



The Holy See

LETTER OF HIS HOLINESS BENEDICT XVI ON THE OCCASION OF THE 16th CENTENARY OF THE DEATH OF ST JOHN CHRYSOSTOM

*Venerable Brothers in the Episcopate and in the Priesthood,
Dear Brothers and Sisters in Christ,*

1. Introduction

This year is the 16th centenary of the death of St John Chrysostom, a great Father of the Church to whom Christians of all time look with veneration. In the ancient Church, John Chrysostom was distinguished for furthering that "fruitful encounter between the Christian message and Hellenic culture which has had an enduring impact on the Churches of East and West"[\[1\]](#). May both the life and the magisterial teaching of the holy Bishop and Doctor ring out in all the centuries and still today inspire universal admiration. The Roman Pontiffs have always recognized him as a vital source of wisdom for the Church and in the last century their interest in his magisterium has grown ever more acute. A hundred years ago, St Pius X commemorated the 15th centenary of St John's death, inviting the Church to imitate his virtues[\[2\]](#). Pope Pius XII highlighted the immense value of the contribution that St John made to the history of the interpretation of the Sacred Scriptures with the theory of "condescension", that is, "*synkatábasis*". Through this theory Chrysostom recognized that "the words of God, expressed in the words of men, are in every way like human language"[\[3\]](#). The Second Vatican Council incorporated this observation in the Dogmatic Constitution on Divine Revelation *Dei Verbum*[\[4\]](#). Bl. John XXIII emphasized Chrysostom's profound understanding of the close connection between the Eucharistic liturgy and solicitude for the universal Church[\[5\]](#). The Servant of God Paul VI revealed the way in which he "dealt with the Mystery of the Eucharist in such sublime language and with such insight born of devotion"[\[6\]](#). I would like to recall the solemn gesture with which my most beloved Predecessor, the Servant of God John Paul II, presented important relics of Sts John Chrysostom and Gregory of Nazianzus to the Ecumenical Patriarchate of Constantinople in November 2004. The Pontiff noted how that gesture was for the Catholic Church and the Orthodox Churches a truly "blessed occasion to purify our wounded memories in order to strengthen our journey of reconciliation"[\[7\]](#). During my [Apostolic Visit to Turkey](#), in the

Cathedral of the Patriarchate of Constantinople I myself had the opportunity to recall "the outstanding saints and pastors who have watched over the See of Constantinople, among them St Gregory of Nazianzus and St John Chrysostom, whom the West also honours as Doctors of the Church.... Truly, they are worthy intercessors for us before the Lord"[8]. Thus, I am pleased that the occasion of the 16th centenary of St John's death affords me the opportunity to recall his luminous figure and to hold him up to the universal Church for the edification of all.

2. St John's life and ministry

St John Chrysostom was born in Antioch, Syria, in the middle of the fourth century. He was educated in the liberal arts in accordance with the traditional practices of his time and proved to have a special gift for public speaking. During his studies, while he was still a young man, he requested Baptism and accepted the invitation of his Bishop, Meletius, to serve as lector in the local Church[9]. In that period the faithful were distressed by the difficulty of finding a satisfactory way to express Christ's divinity. John had aligned himself with those orthodox faithful who professed the full divinity of Christ in conformity with the Ecumenical Council of Nicea, although this meant that neither he nor these other faithful met with the approval of the imperial government[10]. After his Baptism, John embraced the ascetic life. The influence of his teacher, Diodore of Tarsus, prompted his decision to remain celibate throughout his life and he dedicated himself to prayer, rigorous fasting and the study of Sacred Scripture[11]. He left Antioch and for six years lived an ascetic life in the Syrian desert. He began to write treatises on spiritual life[12]. Subsequently, he returned to Antioch where he once again served the Church as lector and later, for five years, as deacon. In 386 A.D., called to the priesthood by Bishop Flavian of Antioch, he added the ministry of preaching the Word of God to that of prayer and his literary activity[13].

