

## St. John Chrysostom

54. O the depth of God's riches, wisdom and compassion (cf. Rom. 11:33)! Had there been no death and had our race not become mortal prior to death - for it is from a mortal root - we should not in fact have been enriched with the firstfruit of immortality, nor should we have been called into the heavens, nor would our nature have been enthroned 'above every principality and power' (Eph. 1:21) 'at the right hand of the Majesty in the heavens' (**Heb. 8:1**). Thus God in His wisdom, power and compassion knows how to change for the better the lapses we suffer as a result of our freely-willed perversion.

[V4] 372 St Gregory Palamas Topics of Natural and Theological Science and on the Moral and Ascetic Life: One Hundred and Fifty Texts

69. The Logos of God is called the door (cf. **John 10:9**) because He leads to spiritual knowledge those who, in their unsullied pursuit of the ascetic life, have nobly traversed the whole way of the virtues, and because He reveals, as does light, the lustrous treasures of wisdom. For He Himself is the way, the door, the key and the kingdom. He is the way because He guides; He is the key because He both opens and is opened to those found worthy to receive divine blessings; He is the door because He gives admittance; He is the kingdom because He is inherited and because He enters by participation into all things.

[V2] 154 St Maximos the Confessor Two Hundred Texts on Theology and the

Incarnate Dispensation of the Son of God Written for Thalassios Second Century

Lord Jesus Christ, Son and Logos of God, the most tender name of our salvation, great is Thy glory, great are Thy works, marvelous are Thy words, 'sweeter also than honey and the honeycomb' (Ps. 19:10). Glory to Thee, O Lord, glory to Thee. Who can glorify and hymn Thy coming in the flesh, Thy goodness, power, wisdom, Thy life in this world and Thy teaching? And how is it that Thy holy commandments teach us the life of virtue so naturally and so easily? As Thou didst say. Lord: 'Forgive, and you will be forgiven' (cf. Matt. 6:14); and again: 'Seek and you will find, knock and it will be opened to you' (Matt. 7:7); and: 'Whatever you would that men should do to you, do also to them' (Matt. 7:12). Who, having understood Thy commandments and other, sayings, will not be astonished when he perceives Thy boundless wisdom? For Thou art the wisdom of God, the life of all, the joy of angels, the ineffable light, the resurrection of the dead, the good shepherd 'who gives His life for the sheep' (**John 10:11**). I hymn Thy transfiguration, crucifixion, burial, resurrection, ascension, Thy enthronement at the right hand of God the Father, the descent of the Holy Spirit and Thy future advent, when Thou wilt come with power and great, incomprehensible glory.

[V3] 129 St Peter of Damaskos Book1 A Treasury of Divine Knowledge The Fourth Stage of Contemplation

63. The glory that in the present life enriches the souls of the saints will cover and enfold their naked bodies at the resurrection and will carry them to heaven. Then with body and soul the saints will rest with God in the kingdom for ever. For God, when He created Adam, did not give him bodily wings, as He gave to the birds: His purpose was to confer the wings of the Spirit on him at the resurrection, so that he might be lifted up by them and carried wherever the Spirit desired. Such spiritual wings are given to the souls of the saints in this present life, so that their understanding may be raised by them to the spiritual realm. For the world of the Christians is a different world, with different garments, different food and a different form of enjoyment. We know that when Christ comes from heaven to resurrect all those who have died during the present age. He will divide them into two groups (cf. Matt. 25:31-33). Those who bear His sign, which is the seal of the Holy Spirit, He will set at His right hand, saying: 'My sheep, when they hear My voice, recognize Me' (cf. **John 10:14**). Then He will envelop their bodies with the divine glory that, through their good works and the Spirit, their souls have already received in the present life. Thus glorified by the divine light and caught up into the heavens to meet the Lord, they will always be with Him (cf. 1 Thess. 4:17-18).

[V3] 313 St Symeon Metaphrasis Paraphrase of the Homilies of St Makarios of Egypt IV The Raising of the Intellect

20. Who does not owe the price of redemption to the Redeemer from death? Who will not give thanks to the Giver of Life? But He even promises to give us a reward as well, an inexpressible reward. 'I am come'. He says, 'so that they may have life, and have it in all its fullness' (**John 10:10**). What is meant by 'in all its fullness'? He came not only to be and to live with us, but to make us His brethren and coheirs. This, it seems, is the reward granted 'in all its fullness' to those who hasten to the life-giving Vine and establish themselves as branches in it, who labor on behalf of themselves and who cultivate it on behalf of themselves. And what do they do? First, they cut away everything that is superfluous and that, instead of promoting, impedes the bearing of fruit worthy of the divine cellars. And what are these things? Wealth, soft living, vain honors, all things that are transitory and fleeting, every sly and abominable passion of soul and body, all the litter gathered while daydreaming, everything heard, seen and spoken that can bring injury to the soul. If you do not cut out these things and prune the heart's offshoots with great assiduity, you will never bear fruit fit for eternal life.

[V4] 300 St Gregory Palamas To the Most Reverend Nun Xenia

