

The Sunday Shepherd

Descent of the Holy Spirit Український Православний Собор
Ukrainian Orthodox Church (Sobor) Зіслання Св. Духа в Реджайні
in Regina

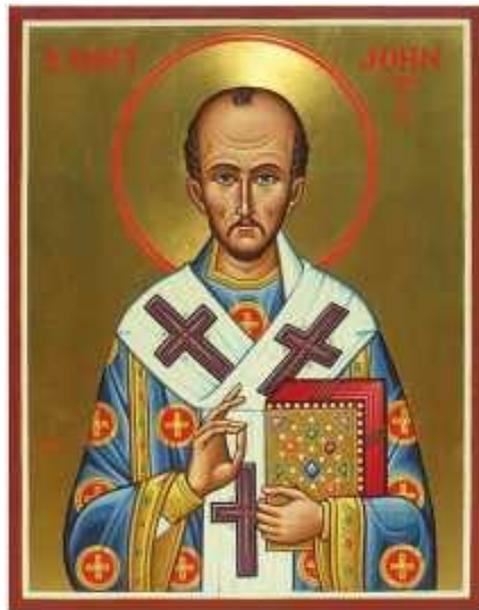
1305 – 12th Ave, And serving the congregations of St.
Regina, SK S4P 4L6 Michael's in Candiak, Selo Gardens Chapel,
St. Volodymyr's in Moose Jaw

Parish Bulletin for the week of Nov. 26, 2017

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**НЕДІЛЯ 25-та. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 8-ий. СВЯТОГО
ІОАННА ЗОЛОТОУСТОГО АРХІЄПИСКОПА
КОНСТАНТИНОПОЛЬСЬКОГО. ПІСТ ПИЛИПІВКИ
ПОЧИНАЄТЬСЯ НА 28го ЛИСТОПАДА.**

**25-th. SUNDAY AFTER PENTECOST. TONE - 8. ST. JOHN
CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE.
NATIVITY FAST (ST. PHILIP'S) VGINS NOVEMBER 28.**



Please let Parish Council President Orest Warnyca know of anyone who is in the hospital or is convalescing at home or if you may, for any other reason, wish to have a visit from a priest call 306-584-1844 or 306-584-0501.

Orthodox faith teaches us the importance of interceding on behalf of others through Prayer. In our prayers today please remember the following faithful who are hospitalized, convalescing or ill: Individuals will be kept on the prayer list for one month.

Madeline (1104)	Doug (1104)	Gladys (1104)	Amy (1104)
Katherine L (1104)	Ksenia (1104)	Bill (1104)	Donna (1104)**
Bernie B (1104)	Violet (1104)	Sophie K	Mary R (1104)
Katherine L (1104)	Mary K (1104)	(1104)	Steve (1104)
Verna (1104)	Nick (1104)	Orest (1104)	

And those in care homes or similar situations:

Carolina Miller	Bill Warnyca	Larry Trafananko
Christina Spak	Doreen Kuyek	John H

(Please let Bulletin Editor Yaroslav Lozowchuk (306-501-9200) know if there are others who we should pray for.)

And those in special or extraordinary situations: We pray for peace in Ukraine. Вічна Пам'ять! Memory Eternal to all (11,000 plus) who died in the conflict in Ukraine these past weeks and months.

Let us also remember in prayer the needs of those suffering from:

- **hurricane's (in Texas), the Caribbean Islands, Cuba, Florida and from extreme flooding in Asia – India and Bangladesh; the Earthquakes in Mexico; and**
- **persecution and forced migration of the Muslim Rohingya minority by the State of Myanmar.**
- **Starvation facing the people Sudan and Yemen.**

Let us also pray that the Lord bless us with a loving and caring pastor.

Once again, we welcome Father Victor and Dobrodijka Marusia to our Parish this weekend.

