

## Sunday after the Cross Galatians 2: 16-20

74. He who yokes the practice of the virtues to spiritual knowledge is a skillful farmer, watering the fields of his soul from two pure springs. For the spring of spiritual knowledge raises the immature soul to the contemplation of higher realities; while the spring of ascetic practice mortifies our earthly members: ‘unchastity, uncleanness, passion, evil desire’ (Col. 3:5). Once these are dead, the virtues come into flower and bear the fruits of the Spirit: ‘love, joy, peace, long-suffering, kindness, goodness, faith, gentleness, self-control’ (Gal. 5:22-23). And then this prudent farmer, having ‘crucified the flesh together with the passions and desires’ (Gal. 5:24), will say together with St Paul: ‘I no longer live, but Christ lives in me; and the life I now live ... I live through faith in the Son of God, who loved me and gave Himself for me’ (Gal. 2:20).

### [V2] 30 St Theodoros the Great Ascetic A Century of Spiritual Texts

92. The kingdom of God the Father is present in all believers in potentiality; it is present in actuality in those who, after totally expelling all natural life of soul and body from their inner state, have attained the life of the Spirit alone and are able to say, ‘I no longer live, but Christ lives in me’ (Gal. 2:20).

### [V2] 162 St Maximos the Confessor Two Hundred Texts on Theology

59. The holy Gospel teaches men to reject life according to the flesh and to embrace life according to the Spirit. I am speaking of those who are always dying to what is human - I mean human life in the flesh according to this present age - and living for God in the Spirit alone, after the example of St Paul and his followers. They do not in any way live their own life but have Christ living in them in the soul alone (cf. Gal. 2:20). Those, then, who in this age are truly dead to the flesh can be distinguished in this way: even though they suffer much affliction, torment, distress and persecution, and experience innumerable forms of trial and temptation, nevertheless they bear everything with joy.

### [V2] 177 St Maximos the Confessor Various Texts on Theology, the Divine Economy, and Virtue and Vice First Century

85. The divine erotic force also produces ecstasy, compelling those who love to belong not to themselves but to those whom they love. This is shown by superior beings through their care of inferiors, by those of equal dignity through their mutual union, and by lower beings through their divine conversion towards those that are highest in rank. It was in consequence

of this that **St Paul**, possessed as he was by this divine erotic force and partaking of its ecstatic power, was inspired to say: ‘I no longer live, but Christ lives in me’ (**Gal. 2:20**). He uttered these words as a true lover and, as he himself says, as one who has gone out from himself to God (cf. **2 Cor. 5:13**), not living his own life but that of the beloved, because of his fervent love for Him.

**[V2] 281 St Maximos the Confessor Various Texts on Theology, the Divine Economy, and Virtue and Vice Fifth Century**

32. After fasting until late in the day, do not eat your fill, lest in so doing you build up again what you have pulled down (cf. **Gal. 2:18**).

**[V2] 327 St Thalassios the Libyan On Love, Self-control and Life in Accordance with the Intellect Fourth Century**

20. You who sacrifice **God’s** flesh and share in it through holy communion should also be united to Him by dying the death that He died (cf. **Rom. 6:5**). As **St Paul** says (cf. **Gal. 2:20**), you should live, not for yourself, but for Him who was crucified and died on your behalf. If, dominated by passion, you live for the flesh and the world, prepare yourself for deathless punishment through death unless you resign of your own accord from your priesthood before you die. But many unworthy priests have been snatched away by sudden death and sent to the halls of judgment.

**[V2] 363 St Theognostos On the Practice of the Virtues, Contemplation and the Priesthood**

39. You will not be **worthy of** divine love unless you possess spiritual knowledge, or of spiritual knowledge unless you possess faith. I do not mean **faith** of a **theoretical** kind, but **that** which we acquire as a result of practicing the virtues. You will achieve true compunction only when through self-control and vigil, prayer and humility, you have withered the propensity to sensual pleasure congenital to the flesh and have been crucified with Christ (cf. **Gal. 2:19-20**), no longer living the life of the passions but living and walking in the Spirit, filled with the hope of heavenly glory.

**[V2] 368 St Theognostos On the Practice of the Virtues, Contemplation and the Priesthood**

16. A man still subject to physical impulses has not yet been crucified with Christ (cf. **Gal. 2:20**), and if he still drags natural thoughts along with him he has not yet been buried with Him. How then can he be raised up with Christ, to live in newness of life?

