

Orthodox Church Quotes

Simply quotes of the Eastern Orthodox Christian Church fathers, saints, elders, hymns, prayers, and services.

TAG ARCHIVES: JUDGEMENT

St. Ignatius Brianchaninov: The Lord remained silent before Pilate and Herod . . .



The Lord remained silent before Pilate and Herod; He made no attempt to justify Himself. You must imitate His holy and wise silence when you see that your enemies accuse you, with every intention of certain conviction; they accuse only with the purpose of hiding their own evil intention under the guise of judgement.

+ St. Ignatius Brianchaninov, The Cup of Christ

[Read in full at Orthodox England](#)

This entry was posted in Sayings from Saints, Elders, and Fathers, St. Ignatius Brianchaninov and tagged Enemies, Evil Intentions, Falsey Accused, Herod, Judgement, Justification, Pontius Pilate, Silence on October 3, 2015 [<https://orthodoxchurchquotes.wordpress.com/2015/10/03/st-ignatius-brianchaninov-the-lord-remained-silent-before-pilate-and-herod/>].

St. Ignatius Brianchaninov: Speak will of

those who speak evil of you. . . .



Speak well of those who speak evil of you.

Pay good for evil.

Pray for those who cause you various offenses, wrongs, temptations, persecutions.

Whatever you do, on no account condemn anyone; do not even try to judge whether a person is good or bad, but keep your eyes on that one evil person for whom you must give an account before God—yourself.

+ St. Ignatius (Brianchaninov), *The Arena: Guidelines for Spiritual and Monastic Life*



This entry was posted in Sayings from Saints, Elders, and Fathers, St. Ignatius Brianchaninov and tagged Evil for Evil, God and Evil, Judgement, Judgement of God, Living Orthodoxy, Love of Others, Loving Neighbor, Offense, Persecution, Prayer, Temptation on September 30, 2015 [<https://orthodoxchurchquotes.wordpress.com/2015/09/30/st-ignatius-brianchaninov-speak-will-of-those-who-speak-evil-of-you/>].

St. Theophan the Recluse: . . . In this way will the inequalities of earthly states be leveled out at God's judgment.



The parable about the talents offers the thought that life is a time for trading.

That means that it is necessary to hasten to use this time as a person would hurry to a market to bargain for what he can. Even if one has only brought bast shoes, or only bast, (very inexpensive, unsophisticated items) he does not sit with his arms folded, but contrives to call over buyers to sell what he has and then buy for himself what he needs.

No one who has received life from the Lord can say that he does not have a single talent—everyone has something, and not just one thing; everyone, therefore, has something with which to trade and make a profit.

Do not look around and calculate what others have received, but take a good look at yourself and determine more precisely what lies in you and what you can gain for that which you have, and then act according to this plan without laziness.

At the Judgment you will not be asked why you did not gain ten talents if you had only one, and you will not even be asked why you gained only one talent on your one, but you will be told that you gained a talent, half a talent or a tenth of its worth.

And the reward will not be because you received the talents, but because you gained.

There will be nothing with which to justify yourself—not with nobleness, nor poverty, nor lack of education. When this is not given, there will be no question about it.

But you had hands and feet. You will be asked, what did you gain with them?

You had a tongue, what did you gain with it?

In this way will the inequalities of earthly states be leveled out at God's judgment.

+ St. Theophan the Recluse, *Thoughts for Each Day of the Year: According to the Daily Church Readings from the Word of God*



This entry was posted in Sayings from Saints, Elders, and Fathers, St. Theophon the Recluse and tagged Envy, Excuses for Sins, Final Judgement, God as Judge, Inequality, Judgement, Parable of the Talents, Poverty, Sloth, The Wealthy and Rich on August 18, 2015 [<https://orthodox-churchquotes.wordpress.com/2015/08/18/st-theophan-the-recluse-in-this-way-will-the-inequalities-of-earthly-states-be-leveled-out-at-gods-judgment/>].

Four Stichera at the Praises, Matins, Meatfare Sunday: I think upon that day and hour when

we shall all stand naked . . .



I think upon that day and hour when we shall all stand naked, like men condemned, before the Judge who accepts no man's person. Then shall the trumpet sound aloud and the foundations of the earth shall quake, the dead shall rise from the tombs and all shall be gathered together from every generation. Then each man's secrets will be manifest before thee: and those that have never repented shall weep and lament, departing to the outer fire; but with gladness and rejoicing the company of the righteous shall enter into the heavenly bridal chamber.