SAINT OF THE DAY - “Saint John Chrysostom, Archbishop of Constantinople, one of the Three Hierarchs [January 30], was born at Antioch in about the year 347 into the family of a military commander. His father, Secundus, died soon after the birth of his son. His mother, Anthusa, widowed at twenty years of age, did not seek to remarry but rather devoted all her efforts to the raising of her son in Christian piety. The youth studied under the finest philosophers and rhetoricians. But, scorning the vain disciplines of pagan knowledge, the future hierarch turned himself to the profound study of Holy Scripture and prayerful contemplation. Saint Meletius, Bishop of Antioch (February 12), loved John like a son, guided him in the Faith, and in the year 367 baptized him.

After three years John was tonsured as a Reader. When Saint Meletius had been sent into exile by the emperor Valens in the year 372, John and Theodore (afterwards Bishop of Mopsuestia) studied under the experienced instructors of ascetic life, the presbyters Flavian and Diodorus of Tarsus. The highly refined Diodorus had particular influence upon the youth. When John's mother died, he embraced monasticism, which he called the “true philosophy.” Soon John and his friend Basil were being considered as candidates for the episcopal office, and they decided to withdraw into the wilderness to avoid this. While Saint John avoided the episcopal rank out of humility, he secretly assisted in Basil's consecration.

During this period Saint John wrote his “Six Discourses on the Priesthood,” a great work of Orthodox pastoral theology. The saint spent four years struggling in the wilderness, living the ascetic life under the guidance of an experienced spiritual guide. And here he wrote three books entitled, “Against the Opponents of Those Attracted to the Monastic Life”, and a collection entitled, “A Comparison of the Monk with the Emperor” (also known as - **continued - last page of Bulletin** -

Source: <https://oca.org/saints/lives/2017/11/13/103292-st-john-chrysostom-the-archbishop-of-constantinople>

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 8

З висоти зійшов еси, Благоутробний, / погребення прийняв триденне, / щоб нас визволити від пристрастей. / Життя і воскресіння наше, / Господи, слава Тобі.

ТРОПАР СВЯТОГО НА ГОЛОС 8

Уста твої, немов сяєво полум'я, несли благодать і світ просвітили, тому що ти не дорогоцінних металів для цього світу скарб знайшов, а висоту покірності показав. А тому, твоїми словами навчаючи, отче Іоане Золотоусте, моли Слово, Христа Бога, щоб спас Він душі наші.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 8

Воскресши з гробу, померлих підняв: Адама воскресив еси, і Єва радується Твоєму воскресенню, і кінці світу святкують Твоє воскресіння з мертвих, многомилостивий.

СЛАВА Отцю і Сину і Святому Духові.**КОНДАК СВЯТОГО НА ГОЛОС 6**

Від небес отримав ти благодать Божу, і твоїми устами усіх навчаєш поклонятися у Трійці Єдиному Богу, Іоане Золотоустий, всеблаженний преподобний, гідно шануємо тебе, адже ти нам наставник, котрий тайни Божі відкриває.

І НИНИ і повсякчас і на віки вічні, Амінь. БОГОРОДИЧНИЙ НА ГОЛОС 6

Заступнице християн усердная, молитвенница до Творця надійная, не зневаж молитви грішників, але прийди швидше, як Благая, на поміч нам, що з вірою взиваємо до Тебе, поспіши на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що шанують Тебе, Богородице.

ПРОКИМЕН НА ГОЛОС 8

Помоліться і хвалу віддайте Господеві Богу нашому. Відомий Бог в Юдеї, в Ізраїлі велике Ім'я Його.

ПРОКИМЕН НА ГОЛОС 1

Уста мої промовлятимуть премудрість, і повчання серця мого розум.

TROPAR OF SUNDAY IN TONE 8

You descended from on high, O Merciful One. You accepted the three-day burial to free us from our passions. Our life and resurrection; O Lord, Glory to You.

TROPAR OF SAINT IN TONE 8

Your mouth shone forth Grace like a beacon that illumined the earth, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility. Thus being instructed by your words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.

KONDAK OF SUNDAY IN TONE 8

Having risen from the tomb, You raised the dead and resurrected Adam. Eve rejoices in Your resurrection and the ends of the earth celebrate Your rising from the dead, O Greatly Merciful One.

