

Our Re-creation through & in Christ

Composition of Humanity

❖ Body, Soul and Spirit

- ❖ “Human life is complex and multi-faceted. It has physical, mental and spiritual aspects. Each aspect has its powers, needs and modes, and the exercise and satisfaction of them. **Only when all of our powers are in motion and all of our needs are satisfied does a man live.**” (St. Theophan the Recluse)
- ❖ “For indescribably body and soul are brought into being in such a way that they coexist. The soul is in such a state of perfection from the start, but the body is imperfect since it has to grow through taking nourishment. **The soul** by virtue of its creation as a deiform and **intellective** entity **possesses an intrinsic power of desire and an intrinsic incensive power**, and these lead it to manifest both courage and divine love, for senseless anger and mindless desire were not created along with the soul. Not originally did they pertain to the body. On the contrary, when the body was created it was free from corruption and without humours from which such desire and uncontrollable rage arise. But after the fall anger and desire were necessarily generated within it, for then it became subject to the corruption and gross materiality of the instinct-driven animals. That is why **when the body has the upper hand it opposes the will of the soul through anger and desire. But when what is mortal is made subject to the intelligence it assists the soul in doing what is good.** For when characteristics that do not originally pertain to the body but have subsequently infiltrated into it become entangled with the soul, man becomes like an animal, since he is now necessarily subject to the law of sin. He ceases to be an intelligent human being and becomes beast-like.” (St. Gregory of Sinai “On Commandments and Doctrines” 81, *Philokalia* 4)
- ❖ “Needs are not all of equal worth, but instead, some are higher and others lower; and that the balanced satisfaction of them gives man peace. Spiritual needs are above all, and when they are satisfied, then even though the others are not satisfied, peace exists; but when the spiritual needs are not satisfied then even though all

Saturday, May 29, 2021

other needs are richly satisfied, there is no peace. That is why the satisfaction of all of them is called *the one thing needful*." (St. Theophan the Recluse)

- ❖ We will begin by explaining the lowest aspects to the highest in Humanity's composition.
- ❖ Body made of the Earth
 - ❖ The five bodily senses and drives for food, reproduction and fear and sadness of losing these are "natural passions" or "guiltless dispositions." They are the aid to the body to keep going but they are a result of *the Fall*. Personally blameless; unless we by our will grow them into full passions making them above the soul's concerns.
 - ❖ "The natural passions become good in those who struggle when, wisely unfastening them from the things of the flesh, and use them to gain heavenly things. For example, they can change appetite into movement of a spiritual longing for divine things; pleasure, into pure joy for the cooperation of the mind with divine gifts; fear, into care to evade future misfortune due to sin; sadness, into corrective repentance for present evil. ... because the natural passions which conserve life here can't be transported with us to the immortal and eternal life. We will be 'pure minds' as we were created. The specific life of our being will be the good understanding and pure spiritual joy." (St. Maximus the Confessor, *Questions to Thalassios* 1, PG 90.269)
- ❖ Soul - the invisible inner unity
 - ❖ "The term [soul] is used to mean the whole man and the spiritual element in his existence, as well as the life which exists in man, plants, and animals, in all things that participate in the life-giving energy of God." (Met. Hierotheos Vlachos, *Orthodox Psychotherapy*, pg. 99)
 - ❖ Scripture also uses this term to refer to the entirety of a human being.
 - ❖ In Matt 16:25 "He whosoever desires to save his life [*psyche*] will lose it; but whoever loses his life [*psyche*] for My sake will find it." The term *psyche* is used both to mean "life" and a 'spiritual element' of human beings.

*As we will see the term 'heart' in the Father's writings also has this function as a sort of all encompassing usage.

◆ St. John of Damascus (*The Orthodox Faith*) defines the soul as the invisible part that 'uses the body as an organ and gives it life' and is endowed with a 'will and the power to act' and changes itself by 'movements of the will.'

