;

17. cf. Isaiah 52:5, Zephaniah 2:11 and Malachi 1:10-11, all of which are cited.

18. Ὁρᾷς πῶς κατέστειλε τὰ Ἰουδαϊκὰ, καὶ ἔπαυσε, καὶ παντaχοῦ τῆς οἰκουμένης τῆς Ἐκκλησίας τὴν πολιτείαν ἐξέτεινε, καὶ λατρείαν προανεκήρυξεν;

19. *Ibid.*, PG 55, col. 299-302.

returned from their exile in Babylon. Nothing can change the outcome of the final desolation because the Church and her policy have once and for all succeeded the Jewish Temple and its policy.[20]

The new policy of the Church holds that the "Lord is high above all the Nations" (v.4) with respect to dogmas, worship, adoration and everything else. This policy should not be thought of as something humble but as something exalted and greater. "Such is this policy. Just as there is a great distance separating the sky from the earth, the same great distance separates the old policy from the new".[21] Although the way in which the Church's policy prescribes Christians to praise or worship the Lord is greater than that of the Jews, it is still a condescension.[22] "Even if these things are more exalted than those of the old policy, they are still less than the things that are deserving of the Lord."[23] St. Paul demonstrates the same thing when he reveals the difference between the knowledge over which he has power now and the knowledge that exists in the future (cf. 1 Corinthians 13:9,11,12). Paul shows that the distance between the knowledge of this life and that of the future life is as great as the distance separating an infant from a grown man who has come of age or matured.[24]

The sacrifice demanded from every member of the Church by the new policy is a sacrifice of praise (cf. Psalm 49:23;68:31-32). This sacrifice entails for each Church member to be like the seraphim and praise God through words, deeds and a virtuous life. Christ speaks of this as follows: "Let your light so shine before men, that they may see your good works and give glory to your Father, who is in heaven" (Matthew 5:16). Similarly, David says, "Praise ye the Lord from the heavens; praise him in the highest. Praise ye him, all his angels; praise ye him, all his hosts" (Psalm 148:1-2). "Therefore, a human being must become an angel and then praise God." Interpreting Psalm 112:2 through St. Paul's teaching in 1 Corinthians 6:20, Chrysostom points out that David does not refer to the glory which is inherent to and associated with God's nature when he asks for men to bless the Lord; God is exalted and glorified (or blessed) on His own. However, David is referring to the glory that men offer to God when they obey Him by living a life according to His commands. The men who obey God in this way are a cause for all those who see them to also bless the Master. Likewise, Chrysostom understands Psalm 112:2 through Christ's teaching in Matthew 6:9 which notes that God is praised, glorified, blessed and sanctified (or hallowed) by men when they strive continuously towards virtue and when they live a virtuous life.[25]

Furthermore, the sacrifice of praise prophesied by David to be of the Church's policy, is Christ's own exhortation to all Christians to be united, to love one another and to harmoniously pray together the Lord's Prayer (Matthew

---

20. *Ibid.*

21. *Ibid.*

22. Καὶ γὰρ μετὰ τοῦ ὑψοῦν αὐτὸν διὰ τῆς λατρείας, κἀκεῖνο ἴσμεν, ὅτι καὶ ταῦτα συγκατάβασίς ἐστιν.

23. *Ibid.*

24. *Ibid.*, PG 55, col. 299-302.

25. *Ibid.*

6:9-13) like "one person from the whole Church".[26] Likewise, David also foretells of the same by saying: "Praise the Name of the Lord" (Psalm 112:1).[27]

A typological representation of these two differing policies occurs in Homily 3 of the Commentary on the Gospel of Matthew. Here, the Genesis statement (ch. 38) recounted in Matthew 1:3 deals with Zara and Phares who symbolize two types of people (ὅτι τῶν δύο λαῶν τύπος ἐστὶ ταῦτα τὰ παιδιά), the Church and Judaism respectively.[28] Chrysostom's evidence regarding the Church's advantage over Judaism reveals that the former possesses a privileged nobility that takes its type from the very beginning of creation before Judaism existed. Just as some of the Twelve Patriarchs are born of slave women, but this difference does not affect them, for all are equally both patriarchs and heads of tribes, the Church considers all her members, whether bond or free (Ὥστε κἂν δοῦλος ᾖς, κἂν ἐλεύθερος), to be equal and noble, inasmuch as she seeks the will and disposition of the soul of each of her members. This describes the equality in the Church that focuses on the inner man and the inequality in Judaism that concentrates on the outer man.[29]

"The Church's policy had been manifested in the times of Abraham and then had been withdrawn in the midst of its course when the Jewish people came along with the legal policy; and later the new people [the Church] appeared entire with their own laws."[30] The mysterious birth of Zara and Phares is an icon (εἰκόνα) of this (Genesis 38:28-30), according to Chrysostom's explicit quotation of Psalm 80:12, Isaiah 5:2 and Ephesians 2:14, which explain that "the hedge" (τὸν φραγμὸν), or the Law, is broken up in order to make way for "the new people" (ὁ νέος ἐφάνη λαός). Chrysostom distinguishes between the new people (the Church), who are free and unfenced, and the old people (Judaism), who are fenced in, like slaves, by the Law. The Church is older than Judaism because she always existed before the Law interrupted the freedom of her policy (Ὅτι τῆς πολιτείας τὴν ἐλευθερίαν ἐπεισελθὼν ὁ νόμος διέκοψε). Thus, Chrysostom suggests that Christ came into the world in order to re-establish the Church and her policy once and for all through His own Humanity and Divinity.[31]

2. Christ

Collateral information regarding the policies of the old and new people by the same token revolve around certain Chrysostomian texts that substantiate Christ's (the Son's) equality in essence and divine authority with God the Father.

In Homily 5 Against the Jews, where he demonstrates to the unbelieving Jews the divine power and truth of Christ, Chrysostom gives proof of the destruction of the Jews' policy, and the institution of the new policy of the Church by Christ Himself, from the Church's dogmas (τὰ δόγματα).[32] The Jews cannot

---

26. *Ibid.*
27. *Ibid.*
28. *In Matt., Hom. III*, PG 57, col. 34-35.
29. *Ibid.*
30. *Ibid.*
31. *Ibid.*
32. *Adversus Judaeos, Hom. V*, PG 48, col. 883-904.

return to their former way of life (οὐδὲ εἰς τὴν προτέραν ἐπανήξουσι πολιτείαν) since the Temple, the center of that life, has been annihilated once and for all. "The Master of the whole world, our Lord Jesus Christ", bears witness to this when He entered Jerusalem and said: "Jerusalem will be trodden down by many nations, until the times of many nations is fulfilled" (Luke 21:24). "By this, Christ meant the years to come until the consummation of the world." Again, speaking to His disciples about the Temple, Christ threatens that a stone will not remain upon a stone in that place until the time when it will be destroyed (cf. Matthew 24:2). Christ's threat is a prediction that the Temple and the way of life associated with it will soon come to a final devastation and completely disappear.

Christ not only predicted and foretold the destruction of the Temple and its policy, but also the building of the Church and the institution of the Church's policy that replaced them. Christ says to Peter: "Upon this rock I will build my Church, and the gates of hades shall not prevail against it" (Matthew 16:18). On the basis of Christ's prophecy, Chrysostom challenges the Jews and tells them that they cannot prove it false even if they are obstinate and dispute it ten thousand times. The testimony of the facts simply do not allow it. For instance, many conflagurations of war were kindled against the Church; but none of them weakened the Church and none of them destroyed her and her policy. They could not because the Church and her policy always enjoy the security that comes from the divine power of Jesus Christ. Truly, Christ wrote a new policy (ἔγραψε πολιτείαν) and planted it firmly around the ecumene (καὶ πανταχοῦ τῆς οἰκουμένης αὐτὴν κατεφύτευσε). He succeeded in establishing a new commonwealth and a new way of life among the Greeks (i.e., the Nations of the world), whereas Zeno, Plato, Socrates, Diagoras, Pythagoras and countless others failed. Truly He extended His worship to the ends of the earth![33]

In Homily 77 of the Commentary on the Gospel of Matthew,[34] Chrysostom affirms the power and divinity of Jesus Christ by expounding upon "a parable of the fig tree" (Matthew 24:32-33). Christ declared the Church more honourable than heaven and earth (ὅτι προτιμοτέρα καὶ οὐρανοῦ καὶ γῆς ἡ Ἐκκλησία). The Church is "the generation of the believers" (ἡ γενεὰ τῶν πιστῶν) that Christ prophesied in Psalm 24:6: "This is the generation of them that seek the Lord." "For He is accustomed to distinguish a generation not only by times, but also by the modes of religious service and policy."[35] "The generation of the faithful shall remain" because nothing will prevail over it, "neither the destruction of Jerusalem and part of the Jewish people, nor famine, nor pestilence, nor earthquake, nor tumults of wars, nor false christs, nor false prophets, nor deceivers, nor traitors, nor those that cause offense, nor the false brethren, nor any other temptation". Christ promised to safeguard the Church from all these things when He said, "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). Therefore, the Church represents the generation of the faithful that follows the new policy established, once and for all, by Christ.

---

33. *Ibid.*

34. *In Matt., Hom. LXXVII*, PG 58, col. 701-702.

35. Οἶδε γὰρ γενεὰν οὐκ ἀπὸ χρόνων χαρακτηρίζειν μόνον, ἀλλὰ καὶ ἀπὸ τρόπου θρησκείας καὶ πολιτείας.

3. Grace and the Law

Chrysostom continues his explication of the vast contrast between these two ways of life by demonstrating that Grace characterizes the Church's policy and nobility and the Law the Jews' policy and ignobility. He strongly suggests that the Church is of Grace and not of the Law during his exposition of Romans 14:11-12 in Homily 25 of the Commentary on Romans.[36] He states that it is unwise for anyone to create schisms and divisions in the Church (καὶ μὴ σχίζε καὶ μέριζε τὴν Ἐκκλησίαν) "by breaking away from Grace and running over to the Law", because Christ has released human beings from the Law. The one who fails to heed Christ's warning to keep the Church united will give an account to Christ, the Master of All, Who sits on His Judgement-Seat.[37]

In the homily When the Empress Came to the Great Church at Midnight, Chrysostom, as Archbishop of Constantinople, describes the Church's nobility (τῆς Ἐκκλησίας τὴν εὐγένειαν) and wealth (τὸν πλοῦτον τῆς Ἐκκλησίας) when the Christian Community in Constantinople readily unites together in its great Church and under his leadership, in order to worship God and venerate a certain martyr's relics.[38] Below, the Church is depicted through a couple of interrelated images that are simply mentioned for the purpose of illustrating her great nobility and immeasurable spiritual wealth.

