

Church Fathers / Episode 2 / St. John

Video	Audio
Att. Picture of the Church (1).	<p data-bbox="824 302 984 331"><<CAM 1>></p> <p data-bbox="824 338 1317 405">Hello and Welcome to this edition of Wisdom of the Fathers.</p> <p data-bbox="824 449 1370 554">The Catholic faith is one of rich intellectual tradition ... stretching all the way back to the time of Christ.</p> <p data-bbox="824 598 1370 703">When Christ ascended into Heaven ... He left us a church that was in its infancy ... in its self-understanding.</p> <p data-bbox="824 747 1370 894">This infancy created a NEED within in the church for individuals to RISE UP ... think about ... pray over ... and meditate upon what God was revealing.</p> <p data-bbox="824 938 1370 1148">The answer to this NEED was the Church Fathers ... certain individuals who were intellectual giants ... gifted with the ability to either break down an article of faith into its simplest form or develop it further.</p> <p data-bbox="824 1192 1370 1381">They did this so we ordinary Catholics could understand the fullness of what Jesus was trying to purport to us in sacred scripture and apostolic tradition ... also known as the Deposit of Faith.</p> <p data-bbox="824 1425 1370 1572">In this second episode of Wisdom of the Fathers we're going to talk about St. John Chrysostom or also known as St. John of Antioch ... a prominent Church Father.</p> <p data-bbox="824 1579 984 1608"><<CAM 2>></p> <p data-bbox="824 1652 1370 1799">Now ... before we go into the details of this individual ... let's step back for one moment and review the significance of this man.</p>

<p>Att. Type on ... “Chrysostom = Golden Mouthed”</p> <p>Att. Picture of St. John (7)</p>	<p>St. John Chrysostom is different from many other saints in that he has what appears to be the title of his first and last name. We know other saints simply by their first name. The difference ... however ... is that the word Chrysostom has special meaning and is not his last name. The word ‘Chrysostom’ means ‘golden mouthed.’</p> <p>This name was given to him after he died because all his sermons were moving and very pleasant to hear. His sermons were so good that he often brought people to tears or applause. Because of this ... he quickly became known as one of the most powerful orators of the ancient world.</p>
<p>Att. Picture of Antioch (8).</p> <p>Att. Picture of baptismal fount (9), school (10), and the Greek language (11).</p> <p>Att. Picture of a hermit (12).</p>	<p style="text-align: center;">The Life of St. John Chrysostom</p> <p style="background-color: yellow;"><<CAM 1>></p> <p>John was born in Antioch in 349 to Greco-Syrian parents. His father died shortly after his birth and he was raised by his mother.</p> <p>He was baptized in 368 at the age of 19. He then began his education under the pagan teacher Libanius and acquired the skills for a career in rhetoric. John was fond of the Greek language and literature.</p> <p>As he advanced in age ... John became more deeply committed to Christianity and went on to study theology under Diodore of Tarsus ... founder of the reconstituted School of Antioch.</p> <p>He became a hermit at the age of 21 and spent the next two years continually standing ... scarcely sleeping ... and committing the Bible to memory. It can</p>

<p>Att. Picture of ordination (13).</p>	<p>be said John had an extreme thirst to know Jesus! As a result of these severe practices ... his stomach and kidneys were permanently damaged and poor health forced him to return to Antioch.</p> <p>When John returned home ... Saint Meletius ordained him a deacon in 381 at the age of 27 and roughly 5 years later ... he was ordained a priest.</p>
<p>Att. Picture of Pulpit (14).</p>	<p>In Antioch ... from 386 to 397 ... John gained increasing popularity due to his ability to preach ... especially in relation to scripture and morality. The most valuable of his works from this period are his Homilies on the Bible.</p>
<p>Att. Picture of St. John (15).</p>	<p>In the autumn of 397 ... at the age of 43 ... John was appointed Archbishop of Constantinople ... after having been nominated without his knowledge by the eunuch Eutropius. He had to leave Antioch in secret due to fears of civil unrest. <<CAM 2>></p>
<p>Att. Picture of St. John giving a sermon (16).</p>	<p>As archbishop he boldly spoke out against the sins of Constantinople and as one might imagine his sermons were offensive to the elite of his time. This style of preaching hence found him few friends in key positions and because of this he found himself in exile in the Taurus Mountains. Among the affronted was Empress Eudoxia ... who banished John from the region.</p>
<p>Att. Picture of the mountains (17).</p>	<p>John suffered intensely in the mountains. He spent many nights nearly freezing to death. While in exile ... he still wrote letters to the people under his care ... giving them direction.</p> <p>John's enemies despised this influence</p>

