

RESOURCE SHEET 47

Activity 1 - The Paschal Homily of St John Chrysostom

If anyone is devout and a lover of God, let him enjoy this beautiful and radiant festival.

If anyone is a wise servant, let him, rejoicing, enter into the joy of his Lord.

If anyone has wearied himself in fasting, let him now receive his recompense.

If anyone has labored from the first hour, let him today receive his just reward.

If anyone has come at the third hour, with thanksgiving let him keep the feast.

If anyone has arrived at the sixth hour, let him have no misgivings; for he shall suffer no loss.

If anyone has delayed until the ninth hour, let him draw near without hesitation. If anyone has arrived even at the eleventh hour, let him not fear on account of his delay.

For the Master is gracious and receives the last, even as the first; he gives rest to him that comes at the eleventh hour, just as to him who has labored from the first. He has mercy upon the last and cares for the first; to the one he gives, and to the other he is gracious. He both honors the work and praises the intention.

Enter all of you, therefore, into the joy of our Lord, and, whether first or last, receive your reward. O rich and poor, one with another, dance for joy! O you ascetics and you negligent, celebrate the day! You that have fasted and you that have disregarded the fast, rejoice today! The table is rich-laden; feast royally, all of you! The calf is fatted; let no one go forth hungry!

Let all partake of the feast of faith. Let all receive the riches of goodness.

Let no one lament his poverty, for the universal kingdom has been revealed.

Let no one mourn his transgressions, for pardon has dawned from the grave.

Let no one fear death, for the Saviour's death has set us free.

He that was taken by death has annihilated it! He descended into hades and took hades captive! He embittered it when it tasted his flesh! And anticipating this Isaiah exclaimed, "Hades was embittered when it encountered thee in the lower regions."

It was embittered, for it was abolished!

It was embittered, for it was mocked!

It was embittered, for it was purged!

It was embittered, for it was despoiled!

It was embittered, for it was bound in chains!

It took a body and, face to face, met God! It took earth and encountered heaven! It took what it saw but crumbled before what it had not seen!

"O death, where is thy sting? O hades, where is thy victory?"

Christ is risen, and you are overthrown!

Christ is risen, and the demons are fallen!

Christ is risen, and the angels rejoice!

Christ is risen, and life reigns!

Christ is risen, and not one dead remains in a tomb!

For Christ, being raised from the dead, has become the First-fruits of them that slept.

To him be glory and might unto ages of ages. Amen.

Information about The Paschal Homily you can find here:

https://en.wikipedia.org/wiki/Paschal_Homily

Activity 2

Information about Wealthy and Poverty in St John's writings:

“Wealth and Poverty. Another area of Christian ethics in which Chrysostom has been duly famous throughout Church history is that of wealth and poverty. His most famous condensed treatment on the subject is found in a collection of seven sermons he gave on the pericope of the Rich Man and Lazarus. Many passages of Saint John's *Commentary on the Acts of the Apostles* are cherished for their poignant teaching about possessions and wealth. Chrysostom did not tire of extolling the communal way of life of the early Jerusalem Church, and continued to encourage his faithful to eat together as a way of saving money and providing for those in need. Extended reference to the Christian approach to riches is found throughout his corpus – it was one of the central themes of his life.

Cut from the same divine cloth as St James the Brother-of-God, Chrysostom considered it his responsibility to speak truthfully to the wealthy about their responsibility to care for the needs of their less fortunate brethren. All the fundamental principles of the Christian ethic involving the use of money are found articulately put forth by Chrysostom. He explains the nature of true wealth as the acquisition of virtue. He explains the cause for financial gain as the blessing of God so one might be able to help the less fortunate. He forever singled into the consciences of his people a repulsion to what he considered to be the most foul four-letter word capable of articulation: the word “Mine.” And he did not speak in mere generalities, but called upon his wealthy parishioners to build churches upon their estates, to provide the salary for a priest and deacon so that the peasants living on and near the estate could go to church regularly and have their spiritual needs attended to. He criticized extravagant uses of money like gilding roofs with gold, and spending large sums of money on fancy shoes and book bindings. He counseled with regards to architecture and the building of homes, that a good home should be like a good shoe: with a snug fit. It should not be too large so that it flops around and causes one to stumble, and not too small so that it constricts and causes pain. Each house should be functional, and should have a bedroom set aside with a plaque above the entrance door reading: Jesus' room. There one should lodge the visitor, the poor, or the sick, in the conviction that as long as said person is in residence Jesus resides in the home. Each family should place a small alms chest near their prayer corner and deposit something prior to beginning prayers in order to open heaven to one's supplications. “

<http://orthodoxinfo.com/general/saint-john-chrysostom-for-the-21st-century.aspx>