



Brief Patristic Messages



“The Treasury of Good Things”

*His Eminence, Metropolitan
Cyprian of Oropos and Fili*

THE HOLY prayer of our Church calls the All-Holy Spirit, our Lord and God, the “Treasury of good things.”

In truth, all of those who have been vouchsafed to taste the life-giving joy of the Divine Comforter have sensed that He is the treasury of all of the spiritual good things—the holy and inexhaustible source of immense spiritual wealth.

The unfortunate people of our turbulent days are thirsting: they long for peace, love, righteousness, and unity. But they do not have the humility to bow down and draw from the Divine source of the Holy Spirit—His Holy Church. They try to quench their thirst from “ruined wells.”

Let us, however, observe the servants of God; for the words of our Lord apply here: “A good man out of the good treasure of his heart bringeth forth that which is good.”

The spiritual gifts of the Holy Spirit—love, joy, peace, forbearance, patience, kindness, beneficence, faith, meekness, and temperance—gush forth their aroma, and the world is fragrant.

The blessed man of God is a spirit-bearer; he is the sweet savor of Christ. He is watered by the holy water of Grace and is saturated like a sponge: “For we have been all made to drink into one Spirit.”

The believer receives the Holy Spirit through Holy Baptism and his soul is transformed into a “fountain of water springing up into everlasting life”; the God-bearing man constantly streams heavenly water and rivers of spiritual gifts.

The person who has acquired the Holy Spirit is a great blessing of God to the world! For this reason, the Holy Fathers tell us that the purpose of the Christian life is the acquisition of the Holy Spirit.

We must unceasingly beseech the Divine Comforter to come and abide in us; the phrase “come and abide in us” must be our fervent prayer.

By the holy virtues—and, above all, by love and humility—may we ever have our hearts open to Heaven, that the “perfect gifts from above” may enter in.

A constant spirit of repentance and hope is required, such that when the evil spirit troubles us, driving us to giving into a passion, we might immediately kneel and, reproaching ourselves, confess to our God, the All-Holy Spirit:

“O Heavenly King, I, the wretch, have once again saddened Thee by my sins. Forgive me.... Come and dwell again in me. Cleanse me from every impurity and save me, O Good Comforter.”

In this way we will acquire the Holy Spirit; He will become our “Treasure,” and the world will be sanctified.

Our heart must at every instant give the “blood” of repentance to receive the “Spirit” of God, which is an indispensable component of the integral person.

Just who is a true person? It is he who has become a god, with the help of the Grace of God:

“I said: Ye are gods and all sons of the Most High”!

The true Christian, says Saint Gregory Palamas,

“is composed of three elements: the Grace of the Heavenly Spirit, a rational soul, and an earthly body.”

Our wretched nature is deficient, as is dough without yeast. Our soul is malodorous and full of worms, as is meat without salt.

The “salt” and “yeast,” Saint Macarios of Egypt instructs us, are the “Divine nature of the Holy Spirit”:

“If, then, the heavenly yeast of the Spirit and the holy and good salt of Divinity are not mingled and introduced into man’s humbled nature from that other age and from that other homeland, the soul will not lose the stench of evil; nor will it rise from the heaviness and unleavened condition of evil.”

Glory and worship and thanksgiving to the immaculate Father and to the Son, Who loves mankind, and to the good Spirit unto the ages. Amen!

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