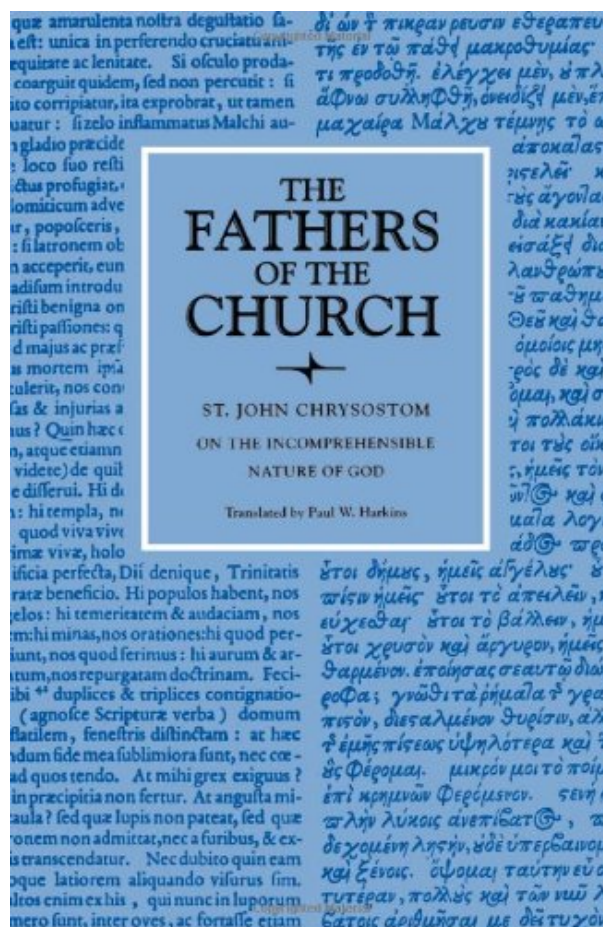


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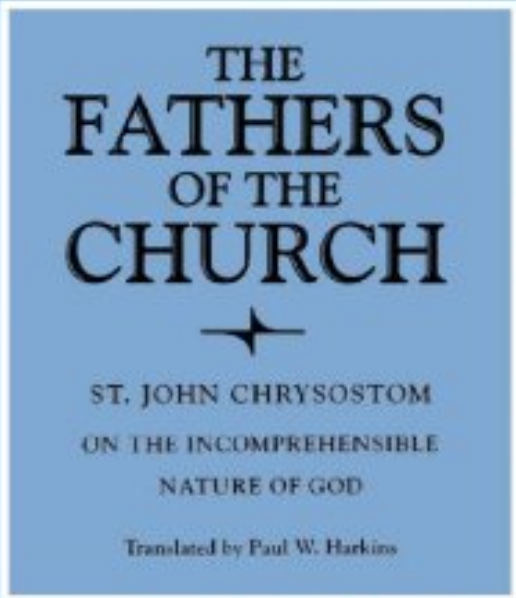


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quæ amarulenta nostra degultatio facta est: unica in perferendo cruciatus amara equitate ac lenitate. Si osculo prodacoarguit quidem, sed non percutit: si isto corripitur, ita exprobrat, ut tamen uatur: si zelo inflammatus Malchi autem gladio præcide: loco suo restitutus profugiat, iomiticum advenit, poposceris, si latronem ob non acceperit, eun adifum introduxisti benigna onxisti passiones: quod majus ac præcipuas mortem ipsa contulerit, nos confas & injurias aius? Quin hæc cion, atque etiam nvidete) de quibuscumque differui. Hi dicunt: hi templa, ni quod viva viviunt imz vivz, holoficia perfecta, Dii denique, Trinitatis gratæ beneficio. Hi populos habent, nos zelos: hi temeritatem & audaciam, nos timorem: hi minas, nos orationes: hi quod periculis, nos quod ferimus: hi aurum & argentum, nos repurgatam doctrinam. Feci tibi 44 duplices & triplices contignationes (agnosce Scripturæ verba) domum facilem, fenestris distinctam: at hæc verbum fide mea sublimiora sunt, nec cœca ad quos tendo. At mihi grex exiguus? in præcipitia non fertur. At angusta mihi aula? sed quæ lupis non pateat, sed quæ onem non admittat, nec a furibus, & exis transcendatur. Nec dubito quin eam quoque latiore aliquando visurus sim. Idios enim ex his, qui nunc in luporum mero sunt, inter oves, ac fortasse etiam