How shall it be in that hour and fearful day, when the Judge shall sit on his dread throne! The books shall be opened and men's actions shall be examined, and the secrets of darkness shall be made public. Angels shall hasten to and fro, gathering all the nations. Come ye and hearken, kings and princes, slaves and free, sinners and righteous, rich and poor: for the Judge comes to pass sentence on the whole inhabited earth. And who shall bear to stand before his face in the presence of the angels, as they call us to account for our actions and our thoughts, whether by night or by day? How shall it be then in that hour! But before the end is here, make haste, my soul, and cry: O God who only art compassionate, turn me back and save me.

Daniel the prophet, a man greatly beloved, when he saw the power of God, cried out: "The court sat for judgment, and the books were opened." Consider well, my soul: dost thou fast? Then despise not thy neighbor. Dost thou abstain from food? Condemn not thy brother, lest thou be sent away into the fire, there to burn as wax. But may Christ lead thee without stumbling into his kingdom.

Let us cleanse ourselves, brethren, with the queen of the virtues: for behold, she is come, bringing us a wealth of blessings. She quells the uprising of the passions, and reconciled sinners to the Master. Therefore let us welcome her with gladness, and cry aloud to Christ our God: O risen from the dead, who alone art free from sin, guard us uncondemned as we give thee glory.

— Four Stichera at the Praises, Matins, Meatfare Sunday, *Lenten Triodion*, pp. 164-165

This entry was posted in Church Prayers, Hymns, Services, Lenten Triodion and tagged Angels, Asceticism, Book of Life, Cleansing, Cleansing of Sin, Compassion, Condemnation, Fasting, Final Judgement, Free Man, Hell, Judgement, Judgement of God, Judgement/Meatfare Sunday, King, Mercy of God, Old Testament Events, Old Testament People, Omnipotence of God, Overcoming Sin/Passions, Passions, Poor, Prophet Daniel, Purification, Purifying Fire, Repentance, Resurrection, Scripture Book of Daniel, Secret, Sinner, Slave, Soul, Standing in Presence of God, The Wealthy and Rich, Virtue, Weeping and Gnashing of Teeth on February 16, 2015 [<https://orthodoxchurchquotes.wordpress.com/2015/02/16/four-stichera-at-the-praises-matins->

[meatfare-sunday-i-think-upon-that-day-and-hour-when-we-shall-all-stand-naked/](#)].

St. John Damascene: These eight passions should be destroyed as follows . . .



“These eight passions should be destroyed as follows: gluttony by self-control; unchastity by desire for God and longing for the blessings held in store; avarice by compassion for the poor; anger by goodwill and love for all men; worldly dejection by spiritual joy; listlessness by patience, perseverance and offering thanks to God; self-esteem by doing good in secret and by praying constantly with a contrite heart; and pride by not judging or despising anyone in the manner of the boastful Pharisee (cf. Luke 18 : 11–12), and by considering oneself the least of all men. When the intellect has been freed

in this way from the passions we have described and been raised up to God, it will henceforth live the life of blessedness, receiving the pledge of the Holy Spirit (cf. 2 Cor. 1 : 22). And when it departs this life, dispassionate and full of true knowledge, it will stand before the light of the Holy Trinity and with the divine angels will shine in glory through all eternity.”

+ St. John Damascene, “On the Virtues and the Vices” from *The Philokalia: The Complete Text (Vol. 2)*

This entry was posted in Sayings from Saints, Elders, and Fathers, St. John of Damascus and tagged Alms, Anger, Blessings, Compassion, Drawing to God, Fornication, Gluttony, Goodwill, Greed/Avarice, Holy Spirit, Humility, Intellect, Joy, Judgement, Judging, Listlessness, Love, Love of God, Love of Others, Overcoming Sin/Passions, Passions, Patience, Pharisee, Pride, Publican and the Pharisee, Secret, Self-Control, Self-Esteem, Thanksgiving, Theosis, Trinity, Virtue on February 5, 2015 [<https://orthodoxchurchquotes.wordpress.com/2015/02/05/st-john-damascene-these-eight-passions-should-be-destroyed-as-follows/>].

St. John Chrysostom: Wouldest thou learn words of thanksgiving? Hearken unto the

Three Children . . .