For the 12 years of his ministry as a priest in the Antiochean Church, John deeply distinguished himself by his eminent skill at interpreting the Sacred Scriptures in a way that the faithful could understand. In his preaching, he strove zealously to strengthen the unity of the Church, reinvigorating the Christian identity in his listeners at a time in history when the Church was threatened both from within and without. He rightly intuited that Christian unity depends above all on a true understanding of the central mysteries of the Church's faith: the Most Blessed Trinity and the Incarnation of the Divine Word. Well aware, however, of the difficulties of these mysteries, John spared no effort in making the Church's Magisterium accessible to the simple people in her assembly, both in Antioch and later also in Constantinople[14]. Nor did he omit to also address the dissenters, preferring to treat them with patience rather than coercion since he believed that in order to correct a theological error, "nothing is more effective than moderation and kindness"[15].

John's staunch faith and his ability to preach made it possible for him to pacify the Antiocheans when, at the beginning of his presbyterate, the Emperor stepped up fiscal pressure on the city, provoking a riot during which several public monuments were destroyed. In its aftermath the people, fearing the Emperor's anger, gathered in church desiring to hear words of Christian hope

and consolation from John. "If we do not console you, where will you ever be able to find consolation?", he said to them[16]. In his preaching during Lent that year, John reviewed the events connected with the uprising and reminded those listening to him of the qualities that must characterize the civic commitment of Christians[17], especially the rejection of violent means to obtain political and social changes[18]. In this perspective, he urged those of the faithful who were wealthy to show charity to the poor in order to build a more just city. At the same time, he recommended that the better educated agree to act as teachers and that all Christians gather in churches to learn to bear one another's burdens[19]. When necessary, he was also able to comfort his listeners by reinforcing their hope and encouraging them to have trust in God, both for their temporal and their eternal salvation[20], since "suffering produces endurance, and endurance produces character, and character produces hope" (Rom 5: 3-4)[21].

After serving the Antiochean Church for 12 years as a priest and preacher, in 398 John was ordained Bishop of Constantinople. He remained there for five and a half years. In that role he undertook the reform of the clergy. Both with his words and example he encouraged priests to live in conformity with the Gospel[22]. He supported the monks who lived in the city and took care of their material needs, but also sought to reform their life, emphasizing that they had resolved to dedicate themselves exclusively to prayer and to a life of withdrawal. Although he was Bishop of the capital of the Empire, he took pains to avoid any ostentation or luxury and to adopt a modest life; and he was very generous in distributing alms to the poor. Every Sunday and on the most important feasts, John devoted himself to preaching[23]. He was very careful to ensure that the applause he often received for his preaching did not take the edge off the Gospel he was proclaiming. Thus, he sometimes complained that all too often the same assembly that applauded his homilies ignored his exhortations to live an authentic Christian life[24]. He was tireless in denouncing the contrast that existed in the city between the wasteful extravagance of the rich and the indigence of the poor, and at the same time suggesting to the well-off that they gather the homeless in their own homes[25]. In the poor he saw Christ; thus, he invited his listeners to do the same and to act accordingly[26]. He was so persistent in defending the poor and reproaching those who were excessively wealthy that he inspired displeasure and even hostility to himself among some of the rich as well as among those who wielded political power in the city[27].

John stood out among the Bishops of his time for his missionary zeal; he would send missionaries to spread the Gospel among those who had not yet heard it[28]. He built hospitals for the treatment of the sick[29]. Preaching in Constantinople on the Letter to the Hebrews, he affirmed that the Church's material assistance should be extended to every person in need, regardless of one's religious belief: "The needy person belongs to God, whether he is pagan or Jewish. He deserves help even if he does not believe"[30].

The Bishop's role in the capital of the Eastern Empire obliged John to mediate in the delicate relations between the Church and the imperial court. He would often find himself the object of hostility on the part of many imperial officials, sometimes because of his firm criticism of the

excessive luxury with which they surrounded themselves. At the same time, his position as Metropolitan Archbishop of Constantinople placed him in the difficult and delicate predicament of having to negotiate a series of ecclesial issues which involved other Bishops and other Sees. As a result of the intrigues and plotting against him by powerful opponents, both ecclesiastical and imperial, the Emperor twice condemned him to exile. He died 1,600 years ago on 14 September, in Comana in Pontus, on the journey to the final destination of his second exile, far from his beloved flock in Constantinople.