GLORY to the Father and to the Son and to the Holy Spirit.**KONDAK OF SAINT IN TONE 6**

From the heavens you received divine grace, and with your mouth you taught all to worship the One God in Trinity, O John Chrysostom, you are all-blessed and righteous. We do rightly honour you, for you are our teacher who reveals things divine.

NOW AND FOREVER and to the ages of ages. Amen.**KONDAK IN TONE 6**

O protection of Christians that cannot be put to shame, unchanging mediation unto the Creator, do not despise the suppliant voices of sinners, but be quick to come to our aid, O Good One, who in faith cry out to You: hasten to intercessions and come quickly to make supplication, for You, O Theotokos, always protect those who honor You.

PROKIMEN IN TONE 8

Pray and give glory to the Lord our God.

In Judah God is known; His Name is great in Israel.

PROKIMEN IN TONE 1

My mouth shall speak wisdom, and the meditation of my heart understanding.

Апостол - Epistle

До ефесян 4:1-6

Ukrainian Bible (UKR)

Браття! Благаю вас я, в'язень у Господі, щоб ви поводитися достойно покликання, що до нього покликано вас, зо всякою покорою та лагідністю, з довготерпінням, в любові терплячи один одного, пильнуючи зберігати єдність духа в союзі спокою.

Одне тіло, один дух, як і були ви покликані в одній надії вашого покликання. Один Господь, одна Віра, одне Хрещення, один Бог і Отець усіх, що Він над усіма і через усіх, і в усіх.

Lesson from the Epistle of Saint Paul to the Ephesians 4:1-6

Brethren, as a prisoner in the service of the Lord, I appeal to you to lead lives, worthy of the vocation you have received, with perfect humility, meekness, and patience, forbearing one another in charity, eager to preserve the unity of the Holy Spirit in the bond of peace.

You must be one body with a single Spirit, because you have received the same vocation with one hope, one Lord, one faith, one baptism, one God and Father of all, above all, through all, and in all of you.
God.

АЛИЛУЯ НА ГОЛОС 8

Прийдіть, заспіваймо Господеві, викликуємо Богові, Спасителеві нашому. Алилуя.

Ходімо перед лицем Його з хвалою, і в псальмах викликуємо Йому. Алилуя.

АЛИЛУЯ НА ГОЛОС 2

Уста праведного виголошують мудрість і язик його промовлятиме присуд. Алилуя.

ALLELUIA IN TONE 8

Come let us rejoice in the Lord. Let us shout with joy to God our Saviour. Alleluia.

Let us come before His face with thanksgiving, and with psalms let us shout with joy to Him. Alleluia.

ALLELUIA IN TONE 2

The mouth of the righteous shall proclaim wisdom and his tongue shall speak of judgement.

Євангелія – Gospel

Євангелія від Луки 10:25-37

Одного разу якийсь законник приступив до Ісуса і, спокушаючи Його, сказав: Учителю, що зробити мені, щоб успадкувати життя вічне! Він же сказав йому: в законі що написано! Як читаєш!

Він сказав у відповідь: Люби Господа Бога твого всім серцем твоїм, і всією душею твоєю, і всією силою твоєю - як самого себе.

Ісус сказав йому: Правильно ти відповідав: Так роби - і будеш жити. Він же, бажаючи виправдати себе, сказав Ісусові: А хто ж мій ближній!

На це Ісус сказав: Один чоловік ішов з Єрусалима до Єрихона і потрапив до рук розбійників, які зняли з нього одяг, поранили його і відійшли, залишивши його ледве живого.

Випадково один священик проходив тією дорогою і, побачивши його, пройшов мимо. Так само і левит, що був на тому місці, підійшов, подивився і пройшов мимо.

Якийсь же самарянин, проїжджаючи, натрапив на нього і, побачивши його, змилосердився: і, підійшовши, перев'язав йому рани, поливши оливою і вином: і, посадивши його на свого осла, привіз його до заїжджого двору і потурбувався про нього:

А на другий день, відходячи, вийняв ж два динарії, дав господареві заїжджого двору і сказав йому: Подбай про нього: і якщо витратиш на нього більше, я коли повертатимусь, віддам тобі.