“Wouldest thou learn words of thanksgiving? Hearken unto the Three Children, saying, ‘We have sinned, we have transgressed. Thou art righteous, O Lord, in all that thou hast done unto us, because thou hast brought all things upon us by a true judgment’ (Prayer of Azariah; Book of Daniel LXX). For to confess one’s own sins, this is to give thanks with confessions unto God: a kind of thing which implies one to be guilty of numberless offenses, yet not to have the due penalty exacted. This man most of all is the giver of thanks.”

+ St John Chrysostom, Homily III., Matt. I. 1

This entry was posted in Sayings from Saints, Elders, and Fathers, St. John Chrysostom and tagged Chastisement of God, Confession, God as Judge, Guilt, Judgement, Judgement of God, Old Testament Events, Old Testament People, Righteousness, Righteousness of God, Sin, Thanksgiving, Three Holy Youths on November 27, 2014 [<https://orthodoxchurchquotes.wordpress.com/2014/11/27/st-john-chrysostom-wouldest-thou-learn-words-of-thanksgiving-hearken-onto-the-three-children/>].

St. Pachomius the Great: . . . shun the satisfactions of this age, so as to be happy in the age to come. . . .



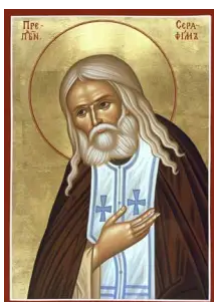
“As for you, my son, shun the satisfactions of this age, so as to be happy in the age to come. Do not be negligent, letting the days pass by till unexpectedly they come looking for you and you arrive at the straits of your anguish and the ‘horror-faces’ surround you and drag you off violently to their dark place of terror and anguish. Do not be sad when you are cursed by men; be sad and sigh when you sin — this is the true curse — and when you go away bearing the sores of your sins.

If you have hit your brother, you will be handed over to pitiless angels and you will be chastised in torments of fire for all eternity.”

+ St. Pachomius the Great, *Pachomian Koinonia III: Instructions, Letters, and Other Writings of Saint Pachomius and His Disciples. The Instructions of Saint Pachomius, 23,41*

This entry was posted in St. Pachomius the Great and tagged Abstaining from Evil, Awareness of Sin, Death, Demons, Eternity, Hell, Humility, Judgement, Living Orthodoxy, Persecution, Sensual Pleasure, Sin, Spiritual Labors, Tollhouses, Worldliness on October 18, 2014 [<https://orthodoxchurchquotes.wordpress.com/2014/10/18/st-pachomius-the-great-shun-the-satisfactions-of-this-age-so-as-to-be-happy-in-the-age-to-come/>].

St. Seraphim of Sarov: One should not oppose authorities . . .



“One should not oppose authorities who act for good, so as not to sin before God and be subjected to His just chastisement: *Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves* (Romans 13:2).”

+ St. Seraphim of Sarov, “The Spiritual Instructions to Laymen and Monks”, printed in *Little Russian Philokalia: St. Seraphim of Sarov*

This entry was posted in Sayings from Saints, Elders, and Fathers, St. Seraphim of Sarov and tagged Authority, Chastisement of God, God as Judge, Judgement, Judgement of God, Obedience, Sin on September 22, 2014 [<https://orthodoxchurchquotes.wordpress.com/2014/09/22/st-seraphim-of-sarov-one-should-not-oppose-authorities/>].

Bridegroom Matins: Hymn of Cassia



The woman had fallen into many sins, O Lord,
yet when she perceived Thy divinity,
she joined the ranks of the myrrh-bearing women.



In tears she brought Thee myrrh before Thy burial.
 She cried, "Woe is me!
 For I live in the night of licentiousness,
 shrouded in the dark and moonless love of sin.
 But accept the fountain of my tears,

O Thou who didst gather the waters of the sea into clouds.
 Bow down Thine ear to the sighing of my heart,
 O Thou who didst bow the heavens in Thine ineffable condescension.
 Once Eve heard Thy footsteps in paradise in the cool of the day,
 and in fear she ran and hid herself.
 But now I will tenderly embrace those pure feet
 and wipe them with the hair of my head.
 Who can measure the multitude of my sins,
 or the depth of Thy judgements, O Savior of my soul,
 Do not despise Thy servant in Thine immeasurable mercy.

