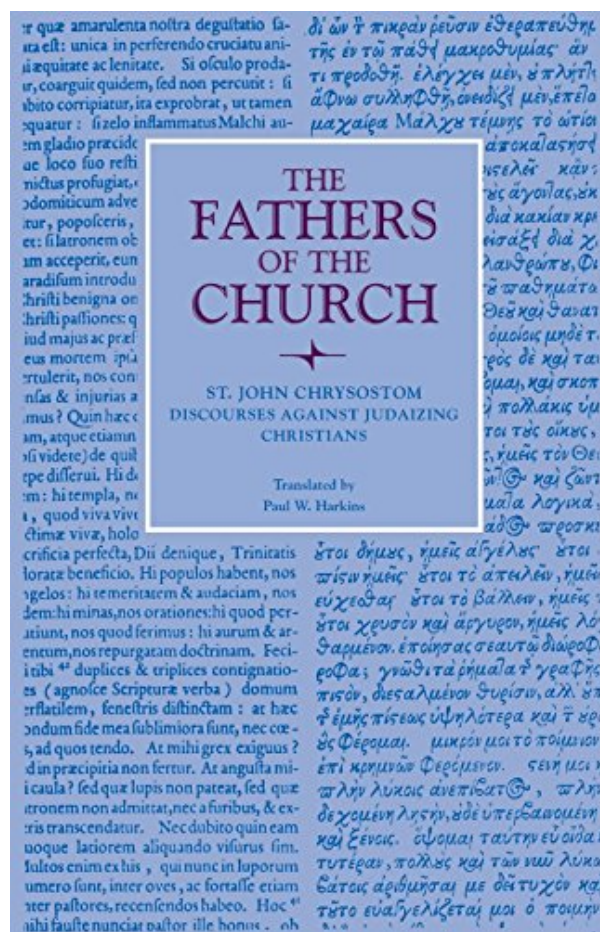
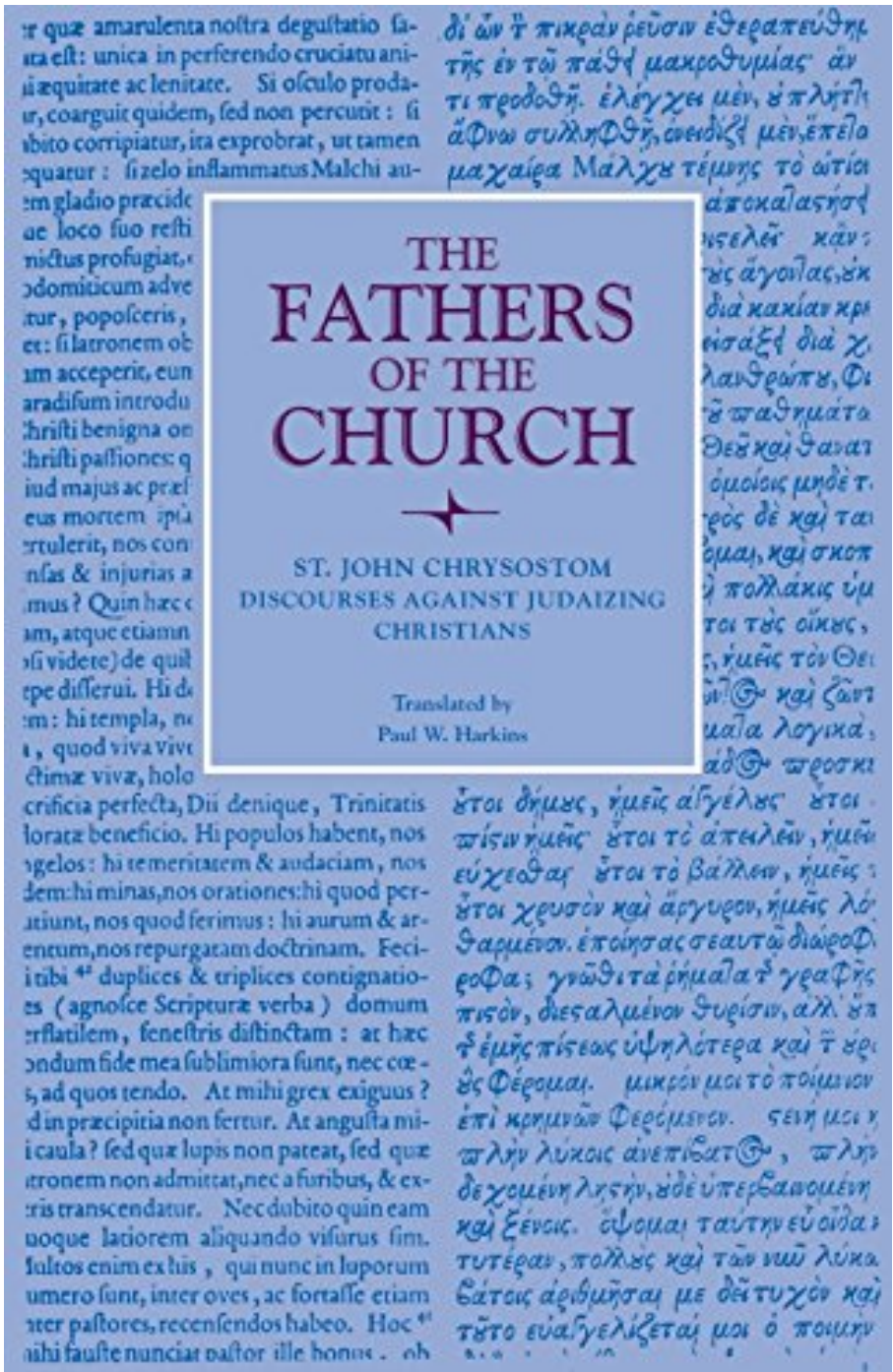