❖ St. Gregory Palamas teaches that, "The soul possess life not only as energy (as animal's soul's exist) but also as its essence, since it lives in its own right." For that reason, when the body dissolves, the soul does not perish with it. It remains immortal. The rational and noetic soul ie a human soul is composite, but "since its energy is directed towards something else [other than God] it does not naturally produce what is composite." (Met. Hieretheos Vlachos, *Orthodox Psychotherapy*, pg. 104) Rather, the soul becomes dissipated and one part battles the other for control of the person.

❖ Aspects, Powers and Energies of the Soul

❖ The Primary 3

◆ Noetic/Intellectual (= unique to Humans)

*"The body sees by means of the eyes, and the soul by means of the intellect. A body without eyes is blind, and cannot see the sun shining on earth and ocean or enjoy its light. Likewise the soul without a pure intellect and a holy way of life is blind: it does not apprehend God, Creator and Benefactor of all or glorify Him, and it cannot enjoy His incorruptibility an eternal blessings." (Attributed to St. Anthony the Great "On the Character of Men" 118, *Philokalia* 1)

*"After you have sinned, do not blame your action but rather your thought; had your intellect not run ahead, your body would not have followed right behind it." (St. Mark the Monk, *On the Spiritual Law*)

◆ "When God brought into being natures endowed with intelligence and intellect He communicated to them, in His supreme goodness, four of the divine attributes by which He sustains, protects and preserves created things. These attributes are being, eternal being, goodness and wisdom. Of the four He granted the first two, being and eternal being, to their essence, and the second two,

Saturday, May 29, 2021

goodness and wisdom, to their volitive faculty (the will), so that what He is in His essence the creature may become by participation." (St. Maximus the Confessor, "Third Century on Love" 25, *Philokalia 2*)

- He connects this directly with the Gen 1:26 "Image and Likeness"

*Will/Desire to obtain/Appetite (passible)

- "Many people study this law according to the dictates of knowledge, but few people understand that it is measured by practicing the commandments." (St. Mark the Monk, *On the Spiritual Law*)

*Impulse/Incensive/"Anger" = motivating power (passible)

- "When a man's intellect is constantly with God, his desire grows beyond all measure into an intense longing for God and his incensiveness is completely transformed into divine love." (St. Maximus, "Second Century on Love" 48, *Philokalia 2*)

❖Heart/Sensing = an all encompassing term for the 'center of man'

◆"Until you have eradicated the evils in your heart, do not obey it, because the heart seeks to increase what it has already stored inside it." (St. Mark the Monk, *On the Spiritual Law*)

◆"When you see concerns troubling you to the very core of your being and enticing your intellect, which was at peace, into succumbing to the passions, know that your intellect has already taken the lead in these matters, gone into action, and made your heart aware of the situation." (St. Mark the Monk, *On the Spiritual Law*)

◆"If, as St Paul says, Christ dwells in our hearts through faith (Eph 3:17), and all the treasures of wisdom and spiritual knowledge are hidden in Him (col 2:3), then all the treasures of wisdom and spiritual knowledge are hidden in our hearts. They are revealed to the heart in proportion to our purification by means of the commandments." (St. Maximus the Confessor, "Fourth Century on Love" 70, *Philokalia 2*)

❖Spirit = the breath of God = The heart alive to God (= unique to Humans)

Saturday, May 29, 2021

◆ “We do have a “spirit” in us before the meeting with God [at baptism and chrismation], as a region where the Holy Spirit can reside; but until Christ or the Holy Spirit dwells there it is a simple potentiality for us, and even after this it is at first unknown to us — we become aware of it in the measure in which we grow in virtue, and by this, in the consciousness that we have Jesus in us. Only after this do we consciously grow in a spiritual life. This is at the same time a life of the heart, if the heart is the power of love; it is the soul open to God and to our neighbors; and if the Holy Spirit is also in the Holy Trinity the power of love, by this opening, the soul realizes at the same time its tie with the infinite, its potential to communicate with the infinite, to receive the infinite in itself, to unite with the infinite. The Holy Spirit descends to us and cooperates in winning of the virtues, as an opening to God and our neighbors. Our spirit catches fire in us. It wakes us up. Our heart is softened. The walls of our soul become transparent. God’s love wakes up our love. God’s penetration within us makes us open to God.” (Fr. Dumitru Staniloae, *Orthodox Spirituality*, pg 99)

◆ St. Theophan the Recluse says we know the our spirit is awakened when we are aware of *Fear of God, our conscience*, and have a *longing for God*.

