

I'm not robot!

water is drawn. If for this reason that Isaac warns us not to become mechanical in our approach to prayer. We must trust in God's providential love especially in the act of prayer - never calculating or controlling things. A good sign of this is peace and freedom in mind and heart. Confusion and turmoil come from the evil one. The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-two Part VI, Homily 53 and Homily 54 Part Thursday Mar 21, 2019Tonight we continued following Isaac's explication of the nature of faith in the Ascetical Homilies 52 and 53. How it brings us to know the will of God through the senses and all worldly knowledge that comes through the intellect. He writes, "all the saints who have been found worthy to attain to this spiritual discipline, which is wrestruck through the God, pass their lives by the power of faith in the delight of that discipline which is above nature. . . . The Comforter shows us the power that dwells within us at every moment and consumes with fire every part of the soul. Thus we are led into all truth - to comprehend God as He is in Himself. Faith then illuminates all things and leads the soul to stretch forth her thoughts and long for that which the eyes of the body see not. . . . We come to experience the certainty of faith that is not merely a confession of dogmatic beliefs but rather the union established with Christ through baptism and through obedience to His commandments. When we learn to be constantly alert and foster within true contrition, we come to walk the path trodden by the saints and to taste the peace of the kingdom.The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-two Part VFriday Mar 15, 2019We continued our consideration of homily 52 where St Isaac describes for us the various degrees of knowledge. Tonight he discussed the second degree of knowledge. The person begins to turn away from the merely sensual and by the love of the soul begins to turn toward God through the ascetical life, i.e., the practices of fasting, prayer, mercy, reading of the Scriptures, and the battle with the passions. The Holy Spirit perfects this work and this action and so lays the foundation for greater purity of heart and opens up a path to the reception of faith. . . . The third third degree of knowledge that St. Isaac describes refines what has been acquired through the action of the spirit and the ascetical life: the soul stretches towards God and through the gift of faith comes to experience and taste the hidden mysteries of the kingdom and the depths of the unfathomable sea of God's love.The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-two Part IVThursday Feb 14, 2019Tonight we continued our reading of homily 52. Saint Isaac begins to speak to us about the various degrees of knowledge and starts in particular with the knowledge that cleaves to the love of the body. Such a knowledge comes only through the senses and Saint Isaac calls it "common knowledge" a knowledge that is marked of concern for God and sees the self as the sole source of providence. It is driven by a person's concern and care for the things of this world and for their own safety and security. Every innovation and invention has its roots in anxiety and fear of losing what one possesses. Beyond this it leads to judgment of others as standing in opposition to what one desires. Everyone becomes a threat of one kind or another and one becomes driven to seek positions of emotional power in relationships and control. Faith, however, fosters humility and the true knowledge of our poverty as human beings and our need for God's grace and mercy. We are but dust and we must hold on to He who is the Lord of life and the governor of history. In God alone do we find peace.The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-two Part IIThursday Feb 07, 2019We continued our discussion tonight of homily 52 where St. Isaac again tells us that knowledge is perfected by faith and acquires the power to ascend on high, to perceive that which is higher than every perception and to see the radiance of God that is incomprehensible to the mind and knowledge of created things. It gives us a foretaste of things to come and reveals the future perfection. . . . The works of virtue lead us to faith. But even they are only steps by which the soul ascends to the more lofty height of faith. The way of life proper to faith is more exalted than all things in this world - even that of virtue. . . . Lengthy discussion ensued about the struggles in this world to pursue genuine faith - how we often settle for something far less than what God offers. We seek security in the world more than intimacy with God. Unceasing prayer and the means to such prayer are often neglected or unknown. . . . Often we seek to shape our spiritual life according to our own judgment rather than according to the mind of God.The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-two Part IIThursday Jan 24, 2019Tonight we continued reading homily number 52. St Isaac begins to unpack for us the difference between worldly knowledge and the knowledge that comes through faith. Faith always transcends the world and lifts us up above the limits of nature. In many ways faith shakes knowledge to its foundations. With the eyes of faith we see that nothing is impossible and that even if we were stripped of everything in this world we still possess all. Those who cling to worldly knowledge are always