δι' ὧν ἡ πικρὰν ρευσιν ἐφεραπευδῆς ἐν τῷ πατρὶ μακροθυμίας ἐπιπροδοθῆ. ἐλέγχει μὲν, ἕπιπλαῖ φωνῶν συλληφθῆ, ὀνειδίζει μὲν, ἐπιμαχαίρα Μάλχῃ τέμνης τὸ αὐτὸ ἀποκαίασθαι, ἡσελεῖ καὶ τῆς ἀγωνίας διὰ κακίαν. εἰσαῖξεν διὰ λαυθρότητα, ἕπιπαθημα Θεῶν καὶ παρ' ὁμοίοις μηδὲν ἕρος δὲ καὶ ὁμαί, καὶ σὺ ἡ πολλὰ κίς τοι τῆς οἰκίας, ἡμεῖς τὸν ἰνὸν καὶ ζῆμαῖα λογιστὰ ἀδὲ προῖτοι δῆμῳς, ἡμεῖς ἀγγέλῳς ἕπιπίσιν ἡμεῖς ἕτοι τὸ ἀπειλεῖν, ἡμεῖς εὐχεσθῶν ἕτοι τὸ βάλλειν, ἡμεῖς ἕτοι χρυσὸν καὶ ἀργυρον, ἡμεῖς θαρμένον. ἐποίησας σεαυτῷ διαίεροφα: γινώσθι τὰ ῥήματα τῆς γραφῆς πιστὸν, διεσαλμένον θυρίσιν, ἀλλ' ἕπι ἐμῆς πίστεως ὑψηλότερα καὶ τῆς ἕπι φέρομαι. μικρὸν μοι τὸ ποίημα ἐπι κρημῶν φερέμεστον. σενῆμα πλὴν λύκοις ἀνεπίδατ, πρὸς δεχομένη λησῆν, ἕδὲ ὑπερβαίνομαι καὶ ξένους. ὄψομαι ταύτην εὐαίτυτέραν, πολλὰς καὶ τῶν νῦν λησῆταις ἀριθμῆσαι με δεῖ τυχόν



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Ten of the twelve homilies of St. John Chrysostom presented here were delivered at Antioch over a period of several years beginning in A.D. 386. The final two homilies were delivered in 398 after Chrysostom became patriarch of Constantinople.

All but one of the homilies aim at refuting the Anomoeans, heretics who revived the most radical tenets of Arius and blatantly claimed that man knows God in the very same way that God knows himself. Chrysostom's refutations and instructions to the faithful are based on the Scriptures rather than on human reasoning. He departed from this series of refutations only in the sixth homily, which he delivered on December 20, 386, again at Antioch. It consists of a panegyric of St. Philogonius, bishop of Antioch ca. A.D. 319-23, who before his episcopal ordination had led a very exemplary life, practiced law and contracted a marriage that was blessed with a daughter.

In addition to their theological content, these homilies contain many other points of interest. On one occasion, people applauded the speaker and were very attentive to the homily but then left the church so that when Christ is about to appear in the holy mysteries the church becomes empty (Hom III.32; Hom VII.2). During another homily, pickpockets plied their trade so that Chrysostom urged "let no one come into the church carrying money" (Hom IV.46). Chrysostom also indicates that people kept talking to one another at the sacred moment when Christ becomes present (Hom IV.36). He also mentions that chariot races often proved more enticing than going to church (Hom VII.1). Finally, valuable information on fourth-century Eastern liturgies is found in Hom III.41, 42, and Hom IV.32.

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