



St. Elias the Prophet Church

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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, May 27, 2018

Saints and Feasts



May 27

Holy Pentecost

After the Saviour's Ascension into the Heavens, the eleven Apostles and the rest of His disciples the God-loving women who followed after Him from the beginning, His Mother, the most holy Virgin Mary, and His brethren-all together about 120 souls returned from the Mount of Olives to Jerusalem. Entering into the house where they gathered, they went into the upper room, and there they persevered in prayer and supplication, awaiting the coming of the Holy Spirit, as their

Divine Teacher had promised them. In the meanwhile, they chose Matthias, who was elected to take the place of Judas among the Apostles.

Thus, on this day, the seventh Sunday of Pascha, the tenth day after the Ascension and the fiftieth day after Pascha, at the third hour of the day from the rising of the sun, there suddenly came a sound from Heaven, as when a mighty wind blows, and it filled the whole house where the Apostles and the rest with them were gathered. Immediately after the sound, there appeared tongues of fire that divided and rested upon the head of each one. Filled with the Spirit, all those present began speaking not in their native tongue, but in other tongues and dialects, as the Holy Spirit instructed them.

The multitudes that had come together from various places for the feast, most of whom were Jews by race and religion, were called Parthians, Medes, Elamites, and so forth, according to the places where they dwelt. Though they spoke many different tongues, they were present in Jerusalem by divine dispensation. When they heard that

sound that came down from Heaven to the place where the disciples of Christ were gathered, all ran together to learn what had taken place. But they were confounded when they came and heard the Apostles speaking in their own tongues. Marvelling at this, they said one to another, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" But others, because of their foolishness and excess of evil, mocked the wonder and said that the Apostles were drunken.

Then Peter stood up with the eleven, and raising his voice, spoke to all the people, proving that that which had taken place was not drunkenness, but the fulfilment of God's promise that had been spoken by the Prophet Joel: "And it shall come to pass in the last days, that I shall pour out of My Spirit upon all flesh, and your sons and daughters shall prophesy" (Joel 2:28), and he preached Jesus of Nazareth unto them, proving in many ways that He is Christ the Lord, Whom the Jews crucified but God raised from the dead. On hearing Peter's teaching, many were smitten with compunction and received the word. Thus, they were baptized, and on that day about three thousand souls were added to the Faith of Christ.

Such, therefore, are the reasons for today's feast: the coming of the All-holy Spirit into the world, the completion of the Lord Jesus Christ's promise, and the fulfilment of the hope of the sacred disciples, which we celebrate today. This is the final feast of the great mystery and dispensation of God's incarnation. On this last, and great, and saving day of Pentecost, the Apostles of the Saviour, who were unlearned fishermen, made wise now of a sudden by the Holy Spirit, clearly and with divine authority spoke the heavenly doctrines. They became heralds of the truth and teachers of the whole world. On this day they were ordained and began their apostleship, of which the salvation of those three thousand souls in one day was the comely and marvellous first fruit.

Some erroneously hold that Pentecost is the "birthday of the Church." But this is not true, for the teaching of the holy Fathers is that the Church existed before all other things. In the second vision of The Shepherd of Hermas we read: "Now brethren, a revelation was made unto me in my sleep by a youth of exceeding fair form, who said to me, 'Whom thinkest thou the aged woman, from whom thou receivedst the book, to be?' I say, 'The Sibyl.' 'Thou art wrong,' saith he, 'she is not.' 'Who then is she?' I say. 'The Church,' saith he. I said unto him, 'Wherefore then is she aged?' 'Because,' saith he, 'she was created before all things; therefore is she aged, and for her sake the world was framed.'" Saint Gregory the Theologian also speaks of "the Church of Christ ... both before Christ and after Christ" (PG 35:1108-9). Saint Epiphanius of Cyprus writes, "The Catholic Church, which exists from the ages, is revealed most clearly in the incarnate advent of Christ" (PG 42:640). Saint John Damascene observes, "The Holy Catholic Church of God, therefore, is the assembly of the holy Fathers, Patriarchs, Prophets, Apostles, Evangelists, and Martyrs who have been from the very beginning, to whom were added all the nations who believed with one accord" (PG 96, 1357c). According to Saint Gregory the Theologian, "The Prophets established the Church, the Apostles conjoined it, and the Evangelists set it in order" (PG 35, 589 A). The Church existed from the creation of the Angels, for the Angels came into existence before the creation of the world, and they have always been members of the Church. Saint Clement, Bishop of Rome, says in his second epistle to the Corinthians, the Church "was created before the sun and moon"; and a little further on, "The Church existeth not now for the first time, but hath been from the beginning" (II Cor. 14).