3. *St John's magisterium*

From the fifth century on, Chrysostom was venerated by the entire Christian Church of the East and the West for his courageous witness in defence of the Church's faith and his generous dedication to the pastoral ministry. His doctrinal magisterium and preaching as well as his concern for the sacred Liturgy soon earned him recognition as a Father and Doctor of the Church. His fame as a preacher was also already acknowledged by the sixth century with the attribution of the nickname: "Golden Mouthed", in Greek "Chrysostomos". St Augustine wrote of him: "Observe, Julian, the assembly into which I have introduced you. Here is Ambrose of Milan,... here John of Constantinople,... here Basil,... here others, and their wonderful consent should make you think.... "They shone out in the Catholic Church for their study of doctrine. Clad in protective spiritual armour, they waged energetic battles against the heretics and after faithfully bringing to completion the tasks that God had entrusted to them, they sleep in the womb of peace.... This is the place into which I have introduced you; the assembly of these saints is not the multitude of people: they are not only children but also Fathers of the Church"[\[31\]](#).

The extraordinary effort made by St John Chrysostom to further reconciliation and full communion between the Christians of the East and the West then deserves special mention. In particular, he made a crucial contribution to putting an end to the schism that separated the See of Antioch from that of Rome and from the other Western Churches. At the time of his ordination as Bishop of Constantinople, John sent a delegation to Pope Siricius in Rome. To support this mission, with a view to his plan to put an end to the schism, he obtained the collaboration of the Bishop of Alexandria, Egypt. Pope Siricius' response to John's diplomatic initiative was favourable; the schism was thus resolved peacefully and full communion was re-established between the Churches.

Later, toward the end of his life, having returned to Constantinople from his first exile, John wrote to Pope Innocent and also to Bishops Venerius of Milan and Cromatius of Aquileia asking them for help in the effort to restore order in the Church of Constantinople, which was divided because of the injustices committed against him. John pressed Pope Innocent and the other Western Bishops for an intervention that would "grant benevolence", as he wrote, "not only to us but to the entire Church"[\[32\]](#). In Chrysostom's opinion, in fact, when a part of the Church suffers from a wound, the whole Church suffers from the same wound. Pope Innocent defended John in several letters

addressed to Eastern Bishops[33]. The Pope asserted his full communion with John, disregarding John's deposition which he himself considered illegitimate[34]. He then wrote to John to console him[35]. He also wrote to the clergy and faithful of Constantinople, expressing his full support and recognition of their legitimate Bishop: "John, your Bishop, has unjustly suffered"[36]. Furthermore, the Pope convoked a Synod of Italian and Eastern Bishops with the aim of obtaining justice for the persecuted Bishop[37]. With the support of the Emperor of the West, the Pope sent a Delegation of Western and Eastern Bishops to Constantinople, to the Emperor of the East, to defend John and to ask that an ecumenical Synod of Bishops do justice to him[38]. When these initiatives failed, shortly before he died in exile John wrote to Pope Innocent to thank him for the "great comfort" he had found in the generous support granted to him[39]. In his letter, John affirmed that in spite of being separated by the great distance of exile, he was "in communion with him day in and day out", and he said: "You have surpassed even the most affectionate father in your benevolence and zeal towards us". He begged the Pope, however, to persevere in his commitment to seek justice for him and for the Church of Constantinople, because "the battle you now have before you must be fought on behalf of almost the whole world, of the Church brought low even to the ground, of the people dispersed, of the clergy attacked, of the Bishops exiled and of the ancient laws violated". John also wrote to other Western Bishops to thank them for their support[40], including in Italy, Cromatius of Aquileia[41], Venerius of Milan[42] and Gaudentius of Brescia[43].

Both in Antioch and in Constantinople John spoke passionately about the unity of the Church scattered across the world. He noted in this regard: "The faithful in Rome consider those in India as members of their own body"[44]. And he stressed that there is no room for divisions within the Church. "The Church", he exclaimed, "does not exist because those who are gathered in her are divided, but in order that all those who have parted company may be reunited"[45]. Moreover, he found in the Sacred Scriptures divine ratification of this unity. In preaching on the First Letter of St Paul to the Corinthians, he reminded his listeners that "Paul referred to the Church as the "Church of God"[46], showing that she had to be united because if she is "of God" she is united, and not only united in Corinth but also throughout the world; indeed, the name of the Church is not a name of separation but of unity and concord"[47].

