1. Phi.Legat.1.237-238: ὅποιον ἐδεξάμεθα παλαιετάτην ὑπὸ τῶν κατὰ τὴν Ἑλλάδα λόγων παραδοθέον, οἱ τὴν τῆς Γοργόνος κεφαλῆς τοιαύτην ἔχειν δύναμιν οἰμολόγων, ὅποτε τοὺς προοδοῦντας εὕθως λίθους καὶ πέτρους γίνεσθα. τούτο μῦθον μὲν πλάσμα ἔσχεν εἶναι, τὸ δ᾿ ἄλλος τις μεγάλα καὶ ἀφοτήτῳ καὶ ἀνίμηστῳ συντρήχα ἐπιφέρουσιν. ὡρίζει δεσπότων θάνατον ἀπερικήλτου ἤ παραπλῆθρον τι θανάτῳ. νομίζεις, δ’ ἐμπότε γένοιτο, παραπεμπόμενοι εἰ θεατικῷ τινὸς τῶν Ἰμητέρων εἰς τὸ ἴωρόν τοῦ ἀνδρᾶς, οὐκ ἂν εἰς πέτρους μεταβάλεις, παγένετο μὲν αὐτῶς τῶν ἀρθρῶν, παγένετο δὲ τῶν ὀφθαλμῶν, ὡς μὴ κινηθῆναι δύνασθαι, ὅλον δὲ τοῦ σώματος τὰς φυσικὰς κινήσεις μεταβαλόντος καθ᾽ ἐκαστὸν τῶν ἔν τῇ κοινωνίᾳ μερῶν αὐτοῦ;

We have heard a very ancient tale, handed down throughout Greece by learned men, who affirmed that the head of the Gorgon had such great power that those who looked upon it immediately turned into stones and rocks. This story is, no doubt, a figment of myth, but great and unexpected and disastrous events do bring with them the truth that it conveys. The wrath of a despot brings about death, or something closely resembling death. Do you suppose (may it never be!) that if any of our own should see this statue being escorted into our temple, they would not be changed into death, or something closely resembling death. For just as those who look to the true godhead receive in themselves the unique features of the divine nature, so too, the one who devotes himself to the vanity of idols is transformed into that upon which he looks, becoming a stone instead of a human being.

2. Pla.Phae.252e-253a: οἱ μὲν δὴ οἱ Δίος δίον τινα εἶναι ἥρθουσα τὴν ψυχήν τὸν ὑπ᾽ αὐτῶν ἐφέμομεν· σποροῦσαν οὐν εἰ περὶ ὑμνίοις τα καὶ ἤγετονα τῇ τῆς φύσιν, καὶ ἢτα τῶν εὐφόρων ἐρευσθώσι, πάντων ποιοῦσαν ὅπως τοιοῦτος ἤστα. ένν οὐν μη πρὸτερον ἐμβέβαιτο τῷ εἴπτερεύματι, τότε ἐπιχρησμόντες μετανόον τε ἦσθον ἄν τι δυνάνται καὶ αὐτῶν μετέρχονται, ἤγετοντες δὲ παρ᾽ ἣτα αὐτῶν ἐνοικεῖσθαι τὴν τοῦ σφετέρου θεοῦ φύσιν νύσσουσα διὰ τὸ συντόνος ἢνακαθάσθαι πρὸς τὸν θεόν βλέπειν, καὶ ἐφάπτομαι αὐτοῦ τῇ μνήμῃ εὐθυνοιόντες ἐξ ἐκείνου λοιμάνουσι τὰ ἔθη καὶ τὰ ἐπιθετεύματα, καθ᾽ ὅσον ἰσαυρίων θεοῦ ἀνθρώπων μεταχεῖν.

The followers of Zeus desire that the soul of him whom they love be like Zeus; so they seek for one of philosophical and lordly nature, and when they find him and love him, they do all they can to give him such a character. If they have not previously had experience, they learn them then from all who can teach them anything; they seek after information themselves, and when they search eagerly within themselves to find the nature of their god, they are successful, because they have been compelled to keep their eyes fixed upon the god, and as they reach and grasp him by memory they are inspired and receive from him character and habits, so far as it is possible for a man to have part in God.