❖ When it doesn’t work together!

❖ Passions are the outgrowth of disobedience the result of the aspects mentioned about not working together properly.

◆ Fr. Dumitru Staniloae characterizes the passions as the misuse or misapplication of the powers of the soul that are only ‘satisfied’ by the ‘infinite aims’ meaning God moving toward our own finite ends. Only that kind of movement can fulfill our longing.

* “Passion is a product of the will of egocentric sovereignty; it’s also a force which pushes man down to the state of an object carried here and there against his will. Sometimes it seeks the infinite; other times it chooses nothingness.”
(Fr. Dumitru Staniloae, *Orthodox Spirituality*)

Saturday, May 29, 2021

◆ St. Gregory of Sinai says that the “passion embroiled states are foretastes of hell’s torments, just as the activity of the virtues is a foretaste of the Kingdom of Heaven.” (“On Commandments and Doctrines,” *Philokalia* 4)

❖ “Our task is to begin simply, entering into the dialogue with God and renouncing the monologue with our ego and passions.” (Archm. Sergius (Bowyer) *Acquiring the Mind of Christ*, pg. 12)

◆ We do this by prayer chiefly, but also by fasting and almsgiving.

◆ St. Theophan defines prayer as “standing with the mind (*nous*) in the heart before the Lord.”

✱ It is unity of all the parts coming together chiefly in times prayer where we are focused on listening to God.

❖ How it all works together

❖ “Because He wishes to unite us in nature and will with one another, and in His goodness urges all humanity towards this goal, God entrusted His saving commandment to us, ordaining simply that we should show mercy and receive mercy (ch Matt 5:7) ...

our nature, divided in will and purpose, fights against itself. Thus anyone who has succeeded by sound judgement and nobility of intelligence in resolving this anomalous state of our nature has shown mercy to himself prior to showing it to others; for he has moulded his will and purpose in conformity to nature, and through them he has advanced towards God by means of nature; he has revealed in himself what it means to be ‘in the image’ and shown how excellently in the beginning God created our nature in His likeness and as a pure copy of His own goodness, and how He made our nature one with itself in every way - peaceable, free from strife and faction, bound to God and to itself by love, making us cleave to God with desire and to each other with mutual affection.

In His love for man God became man so that tHe might unite human nature to Himself and stop it from acting evilly towards itself, or rather from being at strife and divided against itself, and from having no rest because of the instability of its

will and purpose.” (St. Maximus the Confessor, “First Century of Various Texts” 45-47, *Philokalia* 2)

❖ When the five [bodily] senses are subject to the four principal virtues [right judgment or prudence, righteousness or justice, courage or fortitude, self-control or temperance (4 Maccabees 1:18-19)] and maintain their obedience, they enable the body, composed of the four elements, tranquilly to fulfill the fount of life. When the body is thus disposed, the soul’s powers are not in a state of discord; the passible aspect of the appetitive and incensive powers is united with the power of the intelligence, and the intellect assumes its natural sovereignty. It makes the four principle virtues its chariot and the five subservient senses its seat. And once it has subdued the imperious and unregenerate self, the intellect is seized and borne heavenward in its four horsed chariot and, led before the king of the ages, is crowned with the crown of victory and rests from its long endeavor.” (St. Nikitas Stithatos “On Spiritual Knowledge ” 95, *Philokalia* 4)

❖ The Fathers call everything in one’s soul and body working together properly, *dispassion*.

◆ This means that we are not led by anything other than where our Lord leads, we don’t become egoistic and possessive, chasing after the satisfaction of any “lower element of the soul, and especially of they body. These ‘needs’ remain, but do are controlled by the Intellect/Nous.

◆ All the spiritual disciplines and asceticism have as their aim the proper re-ordering of soul and body to get to *dispassion*.