John held that the Church's unity was founded on Christ, the Divine Word who with his Incarnation was united to the Church as the head is united to the body[48]. "Where the head is, there also is the body", and that is why "there is no separation between the head and the body"[49]. He had comprehended that in the Incarnation the Divine Word not only became man but also united himself to us, making us his body: "Since it did not suffice for him to make himself a man to be scourged and killed, he united himself to us not only through faith but also de facto makes us his body"[50]. Commenting on the passage of the Letter of St Paul to the Ephesians: "In fact, he put all things under his feet and has made him the head over all things for the Church which is his body, the fullness of him who is fully realized in all things"[51], John explained that "it is as if the head were completed by the body, because the body is made up and formed of its various parts.

His body is therefore composed by all. Thus, the head is completed and the body rendered perfect when we are all clustered closely together and united"[52]. John then concluded that Christ unites all the members of his Church with himself and with one another. Our faith in Christ requires us to work hard for an effective, sacramental union among the members of the Church, putting an end to all divisions.

For Chrysostom, the ecclesial unity that is brought about in Christ is attested to in a quite special way in the Eucharist. "Called 'Doctor of the Eucharist' because of the vastness and depth of his teaching on the Most Holy Sacrament"[53], he taught that the sacramental unity of the Eucharist constitutes the basis of ecclesial unity in and for Christ. "Of course, there are many things to keep us united. A table is prepared before all... all are offered the same drink, or, rather, not only the same drink but also the same cup. Our Father, desiring to lead us to tender affection, has also disposed this: that we drink from one cup, something that is befitting to an intense love"[54]. Reflecting on the words of St Paul's First Letter to the Corinthians, "The bread which we break, is it not a participation in the body of Christ?"[55], John commented: for the Apostle, therefore, "just as that body is united to Christ, so we are united to him through this bread"[56]. And even more clearly, in the light of the Apostle's subsequent words: "Because there is one bread, we who are many are one body"[57], John argued: "What is bread? The Body of Christ. And what does it become when we eat it? The Body of Christ; not many bodies but one body. "Just as bread becomes one loaf although it is made of numerous grains of wheat..., so we too are united both with one another and with Christ.... Now, if we are nourished by the same loaf and all become the same thing, why do we not also show the same love, so as to become one in this dimension, too?"[58].

Chrysostom's faith in the mystery of love that binds believers to Christ and to one another led him to experience profound veneration for the Eucharist, a veneration which he nourished in particular in the celebration of the Divine Liturgy. Indeed, one of the richest forms of the Eastern Liturgy bears his name: "The Divine Liturgy of St John Chrysostom". John understood that the Divine Liturgy places the believer spiritually between earthly life and the heavenly realities that have been promised by the Lord. He told Basil the Great of the reverential awe he felt in celebrating the sacred mysteries with these words: "When you see the immolated Lord lying on the altar and the priest who, standing, prays over the victim... can you still believe you are among men, that you are on earth? Are you not on the contrary suddenly transported to Heaven?". The sacred rites, John said, "are not only marvellous to see, but extraordinary because of the reverential awe they inspire. The priest who brings down the Holy Spirit stands there... he prays at length that the grace which descends on the sacrifice may illuminate the minds of all in that place and make them brighter than silver purified in the crucible. Who can spurn this venerable mystery?"[59].

With great depth, Chrysostom developed his reflection on the effect of sacramental Communion in believers: "The Blood of Christ renews in us the image of our King, it produces an indescribable beauty and does not allow the nobility of our souls to be destroyed but ceaselessly waters and

nourishes them"[60]. For this reason, John often and insistently urged the faithful to approach the Lord's altar in a dignified manner, "not with levity... not by habit or with formality", but with "sincerity and purity of spirit"[61]. He tirelessly repeated that preparation for Holy Communion must include repentance for sins and gratitude for Christ's sacrifice made for our salvation. He therefore urged the faithful to participate fully and devoutly in the rites of the Divine Liturgy and to receive Holy Communion with these same dispositions: "Do not permit us, we implore you, to be killed by your irreverence, but approach him with devotion and purity and, when you see him placed before you, say to yourselves: "By virtue of this Body I am no longer dust and ashes, I am no longer a prisoner, but free; by virtue of this, I hope in Heaven, and to receive its goods, the inheritance of the angels, and to converse with Christ""[62].

