



St. Elias the Prophet Church

Address: 46 Calle Electra, Santa Fe, NM 87508-9142

Phone: (505) 466-0015

Fax: (505) 466-0015

Proistamenos Fr. Dimitrios Pappas

Phone: 505-204-4655

Email: paradosi@msn.com

Bulletin Admin Malcolm Ennis

Phone: 505-500-5645

Email: chefmac95@gmail.com

Services Schedule

Sundays: Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 8:45 AM; Divine Liturgy - 10:00 AM

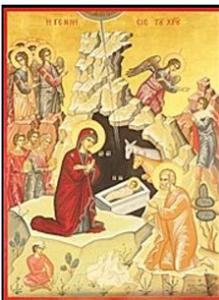
Bulletin for Sunday, December 31, 2017

Saints and Feasts



December 31

Sunday before Epiphany



December 31

Apodosis of the Nativity of Our Lord and Savior, Jesus Christ

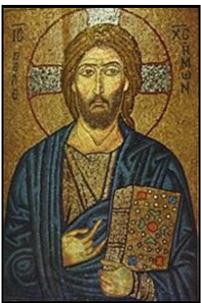


December 31

Melania the Younger, Nun of Rome

Saint Melania the Younger, who was born in 388, was the grand-daughter of Saint Melania the Elder (see June 8). Her father Publicola was an Eparch of Rome. She was joined in wedlock to a husband and became the mother of two children, both of which she lost shortly thereafter. Thus, having agreed with her husband to pass the rest of their lives in abstinence and chastity, and taking her mother Albina with her, she went off to Africa. They ransomed 8,000 captives; furthermore, they built two monasteries - one for men and one for women - in the city of Tagaste, which was in the district of Tunis. After seven years they moved to Jerusalem. Thereafter Melania shut herself up in a small and narrow hermitage by the Mount of Olives, and wearing away her body with fasting and vigil, she reposed in 434.

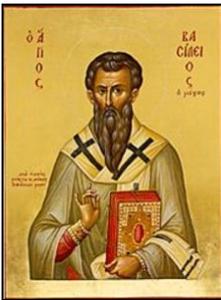
Because of the Apodosis of the Feast of the Nativity on the 31st of this month, the hymns of Saint Melania the Younger are transferred to December 30th along with the Martyr Anysia.



January 01

Circumcision of Our Lord and Savior Jesus Christ

Since the Mosaic Law commands that if a woman give birth to a male child, he should be circumcised in the foreskin of his flesh on the eighth day (Lev. 12:2-3), on this, the eighth day from His Nativity, our Saviour accepted the circumcision commanded by the Law. According to the command of the Angel, He received the Name which is above every name: JESUS, which means "Saviour" (Matt. 1:21; Luke 1:31 and 2:21).



January 01

Basil the Great, Archbishop of Caesarea in Cappadocia

Saint Basil the Great was born about the end of the year 329 in Caesarea of Cappadocia, to a family renowned for their learning and holiness. His parents' names were Basil and Emily. His mother Emily (commemorated July 19) and his grandmother Macrina (Jan. 14) are Saints of the Church, together with all his brothers and sisters: Macrina, his elder sister (July 19), Gregory of Nyssa (Jan. 10), Peter of Sebastia (Jan. 9), and Naucratius. Basil studied in Constantinople under the sophist Libanius, then in Athens, where also he formed a friendship with the young Gregory, a fellow Cappadocian, later called "the Theologian." Through the good influence of his sister Macrina (see July 19), he chose to embrace the ascetical life, abandoning his worldly career. He visited the monks in Egypt, in Palestine, in Syria, and in Mesopotamia, and upon returning to Caesarea, he departed to a hermitage on the Iris River in Pontus, not far from Annesi, where his mother and his sister Macrina were already treading the path of the ascetical life; here he also wrote his ascetical homilies.

