

## Purpose and Dignity of the Service

**2 Corinthians 1:4.** Who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.



1

## Purpose

- **St. Gregory.** But the scope of our art is to provide the soul with wings, to rescue it from the world and give it to God, and to watch over that which is in His image, if it abides, to take it by the hand, if it is in danger, or restore it, if ruined, to make Christ to dwell in the heart by the Spirit: and, in short, to deify, and bestow heavenly bliss upon, one who belongs to the heavenly host.



2

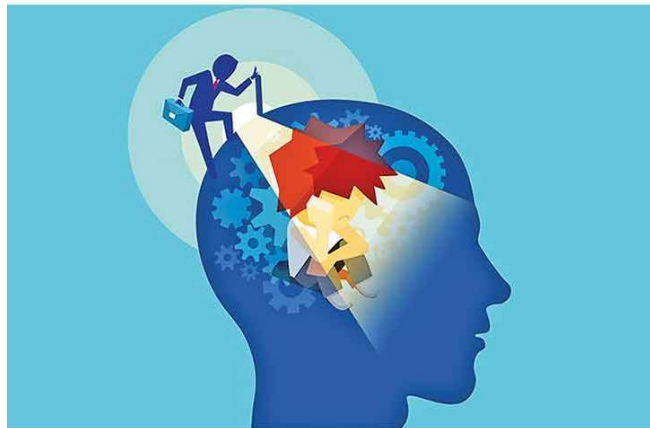
# Internal Aspects

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3

## Self-Knowledge

- **St. John Chrysostom.** who readily accept what is offered them, without having first acquired a knowledge of their own souls...being blinded by inexperience, overwhelm with innumerable evils the people who have been committed to their care.



4

## Self-Knowledge

- To know our weakness and need for salvation
- **2 Corinthians 12:9.** Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.
- To request forgiveness and healing from the Great Physician
- To empathize with others' weaknesses
- To comfort, and not judge others
- To gain experience in order to advise others

5

## Spiritual Warfare

- **St. John Chrysostom.** They are wrath, despondency, envy, strife, slanders, accusations, falsehood, hypocrisy, intrigues, anger against those who have done no harm, pleasure at the indecorous acts of fellow ministers, sorrow at their prosperity, love of praise, desire of honor...doctrines devised to please, servile flatteries...



6

## Spiritual Warfare

- Hypocrisy – preaching, but not living the truth
- Envy – comparing with others
- Anger against others for no reason
- Pleasure at the failure of other servants
- Sorrow for their success
- Seeking to win praise at all costs

7

## Praise

- **St. John Chrysostom.** For I know not whether any man ever succeeded in the effort not to be pleased when he is praised, and the man who is pleased at this is likely also to desire to enjoy it, and the man who desires to enjoy it will, of necessity, be altogether vexed and beside himself whenever he misses it.



8

## Criticism

- **St. John Chrysostom.** For to be indifferent to food and drink and a soft bed, we see is to many no hard task...but insult, and abuse, and coarse language, and gibes from inferiors...is what few can bear, in fact only one or two here and there...who are strong in the former exercises, [are] so completely upset by these things, as to become more furious than the most savage beasts.



9

## Balance

- **St. Gregory.** This, however, I take to be generally admitted—that just as it is not safe for those who walk on a lofty tight rope to lean to either side, for even though the inclination seems slight, it has no slight consequences, but their safety depends upon their perfect balance: so in the case of one of us, if he leans to either side, whether from vice or ignorance, no slight danger of a fall into sin is incurred, both for himself and those who are led by him.



10

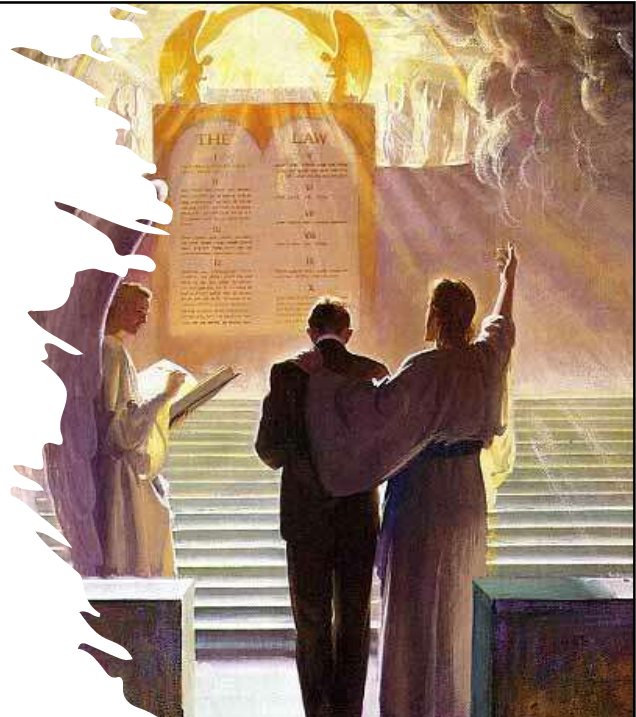
# External Aspects

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11

## Responsibility

- **St. John Chrysostom.** Our condition here, indeed, is such as you have heard. But our condition hereafter how shall we endure, when we are compelled to give our account for each of those who have been entrusted to us? For our penalty is not limited to shame, but everlasting chastisement awaits us as well.