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DISCOURSES AGAINST JUDAIZING CHRISTIANS (FATHERS OF THE CHURCH PATRISTIC SERIES) BY SAINT JOHN CHRYSOSTOM PDF

St. John Chrysostom's Discourse Against Judaizing Christians are eight homilies or sermons with a unifying theme: the correction of certain abuses in a fourth-century Christian community. Judged by modern tastes the Discourses may seem lengthy, and Chrysostom himself admits that they taxed his energies when he complains of having become hoarse. In Antioch of the late fourth century two highly divisive forces contributed to deteriorating Judaeo-Christian relations: very successful Jewish proselytizing, and Christian Judaizing. Both activities profoundly disturbed a vigilant leader and eloquent preacher such as Chrysostom was.

These Discourses, frequently interrupted by applause from the audience, present in their historical context one facet of the deteriorating relations. Antedating Chrysostom by some two centuries, emerging views that the Jews were a people cursed and dispersed in punishment for their unbelief and deicide were gaining credence; witness some statements by Irenaeus in Lyons and Tertullian in northern Africa. In the course of time certain passages of sacred Scripture began to be reinterpreted, when occasion presented itself, in such a way as to endow the polemics with divine authority.

A simplistic view of the complex problem of anti-Semitism raised the cry, almost a century ago, that the Church nurtures hatred against the Jews and at the same time protected them from the fury she had unleashed. However, on October 28, 1965 Vatican Council II issued a decree: Declaration on the Church's Attitude Toward Non-Christian Religions (cf. *Acta apostolicae sedis* 58 (1966) 740-44). Therein the Council officially re-affirmed the common religious patrimony of Jews and Christians. It clearly rejected any alleged collective guilt of the Jewish people for the death of Christ and their alleged rejection of God.

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- Binding: Paperback
- 350 pages

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19 of 22 people found the following review helpful.
A timely reminder of persistent trends in Christianity
By scrivener

This translation of St John Chrysostom's famous homilies against the Jews, "Kata Ioudaion," or as rendered by the translator "Discourses Against Judaizing Christians," is a timely reminder of the tendency among some Christians to revert to Judaism.

While the term "Judeo-Christianity" is often heard and used today as if the two religions were one, as these homilies make clear, they are not. Indeed, this Doctor of the Roman Catholic Church, who is also revered by the Orthodox Churches, makes the differences stark and clear. He denounces Christians who obscure those differences, and would meld the two faiths together. And, as the translator aptly notes, the homilies are directed against Christians principally, not Jews. Of course, St John Chrysostom's writings have figured importantly in many pogroms against the Jews throughout history, and so this work is of significant historical, as well as theological interest.

While Jewish readers may disagree with St John Chrysostom's negative characterization of many key elements of Judaism, they will also find this a worthwhile read to help understand the important differences between Judaism and Orthodox Christian dogma.

I strongly recommend this work to all who have an interest in the cultic and philosophical differences between Judaism and Christianity.

4 of 6 people found the following review helpful.

important work for our day

By MJG

Even though this translation is prefaced by a post Vatican II editor lamenting Chrysostom's discourses as 'fodder for anti semitism' this book clearly demonstrates the mind of the early Church at how seriously this issue was looked at as far as anyone claiming to be a Christian needed to avoid giving scandal as regards the profession of the faith - and that means not showing ANY other religious group any kind of an indifferent attitude, which of course thanks to Vatican II's embracing of basically masonic ecumenism is rampant in what used to be the Apostolic Catholic Church. Chrysostom's language may seem harsh to our modern ears but...he is clearly spelling out the seriousness of not denying Christ and not placating others who don't agree with Christianity by fawning over them or giving them the "I'm ok, you're ok" modernist attitude that is so rampant today. He brings up pagans as well so it's not just on Judaizing.