+ Hymn of Cassia (Tone 8) of Bridegroom Matins of Holy Wednesday

This entry was posted in Church Prayers, Hymns, Services, Holy Week and tagged Bridegroom Matins, Condescension, Condescension of God, Darkness, Eve, God as Creator, God as Judge, God as Man, Harlot Washing Jesus' Feet, Holy Wednesday, Holy Week, Judgement, Love, Love of God, Love of Sin, Mercy, Mercy of God, Old Testament, Old Testament Events, Old Testament People, Overcoming Sin/Passions, Paradise, Passions, Prostitutes, Repentance, Sins, The Fall on April 16, 2014 [<https://orthodoxchurchquotes.wordpress.com/2014/04/16/bridegroom-matins-hymn-of-cassia/>].

St. John of Kronstadt: 'If you fall, rise and you shall be saved.' You are a sinner, you continually fall, learn also how to rise . . .



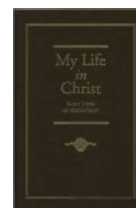
'If you fall, rise and you shall be saved.' You are a sinner, you continually fall, learn also how to rise; be careful to acquire this wisdom. This is what the wisdom consists in: learning by heart the psalm, 'Have mercy upon me, O God, after Thy great goodness,' inspired by the Holy Spirit to the king and prophet David, and say it with sincere faith and trust, with a contrite and humble heart. After your sincere repentance, expressed in the



words of King David, the forgiveness of your sins shall immediately shine upon you from the Lord, and your spiritual powers will be at peace. The most important thing in life is to be zealous for mutual love, and not to judge anyone. Everybody shall answer for himself to God, and you must look to yourself. Beware of malice.

+ St. John of Kronstadt, [My Life in Christ](#) [paperback] or [hardback]

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This entry was posted in Sayings from Saints, Elders, and Fathers, St. John of Kronstadt and tagged Asking Forgiveness, Confession, Falling Down Getting Up, Forgiveness, Forgiveness of God, Judgement, King David, Love, Memorization, Old Testament People, Psalm 50, Repentance on March 26, 2014 [<https://orthodoxchurchquotes.wordpress.com/2014/03/26/st-john-of-kronstadt-if-you-fall-rise-and-you-shall-be-saved-you-are-a-sinner-you-continually-fall-learn-also-how-to-rise/>].

Canon of St. Andrew: The mind is wounded, the body is feeble, the spirit is sick . . .



The mind is wounded, the body is feeble, the spirit is sick, the word has lost its power, life is ebbing, the end is at the doors. What then will you do, wretched soul, when the Judge comes to try your case?

+ The Great Canon of St. Andrew of Crete, Mon 9.1

[Text of the Canon](#)

This entry was posted in Church Prayers, Hymns, Services, Sayings from Saints, Elders, and Fathers, St. Andrew of Crete and tagged Canon of St. Andrew, Death, Final Judgement, God as Judge, Judgement, Soul, Spiritual Illness on March 3, 2014 [<https://orthodoxchurchquotes.wordpress.com/2014/03/03/canon-of-st-andrew-the-mind-is-wounded-the->

body-is-feeble-the-spirit-is-sick/].

Canon of St. Andrew: The end is drawing near

...



The end is drawing near, my soul, is drawing near! But you neither care nor prepare. The time is growing short. Rise! The Judge is near at the very doors. Like a dream, like a flower, the time of this life passes. Why do we bustle about in vain? [Matthew 24:33; Psalm 38:7]

Come to your senses, my soul! Consider the deeds you have done, and bring them before your eyes, and pour out the drops of your tears. Boldly tell your thoughts and deeds to Christ, and be acquitted.

+ The Great Canon of St. Andrew of Crete, Mon 4.2-3

[Text of the Canon](#)

This entry was posted in Church Prayers, Hymns, Services, Sayings from Saints, Elders, and Fathers, St. Andrew of Crete and tagged Canon of St. Andrew, Confession, Death, Final Judgement, God as Judge, Judgement, Repentance, Soul, Vanity on March 3, 2014 [<https://orthodoxchurchquotes.wordpress.com/2014/03/03/canon-of-st-andrew-the-end-is-drawing-near/>].

St. Kosmos Aitolos: . . . You need your soul and Christ. . . .



“Everything will happen suddenly. It may even happen tonight. Maybe it has begun already? Don’t you see that your crops have failed and your animals have died? The rivers and springs have dried up. Today you are deprived of one thing, tomorrow another. God is



giving it to us a little at a time, and we stupid people don't understand.

I say this to you and I counsel you, even if the sky were to fall down, even if the earth would rise up, even if the whole world were destroyed, as it is due to do so, today, tomorrow, don't be concerned with what God is going to do. Let them burn your body, let them fry it, let them take your possessions – don't concern yourself. Give them away – they are not yours. You need your soul and Christ. Even if the whole world were to fall apart, no one can take these two things away from you against your will. Guard these two, and don't lose them.”