About the year 370, when the bishop of his country reposed, he was elected to succeed to his throne and was entrusted with the Church of Christ, which he tended for eight years, living in voluntary poverty and strict asceticism, having no other care than to defend holy Orthodoxy as a worthy successor of the Apostles. The Emperor Valens, and Modestus, the Eparch of the East, who were of one mind with the Arians, tried with threats

of exile and of torments to bend the Saint to their own confession, because he was the bastion of Orthodoxy in all Cappadocia, and preserved it from heresy when Arianism was at its strongest. But he set all their malice at nought, and in his willingness to give himself up to every suffering for the sake of the Faith, showed himself to be a martyr by volition. Modestus, amazed at Basil's fearlessness in his presence, said that no one had ever so spoken to him. "Perhaps," answered the Saint, "you have never met a bishop before." The Emperor Valens himself was almost won over by Basil's dignity and wisdom. When Valens' son fell gravely sick, he asked Saint Basil to pray for him. The Saint promised that his son would be restated if Valens agreed to have him baptized by the Orthodox; Valens agreed, Basil prayed, and the son was restored. But afterwards the Emperor had him baptized by Arians, and the child died soon after. Later, Valens, persuaded by his counsellors, decided to send the Saint into exile because he would not accept the Arians into communion; but his pen broke when he was signing the edict of banishment. He tried a second time and a third, but the same thing happened, so that the Emperor was filled with dread, and tore up the document, and Basil was not banished. The truly great Basil, spent with extreme ascetical practices and continual labours, at the helm of the church, departed to the Lord on the 1st of January, in 379. at the age of forty-nine.

His writings are replete with wisdom and erudition, and rich are these gifts he set forth the doctrines concerning the mysteries both of the creation (see his Hexaemeron) and of the Holy Trinity (see On the Holy Spirit). Because of the majesty and keenness of his eloquence, he is honoured as "the revealer of heavenly things" and "the Great."

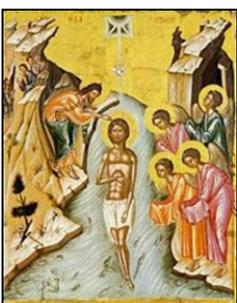
Saint Basil is also celebrated on January 30th with Saint Gregory the Theologian and Saint John Chrysostom.

Rest from labour.



January 02

Forefeast of the Theophany of Our Lord and Saviour Jesus Christ



January 05

Eve of the Theophany of Our Lord and Saviour Jesus Christ



January 06

The Theophany of Our Lord and Saviour Jesus Christ

About the beginning of our Lord's thirtieth year, John the Forerunner, who was some six months older than Our Saviour according to the flesh, and had lived in the wilderness since his childhood, received a command from God and came into the parts of the Jordan, preaching the baptism of repentance unto the remission of sins. Then our Saviour also came from Galilee to the Jordan, and sought and received baptism though He was the Master and John was but a servant. Whereupon, there came to pass those marvellous deeds, great and beyond nature: the Heavens were opened, the Spirit descended in the form of a dove upon Him that was being baptized and the voice was heard from the Heavens hearing witness that this was the beloved Son of God, now baptized as a man (Matt. 3:13-17; Mark 1:9-11; Luke 3:1-22). From these events the Divinity of the Lord Jesus Christ and the great mystery of the Trinity were demonstrated. It is also from this that the present feast is called "Theophany," that is, the divine manifestation, God's appearance among men. On this venerable day the sacred mystery of Christian baptism was inaugurated; henceforth also began the saving preaching of the Kingdom of the Heavens.

Services and Information

Welcome to all visitors! Please join us for fellowship immediately following the Liturgy in the Social Hall. For those visiting an Orthodox Church for the first time, please be aware that Holy communion is a sign of unity of faith which is only offered to baptized and chrismated Orthodox Christians. However, all present are welcome to partake of the antidoron (or blessed bread) which is distributed at the end of the service. Those interested in learning more about the Orthodox Christian faith, please see Fr. Dimitri Pappas after the service.

Visit the church web site: <http://steliasnm.org/>.