3. Gregory of Nyssa, Homilies on the Song of Songs 5: ὅπερ ἃρα οἱ πρὸς τὴν ἀληθινὴν θεότητα βλέποντες ἐφ᾽ ἤαυτον δεχόνται τὰ τῆς θείας φύσεως ἱδώματα, οὕτως ὁ τῆς μιαστητῆς τῶν εἰδώλων προσανέχον μεταστοιχεύετο πρὸς τὸ βλέπομενον ἄθεος ἐξ ἀνθρώπου γνῶμον.

For just as those who look to the true godhead receive in themselves the unique features of the divine nature, so too, the one who devotes himself to the vanity of idols is transformed into that upon which he looks, becoming a stone instead of a human being.

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1 Unless otherwise indicated, all translations are my own.

2 Translation by H. Fowler (1925).
When [Moses] was three years old, God also raised him up to an astonishing stature for his age. And with respect to his beauty, there was no one so indifferent as that, upon seeing Moses, they were not struck by his good looks. And it often happened when they met him being carried along the road that the countenance of the child made them turn back towards him and that they left off whatever they were rushing about to do and devoted their time to gazing at him. For indeed, youthful charis, being in his case great and undiluted, held fast those who saw it.

[Samuel's] mother is Hannah, whose name translates as charis; for apart from divine charis it is impossible either to abandon the ranks of mortal things or to remain always among the immortals; but whatever soul is filled with charis, it rejoices at once, both smiling and leaping up to dance; for it begins to act like a bacchant, so as to appear to many of the uninhibited to be drunken and intoxicated and ecstatic. And because of this it was said to her by a young boy—and not by one only, but by all who were at the age where they wanted to change everything up and make a mockery of the good—'How long are you going to be drunk? Put away your wine'. For the soul of those possessed by God is generally not only raised up, but is even as it were made wild, and also the body becomes somewhat reddish and as if it were on fire, warming up, passing the experience of it onto the outside; by which many foolish people are deceived, and suspect sober people of being drunk. And yet indeed these sober ones are in some sense intoxicated, having drunk deep of all good things, and having received toasts from complete excellence. But those who become intoxicated from drinking wine continue to the end of their lives without ever having tasted wisdom, remaining in continual fasting and famine from it. It is appropriate, then, that she answers that reckless one, who thinks he will get a laugh out of her holy and austere life: O foolish one, 'I am a severe woman of the day, and I have drunk no wine or strong drink, but I am pouring out my soul before the lord'. Very great is the boldness of that soul which is filled with the charities of God...And what was this expression, 'I am pouring out my soul before the lord', but 'I will dedicate it entirely', having broken the chains which formerly bound it fast, which all the empty anxieties of mortal life fastened around it, and having led it out and stretched it and poured it forth to such a degree as even to touch the limits of the universe and hasten on to the beautiful and praiseworthy sight of the uncreated one.
For you have heard of how I went about when in Judaism, that I was excessively persecuting God’s church and was trying to destroy it; and I was advancing in Judaism beyond many of my peers among my people, since I was more abundantly zealous for the traditions of my ancestors. But when it pleased God, who set me apart from my mother’s womb and called me through his charis, to reveal his son in me, in order that I might proclaim the good news among the nations, I didn’t immediately consult with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went out into Arabia and then later returned again to Damascus.

Now let me remind you, brothers, of the good news which I proclaimed to you, which you also received, and in which you have taken your stand, and through which you are saved, if you hold fast to the message which I proclaimed to you, unless of course you trusted in vain. For right from the start, I passed on to you what I also received, that Christ died on behalf of our sins in accordance with the scriptures, and that he was buried and that he was raised up on the third day in accordance with the scriptures, and that he was seen by Cephas, then by the twelve; next he was seen by more than five hundred brothers all at once, the majority of whom are still alive, though some have fallen asleep; next he was seen by James, then all of the apostles; and last of all, as if by a stillborn child, he was seen even by me. For I am the very least of the apostles, who am really not even fit to be called an apostle, because I persecuted the church of God; but by the charis of God I am what I am, and his charis to me was not in vain, but I have toiled more abundantly than all of them—not I, but rather the charis of God with me. So then, whether it was I or they, thus we preach and thus you trusted.
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