- “The hesychastic understanding of spiritual life which has always been a palled in the church most concisely articulated by Saint Gregory Poloma says not a repression or dissolution of man and his passions. Rather the hesychastic way leads to the transfiguration of man's fallen passions and the reorientation of all his natural powers in a movement towards God. Basically, hesychasm is a way of anticipation and even a foretasting of the restoration of the created order. Orthodox spirituality, and its liturgical art, reflect this life in Christ. It is not a spiritualization that ends in rejection in the dissolution, but acceptance of liberation and a re-orientation of the world

Saturday, May 29, 2021

back to the source of life, Who is Christ." (Archm. Sergius Bowyer, *Acquiring the Mind of Christ*, pg. 117)

- And because of this *dispassion* is not the end of the Spiritual Life. It is the cleansing or purification of the body and soul, which is lofty, but life in the Spirit goes much further.
- ◆ Only God's grace now available to us by the Incarnation can take us beyond the 'natural state' (remember St. Dorotheos words about what is 'naturally human' from the second lecture) of *dispassion* to restore to the person the *paradisiacal* state, the existence which the saints experience and what awaits us permanently in the Resurrection.

The Word and Son of God Alone could save us: St. Symeon the New Theologian and St. Athanasius the Great

- ❖ St. Symeon the New Theologian in his 45th Homily, teaches that when Adam and Eve *Fell*, Paradise is not cursed, only the "rest of the earth" was cursed which formerly "also was incorrupt and brought forth everything by itself," but Paradise is guarded from re-entry. St. Symeon says it is not destroyed because it is the "image of the future unending life." The rest of the earth was cursed to be corruptible just as Adam and Eve were now corruptible, and the earth now needs to be worked to bear fruit for sustenance.
- ❖ *The Fall* was trusting the word of the serpent, "the evil devil," over the word and commandment of God, "the Creator and Master." In saying, "who told you that you were naked" St. Symeon sees a call to repentance that is shunned by the first-parents and instead both Adam and Eve blame a part of creation that God called "very good" ie the woman, and the snake. Ultimately, they are blaming God for situation. Therefore, God banishes them from the Paradise-Garden, as a King banishes from his "royal palace."
- ❖ It is only by the Incarnation that the original state could re-obtained, since man by himself had no truly free action or will to rectify the situation.

Saturday, May 29, 2021

- ❖ “For that which anyone does out of free will he may also annihilate by free will. If now man has become corrupt and mortal in nature, he cannot by the power of free will alone become incorruptible and immortal. And from the time of the banishment of Adam from Paradise, that is, from the time when he became corruptible and mortal by reason of his transgression, even up to the present day, not a single man has ever been incorrupt and immortal. And thus, if it is needful for man again to come into the original condition in which he was created, that is, to become incorrupt, no human free will whatsoever can raise him up into this condition, but only a Divine power received by him through mingling with the Divine nature.” (St. Symeon the New Theologian, Homily 38)
- ❖ God made us to be his image and likeness and to be immortally incorruptible, but we fell and entered corruption and sin and obscured the image and made it impossible to be in His Likeness. Rather, we became slaves, willingly or unwillingly, to the lower parts of the soul or even to the body itself. Who could fix the situation? Athanasius gives this answer in *On the Incarnation*.
- ❖ Since *the Fall* all of Adam's progeny 'live, beget, and die'. But there was a remnant, or a preserved group of people, who "learned one from another by tradition, and knew their Creator and God." But others, that did not inherit or keep the tradition, turned their thoughts away from God and began to "worship demons, and to deify even such creatures as had been given them by God to serve them." That is idol worship and paganism is the externalization of the misdirected thoughts and nous toward lower things. St. Athanasius understands paganism and idol worship to be the reification of the passions of the body to an idol and/or the rising of creatures to the place of God. This is the world Christ is born into.
- ❖ However, "When finally the whole creation, being thus deified, became impure, and all men had fallen into the extreme abyss of evil — then the Son of God and God came down to earth so as to re-create man who had become so low, to give life to him who had become dead, and to call him from deception and error."
- ❖ "For [the Son of God's] it was once more both to bring the corruptible to incorruptibility and to save the superlative consistency of the Father [here Athanasius is referring to the chastisements and promises of God]. Being the Word