Services Schedule (unless otherwise noted)

Sundays: Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

Saturdays: Vespers - 5:00 PM

Weekdays and Saturdays (as announced): Orthros/Matins - 9:00 AM; Divine Liturgy - 10:00 AM

December 2017 & January 2018

31 Dec (Sunday before Epiphany) Prosforon April Dellas, coffee hour Maryanne Malone.

1 Jan (Mon., The Feasts of the Circumcision of Our Lord, and of Saint Basil the Great) Prosforon TBD. No coffee hour.

5 Jan (Fri., Eve of the Theophany) Prosforon TBD. No coffee hour.

6 Jan (Sat., Feast of the Theophany) Prosforon TBD. No coffee hour.

7 Jan (Feast of Saint John the Baptist) Prosforon TBD, coffee hour TBD.

14 Jan (Sunday after Theophany) Prosforon TBD, coffee hour TBD.

17 Jan (Wed., Anthony the Great) Prosforon TBD. No coffee hour.

21 Jan (15th Sunday of Luke (Zacchaeus)) Prosforon TBD, coffee hour TBD.

28 Jan (Triodion begins – Sunday of Publican and the Pharisee) Prosforon TBD, coffee hour TBD.

Volunteer Prosforon bakers: please have the Prosforon to Fr. Dimitri by 9:00 a.m.

Coffee hour hosts: please stay after the coffee hour to help clean up.

GOC Links

Greek Orthodox Metropolis of Denver <http://www.denver.goarch.org/>.

Greek Orthodox Archdiocese of America <<http://www.goarch.org>>.

Orthodox Calendar <<http://www.goarch.org/chapel/calendar>>.

Orthodox Observer <<http://www.goarch.org/news/observer>>.

Parish News and Events

Parish Council Meeting

The next Parish Council meeting will be Sunday, January 14, after the Divine Liturgy.

Remembrance: Dr. Peter Savas Michaelides

Dr. Peter Michaelides, a past member of our church, passed away on December 10th, 2017 after a short illness. For many years, he shared his unique intellectual and artistic gifts with friends in Santa Fe and Albuquerque. Dr. Michaelides lent his musical talents to the Greek Orthodox Church. He composed a full liturgy as well as settings of various Byzantine hymns, and he also served as musical director of several Greek Orthodox parishes. He was buried on December 14th with full military honors at the Santa Fe National Cemetery. May his memory be eternal.

To be eligible for reimbursement, parishioners must obtain written permission from the Parish Council before purchasing any item for our Church

Recently, members of our parish have made purchases on behalf of our church without the approval of the Parish Council. This is not in accordance with the Uniform Parish Regulations (UPR), which all of our parishioners are responsible for being aware of. [Click on this link](#) to get a copy of the UPR from the Metropolis of Denver's web site. Article 34, Section 1, of the UPR that addresses Parish Finances states: "The Parish Council shall be the custodian of all Parish funds." Section 10 of Article 34 states: "All transfers of money or other property to a Parish shall be deemed gifts unless, prior to the transfer, the Parish Council acknowledges in writing that said transfer is a loan." If you want to buy something for the church, you should be sure to complete an "In Kind Donation" form to get an acknowledgement of your donation. If you want to buy something on behalf of the church, and be reimbursed for your purchase, you must get written permission from the Parish Council before you make your purchase.

Volunteers are needed to host coffee hours and to bake prosfora

Please get in touch with April Dellas to volunteer to bake prosforon and to host a simple coffee hour: some cookies, a pastry, pie, or coffee cake, some bagels—two or three items of your choice. Contact April at (505) 466-1340, (575) 684-0125, or ridingsecret@aol.com.

2018 Stewardship

We thank all of our members who have made a stewardship pledge to our church. Through your continued and loving support, the Parish Council and Fr. Dimitrios Pappas are able to serve as caretakers and deal with the needs and priorities that face our church. If you have not already done so, please complete your 2018 pledge card and return it to the church as soon as you can. Thank you!

