



November 1, 2009
21ST SUNDAY AFTER PENTECOST
FEAST OF THE HOLY PROPHET JOEL;
VENERABLE PROCHORUS OF PČINJA

RESURRECTIONAL TROPARION - TONE FOUR:

When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection; they cast away the ancestral curse and elatedly told the apostles: Death is overthrown! Christ God is Risen, granting the world great mercy.

PROPHET JOEL TROPARION – TONE TWO:

We celebrate the memory of Your Prophet Joel, O Lord; through him we beseech You, save our souls!

VENERABLE PROCHORUS OF PČINJA TROPARION – TONE 1:

O dweller of the desert and angel in the body, you were shown to be a wonderworker, our God-bearing Father Prochorus. You received heavenly gifts through fasting, vigil and prayer: healing the sick and the souls of those drawn to you by faith. Glory to Him who gave you strength! Glory to Him who granted you a crown! Glory to Him who through you grants healing to all!

RESURRECTIONAL KONTAKION - TONE FOUR:

My Savior and my Redeemer as God rose from the tomb and delivered the earthborn from their chains. And He has shattered the gates of hell, and as Master, He has risen on the third day!

HOLY PROPHET JOEL KONTAKION – TONE FOUR:

Illumined by the Spirit, your heart was a vessel of illustrious prophecy, seeing far-off things as though they were present. Therefore, we venerate you, O Glorious Prophet Joel!

VENERABLE PROCHORUS OF PČINJA KONTAKION – TONE FOUR:

Boldly revealing a great victory and burning with heavenly love, you disdained the corruptible king and rejected earthly pleasures; taking up your abode on Mount Kozjak, you ascended from it to the King of kings in heaven. O Prochorus, ceaselessly intercede for us all!

HYMN TO THE MOTHER OF GOD - TONE SIX:

Steadfast Protectress of Christians and constant advocate before the Creator, do not despise the cry of us sinners; but in your goodness come speedily to help us who call on you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honor you!

EPISTLE & COMMENTARY

THE PROKIMENON IN THE 4THTONE:

O Lord, how manifold are Your Works! In Wisdom, have You made them all!

Galatians 2:16-20

Brethren, knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

ALLELUIA VERSES:

*Go forth and prosper and reign, because of truth and meekness and righteousness.
You love righteousness and hate iniquity.*

Commentary on Galatians 2:16-20

The source of Faith is Jesus Christ, not the works of the law. The Faith of Christ is the gospel. As the source of works is the law, so the source of faith is Jesus Christ. It is the Faith of Christ—His beliefs, His trust, His obedience—that justifies us, not our faith as such. Christ's faith is seen in His entire life on earth, not in just a few of His crucial works. Justification is not merely legal, but actual—effected by our real, personal union with Christ in His glorified human nature. That we could be found sinners shows that this union never takes away our free will, and explains how some defected to Judaism, due to its strict legal structure.

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GOSPEL & COMMENTARY

LUKE 8: 5-15

The Lord told this parable: "A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded a crop a hundredfold." When He had said these things He cried, "He who has ears to hear, let him hear!" Then His disciples asked Him, saying, "What does this parable mean?" And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that 'seeing they may not see, and hearing they may not understand.' Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience."

COMMENTARY ON LUKE 8: 5-15

Christ is the sower in this parable, and thus fulfills the Prophecy of Isaiah:

"For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater, so shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing] for which I sent it" (Is 55: 10-13).

Note that while some might teach that a person is permanently saved at the moment he/she professes faith—a view never espoused by the Church—the teaching of Jesus is clear that it is possible to believe for a while and then fall away.

In 8:10, "Mysteries" are not obscure intellectual concepts, but the presence of the Kingdom of God which cannot be defined. A person's unwillingness to understand Christ's parables is due to a rejection of His Kingdom. "If the blindness were natural, it would have been proper for God to open their eyes; but because it was a voluntary and self-chosen blindness, He does not overthrow their free will." Doing so would have been not only "no advantage for them, but an even greater condemnation" (St. John Chrysostom).