<p>Att. Picture of the Black Sea (18).</p> <p>Att. Picture of Church (19).</p> <p>Att. Picture of St. John (6).</p> <p>Att. Picture of Books (20).</p> <p>Att. Picture of St. John (15).</p>	<p>and decided to transfer him farther away from Constantinople ... moving him up by the Black Sea. John was then forced to walk to the Black sea. The guards who moved him showed him little mercy ... beating him on the way. They relentlessly hurried his tottering legs forward until he could go no farther. The guards soon realized that he was going to perish and brought him to a Church.</p> <p>At the church ... he asked for a white robe ..., which he was given. He then gave away his old clothes and was surrounded by monks and nuns ... thus raised himself up ... saying ... “Glory be to God for all things. Amen.” Those were his last words. <<CAM 1>></p> <p>John died in 407 at the age of 53. He became known as “the greatest preacher in the early church.” His extant homiletical works are vast ... including hundreds of explanatory homilies on both the New Testament ... especially the works of Saint Paul ... and the Old Testament ... particularly on Genesis. Among his existing exegetical works are 67 homilies on Genesis ... 59 on the Psalms ... 90 on the Gospel of Matthew ... 88 on the Gospel of John ... and 55 on the Acts of the Apostles.</p> <p>Now that we have an understanding of who Saint John Chrysostom is ... let’s take a look at what he had to say about the sacrifice of the Mass. <<CAM 2>></p>
<p>Att. Granite Background (for all quotes); change color of background for each quote.</p>	<p style="text-align: center;">St. John Chrysostom on the Sacrifice of the Mass</p> <p>“When you see the Lord immolated and</p>

lying upon the altar, and the priest bent over that sacrifice praying, and all the people empurpled by that precious blood, can you think that you are still among men and on earth? Or are you not lifted up to heaven?" (*The Priesthood* 3:4:177 [A.D. 387]).

"Reverence, therefore, reverence this table, of which we are all communicants! Christ, slain for us, the sacrificial victim who is placed thereon!" (*Homilies on Romans* 8:8 [A.D. 391]).

"The cup of blessing which we bless, is it not communion of the blood of Christ? Very trustworthy and awesomely does he [Paul] say it. For what he is saying is this: What is in the cup is that which flowed from his side, and we partake of it. He called it a cup of blessing because when we hold it in our hands that is how we praise him in song, wondering and astonished at his indescribable gift, blessing him because of his having poured out this very gift so that we might not remain in error; and not only for his having poured it out, but also for his sharing it with all of us. 'If therefore you desire blood,' he [the Lord] says, 'do not redden the platform of idols with the slaughter of dumb beasts, but my altar of sacrifice with my blood.' What is more awesome than this? What, pray tell, more tenderly loving?" (*Homilies on First Corinthians* 24:1(3) [A.D. 392]).

"In ancient times, because men were very imperfect, God did not scorn to receive the blood which they were offering . . . to draw them away from those idols; and this very thing again was because of his indescribable, tender affection. But now he has transferred the

	<p>priestly action to what is most awesome and magnificent. He has changed the sacrifice itself, and instead of the butchering of dumb beasts, he commands the offering up of himself" (ibid., 24:2).</p> <p>"What then? Do we not offer daily? Yes, we offer, but making remembrance of his death; and this remembrance is one and not many. How is it one and not many? Because this sacrifice is offered once, like that in the Holy of Holies. This sacrifice is a type of that, and this remembrance a type of that. We offer always the same, not one sheep now and another tomorrow, but the same thing always. Thus there is one sacrifice. By this reasoning, since the sacrifice is offered everywhere, are there, then, a multiplicity of Christs? By no means! Christ is one everywhere. He is complete here, complete there, one body. And just as he is one body and not many though offered everywhere, so too is there one sacrifice" (<i>Homilies on Hebrews</i> 17:3(6) [A.D. 403]).</p>
<p>Att. Russell on screen; no pictures or animations.</p>	<p style="text-align: center;">Conclusion</p> <p><<CAM 2>></p> <p>Well ... that's all for this episode! Thank you for tuning in to Wisdom of the Fathers!</p> <p>AND make sure to catch us next time ... where we discuss our next Church Father ... Tertullian and what he had to say about apostolic succession.</p> <p>I'm Russell Voris. God Bless!</p>