That which came to pass at Pentecost, then, was the ordination of the Apostles, the commencement of the apostolic preaching to the nations, and the inauguration of the priesthood of the new Israel. Saint Cyril of Alexandria says that "Our Lord Jesus Christ herein ordained the instructors and teachers of the world and the stewards of His divine Mysteries ... showing together with the dignity of Apostleship, the incomparable glory of the authority given them ... Revealing them to be splendid with the great dignity of the Apostleship and showing them forth as both stewards and priests of the divine altars . . . they became fit to initiate others through the enlightening guidance of the Holy Spirit" (PG 74, 708-712). Saint Gregory Palamas says, "Now, therefore ... the Holy Spirit descended ... showing the Disciples to be supernal luminaries ... and the distributed grace of the Divine Spirit came through the ordination of the Apostles upon their successors" (Homily 24, 10). And Saint Sophronius, Bishop of Jerusalem, writes, "After the visitation of the Comforter, the Apostles became high priests" (PG 87, 3981B).

Therefore, together with the baptism of the Holy Spirit which came upon them who were present in the upper chamber, which the Lord had foretold as recorded in the Acts, "ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5), the Apostles were also appointed and raised to the high priestly rank, according to Saint John Chrysostom (PG 60, 21). On this day commenced the celebration of the Holy Eucharist by which we become "partakers of the Divine Nature" (II Peter 1:4). For before Pentecost, it is said of the Apostles and disciples only that they abode in "prayer and supplication" (Acts 1:14); it is only after the coming of the Holy Spirit that they persevered in the "breaking of bread," that is, the communion of the Holy Mysteries-"and in prayer" (Acts 2:42).

The feast of holy Pentecost, therefore, determined the beginning of the priesthood of grace, not the beginning of the Church. Henceforth, the Apostles proclaimed the good tidings "in country and town," preaching and baptizing and appointing shepherds, imparting the priesthood to them whom they judged were worthy to minister, as Saint Clement writes in his first Epistle to the Corinthians (I Cor. 42).

All foods allowed during the week following Pentecost.



May 27

The Holy Hieromartyr Helladius

Concerning Saint Helladius, little is known except that he was a bishop who refused to sacrifice to idols, and that during his martyrdom our Lord Jesus Christ appeared to him and healed him of his wounds, after which he was cast into fire and was preserved unharmed, suffered further torments, and finally was beaten to death with the blows of fists.



May 27

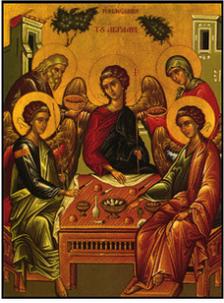
John the Russian of Evia

The Holy New Confessor John, a native of Russia, was captured during the Russian campaign against the Turks in 1711 and was thereafter sold into slavery in Asia Minor. In this condition he struggled to serve God in piety even while he served his earthly master in all that was needful. He remained steadfast in the Christian Faith in the face of the many enticements the Moslems provided to lure him to their error, and was granted the grace to work miracles by his prayers. He reposed in peace in 1730. His relics remained incorrupt and are found at New Procopion of Euboea in Greece.



May 27

Theodora the Virgin-martyr & Didymos the Martyr



May 28

Monday of the Holy Spirit

As it is the custom of the Church, on the day after every great Feast, to honour those through whom it came to pass our Lady on the day after the Lord's Nativity, Joachim and Anna after our Lady's Nativity, the holy Baptist the day after Theophany, and so forth, on this day we honour our God the All-holy Spirit, the Comforter promised by our Saviour to His disciples (John 14:16), Who descended upon them at holy Pentecost and guided them "into all truth" (ibid. 16:13), and through them, us.

Rest from labour.

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

May & June

27 May (Sunday of Pentecost) Prosforon Fr. Dimitri, coffee hour Anna Patsalis.

3 Jun. (1st Sunday of Matthew (All Saints)) Prosforon Iggy Patsalis, coffee hour Dean Alexis.

10 Jun. (2nd Sunday of Matthew) Prosforon Mac Ennis, coffee hour Maryanne Malone.

17 Jun. (3rd Sunday of Matthew) Prosforon & coffee hour Anastasia Stevens.

24 Jun. (Feast of the Nativity of Saint John the Baptist) Prosforon & 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 on Sunday, June 10, after the Divine Liturgy.

Parish members: we need your current contact information for the Parish Directory

The Parish Council is planning on issuing a new Parish Directory. Please give your current contact information to Fr. Dimitri ((505) 204-4655 (mobile), or paradosi@msn.com).

The Parish Directory will have space for advertisements and commemorations

There will be space in the Directory for advertisements and commemorations. If you wish to place one of these in the Directory, please contact Fr. Dimitri by the first week of May. Cost of advertisements/commemorations is \$25.00 for Business Card or \$50.00 for a Full Page (5½" X 8½").

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

Apolytikion for Pentecost in the Plagal Fourth Mode

Blessed art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise by sending down upon them the Holy Spirit, and through them didst draw the world into Thy net. O Befriender of man, glory be to Thee.