SPIRITUAL ARTICLES

Reflection from *The Prologue* for Oct. 19/Nov. 1 by St. Nikolai Velimirovic

An appearance of the Holy Martyr Varus: When the devout widow Cleopatra built a church to him, she summoned the bishop and priests to consecrate it. A large number of Christians gathered for this celebration, for the entire countryside venerated St. Varus as a great healer and miracle-worker. Following the divine services, this pious benefactress went before the relics of St. Varus and prayed: "I beseech you—you who endured much suffering for Christ—implore God for that which is pleasing to Him; and for me and my only son, ask that which is beneficial." Cleopatra's son John was ready for the army. Just as she left the church, John became ill. He was seized with a burning fever that grew steadily worse until, around midnight, John died. The grief-stricken, furious mother came before the tomb of St. Varus and spoke sharply: "O saint of God! Is this the way you help me?" and she said much more in her bitter lamentation until, utterly exhausted, she fell into a light sleep. St. Varus appeared to her with her son John. Both were radiant as the sun in garments whiter than snow, bound with golden girdles, and had magnificent wreaths on their heads. God's saint said to her: "Did you not pray to me to implore God for whatever was pleasing to Him, and beneficial to you and your son? I prayed to God and He, in His unspeakable goodness, took your son into His heavenly army. If you so desire, here he is: take him and place him in the army of the earthly king." Hearing this, the young John embraced St. Varus and said: "No, my Lord, do not listen to my mother and do not send me back into the world—full of unrighteousness and iniquity—from which you have delivered me." Awakening from the dream, Cleopatra felt great joy in her heart and left the church. She lived near the church for seven years, and St. Varus often appeared to her with John.

The Holy Prophet Joel

Joel is second in the line of the minor prophets. St. Joel was the son of Phanuel, from the tribe of Reuben. He lived eight hundred years before Christ. Joel prophesied the

misfortunes of the people of Israel, and the Babylonian Captivity because of the sins they had committed in the sight of God. He called the people to fasting and the priests to tearful penitential prayer, that God would have mercy on them: *Sanctify ye a fast ... and cry unto the Lord* (Joel 1:14); *Let the priests, the ministers of the Lord, weep between the porch and the altar* (Joel 2:17). Joel also foretold the Descent of the Spirit of God upon the apostles and the pouring out of the grace of the Spirit of God upon all Christians: *Then afterward I will pour out My spirit upon all flesh* (Joel 2:28). He prophesied and described the Dread Judgment of God, and also prophesied the glory of God's Holy Church.

The Holy Martyr Varus

Varus was a Roman officer in Egypt and also secretly a Christian. When seven Christian teachers were cast into prison, Varus visited them, supplying them with necessities and ministering to them zealously. He was amazed at these martyrs and grieved that because of his fear he could not become a martyr for Christ. The men of God encouraged him, and Varus decided that he would go with them to be tortured. One of these men of God died in prison, so that when the wicked eparch had the martyrs brought before him, there were only six remaining. He inquired as to the seventh. Varus said to him: "I am the seventh." The enraged governor tortured Varus first. He commanded that he be flogged with dry rods naked, and after that had him tied to a tree and sliced apart piece by piece until the saint gave his holy soul to God. His body was thrown on a dung heap. A Palestinian woman named Cleopatra, the widow of an officer, was there with her son John. She secretly took Varus's holy relics from the dung heap and buried them in her house. Then she begged permission from the eparch to take the body of her deceased husband from Egypt to Palestine. As she was the wife of an officer, the eparch immediately gave his permission. However, the blessed Christian Cleopatra did not take the body of her husband but the relics of the Holy Martyr Varus instead. Thus, she brought the martyr's relics to Edras (the village of her birth) near Mount Tabor, and buried them with honor there. Afterward, she built a church to St. Varus and he often appeared to her from the other world, resplendent as an angel of God.

