**GOSPEL OF JOHN 16 A (16:1-7)**

**1“These things I have spoken to you, in order that you should not be made to stumble.**

Saint Chrysostom: “He says here that some shall believe and some shall stumble. But stumbling comes about from not taking heed and from focusing after other things.”

Blessed Jerome: “If we should sin and the devil should enter through the gate of sin, Christ would immediately withdraw....Now, according to the Epistle of James, ‘in many things we all stumble [Jas. 3:2].’...But that we may not utterly despair and think that if we sin after baptism we cannot be saved, he immediately checks the tendency, saying that ‘we have an Advocate with the Father,...and He Himself is the expiation of our sins, and not for ours only, but also for the whole world [1 Jn. 2:1, 2].’ He addresses this to baptized believers, and he promises them the Lord as an Advocate for their offences....Now in ‘the whole world’ are included apostles and all the faithful, and a clear proof is established that sin after baptism is possible. It is useless for us to have as an Advocate Jesus Christ, if sin be impossible.”

**2“They shall put you out of the synagogues; moreover, there comes an hour that everyone who kills you should think *that he* offers God a service.**

Origen: “What the Savior said…was originally fulfilled in His own case. For those who required that He should die thought they were offering a service to God and had gone up to Jerusalem before the Passover to purify themselves.”

St. Cyprian: “But rejoice in so far as you share Christ’s sufferings, that you may also rejoice and be glad when His glory is revealed. If you are reproached for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.”

**3“And these things they will do, because they know not the Father nor Me. 4“But I have said these things to you, in order that whenever the hour should come, you may remember that I said *them* to you. But I did not say these things to you from *the* beginning, because I was with you.**

Cyril of Alexandria: “Just as God said to the holy Samuel concerning the children of Israel, ‘They have not rejected you, but they have rejected me.”

*“Blessed are you whenever they reproach you and persecute you, and say every evil word against you falsely on account of Me.12“Be rejoicing and be exceedingly glad, for your reward is great in the heavens. For so they persecuted the prophets who were before you. [Mt. 5:11,12]*

Chrysostom: “Let us also consider these things in our temptations when we suffer anything from wicked people…Let us consider that it is by wicked people and for virtue’s sake that we suffer. For if we reflect on these things, everything will be easier and more tolerable. Since one is even proud when suffering for those he loves, what kind of feeling will one have who suffers for the sake of God. For if Jesus, for our sake, calls … the cross ‘glory,’ how much more should we think that way? … We ought then, when about to endure anything unpleasant, to think not of the toils but of the crowns… For if fear diverts a person from unseemly things, much more should the love of Christ. Virtue is difficult… Indeed, those who are virtuous … see virtue as beauty itself. That is why they go after it and work for it, because it seems good to God and not because it is a job they have to do.”

**5“But now I go away to the *One* Who sent Me, and yet none of you asks Me, ‘Where go You?’ 6“But because I have said these things to you, sorrow has filled your heart.**

Chrysostom: “Great is the tyranny of despondency. We need great courage to stand strong against it and, after gathering from it what is useful, to let go of what is superfluous. And so, it has a purpose at times. When we ourselves or others sin, that is a good time to grieve…Immoderate sorrow is a horrible thing, dreadful and even deadly, as Paul said, *lest such a one should be swallowed up by excessive grief (too much sorrow).*  [2 Cor. 2:7]”

**7“But I tell you the truth. It is expedient for you that I should go away; for unless I go away, the Paraclete will not come to you; but if I go, I will send Him to you.**

**Christ is enthroned after suffering the passion He is glorified on the Cross and sits enthroned as the God-Man in His Kingdom.**

Chrysostom: “But why didn’t the Spirit come before he departed?

Cyril of Alexandria: “Jesus places us in the sight of the Father by departing into heaven as the first fruits of humanity…For He ascended into heaven as our forerunner. There, as man, He is truly the High Priest of our souls, our comforter and the conciliation of our sins. And as God and Lord by His nature, Jesus sits on His own Father’s throne, and this glory is even reflected on us.”

Schmemann: A fundamental rule of liturgical theology … is that the true meaning of each liturgical act is revealed … by its place within the … sequence of acts… receives its meaning and power from what precedes and what follows it.

* **Born Again** - A person is disrobed (casting off the old man of sin and corruption) and ***Baptized into Christ***
* **Restoration of the Image of God** - Immediately after baptism the person is “clothed” (vested, baptismal robe of the glory of Tabor) in white – now the person has returned to their being clothed in the Light of God before the Fall. ***Having put On Christ***
* **Receiving the very gifts of Christ** (anointed or *sealed* as priests, prophets & kings) **and sharing in the Spirit of Christ** - by receiving the Holy Spirit as a Gift
* **Chrismation is fulfilled in the Eucharist**

**All that in mine is yours**

Schmemann: “Are we able to understand that the *impossible uniqueness* of this personal Pentecost is that we receive as *gift* Him whom Christ and only Christ has by *nature:* the Holy Spirit, eternally bestowed by the Father upon the Son …We receive as gift the Spirit who belongs to Christ as *His* Spirit, Who abides in Christ, as *His* Life? The Holy Spirit descends upon us and abides in us as the personal gift of Christ from His Father, as the gift of His Life, His Sonship, His communion with His Father. (Schmemann, Of Water and Spirit, pg. 79)