+ St. Kosmos Aitolos, *The Life of St. Kosmas Aitolos Together with an English Translation of His Teaching and Letters*, Translated by Nomikos Michael Vaporis

This entry was posted in Sayings from Saints, Elders, and Fathers, St. Kosmos Aitolos and tagged End of the World, End Times, God as Judge, Judgement, Martyrdom, Natural Disasters, Soul, Wealth and Riches on February 23, 2014 [<https://orthodoxchurchquotes.wordpress.com/2014/02/23/st-kosmos-aitolos-you-need-your-soul-and-christ/>].

St. Dorotheos: A man can know nothing about the judgments of God. . . .



“A man can know nothing about the judgments of God. He alone is the one who takes account of all and is able to judge the hearts of each one of us, as He alone is our Master. Truly it happens that a man may do a certain thing which seems to be wrong out of simplicity, and there may be something about it which makes more amends to God than your whole life; how are you going to sit in judgment and constrict your own soul? And should it happen that he

has fallen away, how do you know how much and how well he fought; how much blood he sweated before he did it? Perhaps so little fault can be found in him that God can look on his action as if it were just, for God looks on his labor and all the struggle he had before he did it, and has pity on him. And do you know this, and what God has spared him for? Are you going to condemn him for this and ruin your own soul? And how do you know what tears he has shed about it before God? You may well know about the sin but do you not know about the repentance?”

— St. Dorotheos of Gaza, *Discourses and Sayings*

This entry was posted in Sayings from Saints, Elders, and Fathers, St. Dorotheos of Gaza and tagged Condemnation, God as Judge, Judgement, Judging, Mercy of God, Repentance, Sin on January 29, 2014 [<https://orthodoxchurchquotes.wordpress.com/2014/01/29/st-dorotheos-a-man-can-know-nothing-about-the-judgments-of-god/>].

St. Gennadius of Constantinople: To judge sins is the business of one who is sinless . . .



“To judge sins is the business of one who is sinless, but who is sinless except God? Who ever thinks about the multitude of his own sins in his heart never wants to make the sins of others a topic of conversation. To judge a man who has gone astray is a sign of pride, and God resists the proud. On the other hand, one who every hour prepares himself to give answer for his own sins will not quickly lift up his head to examine the mistakes of others.”


— St. Gennadius of Constantinople, *The Golden Chain*, 53-55

This entry was posted in Sayings from Saints, Elders, and Fathers, St. Gennadius of Constantinople and tagged Astray, God as Judge, Judgement, Judging, Pride, Sin, Sinless on January 19, 2014 [<https://orthodoxchurchquotes.wordpress.com/2014/01/19/st-gennadius-of-constantinople-to-judge-sins-is-the-business-of-one-who-is-sinless/>].

Small Compline: The Supplicatory Prayer to the Most Holy Theotokos



O undefiled, untainted, uncorrupted, most pure, chaste Virgin, Thou Bride of God and Sovereign Lady, who didst unite the Word of God to mankind through thy most glorious birth giving, and hast linked the apostate nature of our race with the heavenly; who art the only hope



of the hopeless, and the helper of the struggling, the ever-ready protection of them that hasten unto thee, and the refuge of all Christians: Do not shrink with loathing from me a sinner, defiled, who with polluted thoughts, words, and deeds have made myself utterly unprofitable, and through slothfulness of mind have become a slave to the pleasures of life. But as the Mother of God Who loveth mankind, show thy love for mankind and mercifully have compassion upon me a sinner and prodigal, and accept my supplication, which is offered to thee out of my defiled mouth; and making use of thy motherly boldness, entreat thy Son and our Master and Lord that He may be pleased to open for me the bowels of His lovingkindness and graciousness to mankind, and, disregarding my numberless offenses, will turn me back to repentance, and show me to be a tried worker of His precepts. And be thou ever present unto me as merciful, compassionate and well disposed; in the present life be thou a fervent intercessor and helper, repelling the assaults of adversaries and guiding me to salvation, and at the time of my departure taking care of my miserable soul, and driving far away from it the dark countenances of the evil demons; lastly, at the dreadful day of judgment delivering me from torment eternal and showing me to be an heir of the ineffable glory of thy Son and our God; all of which may I attain, O my Sovereign Lady, most holy Theotokos, in virtue of thine intercession and protection, through the grace and love to mankind of thine only begotten Son, our Lord and God and Savior, Jesus Christ, to Whom is due all glory, honor and worship, together with His unoriginate Father, and His Most Holy and good and life creating Spirit, now and ever, and unto ages of ages. Amen.