The Venerable Prochorus of Pchinja

St. Prochorus was a contemporary and friend of Saints John of Rila and Gabriel of Lesnov. According to his prayer, God showed him the place where he would live a life of asceticism. This place was a wooded area near the River Pchinja. Here Prochorus labored in asceticism to his old age and repose. Only the One All-seeing God knows the extent of Prochorus's labors and the temptations he endured in the course of his asceticism. But one can judge by his myrrh-gushing relics and his numberless miraculous healings—which have continued up to today—the greatness of his asceticism and the greatness of God's grace which was given to him because of his great labors. St. Prochorus entered into rest and took up his abode in the Kingdom of God in the eleventh century.

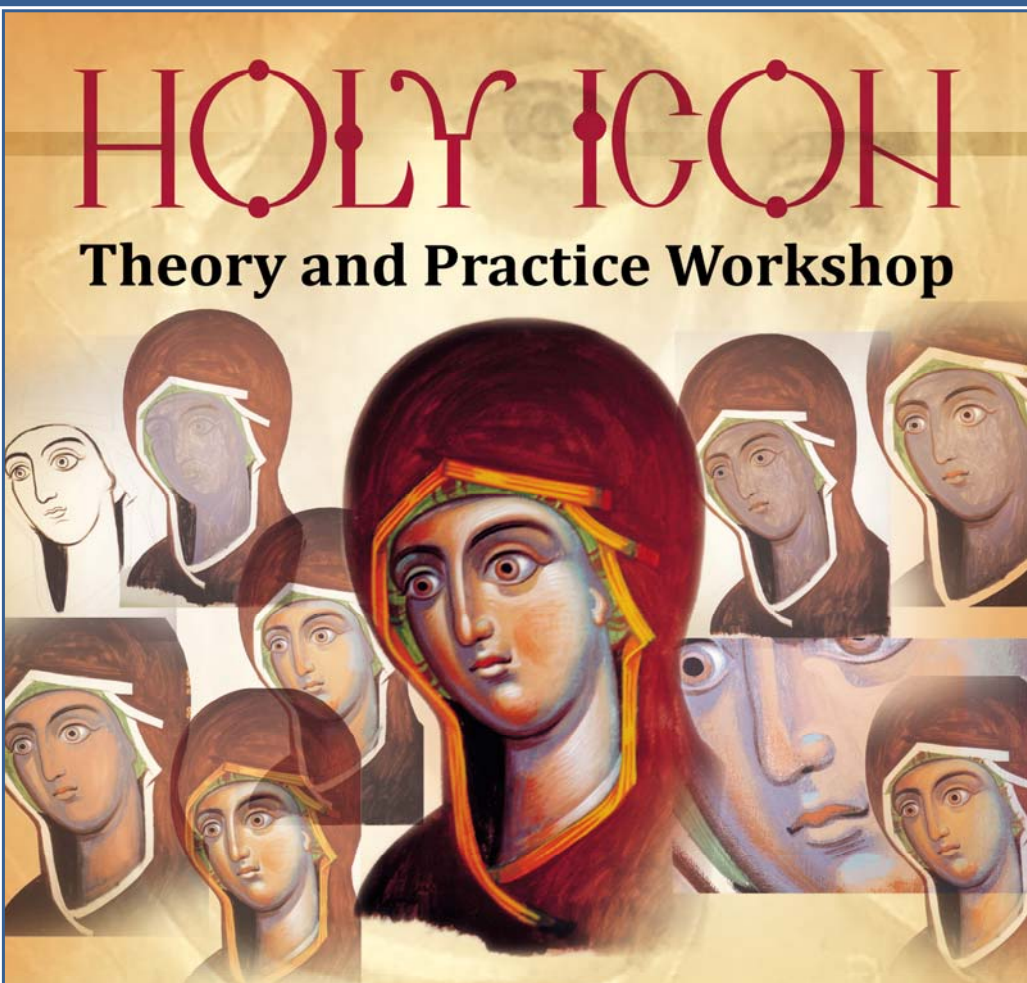
HYMN OF PRAISE

The Venerable Prochorus of Pchinja

From his early youth, holy Father Prochorus
Hid from the world and from vanity,
Diligently working with fasting and sweat,
Until his soul was raised up and bound to God.
His companions were beasts of the forest;
Resplendent angels were his protection;
The saints of God were astonished at him,
For St. Prochorus attained all that they had attained.
God gave him abundant grace:
Great and powerful authority over demons,
Power over infirmity and varied sufferings,
Help for the sorrowing by his prayers.
By labors, Prochorus seized heaven,
And of the Heavenly Kingdom he became worthy.
He made himself worthy, and helps others
Who seek to enter into the Kingdom.
The temporal he cast off; the eternal he embraced;
And he paid a small price for the precious treasure.
The wonderworker Prochorus is in Paradise—
In heavenly splendor, now entirely aglow.
And he helps those who pray to him,
Those who believe in and love Christ our God.



IMPORTANT REMINDERS & ANNOUNCEMENTS



HOLY ICON

Theory and Practice Workshop

**Saint Steven's Serbian Orthodox Cathedral
Begins Monday, November 2nd, 2009**

**Presbyter Stevan Kovacevic from Trebinje (Herzegovina)
8 Week Course (two to three times a week) • Fee: \$400**

What is an icon? • Introducing iconography: colors, material, styles, history
How to draw Byzantine proportions successfully • Knowing the elements of the face
Illuminating icons with Byzantine-style lighting • Studying and applying the function and purpose of the light
• The role of the icon in the Orthodox Tradition • Drawing and painting vestments