Recycling for St. Elias

The church receives a donation for recycling your used toner cartridges and inkjet cartridges. When you get new ones, please bring the used ones to the church, in their packing if possible. Every bit that we recycle means more funds for our parish. Please help with this free and painless way to raise money and protect the environment.

Hymns of the Day

Resurrectional Apolytikion in the Plagal First Mode

Let us worship the Word, O ye faithful, praising Him that with the Father and the Spirit is co-beginningless God,

Who was born of a pure Virgin that we all be saved; for He was pleased to mount the Cross in the flesh that He assumed, accepting thus to endure death. And by His glorious rising, He also willed to resurrect the dead.

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ἠϋδόκησε σαρκί, ἀνελθεῖν ἐν τῷ σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγεῖραι τοὺς τεθνεώτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

Apolytikion for Apodosis of Nativity in the Fourth Mode

Thy Nativity, O Christ our God, hath shined the light of knowledge upon the world; for thereby they that worshipped the stars were instructed by a star to worship Thee, the Sun of Righteousness, and to know Thee, the Dayspring from on high. O Lord, glory be to Thee.

Ἡ γέννησίς σου Χριστέ ὁ Θεὸς ἡμῶν, ἀνέτειλε τῷ κόσμῳ, τὸ φῶς τὸ τῆς γνώσεως, ἐν αὐτῇ γὰρ οἱ τοῖς ἄστροις λατρεύοντες, ὑπὸ ἀστέρος ἐδιδάσκοντο, σὲ προσκυνεῖν, τὸν Ἥλιον τῆς δικαιοσύνης, καὶ σὲ γινώσκειν ἐξ ὕψους ἀνατολήν, Κύριε δόξα σοί.

Apolytikion for Sun. after Nativity in the Second Mode

O Joseph, proclaim the wonders to David, the ancestor of God. Thou hast seen a Virgin great with child; thou hast given glory with the shepherds; thou hast worshipped with the Magi; and thou hast been instructed through an Angel. Entreat Christ God to save our souls.

Εὐαγγελίζου Ἰωσήφ, τῷ Δαυΐδ τὰ θαύματα τῷ Θεοπάτορι· Παρθένον εἶδες κυοφορήσασαν, μετὰ Μάγων προσεκύνησας, μετὰ Ποιμένων ἐδοξολόγησας, δι' Ἀγγέλου χρηματισθεῖς. Ἰκέτευε Χριστὸν τὸν Θεόν, σωθῆναι τὰς ψυχὰς ἡμῶν.

Apolytikion for St. Elias in the First Mode

The incarnate Angel and the Prophets' summit and boast, the second fore-runner of the coming of Christ, Elias, the glorious, from above he has sent down his grace upon Elisha; he doth cast out sickness and also doth cleanse the lepers; and unto all that honor him, streams of cures he poureth forth.

Reading is under copyright and is used with permission, all rights reserved by: Holy Transfiguration Monastery - Brookline, MA

Ὁ ἐνσαρκος ἄγγελος, τῶν Προφητῶν ἡ κρηπίς, ὁ δεύτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ηλίας ὁ ἐνδοξος, ἀνωθεν καταπέμψας, Ελισαίῳ τὴν χάριν, νόσους αποδιώκει, καὶ λεπρούς καθαρίζει, διό καὶ τοῖς τιμώσιν αὐτὸν βρῦει ἰάματα.

Seasonal Kontakion in the Third Mode

On this day the Virgin beareth the Transcendent in essence; * to the Unapproachable, * the earth doth offer a small cave; * Angels join in choir with shepherds * in giving glory; * with a star the Magi travel upon their journey; * for our sakes is born a young Child, * He that existed * before the ages as God.

Ἡ Παρθένος σήμερον, τὸν ὑπερούσιον τίκτει, καὶ ἡ γῆ τὸ Σπήλαιον, τῷ ἀπροσίτῳ προσάγει. Ἄγγελοι μετὰ

Ποιμένων δοξολογοῦσι. Μάγοι δὲ μετὰ ἀστέρος ὁδοιποροῦσι. δι' ἡμᾶς γὰρ ἐγεννήθη, Παιδίον νέον, ὁ πρὸ αἰώνων Θεός.