> This is why I leap and fly from my happiness, because you made the city barren, emptying it. Today you demonstrated how much wealth the Church really has. Look at the number of sheep, and nowhere is there found a wolf; so many vines, and no thorns; so many ears of wheat, and no weeds. One ocean was spread from the city to this place, one ocean delivered from waves, which does not invite shipwreck, which is free of rocks; one ocean sweeter than honey, which tastes better to drink than the most drinkable waters. No one would be making a mistake if he called this ocean a river of fire; the many and endless candles that spread in the night up to this place of martyrdom, all who saw them imagining that they are a river of fire. These things happened in the night; and when the day shed light on other candles this fiery river was still seen. The sun rose and hid the former and made them dimmer while it revealed and made brighter the other lighted candles that were found in every person's soul. Because the fire of your readiness is more fervent than the fire that is seen to shine.[39]

In Homily 3 of the Commentary on Acts,[40] Chrysostom describes the Church as dignified and the exemplar of the angelic condition, for in her there is neither male nor female. The Church looks to the souls of her members and not to their physical appearance. Her members concern themselves with spiritual matters and not with things of this world. The Church before Peter in Jerusalem (alluded to in Acts 1:12) was exactly like this. Chrysostom wishes all the Churches of his time to be just like that Church before Peter. He implies that the local Churches

---

36. *In Rom. Hom. XXV*, PG 60, col. 632.

37. *Ibid.*

38. *II Homilia, Dicta Postquam Reliquiae Martyrum, Etc.*, PG 63, col. 467-470.

39. *Ibid.*

40. *In Act. Apost., Hom. III*, PG 60, col. 34.

are visible manifestations of the universal Church when their members occupy themselves with spiritual things.[41]

The equality that exists in the Church due to God's grace (ὁμοτιμία ὑπάρχει ἐν τῇ ἐκκλησίᾳ διὰ τὴν τοῦ Θεοῦ χάριν) is clearly demonstrated by Chrysostom in the homily On the Resurrection of our God Jesus Christ.[42] This demonstration takes place in the context of Chrysostom's identification of the Church as the local Eucharistic Assembly where heaven and earth achieve union and where the Master Jesus Christ dwells among human beings through His divine Mysteries.

> These are the Master's Gifts; He does not distinguish men according to their ranks, but according to their disposition and thoughts. In the Church, when you see the poor man standing next to the rich, the leader next to a simple citizen,...understand what this means: "Then the wolf will graze with the sheep" [Isaiah 11:6]...A rich man and a poor man are found quite frequently in the Church; the time of the divine Mysteries approaches; they remove the rich man out of the Church as if he was uninitiated, but the poor one stands in the heavenly tents, and the rich man does not become angry, because he realizes that he is a foreigner next to the divine Mysteries. But, oh, the vastness of the divine grace! Not only does equality exist in the Church in the light of God's grace, but when they stand in, the poor man surpasses the rich man in piety many times, and wealth did not benefit the man who owns the poor one, but only piety, neither did poverty injure the faithful one when he stands with courage next to the Holy Altar...Just think, my beloved, how the master leaves the Church and the faithful [pious] servant participates in the Mysteries...Therefore, a slave and a free man do not exist in the Church; instead, the Holy Scripture sees as a slave the one who is enslaved in sin. "Because the one who commits sin", He says, "is a slave to sin" [Jn. 8:34]. And He recognizes as free the one who has been freed by the divine grace.[43]

4. The Church's Laws and Dogmas

Chrysostom's description of the Church's laws and dogmas affords this writer with yet another opportunity to examine the distinct dissimilarities between the Church's and Judaism's policies.

In Homily 2 Against the Jews, Chrysostom informs the Judaizing Christians in the Church before him that the Church's laws and dogmas are of grace and truth and remain free of Jewish practices.[44] He tries to bring these Christians, who have been hidden in the thicket of Judaism, into subjection to the laws of the Church (εἰς τοὺς τῆς Ἐκκλησίας νόμους), which offer salvation to those who obey them. No salvation is derived from the works of the Law; and the one who obeys the Law is contentious and has nothing in common with grace. The Apostle hints at this when he says: 1) "If out of grace, then not in virtue of works; otherwise grace is no longer grace. But if out of works, no longer is it grace: otherwise work is no longer work" (Rom. 11:6), 2) "If justice is by the Law, then Christ died in vain" (Gal. 2:21), and 3) "You who are justified in the Law are fallen from grace" (Gal. 5:4). According to the Church's laws, the Judaic Law must not

---

41. *Ibid.*

42. *De Resurrectione D.N. Jesu Christi*, PG 50, col. 437.

43. *Ibid.*

44. *Adversus Judaeos, Hom. II*, PG 48, col. 857-862.

be obeyed any more. Indeed, Christians, as members of the Church, have died to the Law and have become a corpse; they are no longer subject to its yoke.[45]

By diagnosing the Judaizers as being infected with the Galatians' disease (i.e., the desire to be circumcised), Chrysostom tells them that the Apostle Paul, not through hatred of circumcision, but in full knowledge of the truth,[46] rejects circumcision from the Church's dogmas (ἐκβάλλω τῶν τῆς Ἐκκλησίας δογμάτων αὐτήν). The Apostle is instrumental in establishing and formulating the Church's laws and dogmas that stipulate that circumcision is not just a single command, because it imposes on someone the entire yoke of the Law. The man who fulfills a single commandment of the Law, be it circumcision or fasting, through that one commandment, has given the Law full power over himself and, henceforth, cannot avoid obeying the whole Law. Furthermore, the Church's dogmas demonstrate that the Law is not contrary to Christ because Christ is the One who gave the Law in the first place. They teach that the Law is like a pedagogue (παιδαγωγοῦ), which has prepared man's soul to receive a greater philosophy, that of the Church. This is the greatest praise that the Law can ever receive.

The Church's dogmas and laws must be adhered to by all Christians before going to Church (the Eucharistic Assembly) in order to receive the Mysteries.

> Tell me then, how do you [Judaizers] have boldness, after dancing with demons, to come back to the Assembly of the Apostles? And after you have gone off and shared with those who shed the Blood of Christ, how is it that you do not shudder to come back and share in this Sacred Table, to partake of His precious Blood? Do you not shiver, are you not afraid when you commit such unlawfulness? Have you little respect for that Table?[47]

Hence, it is unlawful, according to the Church's laws and dogmas, to practise any Jewish custom and then dare join Christ in Holy Communion in the Church.

The Church's laws stipulate that, if a catechumen is sick with the Judaizing disease, then he should be kept outside the threshold of the Church (τῶν προθύρων εἰργέσθω). If the sick one is a believer and is already initiated, like the Judaizers, then he should be driven from the Holy Table and not allowed to receive the Mysteries. These laws inform the Judaizers that, if they do not love Christ and persist in their ways, they will surely be cursed. St. Paul supports this by saying: "If any man does not love the Lord Jesus Christ, let a curse be upon him" (1 Cor. 16:22). Therefore, obedience to the Church's laws and dogmas is a sign of love for Christ.[48]

Where he conducts an in depth analysis of the Lord's Prayer (Matthew 6:1ff), in Homily 19 of the Commentary on the Gospel of Matthew, Chrysostom makes four explicit references to the Church.[49] The fourth one, which centers around an exposition of Matthew 6:12, allows this writer to examine the Church's laws about the Lord's Prayer.

The Church's laws teach (οἱ νόμοι τῆς Ἐκκλησίας διδάσκουσι) that the

---

45. *Ibid.*

46. i.e., Christ; cf. Phil. 3:6-16; Acts 8:3, 9:1-2, 22:3-5; Gal. 5:3.

47. *Ibid.*, PG 48, col. 857-862.

48. *Ibid.*

49. *In Matt. Hom. XIX*, PG 57, col. 280.

Lord's Prayer belongs only to the believers (the Christians) because the uninitiated (non-Church members) cannot call God Father. These didactic laws concerning the Lord's Prayer are Christ's own laws that Christians must follow very carefully, if they are to receive spiritual benefit from God the Father and the Lord Jesus Christ. Likewise, this Prayer designates one vehicle through which man may obtain from God forgiveness and remission for his sins. Therefore, the Church's laws specify that the Lord's Prayer symbolizes one way, or road, towards repentance.[50]

In Homily 56 of the Commentary on the Gospel of Matthew,[51] Chrysostom comments that the Church is plagued with the dreadful disease of covetousness (πλεονεξίαν) which must be cured. "Do not tell me of the laws that are without (τοὺς ἔξω νόμους), since even the publican fulfills them, but nevertheless is punished. This will be the case with us also, unless we refrain from oppressing the poor, and from using their need and necessity as an occasion for shameless trafficking".[52] Chrysostom associates the Church with the congregation before him; and the members of this congregation must be virtuous towards their neighbors. He differentiates between the laws outside God's Church and those of His Church, the latter of which require Christians to practise the virtues in their dealings with other people, or else receive severe punishment from God.

Expounding upon Romans 7:23, in Homily 13 of the Commentary on Romans, Chrysostom explains that the Law and the nature of the flesh are good, whereas the law of sin is evil.[53] The Church possesses dogmas (τῆς Ἐκκλησίας τὰ δόγματα) that declare that the Law of nature and the Law of Moses, both of which are given by God, are good. These dogmas affirm that God's laws are hostile only to sin and not to the flesh, because the flesh is a work of God and something "very useful in order to achieve virtue, if we live soberly".[54]

5. Worship

Chrysostom enumerates additional distinctions between the Church's and the Jews' policies by expounding upon their respective manners of worship. In Homily 2 of the Commentary on Romans,[55] Chrysostom talks about the Church's worship (λατρείας), during his interpretation of Romans 1:9. This worship "is much higher than either the Gentile or the Jewish" worship. "The Gentile is both fleshly (σαρκική) and in error (πεπλανημένη), and the Jewish is true indeed, yet even this is fleshly." However, the worship "of the Church is the opposite of the Gentile, but more lofty than the Jewish by a great deal". Since "God is Spirit" (John 4:24), the Church's manner (τρόπος) of worship is not with sheep, oxen, smoke and fat, but with a "spiritual soul" (ἀλλὰ διὰ ψυχῆς πνευματικῆς), a soul in which dwells the Holy Spirit of God. The Church follows Christ's commandments and worships God "in Spirit and in Truth" (*Ibid.*).

---

50. *Ibid.*
51. *In Matt. Hom. LVI*, PG 58, col. 556.
52. *Ibid.*
53. *In Rom. Hom. XIII*, PG 60, col. 511.
54. *Ibid.*
55. *In Rom. Hom. II*, PG 60, col. 403.

Expounding upon Matthew 3:13 in Homily 12 of the Commentary on the Gospel of Matthew, Chrysostom refers to the Church when he draws a contrast between the Baptism of John and the Baptism of the Church.[56] He states that the doors of the Baptism of the Church are opened (καὶ τοῦ τῆς Ἐκκλησίας τὰς θύρας ἀνοίγνυσιν) by Christ when He fulfills John's Baptism and brings it to an end. The Church's Baptism possesses the grace of the Holy Spirit while that of John is destitute of this gift. The latter is a shadow (σκιάν) of the former that is the truth (ἀλήθειαν). Through the Church's Baptism, Christ the Son of God leads us from the old policy (or way of life) to the new one, He opens the gates of heaven and calls us to our heavenly country with the greatest mark of dignity as "sons of God" and as His "beloved".[57] Thus, man receives initiation into the new way of life of the Church, into heaven, into the grace of the Spirit of God and into Christ Himself by means of the Mystery of Baptism. Christ's action upon the Church through this Mystery is one way of showing the christological foundation of the Church and her policy.