**[V3] 49 Ilias the Presbyter A Gnostic Anthology Part III**

47. As you are a monk, such things may happen to you. If they do, you may still feel a great desire and eagerness for perfection, longing to fulfill all God's commandments and not wanting

to err or sin even by uttering a single idle word (cf. Matt. 12:36), or to fall short of the saints of old in the practice of virtue, in spiritual knowledge and in contemplation. But then you may find yourself hampered by someone who sows tares of despondency. He tries to prevent you from climbing to such heights of holiness by discouraging you with various thoughts. For instance, he will tell you that it is impossible for you to be saved and to keep every single one of God's commandments while you live in this world. When this happens you should sit down in a solitary place by yourself, collect yourself, concentrate your thoughts and give good counsel to your soul, saying: 'Why, my soul, are you dejected, and why do you trouble me? Put your hope in God, for I will give thanks to Him; for my salvation lies not in my actions but in God (cf. Ps. 42:5). Who will be vindicated by actions done according to the law (cf. Gal. 2:16)? No living person will be vindicated before God (cf. Ps. 143:2). Yet by virtue of my faith in God I hope that in His ineffable mercy He will give me salvation. Get behind me, Satan (cf. Matt. 4:10; 16:23). I worship the Lord my God (cf. Matt. 4:10; Luke 4:8) and serve Him from my youth; for He is able to save me simply through His mercy. Go away from me. The God who created me in His image and likeness will reduce you to impotence.'

**[V4] 34 St Symeon the New Theologian One Hundred and Fifty-Three Practical and Theological Texts**

70. If carrying out the law does not make you pure in the sight of God (cf. Gal. 2:16), then neither will ascetic struggle and labor alone perfect you in God's sight. We do indeed receive our grounding in virtue and check the activity of the passions through ascetic practice; but we are not initiated into the fullness of Christ through that alone. What, then, brings us to perfection? An ingrained faith in God, the 'faith that makes real the things for which we hope' (Heb. 11:1), the faith whereby Abel offered to God a better sacrifice than Cain and was commended as righteous (cf. Heb. 11:4), and whereby Abraham obeyed when he was called to go out and sojourn in the promised land (cf. Heb. 11:8). It is such faith that fills those assiduous in the search for truth with great aspiration for the exalted gifts of God, and leads them to the spiritual knowledge of created beings; and it pours into their hearts the inexhaustible treasures of the Spirit, enabling them to bring thence new and old mysteries of God (cf. Matt. 13:52) and to reveal them to the needy. He who is blessed with such faith is initiated by love into the knowledge of God, and has entered into God's rest, having ceased from all his labors as God did from His (cf. Heb. 4:10).

**[V4] 162 Nikitas Stithatos On Spiritual Knowledge, Love and the Perfection of Living: One Hundred Texts**

74. If you have been raised above dead actions you are resurrected with Christ. And if you are resurrected with Christ through spiritual knowledge, and Christ no longer dies, then you will not

be overcome by the death of ignorance. For the death which you have now died to sin, prompted by an impulse in accordance with nature, you have died once for all; but the life you now live you live in God through the freedom of the Holy Spirit, who has raised you above the dead actions of sin (cf. Rom. 6:9-11). Thus you will no longer live according to the flesh, in a fallen worldly state, for you will have died to the mortal members of your body and to worldly matters. On the contrary, Christ will live in you (cf. Gal. 2:20), for you will be guided by the grace of the Holy Spirit, not enslaved to the law of your outer **unregenerate** self; and your members will be weapons of righteousness consecrated to God the Father (cf. Rom. 6:13).

[V4] 164 **Nikitas Stithatos On Spiritual Knowledge, Love and the Perfection of Living: One Hundred Texts**

66. Just as this darkness derives its existence from all our various sins, so - as you will find if you examine it closely - worldly sorrowfulness is born of and dominated by all the passions. Such sorrowfulness is thus an image and a kind of **firstfruit**, prelude to and foretaste of the **future** endless grief that overwhelms those who do not choose for themselves the grief that the Lord called blessed. This grief not only brings spiritual solace and provides a foretaste of eternal joy, but it also stabilizes virtue and takes from the soul its disposition to fall into a lower state. For although you may become poor and humble yourself .and strive to live with godlike simplicity, yet if you do not acquire grief as you advance along the spiritual path you can easily be changed and can readily return in thought to that which you have abandoned, desiring again what you initially renounced and thus making yourself a transgressor (cf. Gal. 2:18). But if you persist in your intention to live a life of blessed poverty, and devote your attention to it, you will give birth to this grief in yourself and will lose all tendency to regress, and will not wrongly want to return to what you have so well abandoned. For, as **St Paul** says, 'Godly sorrow produces in the soul a saving repentance which is not to be regretted (cf. 2 Cor. 7:10). Hence one of the fathers has said that 'grief both acts and protects'.

[V4] 321 **St Gregory Palamas To the Most Reverend Nun Xenia**