— Small Compline: The Supplicatory Prayer to the Most Holy Theotokos

This entry was posted in Church Prayers, Hymns, Services and tagged Death, Demons, Final Judgement, Intercession, Judgement, Judgment Day, Nativity of Jesus, Passions, Prayer of Intercession, Prayers of the Church, Protection, Protection of the Theotokos, Salvation, Small Compline, Soul and Body, Theotokos, Tollhouses on December 17, 2013 [<https://orthodox-churchquotes.wordpress.com/2013/12/17/small-compline-the-supplicatory-prayer-to-the-most-holy-theotokos/>].

St. John Chrysostom on Departing from Iniquity



“Let every one,” he says, “that nameth the name of the Lord depart from iniquity.” [2 Timothy 2:19]



These are the distinguishing marks of the foundation. As a foundation is shown to be firm, and as letters are inscribed upon a stone that the letters may be significant. But these letters are shown by works, "Having," he says, "this seal" fixed thereon, "Let every one that nameth the name of the Lord depart from iniquity." Thus if any one is unrighteous, he is not of the foundation. So that this too is of the seal, not to do iniquity.

Moral. Let us not therefore put off from us the royal seal and token, that we may not be of those who are not sealed, that we may not be unsound, that we may be firmly grounded, that we may be of the foundation, and not carried to and fro. This marks them that are of God, that they depart from iniquity. For how can any one be of God Who is just, if he does iniquity, if by his works he opposes Him, if he insults Him by his misdeeds? Again we are speaking against injustice, and again we have many that are hostile to us.

For this affection, like a tyrant, has seized upon the souls of all, and, what is worse, not by necessity nor violence, but by persuasion and gentle insinuation, and they are grateful for their slavery.

And this is indeed the misery; for if they were held by constraint and not by love, they would soon depart. And whence is it, that a thing which is most bitter, appears to be sweet? Whence is it that righteousness, which is a most sweet thing, becomes bitter? It is the fault of our senses. Thus some have thought honey bitter, and have taken with pleasure other things that were noxious. And the cause is not in the nature of things, but in the perverseness of the sufferers.

The judging faculty of the soul is disordered. Just as a balance, if its beam be unsteady, moves round, and does not show accurately the weight of things placed in it; so the soul, if it has not the beam of its own thoughts fixed, and firmly riveted to the law of God, being carried round and drawn down, will not be able to judge aright of actions.

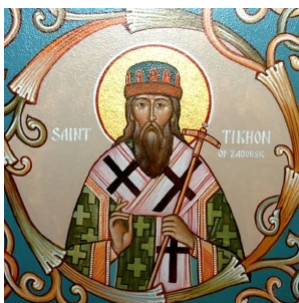
+ St. John Chrystostom, Homily V, *Homilies on Timothy*

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This entry was posted in Sayings from Saints, Elders, and Fathers, St. John Chrysostom and tagged Commandments, Final Judgement, Judgement, Justice, Morals, Overcoming Sin/Passions, Righteousness, Scripture Epistle 1 Timothy, Slave to Sin, Slavery, Soul on October 22, 2013 [<https://orthodoxchurchquotes.wordpress.com/2013/10/22/st-john-chrysostom-on-departing-from-iniquity/>].

St. Tikhon of Zadonsk: In going to church, think that thou art going to the house of the King of Heaven . . .



“In going to church, think that thou art going to the house of the King of Heaven, where with fear and joy one ought to stand as in heaven before the King of Heaven. While standing in church, do not look around to the sides and do not look at how someone is standing and praying, lest thou be condemned with the Pharisee, since thou didst not come to judge others, but to ask for mercy for thyself from God the Judge and Knower of hearts. Gaze with compunction toward the altar alone, where the holy sacrifice is offered. More than anything else, beware of laughter and conversations, for whoever laughs or converses while standing in church does not render honor to the holy place and tempts others and prevents others from praying.”

— St. Tikhon of Zadonsk

This entry was posted in Sayings from Saints, Elders, and Fathers, St. Tikhon of Zadonsk and tagged Church Behavior, Fear of God, God as King, Judgement, King, Laughter, Pharisee, Prayer, Praying in Church, Respect on October 8, 2013 [<https://orthodoxchurchquotes.wordpress.com/2013/10/08/st-tikhon-of-zadonsk-in-going-to-church-think-that-thou-art-going-to-the-house-of-the-king-of-heaven/>].