Drawing and painting hands and feet • Visit iconographic work-in-progress at local church!

Online application: www.westsrbdio.org

Western American Diocese - Iconography Studio, 1621 West Garvey Avenue, Alhambra, CA 91803
tel. 626 289 9061; E-mail: westdiocese@earthlink.net

For more information, please visit:

http://www.westsrbdio.org/iconography_studio/online_application_Nov_2009.html

Important Announcements (Continued)

SRETENJE MONASTERY PICNIC

The Meeting of the Lord Serbian Orthodox Monastery in Escondido, California invites you to a Hierarchical Divine Liturgy and Picnic to be held on the Monastery grounds in Escondido on Saturday, November 7th, 2009. Divine Liturgy 10:00 am will be celebrated by His Grace, Bishop Maxim. Picnic and Music will start after the Divine Liturgy.

FIRST ANNUAL PAN-ORTHODOX CLERGY RETREAT – December 1-3

All Clergy of our Diocese are invited to participate in the first Annual Pan-Orthodox Retreat to be held at St. Nicholas Ranch in Dunlap, CA. For more information visit: <http://www.westsrbdio.org>

2010 DIOCESAN EVENTS – Mark your Calendars

Thursday, January 28, 2010

Diocesan Clergy Seminar , Diocesan Council Meeting, KSS Annual Assembly
St. Simeon Serbian Orthodox Church, Las Vegas, Nevada

Friday & Saturday, January 29-30, 2010

2010 Annual Diocesan Assembly
St. Simeon Serbian Orthodox Church, Las Vegas, Nevada.

Sunday, February 21, 2010

Sunday of Orthodoxy, Saint Steven's Cathedral, Alhambra, CA

March 2-3, 2010

Annual Clergy Retreat

March 19-20, 2010

Diocesan K.S.S. Women's Retreat, Saint Sava Mission, Jackson, CA

July 11-31, 2010

Diocesan Summer Camp, Saint Sava Mission, Jackson, CA

September 3-5, 2010

Annual Diocesan Days Gathering & Semi-Annual KSS Meeting,
Saint Sava Mission, Jackson, CA

October 7, 2010

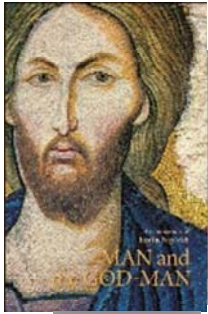
Cathedral Slava, Saint Steven-Simon the Monk

December 5, 2010

Diocesan K.S.S. Slava, Feast of the Entrance of the Theotokos

From our Sebastian Press Publishing House

MAN AND THE GOD-MAN by Archimandrite Justin Popovic



This newest publication of our Sebastian Press Publishing House is now available for purchase online at:
http://www.westsrbdio.org/ads/man_and_the_godman.html

Retail Price: \$20.00

2010 POCKET DIOCESAN CALENDARS NOW AVAILABLE

Be sure to watch for your order in the mail. If you have not already received them, you will shortly! Contact the Diocesan office if you have any questions.