We live in a time when Christians who still feel or believe as the early Church taught on this subject - as Chrysostom clearly, again, conveys, are liable to lose their heads if the new world order has it's way. The passage of "hate crimes" legislation in many countries has and will make it a crime for any Christian to tell anyone of another 'faith - whether Moslem, Jewish or pagan or even atheist, that they need to believe in Jesus Christ to save their soul in eternity. This is the entire reason for Christianity to exist in the first place - Go therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. He who believes and is baptized shall be saved. He who believeth not shall be condemned. Now, if you do not believe in Jesus Christ as the Messiah (which obviously the Jews do not or they wouldn't be Jews) this might cause you to be upset by this work (though personally I think if you think you are in the truth you really shouldn't let others disagreeing with your position bother you but..), but for any Christian who is deeply concerned by recent effusions not only from the post Vatican II Church telling the Jews that Jesus isn't their Messiah and that they are ok to "wait for another" which Jesus clearly states in Holy Writ will be the Antichrist - other protestant sects have followed suit such as the Presbyterians - those Christians who are upset and dismayed by such blatant denials of Christ and His Stature as King of Kings and Lord of Lords would do well to read Chrysostom's work while it is still available.

3 of 19 people found the following review helpful.

Response to T. Kalamaras "Scrivener's" comment that Judeo-Christianity are separate faiths

By schwent

"Judeo-Christianity" is not one religion ONLY because the Roman Catholic Church ("RCC") made that decision 350 years after Jesus' crucifixion. In 155 AD, Polycarp of Smyrna (a direct pupil of the Apostle John) went to Rome to try to persuade the bishop not to switch Passover to Easter Sunday (*a Roman tradition), as Passover had been always observed by John the disciple of our Lord, and by other apostles [as recorded by Irenaeus, an Ante-Nicene Church father]. In 193 AD, Polycrates, bishop of Ephesus, was excommunicated (along with all Quartodecimen aka Christians who kept the Passover) by the Roman bishop Victor for observing the Christian Passover on the 14th of Nissan (like the Jews) and not switching it to a Easter Sunday. Polycrates claimed that he was simply following the practices as taught by the Apostles John and Philip, and leaders Polycarp and Melito of Sardis. If the Jewish feasts were abolished by God, then WHY does He say in Zechariah 14:16-19 that in the Messianic Era, ALL NATIONS will come to Jerusalem to celebrate the Feast of Tabernacles (Sukkot)? It's amusing that after all the laws in 360 AD forceably removed Jewish traditions from the church, 20 years later John Chrysostom was still having to address this issue several times a year. If Christians want to celebrate the Jewish feasts, LET THEM. Judaism always held that righteous Gentiles were not bound to the law of Moses; righteous Gentiles were only bound to the Noahide laws (the 7 laws given to Noah by God in Genesis 9), and in 50 AD (being 20 years after Jesus' crucifixion) at the Council of Jerusalem, the Jewish church narrowed this down to 4 laws for the Gentile believers in Acts 15:28,29. My point? The early Jewish church recognized that the Gentile church had a different set of rules to follow. But ironically, after pagan Roman Emperor Constantine legalized (Gentile) Christianity at the Council of Nicea (325 AD), around 360 AD, the Council of Laodicea made Judeo-Christianity ILLEGAL and changed the Sabbath to Sunday. See Canons 29, 37 and 38. (*c.100 AD in the Apostle John's vision [Revelation 3:14-22], Jesus gave a prophetic warning to the church of Laodicea). The Council of Laodicea (representing the Gentile church) FORCED the Jews and Christian Judaizers out of the church. John Chrysostomus' book contributed to the church entering the Dark Ages (500 AD) and indoctrinated Catholics with anti-Semitism and centuries of Jewish persecution. How many descendants of Jesus' brothers and of the Apostles were murdered by the Church? The Apostle Paul said in Romans 10:1 - Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. If true Christianity isn't supposed to be the fulfillment of Judaism (being, the coming of the Jewish Messiah), then what is it? Romans 11:24 says: "For if you (Gentiles) were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree (Jewish Israel): how much more shall these (Jews), which be the natural branches, be grafted into their own olive tree?" Are Judeo-Christians wrong because they don't follow the Catholic creed? [*NOTE: Any Jewish people reading this, please understand that from 380 - 1500s AD, the Roman Catholic Church were NOT Christians. Other Christian groups (the Protestants) were not tolerated and were also tortured/murdered during the Inquisition by the RCC (*also responsible for the Crusades, which murdered Greek/Roman Orthodox Christians, too). Jan Huss, a Protestant church reformer, was burned at the stake for his "heretical" beliefs that didn't agree with the RCC, as were many other Protestant reformers.]

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