filled with the kind of anxiety, seeking ways to protect themselves from reality or to protect what they possess. They seek to use every way and means to assure themselves of what it is that they see. . . . But faith is never vanquished by anything. What can human knowledge offer in the face of open conflict or war, in particular war against invisible beings? Faith offers us unspeakable wealth - the very riches of the kingdom itself. To turn away from faith is to fall into destitution, to freely return to a place of slavery. So often we cast aside the pearl of great price, sharing in the Sonship of Christ for the limited things of this world.The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-two Part IThursday Jan 03, 2019Tonight we began a new homily, Homily 52, where St. Isaac expounds upon the various degrees of knowledge and in particular the distinction between earthly knowledge and faith. He leads us down a path that is often difficult for people in their sin to understand - that knowledge and faith are opposed. Now this may seem rather extreme. But what St. Isaac is trying to teach us is that earthly knowledge is always going to be confined by the very real limits of our intellect and understanding. It often arises out of and gives birth to anxiety; for earthly knowledge must always seek to control the realities that we face as human beings, to try to manipulate nature. Yet at the same time we know very well that we can never free ourselves from what frightens us the most; death, sickness and tragedy. We feel driven to work toward greater efficiency and authority over creation, but can never reach that end. Faith alone open our minds to the experience of God and His eternal love and compassion. It opens us up to the possibility of that which is not confined by the limits of this world. At the same time we are filled with the confidence in the providential love behind this that we are freed from fear and anxiety.The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-one Part VIIThursday Dec 27, 2018Tonight we completed our reading of homily 51. It was both exquisitely beautiful and challenging. Saint Isaac brings us to the point of reflecting upon the very nature of eternal love and mercy. How often is our conception of God limited by our imagination and intellect? God's mercy is eternal and part of the very character of God. God does not change and that love does not alter. . . . This leads Isaac to reflect upon the very nature of Gehenna. We often project on to God our desire for retribution. We turn God into a potential tormentor who scrutinizes our actions with the eye toward punishing us. Because we so often desire our pound of flesh for the ways that people sin against us, we believe God is the same and shrink God down to our dimensions. To lose sight of the wonder of God's immeasurable love is to commit an iniquity against God. It speaks more to our lack of faith that we should make the poverty of our sin out measure God's grace and glory and the power of the resurrection. In Gehenna one certainly experiences torment, yet this torment is the scourging of Love that has always been set on our repentance and salvation. . . . Lengthy discussion ensued. The group plans to read the recently discovered additional Homilies of Isaac, especially those dealing with his thought on this subject.The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-one Part VIThursday Dec 20, 2018As we continue with homily 51, Isaac begins to speak to us about some of the more subtle challenges that we face along the way. At no time are we to relinquish the hard one freedom over the senses. Either through extending rest from ascetical labors indiscriminately or through laxity and slackening our watchfulness of heart, we can wound ourselves in small or great ways through our sin. If we give free reign to the senses we also give free reign to our hearts and the attacks of the evil one. . . . Isaac understands that even the most experienced person in the spiritual life will at times slip into sin. However we must not persist in that sin and act toward God in a cunning way. We must not give ourselves over to the illusion that life will go on indefinitely or that we will have the opportunity to repent. We must keep before eyes the brevity of life. . . . Likewise, we must always be engaged in the work of the heart. There's always the danger that our asceticism can simply be an end in itself, feeding the ego and self-esteem. If we do not possess a discriminating disdain for the things that are passing in this world and if we are not driven by our love for God, even the most disciplined person can be very far from the life and love of the kingdom. . . . Those whose hearts are conformed to God do not hate sinners but rather look upon all with compassion and mercy. We must understand that God has not acted towards us with justice but rather with mercy and love. And what other way can we look at another person who is harassed and mocked by the evil one than with sympathy. We must be heralds of God's mercy and goodness. Great care must be given not to project on to God our own understanding of justice, Hell, and retribution. We must always look to what God has revealed to us in his only begotten Son and understand that God is eternal love and mercy. It is this reality that we are tempted to change to fit our own imagination. . . . The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-one Part