In the homily On the Resurrection of our God Jesus Christ, Chrysostom states:

> At one time a Font existed for the Jews [cf. John 5:2-4]. Learn what that Font achieved in order to learn the poverty of Judaism; in order to learn the wealth of the Church.[58]

In this instance, Chrysostom contrasts the poverty of Judaism (τὴν πτωχείαν τὴν Ἰουδαϊκήν) to the wealth of the Church (τὸν πλοῦτον τῆς Ἐκκλησίας) by differentiating between the Judaic Baptism[59] and the Church's Baptism. In the Jewish Font (ἐπὶ τῶν Ἰουδαίων κολυμβήθρα), the water was stirred by an angel once a year and it cured the physical ailments of only one person, the one who entered it first. The grace was immediately spent due to the spiritual weakness of its recipients, the Jews. The grace was given only to the ill and to the poor. However, in the case of the Church, the Master of the angels descends into the Jordan, stirs the water and cures the entire ecumene. The entire ecumene can enter this baptismal Font and the grace is never spent, the gift is endless and the waters are never consumed because the healing imparted is spiritual. These waters do not yield beasts but spiritual charisms and logical and spiritual fish that are caught by the Apostles according to Christ's commandment, "Follow Me and I shall make you fishers of men" (Matthew 4:19).[60] This suggests that the great wealth of the Church is given by Christ Himself; and it is demonstrated first by the Apostles and, henceforth, during each Baptism that takes place in every local Church.

In Homily 10 of the Commentary on Philippians, one very important reference to the term "Church" appears in the context of Chrysostom's exposition of Philippians 3:1-3.[61] Here, Chrysostom discusses the circumcision practised by the Jews and that which is practised by the Church. The Church is founded upon the Gospel. If the Gospel is cut in two, that is to say, if it is undermined by

---

56. *In Matt. Hom. XII*, PG 57, col. 206.
57. *Ibid.*
58. *De Resurrectione D.N. Jesu Christ*, PG 50, col. 439.
59. ex. the Pool of Bethzatha in John 5:2-4.
60. *Ibid.*, PG 50, col. 439.
61. *In Philip. Cap. III, Hom. X*, PG 62, col. 255-257.

certain Jews who want to corrupt it by preaching that circumcision of the flesh is necessary for all Christians, then the Church becomes corrupted and split asunder. Jewish circumcision is not circumcision at all anymore. Rather, it is "concision" (κατατομὴν) for it entails merely cutting up the flesh; it is totally ineffective. At one time, it served as an outward sign to signify the circumcision of the soul, the inner reality. The Jews unfortunately lost sight of this. Now, the circumcision of the soul, which is according to the Law, is that practised in the Church. According to Chrysostom's citation of Jeremiah 4:4 and Romans 2:28-29, the Church is comprised of the Gentiles, who are the inner Jews, the real Jews, and, whose hearts are circumcised in the Holy Spirit and not in the letter. The Gentiles, who have entered the Church, are real human beings and "the circumcision" because they are circumcised in virtue and worship God in the Spirit.[62]

In Homily 6 of the Commentary on Romans, Chrysostom documents that the Church's policy (τῇ τῆς Ἐκκλησίας πολιτείᾳ) demands for circumcision of the heart and of the spirit and not of the letter (or flesh).[63] He mentions this by expounding upon Romans 2:29:

> "He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal. His praise is not from men but from God."

God praises the Church's policy in the heart and in the spirit.[64] The Christian who abides by the Church's policy is a true Jew, an inward/spiritual Jew, a Jew according to the Spirit. Therefore, the Church's policy is a Spiritual policy inasmuch as it is of the Holy Spirit of God.

7. Conclusion

Chrysostom's mastery of the holy Scriptures shows the contrast between the Church's policy and the Judaic way of life. The former is of God's Grace, superior, heavenly and spiritual. Whereas the latter is of the Law, inferior (outdated), earthly and fleshly. Eternal salvation now and for ever belongs to the Church of God and to her members, God's chosen people, who strictly follow her policy, laws and dogmas. The policy of God's Church finds its existence and validity steeped in the Person of God the Son and in the Person of God the Holy Spirit, because the Son establishes it in and through the Spirit. The Spirit manifests the policy, laws and dogmas of the New Covenant to the members of the Church on earth through the Apostles. The Apostles enforce these laws and dogmas in the Church, thus ensuring Christian obedience to the Church's policy.

With these key points, Chrysostom proves the connections of the Church with the Old Testament and Judaism. Indeed, his teaching reveals that the Church and her spiritual and heavenly policy are not a New Testament phenomenon. Rather, they are eternal and unshakeable in the light of their intimate association with the Son and the Spirit. At one time, however, sin and spiritual corruption became too widespread, and they corrupted the souls of God's chosen people (the Jews),

---

62. *Ibid.*

63. *In Rom. Hom. VI*, PG 60, col. 440-441.

64. καὶ γὰρ αὕτη ἐν καρδίᾳ καὶ πνεύματι τὸν ἔπαινον ἀπὸ τοῦ Θεοῦ ἔχει.

like a malignant, cancerous growth. Brought on by the passions, vices, crime, immorality, secularism, materialism, humanism, egoism, arrogance and abominable acts towards God, this spiritual blight led the Jews astray, clouding their mind (their souls' eye) from accepting and practising the heavenly policy. Seeing all this, and instead of annihilating the Jews, God lovingly introduced the Law to counter these evils, teach His people proper behavior towards Him and ultimately prepare them for embracing once again the Church's policy through acceptance of the Truth, Jesus Christ. In lieu of His Incarnation and Inhomination, the Son of God reinstituted the heavenly policy once and for all by accomplishing what His people could not, i.e., fulfilling the Law and the prophecies. He put the Law to an end as a pedagogue that served its purpose well.

Christ revealed Himself as the archetype whom all people must follow through Baptism in the Spirit, the other Sacraments, the virtues and righteousness, in order to lead the heavenly way of life. Thus, the Church throughout the ages, whether in the shadowy representations of the Prophets or in the Truth revealed by the Apostles, emerges triumphantly as the spiritual Israel obedient to Christ. The Christians, not the Jews, are the real Israelites according to the Spirit, who worship God in the Spirit and in Truth.

Focusing upon these central facts, this writer understands that the Golden-Mouth Father of the Church is not anti-semitic. He is, however, condemnatory of the Jews' persistence in their archaic ways and unbelief in Christ as the Messiah, which stripped them of their privilege as God's elect. Their attitude results ultimately from a hardening of heart by the devil. The manifestation of their spiritual poverty occurs mainly in their lack of faith, and adamant false hopes in the coming of a messianic kingdom instituted by a radically different figure than the humble Jesus of Nazareth. The Jews' religious ethos and zeal for God and His laws were completely lost in their fanatical patriotism and nationalism. It is this unfortunate change of heart that finds severe censorship in Chrysostom's works, because it caused the Jews to commit the most heinous crime ever, the crucifixion and murder of their God, Savior and Master.

BIBLIOGRAPHY

Texts

Διώτης, Ἰωάννης. ΑΠΑΝΤΑ ΤΩΝ ΑΓΙΩΝ ΠΑΤΕΡΩΝ. ΙΩΑΝΝΟΥ ΧΡΥΣΟΣΤΟΜΟΥ ΕΡΓΑ. ΕΚΔΟΣΙΣ "ΩΦΕΛΙΜΟΥ ΒΙΒΛΟΥ". Athens, 1974.

Geerard, Mavritii. *Clavis Patrum Graecorum II (Ab Athanasio Ad Chrysostomum).* Brepols - Turnhout, 1974.

Loukakis, Constantine. The Works of St. John Chrysostom. vol. 1-10. Athens, 1970-1975.

Migne, Jaques Paul (ed.). *Patrologiae Cursus Completus, Series Graeca.* vol. 47-64. Paris, 1857-1866.

De Montfaucon, D. Bernardi. *Opera Omnia Quae Exstant, S.P.N. Joannis Chrysostomi.* Paris, 1837.

ΧΡΗΣΤΟΥ, Κ., ΖΗΣΗΣ, Γ. ΕΛΛΗΝΕΣ ΠΑΤΕΡΕΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ , ΙΩΑΝΝΟΥ ΧΡΥΣΟΣΤΟΜΟΥ ΑΠΑΝΤΑ ΤΑ ΕΡΓΑ. ΠΑΤΕΡΙΚΕΣ ΕΚΔΟΣΕΙΣ, ΓΡΗΓΟΡΙΟΣ Ο ΠΑΛΑΜΑΣ, ΘΕΣΣΑΛΟΝΙΚΗ, 1984.

Studies

De Albornoz, A. Carrillo. San Juan Crisóstomo y su influencia social en el imperio bizantino del siglo IV. Madrid 1st pedag. F.A.E. 1934.

_____. Orientalia Christiana Periodica 2 (1936) 291 Ortiz de Urbina.

_____. Byzantinische Zeitschrift (1937) 399 Baur.

Aldama, J.A. de. *Repertorium Pseudo-Chrysostomicum.* Doc., Etudes et Répertoires. Publ. par l'Inst. de Rech. et d'Hist. des Textes X. Paris, 1965.

Ἀλιβιζάτου, Ἀμ. "Περὶ τῆς φύσεως τῆς Ἐκκλησίας ἐξ ἐπόψεως Ὀρθοδόξου", Θεολογία, 21 (1950) 26.

_____. Ἡ συνείδησις τῆς Ἐκκλησίας. Athens, 1954.

_____. Ἡ Ἑλληνικὴ Ὀρθόδοξος Ἐκκλησία. Athens, 1955.

Altaner, B. "Augustinus und Johannes Chrysostomus. Quellenkritische Untersuchungen", Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der älteren Kirche, 44 (1952-53) 76-84.

_____. Patrologia. Freiburg, 1955.

Amelli. "S. Giovanni Crisostome anello provvidenziale tra Constantinopoli e Roma" nella pubblicazione Χρυσοστομικὰ (fasc. 1, 47-59). Roma, 1908.

Andres, P.P. Der Missionsgedanke in den Schriften des hl. Joh. Chrysostomus. Münster, 1935.

Ἀνδρούτσου, Χρ. Δογματικὴ τῆς Ὀρθοδόξου Ἀνατολικῆς Ἐκκλησίας. Athens, 1907.

_____. Συμβολικὴ ἐξ ἐπόψεως Ὀρθοδόξου. Athens, 1930.

Ἀνθίμου, Μητροπολίτου Νουβίας. Ἡ κυριαρχικὴ ἐξουσία ἐν τῇ Ὀρθοδόξῳ Ἐκκλησίᾳ καὶ τῇ Ἀλεξανδρίνῃ ἰδίᾳ. Alexandria, 1950.

Asmussen-Grosche. Brauchen wir einen Papst. Ein Gespräch zwischen den Konfessionen. Köln und Olten, 1957.

Attwater, D. Bouche d'or, voix de l'Eglise. Saint Jean Chrysostome, trad. de Miramont, J.J. Coll. Sélection Mame XXX Tours Mame, 1961.

_____. St. John Chrysostom. London: Harvill Press, 1959.

Augustus. Auswahl der vorzüglichsten Homileten der griechischen und lateinischen Kirche. Leipzig, 1840.

Βαφείδου, Φιλ. Ὁ ἱερὸς Χρυσόστομος καὶ ἡ δράσις αὐτοῦ ἐν τῇ Ἐκκλησίᾳ. Θεσσαλονίκη, 1931.