Of course, he also drew from contemplation of the Mystery the moral consequences in which he involved his listeners: he reminded them that communion with the Body and Blood of Christ obliged them to offer material help to the poor and the hungry who lived among them[63]. The Lord's table is the place where believers recognize and welcome the poor and needy whom they may have previously ignored[64]. He urged the faithful of all times to look beyond the altar where the Eucharistic Sacrifice is offered and see Christ in the person of the poor, recalling that thanks to their assistance to the needy, they will be able to offer on Christ's altar a sacrifice pleasing to God[65].

4. *Conclusion*

Every time we come across these Fathers of ours, Pope John Paul II wrote concerning another great Father and Doctor, St Basil, "we are strengthened in faith and encouraged in hope"[66]. The 16th centenary of the death of St John Chrysostom offers a very favourable opportunity for further research, to recover his teachings and to spread devotion to him. I am spiritually present in the various initiatives and celebrations that are being organized on the occasion of this 16th centenary with a grateful heart and many good wishes. I would also like to express my ardent desire that the Fathers of the Church, "in whose voices resounds the constant Christian Tradition"[67], become an ever firmer reference point for all the Church's theologians. To return to them means going back to the sources of Christian experience in order to savour their freshness and genuineness. What better hope could I address, therefore, to theologians than that of a renewed commitment to recovering the sapiential patrimony of the holy Fathers? It could only lead to a precious enrichment of their reflection, also on the problems of our time.

I would like to end this writing with a final word of the great Doctor, in which he invites his faithful - and also us, of course - to reflect on the eternal values: "For how long will we be nailed to the present reality? How much longer will it be before we can meet with success? How much longer will we neglect our salvation? "Let us remember what Christ considered we deserved, let us thank him, glorify him, not only with our faith but also with our effective actions, in order to obtain future goods through the grace and loving tenderness of Our Lord Jesus Christ, for whom and with

whom glory be to the Father and to the Holy Spirit, for ever and ever. Amen"[\[68\]](#).

My Blessing to all!

From Castel Gandolfo, 10 August 2007, the third year of the Pontificate.

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NOTES

[\[1\]](#) Cf. Benedict XVI, *Discourse at the Patriarchal Church of St George at the Phanar*, Istanbul, 30 November 2006.

[\[2\]](#) Cf. Pius X, *Epistola venerabili Vincentio S.R.E. Card. Vannutelli* (22 July 1907): *Acta Sanctae Sedis, Ephemerides Romanae*, 40 (1907) 453-455.

[\[3\]](#) Cf. Pius XII, Litt. Enc. *Divino Afflante Spiritu* (30 September 1943): AAS 35 (1943) 316.

[\[4\]](#) Cf. Concilium Vaticanum II, *Dei Verbum*, n. 13, 18 November 1965. Cf. Paul VI, *Discourse to Italian Professors of Sacred Scripture on the Occasion of the XXII National Biblical Week*, 29 September 1972.

[\[5\]](#) Cf. Ioannes XXIII, Litt. Enc. *Princeps Pastorum* (28 November 1959): AAS 51 (1959) 846-847.

[\[6\]](#) Cf. Paulus VI, Litt. Enc. *Mysterium Fidei*, n. 17 (3 September 1965): AAS 57 (1965) 756. Cf. Benedict XVI, *Angelus Discourse*, Castel Gandolfo, 18 September 2005; *Sacramentum Caritatis*, n. 13, 22 February 2007.

[\[7\]](#) Cf. John Paul II, *Letter to the Ecumenical Patriarch of Constantinople, H.H. Bartholomew I*, 27 November 2004.

[\[8\]](#) Cf. Benedict XVI, *Discourse at the Patriarchal Church of St George at the Phanar*, 29 November 2006.

[\[9\]](#) Cf. Johannes Chrysostomus, *De Sacerdotio* 1, 1-3 (SCh 272, 60-76); Palladius, *Dialogus de Vita Joannis Chrysostomi* 5 (SCh 341, 104-110).

[\[10\]](#) Cf. Theodoretus Cyrrhensis, *Historia Religiosa* 2, 15; 8, 5-8 (SCh 234, 226-8; 382-92).

[\[11\]](#) Cf. Johannes Chrysostomus, *Laus Diodori Episcopi* (PG 52, 761-766); Socrates, *Historia Ecclesiastica* 6, 3 (GCS, n.f. 1, 313-315); Sozomenus, *Historia Ecclesiastica* 8, 2 (GCS 50, 350-351).

[12] Cf. Palladius, *Dialogus de Vita Joannis Chrysostomi* 5 (SCh 341, 108-110).