VThursday Dec 13, 2018More than anything Isaac wants us to understand and embrace the primacy of divine hope over fear. Hope fortifies the heart and allows God to reveal Himself as He truly is to us; the fullness of mercy and love, set not on our distraction but on our salvation. It is this hope that spurs on us, that makes us desire to run the great race and to fight the good fight of faith. It is God's love that beckons us and that makes us turn to Him in a spirit of repentance. Our concern with God's judgment is not tied to punishment but rather to the desire to share in the fullness of His life, to enter into His rest. . . . Such an understanding will lead us to maintain and protect the state of watchfulness and to avoid laxity. Our desire for God makes us want to protect our hearts from anything that might pull us away from Him. The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-one Part VThursday Dec 06, 2018We continued with our discussion of homily 51 and once again Isaac through a kind of holy genius guides us deep within the truths of the gospel - In particular how we are to understand the nature of divine love and mercy and the hope that it brings to our soul and how it transforms the way that we look at others. He begins by warning us that asceticism absent a life of love and mercy is to be pitied. If we make ourselves castigators and chastisers we promise ourselves only a miserable life. . . . If we are weak in the spiritual life we must set ourselves with a strong resolve to at least strive within our limits. If we are not peacemakers we must at least not be troublemakers. If we are angry with others in our hearts we must hold our tongues and remain silent. If we judge others or allow them to be consumed by the anger of others, then we are accomplices and bear their guilt upon our shoulders. . . . In all of this, Isaac teaches us that humility is the key virtue that produces peace within the heart and leads us to the joy of the kingdom. Humility is truthful living, a willingness to see the poverty of our sin, to acknowledge the futility of our life without Christ. . . . We closed the evening by simply touching upon one of the most powerful teachings and reflections of St. Isaac. He tells us that divine hope uplifts the heart but fear of Gehenna crushes it. What does the love of God, he asks, tell us about hell? Do we desire the salvation of all as God himself desires it, or do we project our desire for retribution and worldly justice upon God?The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-one Part IVThursday Nov 29, 2018Tonight we continued our reading of Homily 51. We picked up with Isaac's list of observations showing us the nature of discernment and how important it is in our relationships with others and for our engagement of the world around us. Things often are not what they seem and so the gift of discernment is of great value in the eyes of the Fathers. It allows us to see how we often rationalize certain worldly behaviors, how we domesticate the gospel, and how we constantly seek to place boundaries around and limits to our understanding of love and mercy. The characteristic and distinctive element of Isaac's writings is his perception of the nature of God's mercy and what that means for the Christian way of life. At one and the same time he compels us and challenges us to rise above are limited understanding and to walk by faith and also reveals to us the height and the depth of God's love for us. Each of us stands in a unique relationship with God of intimacy and of unbonded love and Mercy. No one can provide us with faith and love; only we as individuals can pursue that relationship. As one western Saint put it - you are either a whole saint or no saint at all. We cannot approach God's love and mercy with half measures.The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-one Part IIIMonday Nov 26, 2018Tonight we continued our reading of homily 51. St Isaac the Syrian begins to map out for us how we are to form and shape our attitudes and our thoughts in such a way that we guard and protect our own virtue and our capacity to look with others with Mercy. We are to be circumspect in our speech and in the revelation of our thoughts or words - being careful not to be manipulated or drawn into acts of sin such as detraction. . . . In our service of others and in our charity we are to guard and protect the dignity and the feelings of others. We must never set our desire to perform a good work above the identity of the one we are called to serve. We are to lift them up in every way and be careful not to diminish their sense of worth. . . . Isaac is very strong in his language, telling us that when we are genuinely pained for the sake of any person then we are akin to being a martyr. We must grieve for the wicked and understand that sin is it's own punishment. We must imitate Christ who died not for the just but for the wicked. . . . Furthermore, we must seek to establish within ourselves true discernment through bodily chastity and purity of conscience. If these are lacking every act becomes void in the eyes of God. We seem to have an infinite capacity for self delusion; our hearts telling us that we are good and righteous for the benefit of our egos and self esteem. God reckons righteousness in proportion to discernment and Saint Isaac provides us with a multitude of examples of how this is true.The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-one