For **Continual Education in Liturgy and Theology**, we recommend the following article: http://www.westsrbdio.org/pdf/Archm.Justin_on_Saint_Issak.pdf

We will offer the article here in sections on a weekly basis; today is the Part III.

Grace and Freedom

The person of Christ the God-man presents in itself the ideal image of human personality and knowledge. The person of Christ of itself traces and defines the path of a Christian's life in every way. In Him is

⁹⁷ Ibid., p. 79.

⁹⁸ Ibid., p. 80; cf. *Homily 23*, p. 97; *Homily 37*, p. 160.

⁹⁹ *Homily 20*, p. 79.

¹⁰⁰ *Homily 43*, p. 176.

¹⁰¹ *Homily 58*, p. 236.

¹⁰² *Homily 81*, p. 312.

¹⁰³ *Homily 23*, p. 93.

¹⁰⁴ *Homily 81*, p. 311.

¹⁰⁵ Ibid.

¹⁰⁶ *Homily 5*, p. 28.

¹⁰⁷ Ibid.

found the most perfect realization of the mystical union of God and man, while at the same time He reveals both God's work in man and man's in God.

God and man working together is the basic indication of Christian activity in the world. Man works with God and God with man (cf. I Cor. 3:9). Working within and around himself, the Christian gives himself entirely to ascesis, but he does this, and is able to do it, only through the ceaseless activity of the divine power that is grace. For the Christian no thought, no feeling, no action can come from the Gospel without the help of God's grace. Man, for his part, brings the desire, but God gives the grace, and it is from this mutual activity, or synergy, that Christian personality is born.

On every rung of the ladder of perfection, grace is essential to the Christian. A man can make no single evangelical virtue his own without the help and support of God's grace. Everything in Christianity is by grace and free will, for all is the common work of God and man. St. Isaac particularly stresses this common work of man's will and God's grace in the whole of a Christian's life. Grace opens a man's eyes to the discernment of good and evil. It strengthens the sense of God within him, opens the future to him and fills him with mystical light.¹⁰⁸

The more grace God gives to the man of faith, the more He reveals to him the abysses of evil in the world and in man. At the same time, He allows greater and greater temptations to assail him, that he may test the God-given power of grace and may feel and learn that it is only by the help of grace that he can overcome the ever more fearsome and scandalous temptations. For as soon as grace perceives that a man's soul is becoming self-sufficient, making him great in his own sight, it leaves him and lets temptations assail him until he becomes aware of his sickness and humbly takes refuge in God.¹⁰⁹

By the working together of God's grace and his own will, a man grows in faith to perfect stature.¹¹⁰ This happens by degrees, for grace enters into the soul "little by little,"¹¹¹ being given before all else to the

¹⁰⁸ *Homily 19*, p. 72.

¹⁰⁹ *Ibid.*

¹¹⁰ *Ibid.*, p. 73; cf. 46, pp. 192–93.

¹¹¹ *Homily 57*, p. 233.

humble. The greater the humility, the greater the grace, and wisdom is contained within grace. "The humble are endowed with wisdom by grace."¹¹²

Grace-filled wisdom gradually reveals the mysteries to the humble, one after the other, culminating in the mystery of suffering. The humble know why man suffers, for grace reveals to them the meaning of suffering. The greater the grace that a man has, the greater his grasp of the meaning and purpose of suffering and temptation. If he drives grace from him by sloth and love of sin, a man drives from himself the only means he has of finding meaning and justification for his sufferings and temptations.

The Purification of the Intellect

By an unceasing renewal of self through a grace-filled asceticism, a man gradually drives sin and the passions from his whole being and from his organs of understanding, in this way healing them of these death-dealing illnesses. The healing of the organs of understanding from sin and the passions is at the same time their purification. Especial care must be taken with the chief organ of understanding, the intellect, for it has a particularly important role in the realm of human personality.