[13] Cf. Palladius, *Dialogus de Vita Joannis Chrysostomi* 5 (SCh 341, 110-112).

[14] Cf. Johannes Chrysostomus, *De Incomprehensibili dei Natura*, (SCh 28ff., 93-322). Cf. id., *In illud: Pater meus usque modo operatur* (PG 63, 511-516); id., *In illud: Filius ex se nihil facit* (PG 56, 247-256).

[15] Cf. Johannes Chrysostomus, *De Incomprehensibili dei Natura* 1, 352-353 (SCh 28ff., 132).

[16] Cf. Johannes Chrysostomus, *Ad Populum Antiochenum* 6, 1 (PG 49, 81).

[17] Cf. Johannes Chrysostomus, *Ad Populum Antiochenum* 2-21 (PG 49, 33-222); id., *Ad Illuminandos Catecheses* 2 (PG 49, 231-240).

[18] Cf. Johannes Chrysostomus, *Ad Populum Antiochenum* 2, 1-3 (PG 49, 33-38).

[19] Cf. Johannes Chrysostomus, *Ad Populum Antiochenum* 2, 5; 12, 2; 17, 2 (PG 49: 40, 129, 180).

[20] Cf. Johannes Chrysostomus, *Ad Populum Antiochenum* 3, 2; 16, 5 (PG 49, 49-50; 168-169).

[21] Cf. Johannes Chrysostomus, *Ad Populum Antiochenum* 4, 1 (PG 49, 62), citing Rom 5: 4.

[22] Cf. Socrates, *Historia Ecclesiastica* 6, 4 (GCS, n.f. 1, 315-316); Sozomenus, *Historia Ecclesiastica* 8, 3 (GCS 50, 352-353); Palladius, *Dialogus de Vita Joannis Chrysostomi* 5 (SCh 341, 112).

[23] Cf. Johannes Chrysostomus, *De Lazaro* 3, 1 (PG 48, 932).

[24] Cf. Johannes Chrysostomus, *In illud: Pater meus usque modo operatur* (PG 63, 511-516); id., *In Acta Apostolorum* 30, 4 (PG 60, 226-228); id., *Contra Ludos et Theatra* (PG 56, 263-270).

[25] Cf. Johannes Chrysostomus, *In Acta Apostolorum* 35, 5; 45, 3-4 (PG 60, 252; 318-319). Cf. Palladius, *Dialogus de Vita Joannis Chrysostomi* 5 (SCh 341, 124).

[26] Cf. Johannes Chrysostomus, *In Epistulam ad Colossenses* 1, 4 (PG 62, 304-305).

[27] Cf. Johannes Chrysostomus, *Cum Saturninus et Aurelianus* 2 (PG 52, 415-416).

[28] Cf. Theodoretus Cyrrhensis, *Historia Religiosa* 5, 31 (GCS 44, 330-331); Johannes Chrysostomus, *Epistulae ad Olimpiadem* 9, 5 (SCh 13ff., 236-238).

- [29] Cf. Palladius, *Dialogus de Vita Joannis Chrysostomi* 5 (SCh 341, 122).
- [30] Cf. Johannes Chrysostomus, *In Epistulam ad Hebraeos* 10, 4 (PG 63, 88).
- [31] Cf. Augustinus Hipponensis, *Contra Iulianum Libri Sex*, 1, 7, 30-31 (PL 44, 661-662).
- [32] Cf. Johannes Chrysostomus, *Epistula ad Innocentium Papam* 1 (SCh 342, 93).
- [33] Cf. Palladius, *Dialogus de Vita Joannis Chrysostomi* 3 (SCh 341, 64-68); Innocentius I, *Epistula* 5 (PL 20, 493-495).
- [34] Cf. Palladius, *Dialogus de Vita Joannis Chrysostomi* 3 (SCh 341, 66-68).
- [35] Cf. Sozomenus, *Historia Ecclesiastica* 8, 26 (GCS 50, 384-385).
- [36] Cf. Sozomenus, *Historia Ecclesiastica* 8, 26 (GCS 50, 385-387).
- [37] Cf. Palladius, *Dialogus de Vita Joannis Chrysostomi* 4 (SCh 341, 84).
- [38] Cf. Palladius, *Dialogus de Vita Joannis Chrysostomi* 3-4 (SCh 341, 80-86).
- [39] Cf. Johannes Chrysostomus, *Epistula ad Innocentium Papam II* (PG 52, 535-536).
- [40] Cf. Johannes Chrysostomus, *Epistulae* 157-161 (PG 52, 703-706).
- [41] Cf. Johannes Chrysostomus, *Epistula* 155 (PG 52, 702-703).
- [42] Cf. Johannes Chrysostomus, *Epistula* 182 (PG 52, 714-715).
- [43] Cf. Johannes Chrysostomus, *Epistula* 184 (PG 52, 715-716).
- [44] Cf. Johannes Chrysostomus, *In Joannem* 65, 1 (PG 59, 361-362).
- [45] Cf. Johannes Chrysostomus, *In Epistulam i ad Corinthos* 27, 3 (PG 61, 228).
- [46] Cf. I Cor 1: 2.
- [47] Cf. Johannes Chrysostomus, *In Epistulam i ad Corinthos* 1, 1 (PG 61, 13).
- [48] Cf. Johannes Chrysostomus, *In Epistulam i ad Corinthos* 30, 1 (PG 61, 249-251); id., *In Epistulam ad Colossenses* 3, 2-3 (PG 62, 320); id., *In Epistulam ad Ephesios* 3, 2 (PG 62, 26).