Saturday, May 29, 2021

of the Father and above all, he alone consequently was both able to recreate the universe and was worthy to suffer on behalf of all and to intercede for all before the Father." (St. Athanasius, *On the Incarnation* 7)

◆ "He came himself to bear the curse." (St. Athanasius, *On the Incarnation* 25)

Of the 'Virgin Earth'

❖ Christ is formed and born of a virgin, just as Adam is created and formed from 'virgin earth.' So his 'becoming man' never participated in the seeking of bodily pleasure that distracts wholly from God.

❖ Remembering what we learned earlier, Adam and Eve *pre-Fall* did not feel pain or want, only divine blessed gifts, pain and want only occurs after the disobedience.

◆ St. Maximus thus concludes that, "pleasure and pain were not created simultaneously with the flesh," and these feelings "corrupted his power of choice and that also brought upon him, by way of chastisement, the pain that leads to the dissolution of his nature." (*Philokalia* 2)

❖ Jesus Christ's "nature was without sin because his birth in time from a woman was not preceded by the slightest trace of that pleasure arising from the primal disobedience."

◆ The conclusion drawn by St. Maximus is that Christ's human will is in perfect alignment with the Divine Will never deviating and succumbing to the draw to lower the nous/mind to 'comfort the flesh.'

* The Church approved of St. Maximus' theology of two wills in Christ and how he defended them in the 6th Ecumenical Council.

The Human Nature Christ's makes His own

❖ The Incarnation of the Son of God is part of God's *Primordial Plan*

❖ St. Maximus teaches that God, "had an ineffably good plan for created beings long before the ages and before those beings. The plan was for Him to mingle, without change on His part, with human nature by true hypostatic union, to unite human

Saturday, May 29, 2021

nature to Himself while remaining immutable, so that he might become a man, as He alone know how, and might make humanity divine in union with himself.”

(*Questions to Thalassios*, 55)

◆ St Irenaeus of Lyon also has the same teaching.

◆ What this would have looked like is known only to God. However, because humanity felt the Incarnation took the form and work of the Son of God that we have in the Gospels.

* The Theological shorthand for this is the “economy of God”

* St. Maximus in a similar passage though focusing on a describing the ‘economy of the Incarnation’ says that Christ became incarnate in order to “save the image, give immortal life to the flesh, obliterate the word of the serpent resounding throughout human nature.” (*On Difficulties: Question 54*)

- That is to solve the problem of the Fall, Death, and Sin of humanity by taking on that same nature by union, immortality, and sinlessness.

❖ The Son of God the Image and Word of the Father assumed a corruptible fallen human nature and chose to live as a corruptible man, though without sin,

❖ “Because Adam, after transgressing the commandment of God, in soul died immediately, but in body he died only after so many years. Corresponding with this, the Lord and Savior also first resurrected, brought to life, and deified the soul which immediately after the transgression of the commandment had borne the penance of death; and afterwards God was pleased to arrange that His body also might receive the incorruptibility of resurrection, just as in Adam after many years it had received the penance of death. But Christ did not do only this; He also descended even to hell, delivered from eternal bonds and brought to life the souls of the saints who were confined there; but their bodies He did not resurrect then, but left them in the tombs until the general resurrection of all.” (St. Symeon the New Theologian)

❖ “For the Word, realizing that in no other way would the corruption of human beings be undone except, simply, by dying, yet being immortal and the Son of the Father the Word was not able to die, for this reason he takes to himself a body

Saturday, May 29, 2021

capable of death, in order that it, participating in the Word who is above all, might be sufficient for death on behalf of all, and through the indwelling Word would remain incorruptible, and corruption might henceforth cease from all by the grace of the resurrection. Whence offering to death the body he had taken to himself, as an offering holy and free of all spot, he immediately abolished death from all like him, by the offering of a like." (St. Athanasius *On the Incarnation* 9)