Отже, кого з тих трьох вважаєш ти ближнім того, хто потрапив до рук розбійників! Він сказав: Того, який змилюсердився над ним. Тоді Ісус сказав йому: Іди і ти роби так само.

Saint Luke 10:25-37

At that time, a lawyer rose up to test Jesus and asked him: “Master, what must I do to inherit eternal life?” Jesus answered him: “What is written in the Scriptures? What do you read in them?”

The lawyer replied: “You must love the Lord your God with your whole heart, your whole soul, your whole strength, and your whole mind; and your neighbor as yourself.”

Jesus said to him: “You have answered rightly. Do that, and you will live.” But the lawyer, wishing to justify himself, asked him: “Who is my neighbor?”

Jesus answered him: “A man was going down from Jerusalem to Jericho, and he fell among robbers. They stripped him, beat him, and went off, leaving him half dead.”

“Now by chance a priest was going down that road. He saw him, but passed by on the other side. Likewise, a Levite came to that place and saw him, but passed by on the other side also.”

“At last, a Samaritan, who was traveling that way, came upon him, saw him, took pity on him, went up to him, poured oil and wine on his wounds, and bound them up. Then he put him on his mule, brought him to an inn, and took care of him.”

“Next morning he took out a couple of shillings, gave them to the innkeeper, and said to him: “Take care of him, and whatever you spend besides, I will refund you on my way back.”

“Now which one of these three proved himself a neighbor to the man who fell among the robbers?” The lawyer answered: “The man who showed mercy on him.” Then Jesus said to him: “Go and do likewise.”

ПРИЧАСНИЙ.

- Хвалить Господа з небес, хвалить його в небі. Алилуя.
- В пам'ять вічну буде праведник, лихої слави він не убоїться. Алилуя.

COMMUNION VERSE

- Praise the Lord from the heavens, praise Him in the highest. Alleluia.
- The righteous man shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia.

25-та Неділя по П'ятидесятниці: Знайдімо справжній світ! - о. Ігор Кутап

Притча, яку розповідає Господь у сьогоднішній Євангелії (Луки 12:16-21: вона – Євангелія 26-ої Неділі, а ми читаємо її сьогодні з огляду на *Перескок Євангелії від Луки: ось тут*) - справді багатозначна. Вона нагадує нам те, про що ми переважно не хочемо думати. Вона усвідомляє нас про те, чого ніяк не можна уникнути – що колись ми мусимо покинути цей світ, якого ми любимо та що такий знайомий нам. Таким чином, вона нас запрошує глибоко застановитися над значінням того, що ми робимо та й того, до чого ми прив'язуємось.

Та повинні ми усвідомлювати також помилку, до якої легко допуститися, коли думаємо про цю Притчу, чи про інше вчення, що підкреслює тендітність земного життя. Ця помилка – дивитися на світ у *дуалістичний спосіб*. Дуалісти ділять реальність на дві часті: на добру і на злу. Переважно звать духовне – *добрим*, а тілесне - *злом*. Радикальні дуалісти навіть дійшли до того, що твердили ніби цей світ створив не Бог а Сатана, та навіть, що він ув'язнив у ньому частинку Бога, яку ми маємо звільнювати нашими духовними подвигами. На їхню думку Бог – Творець *лише* невидимого світу духовного, тобто справді доброго й вічного світу.

Ісус подає нам вчення зовсім не таке. Він проголошує, що цей світ – улюблене творіння Боже, що Богові *подобається* те, що Він створив, та що та найвища жертва, яку Сам Ісус приніс у світі на тій горі Голгофі, Він приніс для того, щоб визволити світ від рабства, яке повстає з несвідомості про божественне походження і славне призначення всього того, що створив Бог.

Повища Ікона показує нам славу та красу Христа Вседержителя, - Того, що Своє життя віддає за світ, і цим підтверджує, що це ВІН його справжній і вічний Володар. Він щедро дарує нам різні чудові справи, щоб ми були в цьому світі щасливими – і спонукує нас також дарувати й від себе, замість того, щоб усе лише горнути *до себе*, як намагався робити в цій Притчі Ісусовій той справді убогий та безумний “багач”.