Bardy, Gustave. "L'Eglise et l'enseignement au IVe siècle", Revue des Sciences Religieuses, 14 (1934) 525-549.

_____. 15 (1935) 1-27.

_____. La Théologie de l'Eglise de saint Clément de Rome à saint Irénée. Unam Sanctam, vol. 13. Paris: Les Editions du Cerf, 1945.

_____. La Théologie de l'Eglise de saint Irénée au concile de Nicée. Unam Sanctam, vol. 14. Paris: Les Editions du Cerf, 1947.

_____. "Saint Jean Chrysostome" (biography), in Dictionnaire de Théologie Catholique, vol. 8, col. 660ff.

Barrosse, Thomas, C.S.C. "The Unity of the Two Charities in Greek Patristic Exegesis", Theological Studies, 15 (1954) 355-388.

Barth, K. Die Ordnung der Gemeinde. Zur dogmatischen Grundlegungen des Kirchenrechts. München, 1955.

Batarcekh, P.E. "Discours Inédit sur les Chaînes de S. Pierre attribué à S. Jean Chrysostome", Chrysostomika: Studi e Recherche intorno a S. Giovanni Crisostomo a cura del Comitato per il XV Centenario della Sua Morte, pp. 937-1006. Rome, 1900.

Batiffol, P. Cathedra Petri. Etudes d'histoire ancienne de l'Eglise. Paris, 1938.

Baur, Chrysostomus, O.S.B. Saint Jean Chrysostome et ses oeuvres dans l'Histoire Littéraire. Louvain - Paris, 1907.

_____. "Das Ideal der christl. Vollkommenheit nach dem hl. Joh. Chrysostomus", Theologie und Glaube 6 (1914) 564-574.

_____. Joh. Chrysostomus und seine Zeit. 2 Bände. München, 1929/1930. Translated by Sister Mary Gonzaga, R.S.M. John Chrysostom and His

Time. Vol. 1. Antioch. Vol. 2. Constantinople. London: Sands and Company, 1959/1960.

_____. "L'entrée littéraire de Saint Chrysostome dans le monde latin", Revue d'Histoire Ecclésiastique 8 (1907) 249-265.

_____. "Der Kanon des heiligen Johannes Chrysostomus", Theologische Quartalschrift, 105 (1924) 258-271.

Bauer, F. Des heiligen Johannes Chrysostomus Lehre über den Staat und die Kirche und ihr gegenseitiges Verhältnis: Diss. Wien, 1946.

Bernhart, J. "Kosmos, Hierarchie, Kirche", Theologie der Zeit, hersg. von Karl Rudolf, I Reihe, Folge 2/3, Wien, 1936, 65-90.

Beumer. "Die altchristliche Idee einer präexistierenden Kirche und ihre theologische Anwendung", Wissenschaft und Weisheit 9 (1942) 13-22.

Blondel, D. La Primauté en l'Eglise. Genève, 1641, pp. 1229-68.

Bobrinskoy, Boris. L'Esprit du Christ dans les sacrements chez Jean Chrysostome et Augustin. In: Jean Chrysostome et Augustin. Actes du Colloque de Chantilly, 22-24 septembre 1974. Ed. par Charles Kannengiesser [Théologie historique 35]. Paris: Ed. Beauchesne 1975, pp. 247-279.

Bodin, Yvon. Saint Jérome et L'Eglise. Paris: Beauchesne et ses Fils, 1966.

Bonwetsch, N. Der Schriftbeweis für die Kirche aus dem Heiden als das wahre Israel bis auf Hippolyt (=Theol. Studien, Th. Zahn dargebracht), Leipzig, 1908.

Boularand, E. "Le sacerdoce mystère de crainte et d'amour chez saint Jean Chrysostome", Bulletin de Littérature Ecclésiastique, 72 (1971) 3-36.

_____. "La venue de l'homme à la foi d'après saint Jean Chrysostome". Analecta Gregoriano, vol. 18. Rome: Université Grégorienne, 1939.

Bouyer, Louis. History of Spirituality, 1. The Spirituality of the New Testament and the Fathers. Trans. by Mary P. Ryan. New York, 1963, 1982.

_____. L'Incarnation et l'Eglise Corps du Christ dans la théologie de saint Athanase. Paris: Les Éditions du Cerf, 1943.

_____. "Où en est la théologie du Corps mystique?", Revue des Sciences Religieuses, 22 (1948) 313-333.

Brändle, Rudolf. "Chrysostomus - ein exemplarischer Fall", Kirchenblatt für die reformierte Schweiz, 136 (1980) 130-132; 148-150.

Braun, F. Neues Licht auf die Kirche. Die protestantische Kirchendogmatik in ihrer neuesten Entfaltung. Einsiedeln/Köln, 1946.

Brosch, J. Charismen und Aemter in der Urkirche. Bonn, 1951.

Bruck, E.F. Kirchlich-soziales Erbrecht in Byzanz. Johannes Chrysostomus und die mazedonischen Kaiser. From Studi Riccobono III. Palermo: 1933, pp. 377-423.

Bruders, H. Die Verfassung der Kirche von den ersten Jahrzehnten der apostolischen Wirksamkeit bis zum Jahre 175n Chr. (Forschungen zur christlichen Literatur und Dogmengeschichte 4, 1-2), Mainz, 1904.

Brunner,E. Das Gebot und die Ordnungen. Tübingen, 1932.

_____. Das Missverständnis der Kirche. Stuttgart, 1951.

Buhl, K. "Der Kirchengesang in der griechischen Kirche bis zur Zeit des Chrysostomus", Zeitschrift für historische Theologie, 18 (1848) 179-211.

Burger, D. Complete Bibilography of Scholarship on the Life and Works of St. John Chrysostom. Evanston, Ind.: University Press, 1964.

v. Campenhausen, H. Kirchliches Amt und geistliche Vollmacht in den ersten drei Jahrhunderten (Beiträge zur historischen Theologie 14). Tübingen, 1953.

_____. Die Griechischen Kirchenväter. Stuttgart, 1955.

Carey, K.M. The Historic Episcopate. Dacre Press, Westminster, England, 1954.

Carter, Robert E. "The Chronology of St. John Chrysostom's Early Life", Traditio, 18 (1962) 357-364.

Casel, O. "Die Kirche als Braut Christi nach Schrift, Väterlehre und Liturgie", Theologie der Zeit, hersgb. von Karl Rudolf, I Reihe Folge 2/3. Wien, 1936, pp. 91-111.

Cerfaux, Lucien. La Théologie de L'Eglise suivant Saint Paul. Unam Sanctam, Vol. 54. Paris: Les Editions du Cerf, 1965.

Chadwick, Henry. "The Role of the Christian Bishop in Ancient Society", pp. 1-14, The Center for Hermeneutical Studies in Hellenistic and Modern Culture, protocol of the 35th Colloquy: 25 February 1979.

Chapman, Dom John. "St. Chrysostom on St. Peter", Studies On The Early Papacy, pp. 72-98. Sheed and Ward, London, 1928.

_____. "St. Chrysostom on St. Peter", Dublin Review 132 (1903) 73-99.

Christofis, Gus George (M.A.). The Notions of Martyrdom According to St. John Chrysostom. University of Durham (Gt. Britain), 1984. Copyright 1987 by Gus George Christofis. All rights reserved. Published by University Microfilms International, Ann Arbor, Michigan, 1987.

Cigheri, A.M. *Sanctae Catholicae Ecclesiae Dogmatum Veritas Demonstrata*, vol. 4, 1791.

Coleman-Norton, P.R. "The Correspondence of St. John Chrysostom with Special Reference to his Epistles to Pope S. Innocent I)", Classical Philology, 24 (Jan. - Oct., 1929) 279-284.

Conevskii. Social Ideas in the Church Fathers I: St. John Chrysostom. Sofia: 1948 (in Modern Greek).

Congar, Yves M.J. Lay People in the Church. Westminster, Md., 1965.

_____. "The Church: The People of God", Concilium, 1 (1956) 1.17-19.

_____. *Ecclesia ab Abel*, Festschrift für Karl Adam. Düsseldorf, pp. 79-108.

Cornarius, J. *De Episcopalis ac Sacerdotalis Muneris Praestantia.* Basel, 1544.

Cromer, M. *Oratio de non Contemnenda Ecclesia Dei.* Basel: 1541.

Cullmann, O. Petrus Jünger - Apostel - Martyrer. Zürich, 1952.

_____. Königsherrschaft Christi und Kirche im Neuen Testament (Theologische Studien H 10, 3 A), 3rd ed., Zollikon - Zürich, 1950.

Dabin, P. La sacerdoce Royal des Fidèles dans la tradition ancienne et moderne. Paris, 1950.

Dacier, H. S. Jean Chrysostome et la Femme Chrétienne au IVe Siècle de l'Eglise Grecque. Paris: Falque, 1907.

Dahl, N.A. Das Volk Gottes. Eine Untersuchung zum Kirchenbewusstsein des Urchristentums. Oslo: Dybwab, 1941.

Daniélou, J. Μία Ἐκκλησία chez les Pères grecs des premiers siècles. 1054-1954. L'Église et les Églises I (Chevetogne Belg. 1954), 129-139.

_____. Sacramentum Futuri: Études sur les Orignes de la Typologie biblique. Paris: Beauchesne et ses Fils, 1950. Translated by W. Hibberd. From Shadows to Reality. London: Burns and Oates, 1960.

Δανιὴλ, Δ. Ἰωάννου τοῦ Χρυσοστόμου, ἡ Γενικὴ Ἠθικὴ ἐν τῇ σχέσει αὐτῆς πρὸς τὴν τῆς Ἑλληνικῆς φιλοσοφίας. Βάρνα, 1894.

Davies, J.G. Daily Life in the Early Church: Studies in the Church Social History of the First Five Centuries. London: Lotterworth, 1952, pp. 107-38.

Dejaifve, G. "Sobornost ou Papauté? La notion de l'Eglise dans l'Orthodoxie contemporaine", Nouv. Revue Théologique, 74 (1952) 355ff.

Del Giudice, Nozioni di diritto canonico, Milano, 1951.

Demougeot, H.E. "A Propos des Interventions du Pape Innocent Ier dans la Politique Séculière", Revue Historique, 212 (1954) 23-28.

Devos, P. "De Jean Chrysostome à Jean de Lycopolis. Chrysostome et Chalkèdôn. Addendum. Deux autres textes. Appendice: Les apparitions des apôtres Pierre et Jean à Jean Chrysostome", Analecta Bollandiana, 96 (1978) 389-403.

_____. "Deux feuillets coptes sur Pierre et Élie", Orientalia Lovaniensia Periodica, 6-7 (1975) 185-203.

Devreese, Robert. Histoire du patriarcat d'Antioche depuis la paix de l'Eglise jusou'à la conquête arabe. Paris: J. Gabalda, 1945.

Dieckmann, H. Die Verfassung der Urkirche, dargestellt auf Grund der Paulusbriefe und der Apostelgeschichte. Berlin, 1923.

Dieu, L. La Mariologie de St. Jean Chrysostome. Mémoires et Rapports du

Congrès Marial, Bruxelles: 1921, pp. 71-83.

Dragas, George. Ecclesiasticus. Orthodox Church Perspectives, Models and Eikons. Darlington Carmel, England, 1984.