- ❖ Thus the requirement of death given in Eden is fulfilled in Christ's humanity, and there is a reversal of body and soul's relational dominance. Adam's soul died, at the disobedience to the Father, but the body carried on, but for Christ's body died, as a result of his obedience to the Father's chastisements, but the soul united to the Divinity carried on and rescued the souls in the realm of the dead. Then Divinity resurrected the body with the soul as a sign of the coming general resurrection.
- ❖ An additional reason for Christ taking on a body, even a body capable of death, is the condescension to our own ability to believe it is true. He dies in the way he dies so that we may know His power and works.
- ❖ "The Word himself submitted to appear through a body, so that as a human he might bring humans to himself and return their sense perception to himself, and then by their seeing him as a human being, he might persuade them through the works effected that he is not a man only but God and the Word and Wisdom of the true God." (St. Athanasius, *On the Incarnation* 16)

Christ Remakes and Fulfills all Adam's Mistakes

- ❖ "Adam received the curse: "Cursed is the ground for your sake... thorns also and thistles shall it bring forth" (Gen. 3:16-17); for this cause, Christ received the crown of thorns. Adam realized he was naked and was expelled from the garden; Christ hung naked on the Cross, bringing us back into Paradise. The sword was placed to guard the Tree of Life; the sword that pierced Christ's side removed it. Adam stretched out his hands in disobedience; Christ stretched out his hands in obedience to the Father. Adam ate the forbidden Tree out of pride, wanting to become like God; Christ tasted gall and bitterness in humiliation and the unthinkable self-emptying of His divinity (Phil 2:5-8). As St. Paul says, "For since by man came death, by man came also

resurrection of the dead. For as all in Adam die, even so in Christ shall all be made alive" (I Cor 15:21-22).

In short, Adam failed to fulfill his calling; but Christ, point-by-point, set aright the stumbling of the first created man." (Archm. Sergius Bowyer, *Acquiring the Mind of Christ*, pg 76)

The Temptation and Fasting (and Time?)

❖ Christ overturns the Time in Paradise in the wilderness temptations.

❖ "As at the beginning it was by means of food that [the enemy] persuaded man, although not suffering hunger, to transgress God's commandments, so in the end he did not succeed in persuading Him Who was hungry to take that food which proceeded from God. For, when tempting Him, he said, "If thou be the Son of God, command that these stones be made bread." But the Lord repulsed him by the commandment of the law, saying, "It is written, Man shall not live by bread alone" (Matt, 4:3-4)" (St. Irenaeus, *Against Heresies* 5.21.2)

❖ St. Caesarius, the brother of St. Gregory the Theologian, taught that Adam and Eve were in the Garden for Forty Days. "Because our Lord fasted forty days in the wilderness and during that time He was tempted by the devil. Since the Old Adam could not resist the temptation of the devil in the abundance of Paradise, the new Adam resisted the devil valiantly in the hungry and thirsty wilderness." (*Prologue of Ohrid*, March 9)

❖ The Sixth Day and the Sixth Hour

❖ "Thou who on the sixth day at the sixth hour didst nail to the cross the sin that Adam dared commit in Paradise: Rend also the handwriting of our offenses, O Christ God, and save us." (Troparion for Sixth Hour during Lent)

◆ Here we see a parallel to the day of Adam and Eve's creation on the sixth day and placing in Paradise and Christ's dying on the sixth day being the 'fixing' of Adam's sin, and therefore all of the sin of humanity.

The Tree

❖ The Cross as Tree of Life

❖ "Greatly saddened was the Tree of Life when it beheld Adam stolen away from it; it sank down into the virgin ground and was hidden — to burst forth and reappear on Golgotha." (St. Ephrem the Syrian *Hymns on Paradise*)

❖ "The tree of disobedience sprouted with death for the world, but the Tree of the Cross brought forth life and incorruption. Wherefore, we worship Thee, the crucified Lord; let the light of Thy countenance be signed upon us, O Lord." (Vespers Apostischa for Thursday of Mid-Pentecost Week)

❖ The Hymns of the Feast of Elevation of the Holy Cross on Sept 14 make these connections between the Fall and Christ's salvation of us by the Cross, there are many parallels and connections between the Trees in the Garden and the Cross.