Ми ніколи не повинні перестати дивитися на світ з подивом і любов'ю! Пригадуймо самі собі та й усім, що цей світ – творіння та навіть прояв (як кожний мистецький твір є проявом митця, який його створив) премудрости, краси та слави Божої – Отця і Сина і Святого Духа. Таким чином, сам світ навертати буде нас до Бога а не буде ставати нам пасткою - причиною забувати про Бога.

Убогий “багач” у сьогоднішній притчі помилився у тому, що дивився на світ не як слід, тобто: не думаючи про Бога, не дякуючи Йому за Його щедрість, не ставлячи собі запит про те, що він міг би зробити, щоб ставати справді багатим, розділюючи своє щастя з іншими замість того, щоб думати лише про власну вигоду.

Але чи й *ми* не наслідуємо цього убогого чоловіка? Застановляючись над тим, скільки ми маємо, - любимо Бога, Який нам все це подарував! Так, і любимо своє життя у цьому світі – цей прецінний і божественний дар даний нам. І користайтесь ним, як належить. Тоді, коли прийде той час покидати цей світ, ми зауважимо, що справді не втрачаємо його, бо ми його знайдемо *у повноті* його слави у тому Царстві, якого цей світ зо всією його пишнотою – лише слаба копія, подібно, як свічка є слаба копія славного життєдайного Сонця! І ми його ніколи не загубимо!

The Holodomor of 1933 - Spiritual Reflection

Hope

The Holodomor of 1933, perpetrated against the Ukrainian nation, has no other precedent in terms of the extent.

*All this has come upon us, though we have not forgotten thee, or been false to thy covenant.
Our heart has not turned back, nor have our steps departed from thy way, that thou shouldst have broken
us in the place of jackals, and covered us up with deep darkness. (Psalm 44:17-19)*

*Hope requires the contender Who sees no virtue in surrender.
From the cradle to the bier, The heart must persevere.
(The Book of Counted Joys)*

Hope is a necessary component to being human. All tyrants, all who commit crimes against humanity always attack hope and take it away from the victims because they know how important hope is for humans, for remaining human. Hope is indelibly connected to the future and when hope is removed, the future becomes clouded over with uncertainty and pain. Removing hope removes time, a precious gift from God which enables us to be and to grow and to pray and to forgive.

*When we don't allow ourselves to hope,
we don't allow ourselves to have purpose.
Without purpose, without meaning, life is dark.
We've no light within, and we're just living to die.
(From the Corner of His Eye, Dean Koontz)*

What hope enables us is to see life and its vagaries from a different perspective. It is, to a certain extent to see beyond ourselves and beyond our immediate needs. It is to be convinced, in spite of the seemingly contrary evidence, that good does triumph over evil, the final word in creation is not to be given to despair. It is to see value through all the bitterness that life sometimes brings. It is to rejoice in the very depths of our mysterious being and not just to be satisfied by the ephemeral, that which is transitory. It is to place our hope in the One who is greater than we and whose victory we await.

What a horrendous sight it was in 1933 to see people swollen from hunger, collapsing, dying and no respite in sight. It is almost as if the whole world has forgotten and this makes the pain of dying in obscurity even more profound.

*...how intimately and inextricably the tendrils of
tragedy and joy were intertwined in life.
Sorrow was often the root of future joy,
and joy could be the seed of sorrow yet to come.
(From the Corner of His Eye, Dean Koontz)*

Hope is one of the virtues of Christianity. And yet, how can we talk about hope when confronted by the sheer evil that accompanied the year 1933?

If we stop calling on hope then we have given victory to those who take away hope. We have hope because we have seen that it is eventually the conqueror of all despair and loss of faith. It was with hope that Christ approached his Passion, and we were given a powerful sign to support that hope - the Resurrection. The Ukrainian nation has also resurrected and become free some 58 years after the horrific events of 1933.