[49] Cf. Johannes Chrysostomus, *In Epistulam ad Ephesios* 3, 2 (PG 62, 26).

[50] Cf. Johannes Chrysostomus, *In Matthaicum* 82, 5 (PG 58, 743).

[51] Cf. Eph 1: 22-23.

[52] Cf. Johannes Chrysostomus, *In Epistulam ad Ephesios* 3, 2 (PG 62, 26). Cf. *ibid.*, 20, 4 (PG 62, 140-141).

[53] Cf. Benedict XVI, *Angelus Discourse*, 18 September 2005.

[54] Cf. Johannes Chrysostomus, *In Matthaicum* 32, 7 (PG 57, 386).

[55] Cf. I Cor 10: 16.

[56] Cf. Johannes Chrysostomus, *In Epistulam i ad Corinthos* 24, 2 (PG 61, 200). Cf. *id.*, *In Ioannem* 46, 3 (PG 63, 260-261); *id.*, *In Epistulam ad Ephesios* 3, 4 (PG 62, 28-29).

[57] Cf. I Cor 10: 17.

[58] Cf. Johannes Chrysostomus, *In Epistulam i ad Corinthos* 24, 2 (PG 61, 200).

[59] Cf. Johannes Chrysostomus, *De Sacerdotio* 3, 4 (SCh 272, 142-146). Cf. Benedict XVI, *Sacramentum Caritatis*, n. 13.

[60] Cf. Johannes Chrysostomus, *In Ioannem* 46, 3 (PG 63, 261).

[61] Cf. Johannes Chrysostomus, *In Epistulam ad Ephesios* 3, 4 (PG 62, 28). Cf. *id.*, *In Epistulam i ad Corinthos* 24 (PG 61, 197-206); *id.*, *In Epistulam i ad Corinthos* 27, 4 (PG 61, 229-230); *id.*, *In Epistulam i ad Timotheum* 15, 4 (PG 62, 583-586); *id.*, *In Matthaicum* 82, 6 (PG 58, 744-746).

[62] Cf. Johannes Chrysostomus, *In Epistulam i ad Corinthos* 24, 4 (PG 61, 203).

[63] Cf. Johannes Chrysostomus, *In Epistulam i ad Corinthos* 27, 5 (PG 61, 230-231), *id.*, *In Genesim* 5, 3 (PG 54, 602-603).

[64] Cf. Johannes Chrysostomus, *In Epistulam i ad Corinthos* 27, 5 (PG 61, 230).

[65] Cf. Johannes Chrysostomus, *In Epistulam ii ad Corinthos* 20, 3 (PG 61, 540). Cf. *id.*, *In Epistulam ad Romanos* 21, 2-4 (PG 60, 603-607).

[66] Cf. Ioannes Paulus II, *Patres Ecclesiae*, n. 1 (2 January 1980).

[67] Cf. Benedict XVI, *General Audience Discourse*, 9 November 2005.

[68] Cf. Johannes Chrysostomus, *In Ioannem* 46, 4 (PG 63, 262).

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