12

## Public Life

- **St. John Chrysostom.** For I know many men who have exercised perpetual restraint upon themselves, and consumed themselves with fastings, who, as long as they were suffered to be alone, and attend to their own concerns, have been acceptable to God, and day by day have made no small addition to this kind of learning; but as soon as they entered public life, and were compelled to correct the ignorance of the multitude, have, some of them, proved from the outset incompetent for so great a task.



13

## St. Anthony

- “One day, while St. Anthony was sitting with a certain Abba, a virgin came up and said to the Elder: ‘Abba, I fast six days of the week and I repeat by heart portions of the Old and New Testament daily. To which the Elder replied: ‘Does poverty mean the same to you as abundance?’ ‘No’, she answered. ‘Or dishonor the same as praise?’ ‘No, Abba.’ ‘Are your enemies the same for you as your friends?’ ‘No’, she replied. At that the wise Elder said to her: ‘Go, get to work; you have accomplished nothing’”

14

## Dealing with lost sheep

- **St. John Chrysostom.** For the pastor of sheep has his flock following him, wherever he may lead them: and if any should stray out of the straight path, and, deserting the good pasture, feed in unproductive or rugged places, a loud shout suffices to collect them and bring back to the fold those who have been parted from it: but if a human being wanders away from the right faith, great exertion, perseverance and patience are required; for he cannot be dragged back by force, nor constrained by fear, but must be led back by persuasion to the truth from which he originally swerved.



15

## Caring for the unfortunate

- **St. John Chrysostom.** Now the superintendent should endure all these things in a generous spirit, and not be provoked either by their unreasonable annoyance or their unreasonable complaints. For this class of persons deserve to be pitied for their misfortunes, not to be insulted; and to trample upon their calamities, and add the pain of insult to that which poverty brings, would be an act of extreme brutality.



16





## Impartiality

- **St. John Chrysostom.** For the public rigorously criticize their simplest actions, taking note of the tone of their voice, the cast of their countenance, and the degree of their laughter. He laughed heartily to such a man, one will say, and accosted him with a beaming face, and a clear voice, whereas to me he addressed only a slight and passing remark.

17

## Preaching

- **St. John Chrysostom.** The expenditure of great labor upon the preparation of discourses to be delivered in public. For to begin with, the majority of those who are under the preachers' charge are not minded to behave towards them as towards teachers, but disdain the part of learners, they assume instead the attitude of those who sit and look on at the public games; and just as the multitude there is separated into parties, and some attach themselves to one, and some to another, so here also men are divided, and become the partisans now of this teacher, now of that, listening to them with a view to favor or spite.



18

## Love

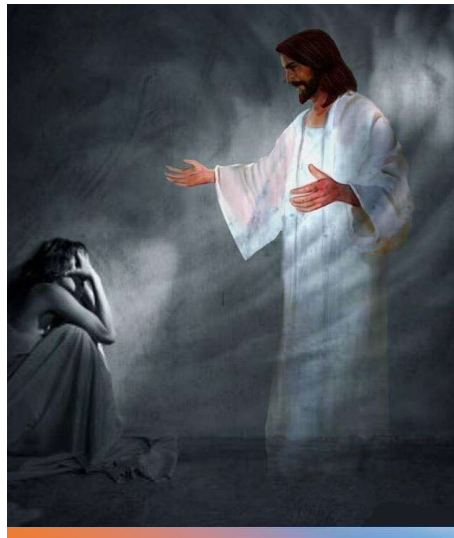
- **St. John Chrysostom.** Do you know how great the power of love is? For omitting all the miracles which were to be wrought by the apostles, Christ said, 'Hereby shall men know that you are my disciples if you love one another'



19

## Mercy of God

- **St. John Chrysostom.** Yet these monstrous evils are borne with by Him who wills not the death of a sinner, that he may be converted and live. And how can one sufficiently marvel at His loving-kindness, and be amazed at His mercy? They who belong to Christ destroy the property of Christ more than enemies and adversaries, yet the good Lord still deals gently with them, and calls them to repentance.



20

## Conclusion

- **Basil (friend of St. John).** What excuse I should make on your behalf to those who find fault with you; but you send me back after putting another case in the place of that I had. For I am no longer concerned about the excuses I shall give them on your behalf, but what excuse I shall make to God for myself and my own faults.