The darkest night is pierced by the smallest candle and this signifies to us the power of what is good, the power of that which resists evil. But, one could say, how do we know that those who died had not lost hope? And here, we come to one of the central mysteries of our faith. The existence of the Church shows that we are never separated from our brothers and sisters. In some mysterious and profound manner, we are united, we are part of each other and it is through this union that we can hope for those who have gone on before us. We, through the Church, can stand in for them, and hope the hope that others have wrenched away from them during their earthly existence.

*All human lives are so profoundly and intricately entwined - those dead, those living, those generations to come - that the fate of all is the fate of each, and the hope of humanity rests in every heart and in every pair of hands..... for each of us is a thread critical to the strength... of the human tapestry.
(From the Corner of His Eye, Dean Koontz)*

This may seem fanciful but we have support for this idea in the findings that science has made about nature. In some mysterious manner, particles which seem to be very far from each other, yet impact and interact with each other. If we have this at the inanimate level, then does it not seem even more likely at the level of humanity?

We are in a privileged position because through our physical eyes we have seen that their loss has not been in vain. There are rich fruits from their suffering among which is that the Ukrainian nation will never ever again have to endure the unimaginable suffering at the hands of others. We are at last free and we can control our fate as other peoples control theirs and this is due, in no small measure, to those who have preceded us. It is another irony that they who had seemingly lost hope, have passed it on to us as a gift for us. And what a difficult gift hope is sometimes for us to hold onto.

My God, my God why hast Thou forsaken me? are words that come easily to us. Despair is a currency that our fallen world uses too often. This is one of those ironic gifts of a great tragedy that it blesses us with hope.

This is one of the reasons why we commemorate this tragedy because it is not totally about loss and death, but it also brings with it life and hope.

*If you do not hope, you will never discover
what lies beyond hope. (Clement of Alexandria)*

We hope because our vision is not limited by what we can see, what the world tries to tell us. We know through our faith, that there is much more to life and reality than our physical eyes can observe. The lynch pin of our faith is the Resurrection which assures us that the final word in the cosmos is not despair - the antithesis of hope - but joy and redemption. No matter how dark the situation may seem, through our eyes of faith we see the Good beyond all our suffering.

Hope was almost totally annihilated in Ukraine of 1933. As someone mentioned, there were no birds to sing. And yet, God had given his gifts to men. The earth produced a harvest which was more than sufficient. But men's hands denied bread to other men. And here, again, there is a deep irony.

The concept of bread is one that is central to the New Testament. Christ is the bread of life; he brings redemption through his sacrificial death and we commemorate this, and actually participate in his death and Resurrection, for it is in the Eucharist wherein the bread of the world is transformed into the food of eternity. 1933 witnessed a savage attack on Ukrainians but it was also an attack on faith because bread is one of the enduring symbols of Christianity. There was a fanatic attempt to exterminate any vestiges of faith and hope. And initially it seemed that evil had won. But the wheels of history and judgement turn slowly but inexorably and hope has once again been returned to the Ukrainian people.

*I don't know how
But suddenly, there is no darkness left at all.
The sun has poured itself inside me
From a thousand wounds.
(Nikiphores Vrettakos, Greek Poet)*

Hope is a signpost for us that what underlies creation is a mystery. Even our study of the physical properties of the cosmos points this out to us – there is a limit to what can be known about physical creation and this limit does not arise because our instruments are imperfect, but it arises from the fact that there is an inherent unknowability about reality. Hope blesses us with a future because if there were no mystery, there would be no future and we would be locked into a rigid determinism. Hope is one of the basic building blocks of creation and without it, we would not have a world of love and meaning.

Dr. Alexandre Melnyk, Montreal, Quebec

ANNOUNCEMENTS

We ask our members to send in information about special – significant date - anniversary or birthday announcements that can be shared with the rest of our membership.