_____. "St. John Chrysostom's Doctrine of God's Providence", Ekklesiastikos Pharos 57 (1975) 375-406.

Du même. Saint Jean Chrysostome et l'impératrice Eudoxie. Paris, 1880.

Dulles, Avery. Models of the Church: A Critical Assessment of the Church in all its Aspects. Dublin, 1976.

Dumortier, J. "Une assemblée chrétienne au IVe siècle", Mélanges de Science Religieuse, 24 (1972) 15-22.

Ehrhard, A. "Ueberlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche", Texte und Untersuchungen, 50 (1936) 130ff.

Eichmann, E., Mörsdorf, K. Lehrbuch des Kirchenrechts auf Grund des Codex Juris Canonici, 7th ed., Paderborn, vol. 1-2, 1953, vol. 3, 1954.

Elert W. Abendmahl und Kirchengemeinschaft in der alten Kirche, hauptsächlich des Ostens. Berlin, 1954.

Enache, Mihai. "La doctrine sur l'Eglise selon St. Jean Chrysostome", [en roumain] Ortodoxia Bucuresti (1974) 128-140.

Ἐξάρχου, Βασ. "Θέσεις περὶ τῆς φύσεως τῆς Ἐκκλησίας ἐξ ἐπόψεως ὀρθοδόξου καθολικῆς", Ὀρθοδοξία, 20 (1953) 59-64.

Ess, L. van. Der hl. Chrysostomus oder die Stimme der katholischen Kirche über das Bibellesen. Darmstadt, 1824.

Εὐταξίου, I. Τοῦ Κανονικοῦ Δικαίου τῆς Ἀνατολικῆς Ὀρθοδόξου Ἐκκλησίας, τὸ περὶ ἱεραρχικῆς ἐξουσίας. Athens, 1872.

Evdokimov, Paul. La prière de l'Eglise d'Orient. La liturgie de saint Jean Chrysostome. Préface du R.P. Dalmais [Approches oecuméniques]. Mulhouse: Salvator; Paris - Tournhout: Casterman, 1966.

Fabrège, Fr. "Saint Jean Chrysostome et les Idées Politiques des Pères de l'Eglise", Revue Générale, 2 (1868) 229-44,257-70.

Feine, H. Kirchliche Rechtsgeschichte die katholischen Kirche, 2nd ed. Weimar, 1954.

Fialon, E. Les Pères de l'Eglise Grecque. Paris: Belin, 1868.

_____. Les Pères de l'Eglise Grecque. Paris, 1882.

_____. Les Pères de l'Eglise Grecque, vol. 2. Paris: Belin, 1876.

Φιλιππότου, Ε. Ἡ Ἐκκλησία ὑπὸ τὸ Δίκαιον. Athens, 1915.

Fittkau, G. Der Begriff des Mysteriums bei Johannes Chrysostomus. Bonn, 1953.

Florovsky, G. Die Kirche: ihr Wesen und ihre Aufgabe. In Die Unordnung der

Welt und Gottes Heilsplan. B.I. Die Kirche in Gottes Heilsplan. Zürich, 1948.

_____. "Ὁ ἅγιος Ἰωάννης ὁ Χρυσόστομος, ὁ προφήτης τῆς ἀγάπης", Ἀκτῖνες, 156 (Jan., 1955).

_____. The Church: her nature and task, in Man's disorder and God's design, I. The Universal Church in God's design. London, 1948.

_____. "The Body of the Living Christ", from La Sainte Eglise Universelle; G. Florovsky, F. - J. Leenhardt, R. Prenter, A. Richardson, C. Spicq, Cahiers Théologiques de L'actualité protestante, Hors-Série 4 (Neuchâtel, 1948).

Fogliaso. "Église", Dictionnaire de droit canonique, 5 (1950), 158-171.

Fortescue, Adrian. The Orthodox Eastern Church. Sands and Co. London and Edinburgh, 1907.

Fouyas, M. The social message of those homilies of St. John Chrysostom which were delivered in Constantinople 398 A.D. to 404 A.D. Ph.D., Manchester, England, 1963.

_____. The Social Message of St. John Chrysostom. Athens, 1968.

Funk, F.X. Johannes Chrysostomus und der Hof von Constantinople. Kirchengeschichtliche Abhandlung und Untersuchungen, II, 23-24. Paderborn, 1899.

Γενναδίου, Μητροπολίτου Ἡλιουπόλεως, Ἱστορία τοῦ Οἰκουμενικοῦ Πατριαρχείου, vol. 1, Athens, 1953.

_____. "Ἡ περὶ Ἐκκλησίας διδασκαλία τοῦ ἱεροῦ Χρυσοστόμου", [Ὀρθοδοξίας 3 (1954)], Istambul, 1954.

_____. L'Eglise du Christ d'après Saint Jean Chrysostome, Istanbul, 1954.

Γεωργιάδου, Φ. Εἰσαγωγὴ εἰς τὸ Ἐκκλησιαστικὸν Δίκαιον. Athens, 1939.

Γιέβιτς, Ἀθαν. Ἡ Ἐκκλησιολογία τοῦ Ἀποστόλου Παύλου κατὰ τὸν ἱερὸν Χρυσόστομον. Athens, 1967.

_____. 1984.

Giordani, Igino. The Social Message of the Early Church Fathers. Translated by A.I. Zizzamia. Patterson, New Jersey: St. Anthony Guild Press, 1944.

Γκόσεβιτς, Σ. Ἡ περὶ θείας χάριτος διδασκαλία Ἰωάννου τοῦ Χρυσοστόμου. Athens, 1956.

González Blanco, A. "El concepto de Πολιτεία en la obra de San Juan Crisóstomo. Prolegómenos a su teología sobre la Ciudad de Dios", Sandalion 3 (1980) 251-272.

_____. "San Juan Crisóstomo ante el problema bárbaro", Miscelánea Comillas 36 (1978) 263-299.

Goffinet, J. "Péché et corps mystique d'après S. Jean Chrysostome", Revue ecclésiastique de Liège 45 (1958) 3-17; 65-87.

Goosens, W. L'Eglise Corps du Christ d'après saint Paul. Paris: J. Gabalda, 1949.

Gore, Charles. The Church and the Ministry. London, 1936.

_____. The Holy Spirit and the Church. John Murray, London, 1924.

Gottwald, J. "La Statue de l'Impératrice Eudoxie à Constantinople", Echo d'Orient, 10 (1907) 274-76.

Gounnou, Fr. Chrisostome...Prédicateur aux Églises d'Antioche et de Constantinople... Strassburg: Berger-Levrault, 1853.

Greeley, Dolores. The Church as "Body of Christ" according to the Teaching of Saint John Chrysostom [Ph.D. Diss.]. Univ. of Notre Dame: 1971. University Microfilms No. 71-19,079. Ann Arbor, Michigan.

Green, Benedict H. "The Significance of the Pre-Baptismal Seal in St. John Chrysostom", Studia Patristica, Bd. 81, vol. 6, (1962), 84-90.

Greenslade, S.L. Church and State from Constantine to Theodosius. London: SCM Press, 1954.

Gross, Jules. La Divinisation du Chrétien d'après les Pères Grecs. Paris: J. Gabalda, 1938.

Guardini, R. Vom Sinn der Kirche. Mainz, 1955.

Guillon, N.S. Bibliothèque Choisie des Pères de l'Eglise Grecque et Latine. Bruxelles, 1828-30.

Hadzega, J. "De Discrimine inter Sententiam...et S. Joannis Chrysostomi de Primatu S. Petri", Operum Academia Velehradensis, 4 (1912) 1-10.

Hagen, A. Prinzipien des katholischen Kirchenrechts. Würzburg, 1949.

Halton, Thomas. Message of the Fathers of the Church. The Church. vol. 4. Michael Glazier, Wilmington, Delaware, 1985.

Hamman, Adalbert. Le Baptême d'après les Pères de l'Eglise. Textes choisis et présentés. Coll. Lectures chrétiennes, 5. Paris: Grasset, 1962.

_____. Riches et pauvres dans l'Eglise ancienne. Coll. Lettres chrétiennes, vol. 6. Paris: Grasset, 1962.

Hanson, S. The Unity of the Church. Uppsala: Almquist and Wiksells, 1946.

Harnack, A. Entstehung und Entwicklung der Kirchenverfassung und des Kirchenrechts in den zwei ersten Jahrhunderten. Leipzig, 1910.

Hay, C. "St. John Chrysostom and the Integrity of the Human Nature of Christ", Franciscan Studies, 19 (1959) 298-317.

_____. Revue d'Histoire Ecclésiastique, 56 (1961) 667.

Headlam, Arthur C. The Doctrine of the Church and Christian Reunion. London, 1920.

Heiler, F. Altkirchliche Autonomie und päpstlicher Zentralismus. München, 1941.

Hertzberger, H.W. Werdende Kirche im Alten Testament. München, 1950.

Herzog, E. "Saint Jean Chrysostome et la confession", Revue Internationale de Théologie, Berne 1902, pp. 21-37.

Hoffmann-Aleith, E. "Das Paulusverständnis des Johannes Chrysostomus", Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der älteren Kirche, 38 (1939) 181-188.

Honig, R. Beiträge zur Entwicklung des Kirchenrechts. Göttingen, 1954.

Hristov, V. "La notion de l'Eglise d'après S. Jean Chrysostome", Studii Teologice, Bucuresti, 12 (1960) 76-92.

Ἰωαννίδου, B. Ἡ βασιλεία τοῦ Θεοῦ κατὰ τὴν διδασκαλίαν τῆς Καινῆς Διαθήκης. Athens, 1955.

_____. "Ὁ Χρυσόστομος τύπος καὶ μιμητὴς τοῦ ἀποστόλου Παύλου", Ἀκτῖνες (Feb., 1955), pp. 54.

_____. "Οἱ θεῖοι παράγοντες ἐν τῇ ἁγίᾳ ζωῇ τοῦ Ἰωάννου Χρυσοστόμου", ἐν Ἐπισημονικῇ Ἐπετηρίδι τῆς Θεολογικῆς Σχολῆς Πανεπισημίου Ἀθηνῶν. Athens, 1957, pp. 179ff.

Jacoby, H. "Die praktische Theologie in der alten Kirche...I: Chrysostomus", Theologische Studien, 63 (1890) 295-323.

Jalland, Trevor G. The Church and the Papacy. London, 1946.

Journet, C. The Church of the Word Incarnate, vol. 1, The Apostolic Hierarchy, New York. 1955.

Jugie, M. "Saint Jean Chrysostome et la Primauté de Saint Pierre", Echo d'Orient, 11 (1908) 5-15;193-202.

_____. "Primauté du Pape", Dictionnaire de Théologie Catholique, 13/1, col. 280.

Juzek, J.H. Die Christologie des hl. Johannes Chrysostomos: Zugleich ein Beitrag zur Dogmatik der Antiochener. Dissertation: Breslau, 1912.

_____. Die Christologie des hl. Joh. Chrysostomus, Breslau, 1922.

_____. "Die Lehre des hl. Joh. Chrysostomus über den Heiligen Geist", Der Katholik, 93 (1913) 309-320.

Kaiser, M. Die Einheit der Kirchengewalt nach dem Zeugnis des N.T. und der apostolischen Väter. München, 1956.