The translations of hymns are under copyright and used by permission. All rights reserved. These works may not be further reproduced, in print or on other websites or in any other form, without the prior written authorization of the copyright holder:

Resurrectional Apolytikion in Plagal of the First Tone © Holy Transfiguration Monastery - Brookline, MA

Apolytikion for Apodosis of Nativity in the Fourth Tone © Holy Transfiguration Monastery - Brookline, MA

Apolytikion for Sun. after Nativity in the Second Tone © Holy Transfiguration Monastery - Brookline, MA

Apolytikion for St. Elias ©

Seasonal Kontakion in the Third Tone © Holy Transfiguration Monastery - Brookline, MA

Gospel and Epistle Readings

Matins Gospel Reading

Eighth Orthros Gospel

The Reading is from John 20:11-18

At that time, Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rabboni!" (which means Teacher). Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." Mary Magdalene went and said to the disciples, "I have seen the Lord"; and she told them that He had said these things to her.

Eighth Orthros Gospel

Κατὰ Ἰωάννην 20:11-18

Τῷ καιρῷ ἐκείνῳ, Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ κλαίουσα ἔξω. ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν αὐτῇ ἐκεῖνοι· γύναι, τί κλαίεις; λέγει αὐτοῖς· ὅτι ἦραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστι. λέγει αὐτῇ ὁ Ἰησοῦς· γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ αὐτόν ἀρῶ. λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ· ῥαββουνί, ὃ λέγεται, διδάσκαλε. λέγει αὐτῇ ὁ Ἰησοῦς· μή μου ἅπτου· οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς· ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν. ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι εἶδεν τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

Epistle Reading

Prokeimenon. Plagal Second Mode. Psalm 27.9,1.

O Lord, save your people and bless your inheritance.

Verse: To you, O Lord, I have cried, O my God.

The reading is from St. Paul's Second Letter to Timothy 4:5-8.

TIMOTHY, my son, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry.

For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

Προκείμενον. Plagal Second Mode. ΨΑΛΜΟΙ 27.9,1.

Σώσον, Κύριε τὸν λαὸν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

Στίχ. Πρὸς σέ, Κύριε, κεκράξομαι ὁ Θεός μου.

τὸ Ἀνάγνωσμα Πρὸς Τιμόθεον β' 4:5-8.

Τέκνον Τιμόθεε, νῆφε ἐν πάσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφορήσον. Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκεν. Τὸν ἀγῶνα τὸν καλὸν ἠγωνίσαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· λοιπὸν, ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πάσιν τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.

Gospel Reading

Sunday before Epiphany

The Reading is from Mark 1:1-8

The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in the prophets, 'Behold, I send my messenger before your face, who shall prepare your way; the voice of one crying in the wilderness: prepare the way of the Lord, make his paths straight.' John was baptizing in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. And he preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but he will baptize you with the Holy Spirit."

Sunday before Epiphany

Κατὰ Μάρκον 1:1-8

Ἄρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ. Ὡς γέγραπται ἐν τοῖς προφήταις, ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, ἐγένετο Ἰωάννης

βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπὲρ αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Ἦν δὲ ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. Καὶ ἐκήρυσσε λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι Ἁγίῳ.

Wisdom of the Fathers

For in a contest there is much labor needed--and after the contest victory falls to some, to others disgrace. Is the palm ever given or the crown granted before the course is finished? ... Therefore no one can receive a reward, unless he has striven lawfully; nor is the victory a glorious one, unless the contest also has been toilsome.

St. Ambrose of Milan

Chapter 15, Three Books on the Duties of the Clergy, 4th century

It is the sole and peculiar property of the Substance that transcends all, to be able to bestow on men the indwelling of the Holy Spirit, and make those that draw near unto It partakers of the divine nature.

St. Cyril of Alexandria

Commentary on the Gospel of St. Luke, Homily 10., 4th Century