- 1. Today there will be a Panachyda following the Divine Liturgy for the millions of victims of Holodomor.**
- 2. St. Phillip's Fast begins on Tuesday November 28 – it is a time of special giving – please consider donating food products to the Food Bank Barrel in the vestibule of the church.**
- 3. Next Parish Council Meeting – Monday November 27, 2017 at Selo Gardens Television Room.**
- 4. Quarterly Parish Meeting – Sunday December 3, 2017 after Divine Liturgy.**

- 5. Used Eyeglasses** - Please donate your used eyeglasses to the Lions International to help those in need in the developing countries. A collection box is located at the entrance to the church - in the Church vestibule. If you require additional information – please speak to Wally Kaminski.

Calendar of Services and Events – NOVEMBER-DECEMBER

Sunday	26	10:00 am	Divine Liturgy – Sobor – Father Lakusta
		Presiding	
Saturday	2	7:00 pm	Vespers - Selo Chapel
Sunday	3	10:00 am	Divine Liturgy – Sobor – Father Maximiuk
		Presiding	
Thursday	7	6:00 pm	Akathyst and Intercessory Prayer Group Meeting
Saturday	9	7:00 pm	Vespers - Selo Chapel
Sunday	10	10:00 am	Divine Liturgy – Sobor – Father Lakusta
		Presiding	
Saturday	16	7:00 pm	Vespers - Selo Chapel
Sunday	17	10:00 am	Divine Liturgy – Sobor – Father Erhmantraut
		Presiding	

Saint of the Day Continued

“Comparison of Imperial Power, Wealth and Eminence, with the True and Christian Wisdom-Loving Monastic Life”), both works which are marked by a profound reflection of the worthiness of the monastic vocation.

For two years, the saint lived in a cave in complete silence, but was obliged to return to Antioch to recover his health. Saint Meletius, the Bishop of Antioch, ordained him deacon in the year 381. The following years were devoted to work on new theological writings: “Concerning Providence” (“To the Ascetic Stagirios”), “Book Concerning Virginity,” “To a Young Widow” (2 discourses), and the “Book of Saint Babylos, and Against Julian and the Pagans.”

In the year 386 Saint John was ordained presbyter by Bishop Flavian of Antioch. Saint John was a splendid preacher, and his inspired words earned him the name “Golden-Mouthed” (“Chrysostom”). For twelve years the saint preached in church, usually twice a week, but sometimes daily, deeply stirring the hearts of his listeners.

In his pastoral zeal to provide Christians with a better understanding of Holy Scripture, Saint John employed hermeneutics, an interpretation and analysis of the Word of God (i.e. exegesis). Among his exegetical works are commentaries on entire books of the Holy Scripture (Genesis, the Psalter, the Gospels of Matthew and John, the Epistles of the Apostle Paul), and also many homilies on individual texts of the Holy Bible, but also instructions on the Feastdays, laudations on the Saints, and also apologetic (i.e. defensive) homilies (against Anomoeans, Judaizers and pagans). As a priest, Saint John zealously fulfilled the Lord’s command to care for the needy. Under Saint John, the Antiochian Church provided sustenance each day to as many as 3,000 virgins and widows, not including in this number the shut-ins, wanderers and the sick.

Saint John began his commentary on Genesis at the beginning of Great Lent in 388, preaching thirty-two homilies during the forty day period. During Holy Week he spoke of how Christ was betrayed, and about the Cross. During Bright Week, his pastoral discourse was devoted to the Resurrection. His exegesis of the Book of Genesis was concluded only at the end of October (388).

At Pascha in the following year the saint began his homilies on the Gospel of John, and toward the end of the year 389 he took up the Gospel of Matthew. In the year 391 the Antioch Christians listened to his commentary on the Epistles of the holy Apostle Paul to the Romans and to the Corinthians. In 393 he explained the Epistles to the Galatians, the Ephesians, Timothy, Titus, and the Psalms. In his homily on the Epistle to the Ephesians, Saint John denounced a schism in Antioch, “I tell you and I witness before you, that to tear asunder the Church means nothing less than to fall into heresy. The Church is the house of the heavenly Father, one Body and one Spirit.”