Καλογήρου, I. Αἱ περὶ τῆς Ὀρθοδόξου Καθολικῆς Ἐκκλησίας ἀντιλήψεις νεωτέρων Ρωμαιοκαθολικῶν Θεολόγων. Athens, 1951.

Kannengiesser, Ch. "Le mystère pascal du Christ mort et ressuscité selon Jean Chrysostome", In: Jean Chrysostome et Augustin, Actes du Colloque de Chantilly, 22-24 septembre, 1974. Ed. par Charles Kannengiesser [Théologie Historique, 35]. Paris: Ed. Beauchesne, 1975, 221-246.

Karmiris, J. "Ecclesiology of the Three Hierarchs", Greek Orthodox Theological Review, 6 (1961) 135-85.

_____. "Ἐκκλησία καὶ Πολιτεία κατὰ τοὺς Τρεῖς Ἱεράρχας", Ekklesia, Athens, 38 (1961) 415-420.

_____. "Σύνοψις τῆς δογματικῆς διδασκαλίας τῆς Ὀρθοδόξου Καθολικῆς Ἐκκλησίας", ἐν Ἐπιστημονικῇ Ἐπετηρίδι τῆς Θεολογικῆς Σχολῆς Πανεπιστημίου Ἀθηνῶν. Athens, 1957, pp. 67-176.

Karnthaler, F.P. "Die Einleitung zu Johannes Chrysostomus über das Priestertum: Eine Comparatio", Byzantinisch-neugriechische Jahrbücher, 9 (1932) 36-38.

Karrer, O. Um die Einheit der Christen. Die Petrusfrage. Ein Gespräch mit Emil Brunner, O. Cullmann, H. v. Campenhausen. Frankfurt, 1953.

v. Kienitz, Rod. Die Gestalt der Kirche. Frankfurt, 1937.

_____. Die Katholische Kirche als Weltreich. München, 1948.

Kirk, Kenneth. The Apostolic Ministry. Essays On The History and The Doctrine Of Episcopacy. Hodder and Stoughton, London, 1946.

Κονιδάρη, Γερ. Ἡ διαμόρφωσις τῆς Καθολικῆς Ἐκκλησίας μέχρι τῶν ἀρχῶν τοῦ Ε' αἰῶνος καὶ οἱ Τρεῖς Ἱεράρχαι. Athens, 1955.

_____. Νέαι ἔρευναι πρὸς λύσιν τῶν προβλημάτων τῶν πηγῶν τοῦ ἐκκλησιαστικοῦ πολιτεύματος τοῦ Ἀρχικοῦ Χριστιανισμοῦ (34-156 A.D.), τόμ. Α', τεῦχ. 1ον. Athens, 1956.

_____. Ἡ φερομένη διαφορὰ μορφῶν τοῦ Ἐκκλησιαστικοῦ πολιτεύματος ἐν τῷ ἀρχικῷ Χριστιανισμῷ (34-156 μ.Χ.). Πορίσματα ἐρεύνης, Πρακτικὰ τῆς Ἀκαδημίας Ἀθηνῶν, 1957, vol. 32, pp. 17-45. Athens, 1957.

Κορακίδη, Ἀλεξ. "Ὁ ἔμμεσος ἔλεγχος κατὰ τὸν ἱερὸν Χρυσόστομον κληρικῶν, πλουσίων λαοῦ", AnaplAthen, (1963) 111-116;119-120.

Korbacher, Joachim. Ausserhalb der Kirche kein Heil? Eine dogmengeschichtliche Untersuchung über Kirche und Kirchenzugehörigkeit bei Johannes Chrysostomos (Münchener theol. Stud. II. Systematische Abt. 27. Band). München: Max Hueber Verlag, 1963.

_____. Ephemerides theologicae Lovanienses, 39 (1963) 883, Philips.

_____. Gregorianum 45 (1964) 371-372, Zitnik.

_____. RecTh 31 (1964) 150-151.

_____. Byzantinische Zeitschrift 57 (1964) 167-169, Richter.

_____. Theologische Literaturzeitung, 93 (1968) 356-358, Andresen.

_____. Recherches de Science Religieuse 55 (1967) 73-76, Lecler.

_____. Oriens Christianus, 51 (1967) 212-213, Schulte.

_____. Zeitschrift für Katholische Theologie, 89 (1967) 244, Zeller.

ΚΟΡΝΙΤΣΕΣΚΟΥ, ΚΩΝΣΤΑΝΤΙΝΟΥ Ι. Ο ΑΝΘΡΩΠΙΣΜΟΣ ΚΑΤΑ ΤΟΝ ΙΕΡΟΝ

ΧΡΥΣΟΣΤΟΜΟΝ. ΠΑΤΡΙΑΡΧΙΚΟΝ ΙΔΡΥΜΑ ΠΑΤΕΡΙΚΩΝ ΜΕΛΕΤΩΝ, [Analecta Vlatadon, 10] ΘΕΣΣΑΛΟΝΙΚΗ, 1971.

Krüger, G. Die Rechtsstellung der vorkonstantinischen Kirchen, Kirchenrechtliche Abhandlungen hrsg. von U. Stutz, 115 bis 116 Heft. Stuttgart, 1935.

Krupp, R.A. St. John Chrysostom, A Scripture Index. University Press of America. Lanham, New York, London, 1984.

Küng, H. and Moltmann, J., ed. "Mary in the Churches" Concilium, 188 (Oct., 1983).

Lamarand, G. "Fête des Trois Hiérarques dans L'Eglise Grecque", Bessarione, 4 (1898) 146-176.

Lampen, Willibrordus P. "Doctrina S. Ioannes Chrysostomi de Christo se offerente in Missa", Antonianum, 18 (1943) 3-16.

Lawlor, F.X. "Mystical Body of Christ", New Catholic Encyclopedia, 10 (1967) 166.

Lawrenz, Melvin Edward, III. The Christology of John Chrysostom. (Ph.D. 1987 Marquette University).

Lebreton, Jules and Zeiller, J. Histoire de l'Eglise-De la fin du 2e siècle à la paix constantinienne, vol. 2 of Histoire de l'Eglise. Edited by Fliche et Martin, 21 vols. Paris: Bloud and Gay, 1935.

Lecuyer, Joseph. "Le Sacerdoce Céleste du Christ selon Chrysostome", Nouvelle Revue Théologique, 72 (1950) 561-579.

_____. "Saint Pierre dans l'enseignement de S. Jean Chrysostome à Constantinople", Gregorianum, 49 (1968) 113-133.

Leduc, Francis. "L'eschatologie, une préoccupation centrale de saint Jean Chrysostome", Proche Orient Chrétien, 19 (1969) 109-134.

Lejay, P. "Le Concile Apostolique d'Antioche", Revue du Clergé Francais, 36 (1903) 352ff.

Leroux, J.-M. "S. Jean Chrysostome et le monachisme". In: Jean Chrysostome et Augustin, Actes du Colloque de Chantilly, 22-24 septembre, 1974. Ed. par Charles Kannengiesser [Théologie Historique, 35]. Paris: Ed. Beauchesne, 1975.

Liermann, H. Grundlagen des kirchlichen Verfassungsrechts nach lutherischer Auffassung. Berlin, 1954.

Linton, O. Das Problem der Urkirche in der neueren Forschung. Diss. Lund, Uppsala, 1932.

Lohse, E. Die Ordination im Spätjudentum und im Neuen Testament, Theol. Diss., Göttingen, 1951.

Lubac, H. Betrachtungen über die Kirche. Graz-Wien-Köln, 1954.

_____. "Corpus Mysticum. Etude sur l'origine et les premiers sens de l'expression", Recherches de Science Religieuse, 29 (1939) 257-302;429-480.

_____. 30 (1940) 40-80;101-226.

_____. The Splendour of the Church. New York, 1956.

Ludwig, F. Der hl. Joh. Chrysostomus in seinem Verhältnis zum Byz. Hof. Braunsberg, 1883.

Lutz, J. Chrysostomus und die übrigen berühmsten kirchlichen Redner. Tübingen, 1846.

Malingrey, A.-M. "Le ministère épiscopal dans l'oeuvre de Jean Chrysostome". In: Jean Chrysostome et Augustin. Actes du Colloque de Chantilly, 22-24 septembre, 1974. Ed. par Charles Kannengiesser [Théologie Historique, 35]. Paris: Ed. Beauchesne, 1975; pp. 75-89.

_____. Archives de Philosophie, 46, p. 230.

Marini, Niccolò, Card. Il Primato Di S. Pietro E De Suoi Successori in San Giovanni Crisostomo. Rome, Tipografia Pontifica Nell' Instituto Pio IX, 1919.

_____. Revue d'Histoire Ecclésiastique, 17, p. 586, Flamion.

_____. Il Primato. Rome, 1922.

Martin, E. St. Jean Chrysostome. Ses oeuvres et son siècle. Vol. I-II. Montpellier, 1860.

Mateos, J. "L'action du Saint-Esprit dans la liturgie de St. Jean Chrysostome", Proche Orient Chrétien, 9 (1959) 3-10.

_____. "L'office monastique à la fin du IVe siècle: Antioche, Palestine, Cappadoce", Oriens Christianus, 47 (1963) 53-88.

Menn. "Zur Lehre des hl. Joh. Chrysostomus über das geistliche Amt.", Revue Internationale de Théologie, 13 (1905) 87ff.

Mermillod. Saint Jean Chrysostome. Enseignements pratiques de l'Evangile. Paris, 1874.

Mersch, Emile. Le Corps mystique du Christ: Etudes de théologie historique. 2 vols. Louvain: Museum Lessianum, 1936. Translated by J.R. Kelly, S.J. The Whole Christ. Milwaukee: Bruce Publishing Company, 1938.

_____. The Whole Christ. London, 1959.

Meyer, L. Saint Jean Chrysostome, maître de perfection chrétienne. Et. de théol. hist. Paris: Beauchesne, 1933.

_____. Analecta Bollandiana, (1935) 401 Halkin.

_____. Nouvelle Revue Théologique, 62 (1935) 527-528, de Ghellinck.

_____. Recherches de Sciences Religieuses, (1935) 137-138, Vansteenberghe.

_____. Journal of Theological Studies (1936) 187-189, Flew.

_____. Theologische Revue, 35 (1936) 321-325, Dirking.

Michaud, E. "L'ecclésiologie de St. Jean Chrysostome", Revue Internationale de Théologie, 11 (1903) 491-520.

_____. "La Christologie de S. Jean Chrysostome", Revue Internationale de Théologie, 17 (1908) 275-91.

_____. "La Sotériologie de S. Jean Chrysostome", Revue Internationale de Théologie, 18 (1910) 35-49.

_____. "S. Jean Chrysostome et l'Apocatastase", Revue Internationale de Théologie, 18 (1910) 672-696.

Michel, A. "Unité de l'Eglise", II, 3. Les Pères Grecs. Dictionnaire de Théologie Catholique, 15 (1946) 2186-2193.

Micle, V.S. "Jean Chrysostome, prédicateur de l'unité chrétienne" [en roumain], Studii teologice Bucuresti, 21 (1969) 220-231.

Milasch, N. Τὸ Ἐκκλησιαστικὸν Δίκαιον τῆς Ἀνατολικῆς Ὀρθοδόξου Ἐκκλησίας. Athens, 1906.