Part IIThursday Nov 15, 2018 Tonight we continued our journey with St. Isaac through homily 51. Isaac continues his reflection upon living the life of mercy and challenging our view of justice as those who been redeemed by the blood of Christ. In the eyes of God our sin is like a handful of sand cast into an ocean of divine Mercy. Likewise we must view one another with the same generosity of spirit, always viewing sin and evil actions as a sickness driven and shaped by the evil one. We must never lose sight of the dignity of the human person made in the image and likeness of God even in the face of incontrovertible moral failure. We must realize that our sin distorts our view of the truth and inflames our anger to the point of retribution. Our anger no longer simply informs us of the presence of injustice it makes us want to take the judgment of God into our own hands - to embrace once again the original sin of seeking to make ourselves gods. . . . Isaac sets out the virtues of humility and chastity as shaping the heart and making us a tabernacle for the Divine Trinity. Fear and joy both draw us toward God. Joy excels however and creates exuberance in the soul and fashions an open and irrepresible heart. . . . Isaac does not fail to warn us of the pitfalls along the way. We must be circumspect and watchful even in those relationships of greatest love. We must desire to protect and foster the virtue of the other as much as our own. . . . Our reflection shows us that Isaac will not allow us to domesticate the gospel and shape it with our almost infinite capacity for rationalization. Divine revelation turns our perception of reality and all that is human on its head. The revolutionary nature of the Gospel strikes the heart with full force. The Ascetical Homilies of Saint Isaac the Syrian - Homily Fifty-one Part IThursday Nov 08, 2018Tonight we began reading homily 51. To say it was challenging is an understatement. Saint Isaac presents us with the gospel in its purity and challenges us to abandon our comfortable and limited perception of the truth; in particular our understanding of mercy and justice. Isaac, in stark terms, tells us that rash zeal and fanaticism have no place in the spiritual life and in our relationships with others. We are not allowed to give way to our desire to judge others according to our own sensibilities. We are to put on the mind of Christ and our love for others is to be cruciform. . . . Very often we take a morbid delight in assuming the position of power within relationships, enjoying correcting others when in reality we only add to their suffering. Furthermore, our rebuke of others only has the effect of undermining our own spiritual lives. Isaac bluntly tells us that to judge another is like a father slowly strangling his own beloved son. . . . We can only understand Isaac's teachings from the perspective of the life of Grace and Theosis. We must be conformed to and transformed by Divine Love in every way. . . . In the weeks and months to follow, St Isaac will draw us deeper into the mystery of God's mercy and the beauty of the human person made in His image.The Ascetical Homilies of Saint Isaac the Syrian - Homily FiftyThursday Nov 01, 2018Tonight we read homily 50 in its entirety. St Isaac presents us and leads us through the experience of darkness that often overcomes the solitary and anyone who is seeking to experience God as he is in himself. The path to contemplation and communion involves the movement between darkness and consolation where one comes to experience both the profound nature of their sin and of God's mercy and love. The deepest trial belongs to solitary or hermit who desires through purity of heart to know God and know him alone and seeks simply the consolation of faith. The darkness of one so detached is beyond words and comprehension, feeling the heart and mind slip into utter poverty. Only God can allow a person to persevere and only God can console. . . . Even those who are engaged in external works will experience this kind of despondency. They must learn to seek out counsel but more importantly they must learn to remain in their cell. That is, we must all learn to remain focused upon God, to open the mind and the heart to be alone who knows who we are and can plumb the depths of the mystery.The Ascetical Homilies of Saint Isaac the Syrian - Homily Forty-nineThursday Oct 25, 2018Tonight we read Homily 49 of St Isaac the Syrian. St Isaac begins to introduce us to how God's providence works for the soul's advancement in things spiritually; in other words, how God leads us to greater intimacy with him and contemplation of him. A man makes his way through the ascetical life towards a disdain for the things of this world. He begins to contemplate its departure from this life and this contemplation begins to create a greater longing for the things of the kingdom. Meditation upon death must become a regular part of the spiritual life. So valuable is this remembrance of death, Saint Isaac tells us, that Satan greatly abhors the thought. He wars against it; seeking to make man focus upon the riches of this world, distracting him with things that appeal to the senses. . . . The more a man meditates upon death the more he is filled with wonder over the vision of divine things and longs for their sweetness. Theoria is a God given grace and fruit of repentance and an upright heart. Repentance and good discipline reveals to