Εύλογητός εἶ Χριστὲ ὁ Θεὸς ἡμῶν ὁ πανσόφους τοὺς ἀλιεῖς ἀναδείξας καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον καὶ δι' αὐτῶν τὴν οἰκουμένην σαγηνεύσας φιλάνθρωπε δόξα Σοι.

Seasonal Kontakion in the Plagal Fourth Mode

Once, when He descended and confounded the tongues, the Most High divided the nations; and when He divided the tongues of fire, He called all men into unity; and with one accord we glorify the All-holy Spirit.

Ὅτε καταβάς τὰς γλώσσας συνέχεε, διεμέριζεν ἔθνη ὁ Ὑψιστος· ὅτε τοῦ πυρὸς τὰς γλώσσας διένειμεν, εἰς ἐνότητα πάντας ἐκάλεσε, καὶ συμφώνως δοξάζομεν τὸ πανάγιον Πνεῦμα.

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Seasonal Kontakion in the Plagal of the Fourth Tone © Holy Transfiguration Monastery - Brookline, MA

Gospel and Epistle Readings

Matins Gospel Reading

Holy Pentecost

The Reading is from John 20:19-23

On the evening of that day, the first day of the week, the doors being shut where the disciples were gathered, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Holy Pentecost

Κατὰ Ἰωάννην 20:19-23

Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν. καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· εἰρήνη ὑμῖν. καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς. καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· λάβετε Πνεῦμα Ἅγιον· ἃν τινῶν ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, ἃν τινῶν κρατῆτε, κεκράτηνται.

Epistle Reading

Prokeimenon. Plagal Fourth Mode. Psalm 18.4,1.

Their voice has gone out into all the earth.

Verse: The heavens declare the glory of God.

The reading is from Acts of the Apostles 2:1-11.

WHEN THE DAY of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

Προκείμενον. Plagal Fourth Mode. ΨΑΛΜΟΙ 18.4,1.

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν.

Στίχ. Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ.

τὸ Ἀνάγνωσμα Πράξεις Ἀποστόλων 2:1-11.

Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. Καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρός, ἐκάθισέν τε ἐφ' ἓνα ἕκαστον αὐτῶν. Καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῆ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν; Πάρθοι καὶ Μήδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρηῖτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.

Gospel Reading

Holy Pentecost

The Reading is from John 7:37-52; 8:12

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.

When they heard these words, some of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him.

The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the law, are accursed." Nikodemos, who had gone to him before, and who was one of them, said to them, "Does our law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

Holy Pentecost

Κατὰ Ἰωάννην 7:37-52, 8:12

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῆ μεγάλης τῆς ἐορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξε λέγων· ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος. τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὕπω

γὰρ ἦν Πνεῦμα Ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη. Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον· οὗτός ἐστιν ἀληθῶς ὁ προφήτης· ἄλλοι ἔλεγον· οὗτός ἐστιν ὁ Χριστός· ἄλλοι ἔλεγον· μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται; σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· διατί οὐκ ἠγάγετε αὐτόν; ἀπεκρίθησαν οἱ ὑπηρέται· οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος. ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· μὴ καὶ ὑμεῖς πεπλάνησθε; μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρτοι εἰσι! λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἷς ὢν ἐξ αὐτῶν· μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον καὶ γινῶ τί ποιεῖ; ἀπεκρίθησαν καὶ εἶπον αὐτῷ· μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται. Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησε λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

Wisdom of the Fathers

Goings up, and advances and progress from glory to glory, the Light of the Trinity might shine upon the more illuminated. For this reason it was, I think, that He gradually came to dwell in the Disciples, measuring Himself out to them according to their capacity to receive Him, at the beginning of the Gospel, after the Passion, after the Ascension, making perfect their powers, being breathed upon them, and appearing in fiery tongues...You see lights breaking upon us, gradually; and the order of Theology, which it is better for us to keep, neither proclaiming things too suddenly, nor yet keeping them hidden to the end...He said that all things should be taught us by the Spirit when He should come to dwell amongst us. Of these things one, I take it, was the Deity of the Spirit Himself, made clear later on when such knowledge should be seasonable and capable of being received after our Saviour's restoration, when it would no longer be received with incredulity because of its marvellous character. For what greater thing than this did either He promise, or the Spirit teach. If indeed anything is to be considered great and worthy of the Majesty of God, which was either promised or taught...Look at these facts:--Christ is born; the Spirit is His Forerunner. He is baptized; the Spirit bears witness. He is tempted; the Spirit leads Him up. He works miracles; the Spirit accompanies them. He ascends; the Spirit takes His place.

St. Gregory the Theologian

5th Theological Oration

For as thirsty men, when they have taken a bowl, eagerly drain it and then desist, so too they who hear the divine oracles if they receive them thirsting, will never be weary until they have drunk them up. For to show that men ought ever to thirst and hunger, "Blessed," It said, "are they which do hunger and thirst after righteousness" (Matt.5:6)

St. John Chrysostom

Homily 51 on John 7, 4th Century