Milazzo, A.M. "Le epistole di Giovanni Crisostomo ad Innocenzo I e le epistole 1-4 di Demostene", Orpheus III, 1982 200-223.

Minear, Paul S. Images of the Church in the New Testament. Philadelphia: Westminster Press, 1960.

Mitterer, M. Rechtskirche und Liebeskirche, in Passauer Studien (Festschrift für Bischof Dr. Dr. Simon K. Landesdorfer). Passau, 1953.

Moisescu, I. "Holy Scripture and its Interpretation in the Works of St. John Chrysostom", Candela, 50-51 (1939-1941) 116-238, (In Rumanian).

Moldovan, J. "L'aspect christologique et pneumatologique de l'Eglise selon S. Jean Chrysostome" [en roumain], Studii Teologice, Bucuresti, 20 (1968) 706-721.

Morin, M. Beatus Johannes Chrysostomus de Reparatione Lapsi. Rouen, 1485.

Morsdorf, K. "Zur Grundlegung des Rechtes der Kirche", Münchener Theologische Zeitschrift, 3 (1952) 329-348.

_____. "Der Rechtscharakter der jurisdictio fore interni", Münchener Theologische Zeitschrift, 8 (1957) 161-173.

_____. "Altkanonisches Sakramentsrecht"? Eine Auseinandersetzung mit den Anschauungen Rudolp Sohms über die inneren Grundlagen des Decretum Gratiane", Studia Gratiana, Bologna, 1953, vol. 1, pp. 485-502.

Moulard, A. St. Jean Chrysostome. Sa vie, son oeuvre. Paris, 1941.

ΜΟΥΡΑΤΙΔΟΥ, Κ. Ἡ οὐσία καὶ τὸ πολίτευμα τῆς Ἐκκλησίας κατὰ τὴν διδασκαλίαν Ἰωάννου τοῦ Χρυσοστόμου. Συμβολὴ εἰς τὰ θεμελιώδη προβλήματα τοῦ Κανονικοῦ Δικαίου. (Διατριβὴ ἐπὶ ὑφηγεσίᾳ.). Athens, 1958.

_____. "Ἡ οὐσία τῆς Ἐκκλησίας κατὰ τὴν διδασκαλίαν Ἰωάννου τοῦ Χρυσοστόμου", Theologia, Athens, 29 (1958) 65-91; 377-394.

_____. "Ἀπεδέχετο ὁ ἱερὸς Χρυσόστομος τὸ παπικὸν Πρωτεῖον", Ekklesia, Athens, 36 (1959) 22s; 40-42; 59-62; 78-81; 96-98.

_____. Οἰκουμενικὴ Σύνοδος καὶ Παπικὸς θεσμός. Athens, 1960.

Μπαλάνου, Δ.Σ. Πατρολογία. Athens, 1930.

Μπόνη, Κ. Ἀμφιλόχιος Ἰκονίου καὶ Μέγας Βασίλειος. Τὸ περὶ τῆς σχέσεως Λογικοῦ καὶ Ἀποκαλύψεως ἢ πίστεως καὶ γνώσεως πρόβλημα. Θεσσαλονίκη, 1949.

Μπρατσιώτου, Π. Περὶ τῶν θεμελιωδῶν ἀρχῶν καὶ γνωρισμάτων τῆς Ὀρθοδόξου Ἐκκλησίας. Athens, 1937.

_____. Paulus die Einheit der Kirche, in Studia Paulina in honorem Jo. De Zwaan Haarlem, 1953.

_____. Ἡ διὰ μέσου τῶν αἰώνων ἐπιβίωσις τῶν τριῶν Ἱεραρχῶν. Athens, 1939.

Müller, K. Beiträge zur Geschichte der Verfassung der alten Kirche, in Abhandlungen der Preussischen Akademie der Wissenschaften, Phil-hist-Klasse, Nr. 3, 1922.

Neagele, A. Des heiligen Kirchenlehrers Johannes Chrysostomus...Sechs Bücher über das Priestertum. Munich: Kempten and Kösel, 1916.

_____. "Joh. Chrysostomus und sein Verhältnis zum Hellenismus", Byzantinische Zeitschrift, 13 (1904) 73ff.

Neander. Der hl. Johannes Chrysostomus und die Kirche. Berlin, 1821-1822.

_____. Berlin, 1832.

_____. Saint John Chrysostom and the Church. (Stapleton, trans.), 1838.

_____. Johannes Chrysostomus und die Kirche. Berlin, 1848-1849.

_____. (D. Knoors, trans.). Rotterdam, 1852.

_____. Berlin, 1858.

Negoita, Elie. "Saint Jean Chrysostome sur l'unité de l'Eglise dans son commentaire à l'Epître aux Ephésiens de S. Paul", Ortodoxia Bucuresti, 14 (1962) 198-205.

Ommeslaeghe, F. Van. "Jean Chrysostome en conflit avec l'impératrice Eudoxie. Le dossier et les origines d'une légende", Analecta Bollandiana, Bruxelles, 97 (1979) 131-159.

_____. "La fête de S. Jean Chrysostome dans l'Eglise grecque", Analecta Bollandiana, 97 (1979) 337.

Palanque, J.R., Bardy, G. and Labriolle, P. de. Histoire de l'Eglise de la Paix Constantinienne à la Mort de Théodose, vol. 3 of Histoire de l'Eglise, Edited by Fliche et Martin, 21 vols. Paris: Bloud and Gay, 1935.

Palmer, Paul F. Mary in the Documents of the Church. Westminster, Md.

ΠΑΝΤΕΛΕΗΜΟΝΟΣ, ΜΗΤΡ. ΘΕΣΣΑΛΟΝΙΚΗΣ. "Ὁ ἱερὸς Χρυσόστομος πρὸς

κληρικοὺς ἀρχῆς ἐφιεμένους", Ekklesia, 37 (1960) 387ff.

Παπαδοπούλου, Χρυσοστόμου, Ὁ ἅγιος Ἰωάννης ὁ Χρυσόστομος ὡς ρήτωρ καὶ διδάσκαλος. Τεργέστη, 1898.

_____. Ὁ ἅγιος Ἰωάννης ὁ Χρυσόστομος. Alexandria, 1908.

_____. Τὸ πρωτεῖον τοῦ ἐπισκόπου Ρώμης. Athens, 1930.

_____. "Σχέσεις τοῦ ἁγίου Ἰωάννου Χρυσοστόμου πρὸς Ρώμην", Νέα Σιών, 3 (1906) 225-237.

_____. Νέα Σιών, 7 (1908) 892-895.

Paschasius, D. Liber de Corpore et Sanguine Domini. Louvan, 1561.

Pasquato, Ottorino. Gli spettacoli in S. Giovanni Crisostomo. Paganesimo e cristianesimo ad Antiochia e Constantinopoli nel IV secolo [Orientalia Christiana Analecta Rome 201]. Roma: Pont. Inst. Orientalium Studiorum, 1976.

_____. "Catechesi ecclesiologica nella cura pastorale di Giovanni Crisostomo", Ecclesiologia e catechesi patristica (Roma, Editrice LAS 1982) 123-172.

Percy, Ernst. Der Leib Christi (Σῶμα Χριστοῦ) in den Paulinischen Homologumena und Antilegomena. Lunds Universitets Arsskrift. N.F. Avd. 1. Bd. 38. N. 1. Lund: C.W.K. Gleerup, 1942.

Πετρακάκου, Δ. Νομοκανονικαὶ ἐνασχολήσεις. Athens, 1943.

Pitra, J.B. Card. Juris Ecclesiastici Graecorum Historia et Monumenta. Rome, 1868.

Pius XII. Encyclical "Mystici Corporis", Acta Apostolicae Sedis, 35 (1943) 193-248.

Plöchl, W. Geschichte des Kirchenrechts. Wien-München I, 1953; II, 1954.

Plumpe, Joseph C. *Mater Ecclesia.* An Inquiry into the Concept of The Church as Mother of God in Early Christianity. Washington, D.C., 1943.

Πολάκη, Π. Ἱστορικαὶ προϋποθέσεις τοῦ πρωτείου τοῦ ἐπισκόπου Κωνσταντινουπόλεως. Athens, 1954.

Prat, F. La théologie de saint Paul. Paris: Beauchesne et ses Fils, 1924.

Pribilla, M. "Die Kirche von Anbeginn", Stimmen der Zeit, 117 (1929), Heft 10, pp. 241ff.

Puech, A. Un Réformateur de la Société Chrétienne au IV Siècle. Saint Jean Chrysostome. Paris: Hachette, 1891.

_____. St. Jean Chrysostome et les moeurs de son temps. 5th ed. Paris, 1905.

_____. Histoire de la littérature grecque-chrétienne depuis les origines jusqu'à la fin du Yème siècle. 3 vols. Paris: Société D'Edition, "Les Belles Lettres", vol. 3, 1928-1930.

Pullan, Leighton. The Church of the Fathers. Rivingtons, London, 1925.

Quasten, Johannes. Mysterium tremendum: Vom Christlichen Mysterium. Düsseldorf: Patmos Verlag, 1951.

_____. Patrology, vol. 1-4. Westminster, Maryland: Christian Classics, Inc., 1986.

_____. "The Conflict of Early Christianity with the Jewish Temple Worship", Theological Studies, 2 (1941) 481-487.

Rahner, H. Our Lady and the Church. Trans. by S. Bullough. New York, 1961.

Rainy, Robert. The Ancient Catholic Church. Edinburgh: T & T Clark, 1902.

Rancillac, Ph. L'Eglise, manifestation de l'Esprit chez saint Jean Chrysostome. Pères et Ecrivains de l'Eglise d'Orient, Beyrouth Dar Al-Kalima, 1970.

_____. Journal of the American Research Center in Egypt, 10 (1973) 118-119, Bream.

_____. Revue des Sciences Philosophiques et Théologiques, 57 (1973) 542, Raffin.

_____. Recherches de Science Religieuse, 61 (1973) 373, Kannengiesser.

Rauschen, G. Jahrbücher der christlichen Kirche unter dem Kaiser Theodosius, dem grossen; (págs. 565-574, Friburgo de Brisgovia, 1897).

Richardson, C.C. "The Church in Ignatius of Antioch", Journal of Religion, 17 (1937) 428-43.

Rikhof, H.W.M. The Concept of Church. A Methodological Inquiry into the Use of Metaphors in Ecclesiology. London, 1981.

Ritter, A.M. Charisma im Verständnis des Johannes Chrysostomus und seiner Zeit. Ein Beitrag zur Erforschung der griechisch-orientalischen Ekklesiologie in der Frühzeit der Reichskirche [Forsch. zur Kirchen - u. Dogmengesch. 25]. Göttingen: Vandenhoeck und Ruprecht, 1972.

Robinson, H. Wheeler. "The Hebrew Conception of Corporate Personality", Werden und Wesen des Alten Testaments. Beihefte zur Zeitschrift fur die Altestamentliche Wissenschaft, 66 (1936) 46.

Robinson, John A.T. The Body: A Study in Pauline Theology. Studies in Biblical Theology, No. 5. London: SCM Press, 1966.

Robinson, William. The Biblical Doctrine of the Church. The Bethany Press. St. Louis, Missouri, 1955.

Rops, D. Storia della Chiesa di Cristo, t. 1, La Chiesa degli apostoli e dei martiri. Roma, 1951.