The fame of the holy preacher grew, and in the year 397 with the death of Archbishop Nectarius of Constantinople, successor to Saint Gregory the Theologian, Saint John Chrysostom was summoned from Antioch, and elected to the See of Constantinople. At the capital, the holy archpastor was not able to preach as often as he had at Antioch. Many matters awaited the saint's attention, and he began with the most important -- the spiritual perfection of the priesthood. He himself was the best example of this. The financial means apportioned for the archbishop were channeled by the saint into the upkeep of several hospices for the sick and two hostels for pilgrims. He fasted strictly and ate very little food, and usually refused invitations to dine because of his delicate stomach.

The saint's zeal in spreading the Christian Faith extended not only to the inhabitants of Constantinople, but also to Thrace to include Slavs and Goths, and to Asia Minor and the Pontine region. He established a bishop for the Bosphorus Church in the Crimea. Saint John sent off zealous missionaries to Phoenicia, to Persia, and to the Scythians, to convert pagans to Christ. He also wrote letters to Syria to bring back the Marcionites into the Church, and he accomplished this. Preserving the unity of the Church, the saint would not permit a powerful Gothic military commander, who wanted the emperor to reward his bravery in battle, to open an Arian church at Constantinople. The saint exerted much effort in enhancing the splendor of the church services: he compiled a Liturgy, he introduced antiphonal singing for the all-night Vigil, and he wrote several prayers for the rite of anointing the sick with oil.

The saintly hierarch denounced the dissolute morals of people in the capital, especially at the imperial court, irrespective of person. When the empress Eudoxia connived to confiscate the last properties of the widow and children of a disgraced dignitary, the saint rose to their defense. The arrogant empress would not relent, and nursed a grudge against the archpastor. Eudoxia's hatred of the saint blazed forth anew when malefactors told her that the saint apparently had her in mind during his sermon on vain women. A court was convened composed of hierarchs who had been justly condemned by Chrysostom: Theophilus of Alexandria, Bishop Severian of Gabala, who had been banished from the capital because of improprieties, and others.

This court of judgment declared Saint John deposed, and that he be executed for his insult to the empress. The emperor decided on exile instead of execution. An angry crowd gathered at the church, resolved to defend their pastor. In order to avoid a riot, Saint John submitted to the authorities. That very night there was an earthquake at Constantinople. The terrified Eudoxia urgently requested the emperor to bring the saint back, and promptly sent a letter to the banished pastor, beseeching him to return. Once more, in the capital church, the saint praised the Lord in a short talk, "For All His Ways."

The slanderers fled to Alexandria. But after only two months a new denunciation provoked the wrath of Eudoxia. In March 404, an unjust council was convened, decreeing the exile of Saint John. Upon his removal from the capital, a fire reduced the church of Hagia Sophia and also the Senate building to ashes. Devastating barbarian incursions soon followed, and Eudoxia died in October 404. Even pagans regarded these events as God's punishment for the unjust judgment against the saint.

In Armenia, the saint strove all the more to encourage his spiritual children. In numerous letters (245 are preserved) to bishops in Asia, Africa, Europe and particularly to his friends in Constantinople, Saint John consoled the suffering, guiding and giving support to his followers. In the winter of 406 Saint John was confined to his bed with sickness, but his enemies were not to be appeased. From the capital came orders to transfer Saint John to desolate Pityus in Abkhazia on the Black Sea. Worn out by sickness, the saint began his final journey under military escort, traveling for three months in the rain and frost. He never arrived at his place of exile, for his strength failed him at Comana.

At the crypt of Saint Basiliscus (May 22), Saint John was comforted by a vision of the martyr, who said, "Despair not, brother John! Tomorrow we shall be together." After receiving the Holy Mysteries, the hierarch fell asleep in the Lord on September 14, 407. His last words were, "Glory to God for all things!" The holy relics of Saint John Chrysostom were solemnly transferred to Constantinople in the year 438. The disciple of Saint John, the venerable Isidore of Pelusium (February 4), wrote: "The house of David is grown strong, and the house of Saul enfeebled. He is victor over the storms of life, and has entered into heavenly repose."

Although he died on September 14, Saint John's celebration was transferred to this day because of the Feast of the Elevation of the Holy Cross. Saint John Chrysostom is also celebrated on January 27 and January 30.