In nothing else is powerful vigilance as vital as in the work of purifying the intellect. For this task, the ascetic of faith must do battle with all his forces, so that with the help of the grace-filled evangelical virtues, he may renew and transform his intellect. St. Isaac offers us his rich experience in this.

According to him, impurity and heaviness of the intellect come from a satiated stomach.¹¹³ Fasting is therefore the chief means of purifying the intellect. The intellect is by nature fine and delicate,¹¹⁴ while heaviness is an unnatural addition introduced by sin. It is through prayer that the intellect is refined and rendered clear.¹¹⁵ Working on himself, a man tears the hard crust of sin from his intellect, refines it and makes it capable of discernment.¹¹⁶

¹¹² *Homily* 46, p. 193.

¹¹³ *Homily* 26, p. 111.

¹¹⁴ *Homily* 8, p. 36.

¹¹⁵ *Homily* 35, p. 154.

¹¹⁶ *Homily* 9, p. 41.

Transforming himself with the help of grace-filled ascetic effort, a man acquires purity of intellect, and with this purified intellect “comes to see the mysteries of God.”¹¹⁷ “The purification of the body produces a state that rejects the stain of the impurity of the flesh. The cleansing of the soul frees it from the secret passions that arise in the mind. The cleansing of the intellect takes place through the revelation of the mysteries.”¹¹⁸

Only the mind that has been cleansed by grace can offer pure, spiritual knowledge. “Until the mind is freed from its manifold thoughts and becomes completely pure, it cannot receive spiritual knowledge.”¹¹⁹ The men of this world “cannot cleanse their minds because of their great knowledge and acceptance of wickedness. Few there are who are able to return to man’s original purity of mind.”¹²⁰

Perseverance in prayer cleanses the intellect, illumines it and fills it with the light of truth.¹²¹ The virtues, led by compassion, give the intellect peace and light.¹²² The cleansing of the intellect is not a dialectical, discursive and theoretical activity, but an act of grace through experience and is ethical in every respect. The intellect is purified by fasting, vigils, silence, prayer, and other ascetic practices.¹²³

“What is purity of intellect? Purity of intellect is the achievement, through striving in the virtues, of divine illumination.”¹²⁴ It is the fruit of ascetic effort in the virtues. The practice of the virtues increases grace in a man, and the bringing of grace to the intellect cleanses it from impure thoughts.¹²⁵ It is through asceticism that the intellect of a saint becomes pure, clear, and discerning.¹²⁶ “Purity of soul was an original charism of our nature. Until it has been purified from the passions, the soul has not been healed of the sickness of sin and cannot attain to the glory that it lost through transgression. If a man becomes worthy of

¹¹⁷ Ibid.

¹¹⁸ *Homily* 19, p. 63.

¹¹⁹ Ibid., p. 70.

¹²⁰ *Homily* 44, p. 183.

¹²¹ *Homily* 23, pp. 97, 98.

¹²² *Homily* 23, p. 91.

¹²³ *Homily* 83, p. 320; cf. *Homily* 86, p. 353.

¹²⁴ Ibid., p. 319.

¹²⁵ *Homily* 11, p. 46.

¹²⁶ *Homily* 81, p. 310.

purification—or health of soul—his intellect then truly receives into itself joy through spiritual awareness, for he becomes a son of God and a brother of Christ”.¹²⁷

If he overcomes the passions, a man achieves purity of soul.¹²⁸ The “darkening of the intellect” comes from lack of compassion and from laziness.¹²⁹ The virtues are “the wings of the intellect”, by the help of which it rises to heaven.¹³⁰ Christ sent down the Holy Spirit upon His apostles, and the Holy Spirit purified their intellects and made them perfect, slaying in them the old man of the passions and bringing the new, spiritual man to life”.¹³¹