Sägmüller, J. Lehrbuch des katholischen Kirchenrechts, vol. 1-2. Freiburg, 1914.

Σβώλου, Ἀλ. Συνταγματικὸν Δίκαιον, Athens, 1934.

Scheinwiller, M. "Zwei Leuchten der geistlichen Beredsamkeit in der altchristlichen Kirche", Theologische Praktische Quartalschrift, 55 (1902) 70-89, 324-343.

Schlier, Heinrich. Christus und die Kirche im Epheserbrief. Beiträge zur historischen Theologie, 6. Tübingen: Mohr, 1930.

_____. "The Pauline Body-Concept", in The Church - Readings in theology, compiled at the Canisianum, Innsbruck. New York: Kenedy and Sons, 1963.

Schmaus, M. Katholische Dogmatik, t. 3, 1. München, 1940.

Schmidt, K.L. Die Kirche des Urchristentums, in Festgabe für Adolf Deissmann. Tübingen, 1927.

_____. art. Βασιλεία in G. Kittel: Theologisches Wörterbuch zum Neuen Testament. Translated by G.W. Bromiley. Tome 1, 574-593.

_____. art. ἐκκλησία in G. Kittel: Theologisches Wörterbuch zum Neuen Testament. Translated by G.W. Bromiley. Tome 3, 501-536.

_____. The Church. London, 1950.

Schnackenburg, Rudolf. The Church in the New Testament. Translated by W.J. O'Hara. New York: Herder and Herder, 1965.

Schneider, C. Geistesgeschichte des Christentums, vol. 1-2. München, 1954.

Schneider, J. Die Einheit der Kirche nach dem Neuen Testament. Berlin, 1936.

Schweizer, Eduard. The Church as the Body of Christ. Richmond, Virginia: John Knox Press, 1964.

_____. "The Church as the Missionary Body of Christ", New Testament Studies, 8 (1961-1962) 1-11.

_____. art. σῶμα in Kittel: Theologisches Wörterbuch zum Neuen Testament. Tome 7, 1024-1091.

Semmelroth, O. Die Kirche als Ursakrament. Frankfurt a.M., 1953.

Setton, K.M. Christian Attitude Towards the Emperor in the Fourth Century. New York: Columbia University Press, 1941.

Seumois, A.V. "L'apostolat laïc dans l'antiquité selon les témoignages patristiques", Euntes Docete, 5 (1952) 126-153.

Siegmund, A. Die Ueberlieferung der griechischen christlichen Literatur in der lateinischen Kirche. Munich-Passung: 1949.

Simon, M. "La Polémique anti-Juive de S. Jean Chrysostome et le Mouvement Judaisant d'Antioche", Annuaire de l'Institut de Philologie et d'Histoire Orientales et Slaves, 4 (1936) 403-421.

_____. Verus Israel. Paris: Éditiones E. de Eoccard, 1964.

Σιώτου, M. Ἱστορία καὶ Ἀποκάλυψις κατὰ τὴν ἐπιστήμην τῆς Καινῆς Διαθήκης. Θεσσαλονίκη, 1953.

Sohm, R. Kirchenrecht, vol. 1-2, München-Leipzig, 1892/1923.

Soiron, T. Die Kirche als der Leib Christi nach der Lehre des hl. Paulus.

exegetisch, systematisch und in der theologischen wie praktischen Bedeutung dargestellt. Düsseldorf, 1951.

Spacil, T. "Fides Catholica S. Ioannis Chrysostomi", Gregorianum, 17 (1936) 176-194, 355-376.

_____. "Fides Catholica S. Ioannis Chrysostomi et Recens Quoddam Opus Auctoris Orthodoxi", Gregorianum, 18 (1937) 70-87.

Staniloae, Dumitru. "The Holy Spirit and the Sobornicity of the Church" (ch. 2, pp. 57ff) in Theology and the Church. St. Vladimir's Seminary Press, 1980.

Στεφανίδου, B. "Die geschichtliche Entwicklung der Synoden des Patriarchats von Konstantinopel", Zeitschrift für Kirchengeschichte, 1936.

_____. Ἐκκλησιαστικὴ Ἱστορία. Athens, 1948.

Stelzenberger, J. Lehrbuch der Moraltheologie. Die Sittlichkeitslehre der Königsherrschaft Gottes. Paderborn, 1953.

Stein, E. Geschichte des spätrömischen Reiches, vol. 1, Wien, 1928.

Steitz, G. "Die Abendmahlslehre der griechischen Kirche", Jahrbücher für Deutsche Theologie, 10 (1865) 446-462.

Stephens, W.R.W. Saint John Chrysostom: His Life and Times: A Sketch of the Church and the Empire in the Fourth Century. London: John Murray, 1871.

Stiglmayr, J. "Die historische Unterlage der Schrift des heiligen Chrysostomus über das Priestertum", Zeitschrift für katholische Theologie, 41 (1917) 413-449.

Stoderl, W. Des hl. Kirchenlehrers Johannes Chrysostomus, Erzbischofs von Konstantinopel, Kommentar zu den Briefen des hl. Paulus an die Philipper und Kolosser, übersetzt von W. Stoderl: Bibl. der Kirchenväter, Bd. 45: München Kösel and Pustet 1924.

_____. Byzantinische Zeitschrift, (1926) 173, Weyman.

Stratiotes, C.N. Ἡ Ποιμαντικὴ τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου. Salonica, 1935.

Streeter, B.H. The Primitive Church. Macmillan and Co., Ltd. London, 1929.

Swete, H.B. Essays on the Early History of the Church and the Ministry. Macmillan and Co., Ltd., London, 1918.

_____. The Holy Catholic Church: The Communion of Saints. Macmillan and Co., Ltd., London, 1915.

_____. The Holy Spirit In The Ancient Church. Macmillan and Co., Ltd. St. Martin's Street, London, 1912.

Tbancis, Georgios. Die "Laien" in Kirche und Öffentlichkeit nach griechischen Zeugnissen des 4. Jahrhunderts, besonders des Johannes Chrysostomos. Münster: Univ. Fachbereich Kath. Theol. Diss., 1977.

Telfer, W. The Office of a Bishop. Darton, Longman and Todd. London, 1962.

Thierry, A. Nouveaux Récits de l'Histoire Romaine aux IVe et Ve Siècles. Paris,

1865.

_____. "S. Jean Chrysostome et l'Impératrice Eudoxie", Revue des Deux Mondes, 70:273-321. (1867-79).

_____. 71:73-131.

_____. 81:257-294; 825-870.

_____. 85:25-60; 586-627.

_____. S. Jean Chrysostome et l'Impératrice Eudoxie. Paris, Didier, 1872.

Thornton, Lionel Spencer. The Common Life in the Body of Christ. London: Dacre Press, 1950.

Τρεμπέλα, Π. Ἰωάννης ὁ Χρυσόστομος ὡς ἱεροκήρυξ. Athens, 1924.

_____. Ἡ συμμετοχὴ τοῦ λαοῦ ἐν τῇ ἐκλογῇ τῶν ἐπισκόπων. Ἀνάτυπον ἐκ τῆς Ἐπιστημονικῆς Ἐπετηρίδος.

Tromp, S. "De Corpore Christi Mystice et Actione Catholica ad Mentem S. Iohannis Chrysostomi", Gregorianum, 13 (1932) 177-210; 321-372.

_____. "De Nativitate Ecclesiae ex Corde Jesu in Cruce", Gregorianum, 13 (1932) 489-527.

_____. Corpus Christi Quod est Ecclesia. Translated by A. Condit. The Body of Christ Which is the Church. New York: Vintage Press, 1960.

Τζωρτζάτου, Β. Ἰωάννης ὁ Χρυσόστομος ἐπὶ τῇ βάσει τῶν ἐπιστολῶν αὐτοῦ. Athens, 1952.

Vandenberghe, Bruno H. "Saint Jean Chrysostome et les Spectacles", Zeitschrift für Religions und Geistesgeschichte, 7 (1955) 34-46.

Vaulx, N. de. Oraison de Saint Jean Chrys. ... de ne Mépriser l'Eglise de Dieu et ses Sacrements. Dreux, 1586.

Villain, Maurice. "Une Vive Conscience de L'Unité du Corps Mystique: St. Ignace D'Antioche et St. Irénée", Revue Apologétique, 66 (1938) 257-271.

Vischer, L. "Das Problem der Freundschaft bei den Kirchenvätern", Theologische Zeitschrift, 9 (1953) 173-200.

Visser't Hooft. Not und Grösse der Kirche. München, 1949.

Vizmanos, B. Las Virgenes Cristianas de la Primitiva Iglesia. Estudio Histórico y Antología Patrística. Madrid, 1949.

Wehrhahn, H. Kirchenrecht und Kirchengewalt. Tübingen, 1956.

Wenger, A. Jean Chrysostome huit catéchèses baptismales inédites. Introduction, texte critique, traduction et notes. Paris, 1957.

Whitham, A.R. The History of the Christian Church to the Separation of East and West. Rivingtons, London. 1948.

Wikenhauser, A. Die Kirche als der mystische Leib Christi, nach dem Apostel

Paulus. Münster: Aschendorff, 1940.

Wilken, Robert L. John Chrysostom and the Jews. Rhetoric and Reality in the Late Fourth Century. (Berkeley: University of California Press, 1983).

Wittig, Jos. "Studien zur Geschichte des Papstes Innocenz I und der Papstwahlen des 5ten Jahrhunderts", Theologische Quartalschrift, 84 (1902) 388-439.

Wlodarczyk, S. "Antyteza Pawlowa sarx - pneuma w interpretacji św. Jana Chryzostoma (De antithese paulina sarx - pneuma in interpretatione S. Joannis Chrysostomi", Ruch Biblijny i Liturgiczny, 30 (1977) 198-201.

Wordsworth, C. Church Extension: A Discourse of Saint Chrysostom (on Acts 8:25). London, 1842.

Χριστοφιλοπούλου, Α. Ἑλληνικὸν Ἐκκλησιαστικὸν Δίκαιον. τεύχη Α'-Γ'. Athens, 1952-1956.

Χρυσοστομικά. "Studi e richerche intorno à S. Giovanni Crisostomo a cura del Comitato per il XVe centenario della sua morte (407-1907). Roma, 1908.

Zankow, St. Das orthodoxe Christentum des Ostens. Berlin, 1928.

Zapelena, Timotheus, S.J. "Vos estis Corpus Christi, (1 Cor. 12:17)", Verbum Domini, 37 (1959) 78-95, 162-170.

Zeiller, Jacques. "La Conception de l'Eglise aux quatre premiers siècles", Revue d'Histoire Ecclésiastique, 29 (1933) 571-585; 827-848.

Zincone, Sergio. "Dio e la disuguaglianza sociale; l'esegesi crisostomiana di Agg. 2,8; Prov. 22,2; Sir. 11,14", Augustinianum, Rom., 17 (1977) 209-219.

Opuscula

Broglie, D. L'Eglise et l'Empire au IVe Siècle.

Les Obligations des Ecclésiastiques. Lyon, 1687.

Contre ceux qui se comportent irrévéremment et insolemment en l'Eglise.

Dacier, H. Saint Jean Chrysostome et la femme chrétienne au IVe siècle de l'église grecque. 1907.