us God's providence in every aspect of our life. It shows us how God seeks to free us from the bonds of this world and to draw us to himself. Stirred by divine love a man becomes awestruck with wonder and his heart longs to be taken captive. There are moments when he no longer remembers himself and the ego is set aside radically. Through theoria God begins to reveal hidden things to man; those things that cannot be understood through human nature. Blessed is the man who is kept well this good seed once it has fallen into his soul.The Ascetical Homilies of Saint Isaac the Syrian - Homily Forty-eight Part VIIIThursday Oct 18, 2018This evening we had a rich discussion of the final three paragraphs of homily 48. St. Isaac gives us wonderful counsel in regards to our speech. We are to guard the tongue and not give free reign to anger. To constrain our speech allows us to experience compunction and to see the presence of our own impatience and lack of love. Silence breeds conversion and freedom from the passion. . . . In our relations with others we are not to focus on teaching and preaching or correcting others but rather providing for their basic and fundamental needs. Quite simply we are to love others and allow this to do our speaking for us. Good example always trumps words. Likewise negligence and laxity has a negative impact upon others. Before seeking to reform others we must reform our own hearts. . . . The freedom that has been given to us in Christ is something that must be protected and valued. Only in this way are we kept from being dragged down by anxiety or fear. Living for Christ and in Christ fills our hearts with an everlasting hope and peace.The Ascetical Homilies of Saint Isaac the Syrian - Homily Forty-eight Part VIIThursday Oct 11, 2018Continuing with homily number 48, Saint Isaac speaks to us of the essential place of asceticism in the spiritual life. We must seek in every way to allow the passions to be transformed by the grace of God and through discipline of mind and body. Only in this way will we be able to experience something of the lasting joy and peace of God and the Kingdom. Through our senses we are in a constant state of communion with and receptivity to the world around us. Yet our sin makes us vulnerable and our vision of the things of the world become distorted. Conscience becomes malformed and so good appears to be evil and evil appears to be good. Only by being dead to life in this world, that is, dead to our attachment to the things of this world and our own desires can we be free to desire and love God. Ease and idleness are the very destruction of the soul and, St. Isaac tells us, injure the soul more than demons. Through our negligence we open the door for temptations to freely enter and so we darken the soul. The Ascetical Homilies of Saint Isaac the Syrian - Homily Forty-eight Part VIFriday Oct 05, 2018We continued tonight with the sixth part of Saint Isaac the Syrian's 48th homily. Isaac begins to emphasize for us once again the importance of the ascetical life, bringing order out of disorder, in opening the mind and the heart to comprehend the truths of Scripture and the mysteries in which we participate that draws us into the life of God. Without order, darkness and confusion reign in the soul. Likewise, without love of neighbor and mercy, love for God will wither. . . . Having said this, however, Isaac wants us to understand that stillness and silence must be cultivated and given priority. It is here alone that prayer can be cultivated. Silence allows us to listen to God and be strengthened by his love. Silence can never be neglected and we should never give ourselves over to distraction or excessive activity.The Ascetical Homilies of Saint Isaac the Syrian - Homily Forty-eight Part VThursday Sep 27, 2018We continued our reading of homily 48 of St. Isaac the Syrian. St. Isaac begins to describe how we must set aside our past life. Above all we must seek God and to love virtue and hate sin. In our pursuit of virtue we must always guard our hearts against vain glory; attributing every good and perfect gift to God and God alone. The moment we see ourselves as the source of virtue we become like a ship crashing into the reef. Destruction is sure to follow. We must not even trust ourselves in the sorrow that we experience in the face of our sin. We must realize that such sadness can simply be rooted in our sense of shame rather than our love of God and desire for conversion. The impact of God's grace must be all-encompassing; transforming our speech, our manner of thought, our way of life and our senses. Others must see the radical change in our countenance and our actions. As Christians we are not meant to fit into this world.The Ascetical Homilies of Saint Isaac the Syrian - Homily Forty-eight Part IVFriday Sep 14, 2018Tonight we continued our reading of Saint Isaac the Syrian's Homily number 48. After having spoken about fraternal correction and having divine love as the standard that we follow, Isaac turns his thoughts to allowing the heart to be overcome by fervor for God. We must develop a longing for the age to come and a deep hope for heaven. . . . The one who longs for heaven keeps before his mind's eye the thought of death. We do not live for this world but we are citizens of heaven - those sharing a dignity and destiny that God alone has made possible - to share in the fullness of the soul. It is through these eyes that we are able