Fragmented by sinful and impure thoughts, the intellect recollects itself through prayer, silence, and the other ascetic practices.¹³² When the intellect frees itself by repentance from its close connection with the passions, at first it is like a bird that has had its wings clipped. It strives to rise above earthly things through prayer, but it cannot, being tied to the earth. The ability to fly comes only after long striving in the virtues, for it is then that it collects itself and learns to fly.¹³³

The love of God is a power that brings the intellect to itself.¹³⁴ The reading of hymns and psalms, pondering on death and the hope of future life are all “things that collect the intellect and protect it from fragmentation”.¹³⁵ The intellect is destined to reign over the passions,¹³⁶ to rule over the senses,¹³⁷ and to control them.¹³⁸

The purpose of all the laws and commandments of God is purity of heart.¹³⁹ God took flesh to cleanse our hearts and souls from evil and to

¹²⁷ *Homily* 86, p. 354.

¹²⁸ *Letter* 4, p. 377.

¹²⁹ *Homily* 30, p. 129.

¹³⁰ *Homily* 56, p. 228.

¹³¹ *Letter* 4, p. 390.

¹³² *Homily* 14, p. 53; cf. *Homily* 23, p. 99.

¹³³ *Homily* 56, p. 228.

¹³⁴ *Homily* 24, p. 104.

¹³⁵ *Homily* 68, p. 269.

¹³⁶ *Homily* 32, p. 137.

¹³⁷ *Homily* 8, p. 37.

¹³⁸ *Homily* 31, p. 134.

¹³⁹ *Homily* 32, p. 134..

bring them back to their original state.¹⁴⁰ But there is a certain difference between purity of heart and purity of intellect. St. Isaac writes: “In what does purity of intellect differ from purity of heart? Purity of intellect is one thing, but purity of heart is another. For the intellect is one of the senses of the soul, but the heart contains the interior senses and governs them. It is their root. And if the root is holy, then the branches are also holy. If then, the heart is purified, clearly all the senses are purified.”¹⁴¹

The heart acquires purity by means of many trials, tribulations, and tears, and by the mortifying of all that is of the world.¹⁴² Tears cleanse the heart from impurity.¹⁴³ To the question: what is the sign by which one can know if a man has achieved purity of heart, St. Isaac replies: “When he sees all men as good, and no one appears to him to be unclean or profane.”¹⁴⁴

Purity of heart and intellect are acquired through asceticism. “Asceticism is the mother of holiness.”¹⁴⁵ The silent practice of bodily virtue cleanses the body of the matter that is in it.¹⁴⁶ However, “strenuous bodily effort without purity of intellect is like a barren womb and withered breasts. It cannot come near to the knowledge of God. It wears the body but has no concern to uproot the passions from the intellect. Thus it profits nothing.”¹⁴⁷

The sign of purity is: to rejoice with those who rejoice and weep with those who weep; to be in pain with the sick and in anguish with the sinners; to rejoice with the repentant and to participate in the agony of those who suffer; to criticize no man and, in the purity of one’s own mind, to see all men as good and holy.¹⁴⁸

The intellect cannot be cleansed nor can it be glorified with Christ if the body does not suffer with and for Christ; the glory of the body is “temperate submission before God, and the glory of the intellect is the

¹⁴⁰ *Letter* 4, p. 367.

¹⁴¹ *Homily* 83, pp. 319–20.

¹⁴² *Ibid.*, p. 320.

¹⁴³ *Homily* 85, p. 342.

¹⁴⁴ *Ibid.*, p. 341.

¹⁴⁵ *Homily* 16, p. 56.

¹⁴⁶ *Homily* 17, p. 59.

¹⁴⁷ *Homily* 56, p. 222.

¹⁴⁸ *Homily* 58, p. 239.

true contemplation of God".¹⁴⁹ The beauty of temperance is achieved through fasting, prayer, and tears.¹⁵⁰ Purity of heart and intellect, the healing of the intellect and the other organs of understanding, all this is the fruit of long striving under grace, in asceticism. In the pure intellect of the ascetic of faith there bubbles up that fountain of light which pours sweetness upon the mystery of life and of the world.¹⁵¹

To be Continued...