St. John of Kronstadt: Part 4 of Sermon on the Dormition of the Theotokos



“Our preparation for meeting the heavenly King, and for the inheritance of eternal life in heaven, should consist of these things. The heavenly King desires souls adorned with immutable virtue, souls prepared so that the Very Lord Himself could abide in them. Do not marvel that the Very Lord wants to live in us. In fact the human soul is more spacious than the heavens and the earth, for it exists in the image of God. And if one removes sins from the soul, the Lord of all will settle in it and will fill it

with Himself. “We will come to him and make our dwelling with him” (John 14:23), says the Lord about the souls who love Him.

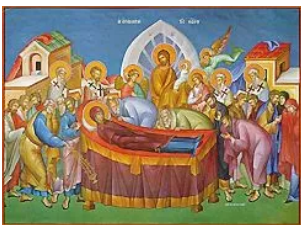
And so, ye participants in the Christian feasts, and especially the present feast of the Dormition of the Mother of God, ye who are brightly adorned with every virtue and translated to the heavenly kingdom, to Her Son and God, proclaim to each and every one about preparing their souls to be the dwelling place of the Lord, about continual repentance, and about the incorruptible adornment of Christian virtue. Let your death also be unashamed and peaceful, serving as the pledge of a good answer at the dread judgment seat of Christ. Amen.”

— St. John of Kronstadt, Sermon on the Dormition of the Theotokos

[Read full text](#)

This entry was posted in Sayings from Saints, Elders, and Fathers, St. John of Kronstadt and tagged Death, Dormition of the Theotokos, Final Judgement, Judgement, Living Orthodoxy, Resurrection, Saints, Theotokos, Virtue on August 28, 2013 [<https://orthodox-churchquotes.wordpress.com/2013/08/28/st-john-of-kronstadt-part-4-of-sermon-on-the-dormition-of-the-theotokos-2/>].

St. John of Kronstadt: Part 3 of Sermon on the Dormition of the Theotokos



“We say that our dead have ‘fallen asleep’ or ‘passed away.’ What does this mean? This means that for the true Christian there is no death. Death was conquered by Christ on the cross. But there is a translation, i.e. a rearrangement of his condition, i.e. his soul is in another place, in another age, in another world beyond the grave, eternal, without end, that is what is meant by “falling asleep”. It is as if it were a temporary dream after which, by the voice of the Lord

and the fearful yet wonderful trumpet of the Archangel, all the dead shall live and come forth each to his place: either to the resurrection of life or to the resurrection of condemnation (John 5:29). This is what the Christian means by translation. We should be ready for this translation, for the day of the general resurrection and judgment, for this indescribable world event, recorded in the Holy Scriptures.

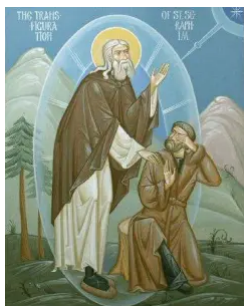
This preparation for the meeting of the heavenly King before the dread judgment seat, after death, is essentially the person's preparation throughout the whole of his life. This preparation means a change in all his thoughts, and the moral change of all his being, so that the whole man would be pure and white as snow, washing clean everything that defiles the body and spirit, so that he is adorned with every virtue: repentance, meekness, humility, gentleness, simplicity, chastity, mercifulness, abstention, spiritual contemplation, and burning love for God and neighbor.”

— St. John of Kronstadt, Sermon on the Dormition of the Theotokos

[Read full text](#)

This entry was posted in Sayings from Saints, Elders, and Fathers, St. John of Kronstadt and tagged Cross, Death, Dormition of the Theotokos, Final Judgement, Judgement, Resurrection, Saints, Theotokos, Virtue on August 28, 2013 [<https://orthodoxchurchquotes.wordpress.com/2013/08/28/st-john-of-kronstadt-part-3-of-sermon-on-the-dormition-of-the-theotokos/>]

St. Seraphim of Sarov: You cannot be too gentle, too kind. . . .