to behold the hidden glory of God concealed in the nature of things as well as to behold the glory of His holy nature. Isaac ties this to the importance of repentance. We must ever be seeking out the mercy of God in order that we might grow in His grace. It is upon this path of repentance that we are brought to paradise, which is the love of God. What Adam lost through disobedience and pride we can regain through obedience and humility. . . . So long as we remain attached to our sin our time in this world will be one of great labor and strife. Love however frees us from labor and toil for it raises us up into the very life of God. This union with God comes through receiving He who is the Bread of Life. It is at the altar and when nourished upon the bread of angels that we are made strong.The Ascetical Homilies of Saint Isaac the Syrian - Homily Forty-fiveThursday Jul 26, 2018Where do we truly live our lives? Are we completely focused upon Christ and the life that he has made possible for us? Do we seek to protect the precious gift that we have in his love and the virtues that we are called to manifest in our lives? . . . In homily 45, St. Isaac warns his brother not to tempt him away from the solitude of the desert and the stillness of his cell. The virtues won in the spiritual battle and in the Ascetical life are not to be held so cheaply or put to the test. . . . This homily and the value that St. Isaac places on protecting one's virtue should make us look hard at our own lives and ask ourselves if we cherish that which endures unto eternal life. The Ascetical Homilies of Saint Isaac the Syrian - Homily Forty-fourFriday Jul 20, 2018Tonight we read homily 44 of St. Isaac the Syrian on Stillness. Isaac speaks of the value of stillness and the unwillingness an anchorite should have to sacrifice it. No dishonor or humiliation should lead a monk away from the silence. No natural bond or act of charity should tempt the one called by God to it to free himself from the charge. God alone can ask for such absolute love and commitment. The monk embraces the solitude not for himself or because of any whim or natural inclination but rather to obey God's call him to serve the church in such a fashion. . . . He does not despise association with men but rather loves stillness because he has ever heard it before him as the path to salvation. . . . Such a writing calls us all to reflect upon our lives and the depth of our commitment. It confronts us with the gospel and it's truth in an unvarnished fashion. It is nothing less than unsettling and one must listen with faith. If we do not find it disturbing, then we have to ask ourselves if we have ever heard the gospel in its fullness. In whatever vocation we find ourselves, God wants our hearts completely and absolute fidelity.The Ascetical Homilies of Saint Isaac the Syrian - Homily Forty-threeThursday Jul 12, 2018Tonight we were able to read homily 43 in its entirety. St. Isaac describes the various modes of discipline in the spiritual life - the purification of the body and senses, the purification of the soul (which is freedom from secret passions) and finally the purification of the mind or the nous which comes from God's revelation of himself to us and raising us up to Divine visions. The third mode draws us into what he describes as hypostatic Theoria, where an individual begins to experience the limpid purity of his primordial nature as one created for God and union with God. In this experience one becomes awestruck with wonder at God; tasting what will be experienced in all of its fullness in existence after the resurrection. Such a state carries with it no sorrow or attachment to the things of the world. If we only knew the depths of God's blessings we would long to experience that intimate union with him now and always. . . . We must remind ourselves that Christian mysticism is distinctive and unique. It comes about not through altering the consciousness through asceticism or meditation but through God's revelation of Himself and raising us up by His grace as a prelude to bestowing Him with meditation unto the ages of ages. The Ascetical Homilies of Saint Isaac the Syrian - Homily Forty-two Part IIFriday Jul 06, 2018Tonight we concluded Homily number 42 of St. Isaac the Syrian. We must live in a constant state of repentance, allowing it to draw us back to God and to the full measure of our humanity. Only then can we be raised up to share in the fullness of the life of God and experience the hope of eternity.The Ascetical Homilies of Saint Isaac the Syrian - Homily Forty-six Part IThursday Aug 02, 2018Tonight we began our reading homily 46 of St Isaac the Syrian's Ascetical Homilies. We come to a beautiful passage in his writing that speaks to us about where our strength comes to live the life that we've been called to as Christians. Isaac begins by discussing the purification of the eyes of the soul. It is through these eyes that we are able to behold the hidden glory of God concealed in the nature of things as well as to behold the glory of His holy nature. Isaac ties this to the importance of repentance. We must ever be seeking out the mercy of God in order that we might grow in His grace. It is upon this path of repentance that we are brought to paradise, which is the love of God. What Adam lost through disobedience and pride we can regain through obedience and humility. . . . 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