◆ "Come, O ye peoples, let us venerate the blessed Wood, through which the eternal justice has been brought to pass. For he who by a tree deceived our forefather Adam, is by the Cross himself deceived; and he who by tyranny gained possession of the creature endowed by God with royal dignity, is overthrown in headlong fall. By the Blood of God the poison of the serpent is washed away; and the curse of a just condemnation is loosed by the unjust punishment inflicted on the Just. For it was fitting that wood should be healed by wood, and that through the Passion of One Who knew not passion should be remitted all the sufferings of him who was condemned because of wood." (Vespers Stichera)

◆ "In Paradise of old, the wood [i.e., of the tree] stripped me bare, for by giving its fruit to eat, the enemy brought in death. But now the wood of the Cross that clothes men with the garment of life has been set up in the midst of the earth, and the whole world is filled with boundless joy." (Matins Sessional Hymn)

◆ "Today the death that came to man through eating of the tree is made of no effect through the Cross. For the curse of our mother Eve that fell on all mankind is destroyed by the fruit of the pure Mother of God, whom all the powers of heaven magnify." (Ninth Irmos of Matins Canon)

Saturday, May 29, 2021

- ❖ St. Ephrem the Syrian (*Hymns on Paradise* III) teaches that the curtains of the Jewish Temple are a symbol of the Tree. A place barred from entry without divine permission. At Christ's death the Holy of Holies is opened!
- ❖ In Orthodox worship we have kept the curtain for our "Holy of Holies" (the sanctuary, that opens and closes at certain times that is the symbol of divine revelation and darkening this corresponds to events in the Divine Services.
- ◆ The most important being the curtain and doors opening as Christ, in the Chalice, is brought out for the Faithful to commune from and with.

New Eve

- ❖ A woman was the first to see Christ resurrected
 - ❖ "In the beginning nobody saw Adam being made and brought to life, for no one existed yet at that time. However, once he had received the breath of life breathed into him by God (Gen 2:7), a woman was the first to see him, for Eve was the first human being after him. In the same way, no one saw the second Adam, that is the Lord, rising from the dead, since none of his disciples were present and the soldiers keeping the tomb had been shaken with fear and became like dead men. But after the resurrection it was a woman who saw him first of all, as we heard today in Mark's Gospel (Mark 16:19)." (St. Gregory Palamas, *Homily* 18)
 - ❖ "Here see how the guilt of humankind is removed by the same means from which it came forth; for just as in paradise a woman procured death for man, from the sepulchre a woman proclaimed life to men; and she who had recounted the words of the deadly serpent, now recounts the words of their life-giver. It is as if the Lord, not with words, but with deeds, had said to the human race; from the same hand that offered you the potion of death, now drink life." (St. Gregory the Great, *Homilies on the Gospels*, Book II, v, no 6)

The Resurrection — Christ's and then Our Own

- ❖ "All await the same salvation of the complete man, that is, the soul and body." (St. Irenaeus of Lyons. *Against Heresies* 4:20)

Saturday, May 29, 2021

- ❖ “With corruption ceasing and being destroyed by the grace of the resurrection, henceforth according to the mortality of the body we are dissolved only for the time which God has set for each, that we may be able *“to attain a better resurrection”* (Heb 11:35). For as seeds sown in the ground, **we do not perish when we are dissolved, but as sown we shall arise again**, death having been destroyed by the grace of the Savior.” (St. Athanasius, *On the Incarnation* 21)
- ❖ And Athanasius says that our boldness in the face of death is a proof of Christ’s victory over death and our faith in the resurrection.
- ◆ “All believers in Christ tread on it as nothing, and would rather choose to die than deny their faith in Christ. For they know that when they die they are not destroyed, but both live and become incorruptible through resurrection.” (*On the Incarnation* 27)
- * Read or tell the analogy in *On the Incarnation* (paragraph 28) of asbestos fire proofing banishing fear of fire and visiting a captured and conquered king in the conqueror’s land.