“You cannot be too gentle, too kind. Shun even to appear harsh in your treatment of each other. Joy, radiant joy, streams from the face of one who gives and kindles joy in the heart of one who receives. All condemnation is from the devil. Never condemn each other, not even those whom you catch committing an evil deed. We condemn others only because we shun knowing ourselves. When we gaze at our own failings, we see such a morass of filth that nothing in another can equal it. That is why we turn away, and make much of the faults of others. Keep away from the spilling of speech. Instead of condemning others, strive to reach inner peace. Keep silent, refrain from judgement. This will raise you above the deadly arrows of slander, insult, outrage, and will shield your glowing hearts against the evil that creeps around.”

— St. Seraphim of Sarov,

This entry was posted in Sayings from Saints, Elders, and Fathers, St. Seraphim of Sarov and tagged Condemnation, Evil, Failure, Gentleness, Idle Talk, Insult, Joy, Judgement, Kindness, Silence, Slander, The Evil One on July 15, 2013 [<https://orthodoxchurchquotes.wordpress.com/2013/07/15/st-seraphim-of-sarov-you-cannot-be-too-gentle-too-kind/>].

St. John Chrysostom: One who strictly prosecutes . . .



“One who strictly prosecutes the misdemeanors of others will find not condescension towards his own. ”

+ St. John Chrysostom, 3.6, *On the Statues*

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This entry was posted in Sayings from Saints, Elders, and Fathers, St. John Chrysostom and tagged Condescension, Condescension of God, Judgement, Sin on July 13, 2013 [<https://orthodoxchurchquotes.wordpress.com/2013/07/13/st-john-chrysostom-one-who-strictly-prosectues/>].

St. Philaret of Moscow: The Church is holy, although there are sinners within her. . . .



“The Church is holy, although there are sinners within her. Those who sin, but who cleanse themselves with true repentance, do not keep the Church from being holy. But unrepentant sinners are cut off, whether visibly by Church authority, or invisible by the judgement of God, from the body of the Church. And so in this regard the Church remains holy. ”

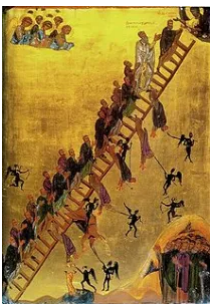


— St. Philaret of Moscow, Catechesis

This entry was posted in Sayings from Saints, Elders, and Fathers, St. Philaret of Moscow and tagged Holy, Judgement, Repentance, Sin, Sinners, The Church on July 13, 2013 [<https://orthodoxchurchquotes.wordpress.com/2013/07/13/st-philaret-of-moscow-the-church-is-holy-although-there-are-sinners-within-her/>].

St. John Climacus: Fire and water do not mix .

..



“Fire and water are incompatible; and so is judging others in one who wants to repent. If you see someone falling into sin at the very moment of his death, even then do not judge him, because the Divine judgment is hidden from men. Some have fallen openly into great sins, but they have done greater good deeds in secret; so their critics were tricked, getting smoke instead of the sun.”

+ St. John Climacus, *Ladder of Divine Ascent*, Step 10.8

This entry was posted in Sayings from Saints, Elders, and Fathers, St. John Climacus (of the Ladder) and tagged Death, Judgement, Repentance, Secret, Sin, Works on July 10, 2013 [<https://orthodoxchurchquotes.wordpress.com/2013/07/10/st-john-climicus-fire-and-water-do-not-mix/>].

Unseen Warfare: Since the enemy watches you constantly . . .



Since the enemy watches you constantly, waiting for an opportunity to sow evil in you, be doubly watchful over yourself, lest you fall in the nets spread for you. As soon as he shows you some fault in your neighbor,



hasten to repel this thought, lest it take root in you and grow. Cast it out, so that no trace is left in you, and replace it by the thought of the good qualities you know your neighbor to possess, or of those people generally should have. If you still feel the impulse to pass judgment, add to this the truth that you are given no authority for this and that the moment you assume this authority you thereby make yourself worthy of judgment and condemnation, not before powerless men, but before God, the all-powerful Judge of all. This reversal of thoughts is the strongest means, not only for repelling accidental critical thoughts, but also for completely freeing yourself of this vice.

— From [Unseen Warfare](#), St. Theophan the Recluse and St. Nicodemus of the Holy Mountain

This entry was posted in Sayings from Saints, Elders, and Fathers, St. Theophan the Recluse and tagged Enemy, Evil, Falling Down Getting Up, Judgement, Phronema, Repentance, Spiritual Warfare on July 10, 2013 [<https://orthodoxchurchquotes.wordpress.com/2013/07/10/unseen-warfare-since-the-enemy-watches-you-constantly/>].
