

## Church history timeline

### The Annunciation

Saints Peter, Andrew, Paul, and Luke the Evangelist

110 - Saint Ignatius of Antioch

110 - Saint Clement of Rome

### 2<sup>nd</sup> Century

166 - Saint Justin Martyr

Saint Nereus and Achilleus

### 3<sup>rd</sup> Century

220's - Saint Cecilia

250's - Saint Agatha

215 - Clement of Alexandria

### 4<sup>th</sup> Century

Capitol of Roman Empire moved to Byzantium by Constantine 1

Saints Constantine and Helen

325 - First Ecumenical Council

343 - Saint Nicholas

348 - Saint Spyridon

368 - Saint Hilary of Poitiers

373 - St. Athanasius

379 - St. Basil the Great

381 - Second Ecumenical Council

390 - Saint Gregory the Theologian

395 - Saint Gregory of Nyssa

397 - Saint Ambrose of Milan

### 5<sup>th</sup> Century

407 - Saint John Chrysostom

430 - Saint Augustine

431 - Third Ecumenical Council

435 - Saint John Cassian

444 - Saint Cyril of Alexandria

451 - Fourth Ecumenical Council

### 6<sup>th</sup> Century

553 - Fifth Ecumenical Council

### 7<sup>th</sup> Century

638 - Saint Sophronios of Jerusalem

662 - Saint Maximos the Confessor

680 - Sixth Ecumenical Council

### 8<sup>th</sup> Century

720 - Saint Andrew of Crete

760 - Saint John of Damascus

787 - Seventh Ecumenical Council

### 9<sup>th</sup> Century

### 10<sup>th</sup> Century

1022 - Saint Symeon the New Theologian

### 13<sup>th</sup> Century

### 14<sup>th</sup> Century

1359 - Saint Gregory Palamas

### 15<sup>th</sup> Century

1453 - Fall of Constantinople

1821 - Greek Independence from Ottoman Empire

Emphasizes class material



Iconography: Konstantinos Fanelis, Athens

## **Church of the Holy Cross** 2023-2024 Education

### **Zoom Only:**

Mondays: 7 p.m. Bible Study

### **Contos Library, Hybrid:**

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Wednesdays: 7 p.m. Studies in the Faith

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ΠΑΡΑΚΑΛΟΥΜΕ  
ΜΗΝ ΑΙΤΙΖΕΤΕ  
ΤΙΣ ΑΠΟΓΡΑΦΕΣ



and is entrusted with all things, for this reason God is His source, and hath rule over Him, as being His God, since He is before Him. As to such phrases as *from Him*, and *from the womb*, and *I went out from the Father and am come*, if they be understood to denote that the Father extends a part and, as it were, a development of that one substance, then the Father will be of a compound nature and divisible and changeable and corporeal, according to them; and thus, as far as their words go, the incorporeal God will be subjected to the properties of matter.<sup>7</sup>

14. Such is their error, such their pestilent teaching; to support it they borrow the words of Scripture, perverting its meaning and using the ignorance of men as their opportunity of gaining credence for their lies. Yet it is certainly by these same words of God that we must come to understand the things of God. For human feebleness cannot by any strength of its own attain to the knowledge of heavenly things; the faculties which deal with bodily matters can form no notion of the unseen world. Neither our created bodily substance, nor the reason given by God for the purposes of ordinary life, is capable of ascertaining and pronouncing upon the nature and work of God. Our wits cannot rise to the level of heavenly knowledge, our powers of perception lack the strength to apprehend that limitless might. We must believe God's word concerning Himself, and humbly accept such insight as He vouchsafes to give. We must make our choice between rejecting His witness, as the heathen do, or else believing in Him as He is, and this in the only possible way, by thinking of Him in the aspect in which He presents Himself to us. Therefore let private judgment cease; let human reason refrain from passing barriers divinely set. In this spirit we eschew all blasphemous and reckless assertion concerning God, and cleave to the very letter of revelation. Each point in our enquiry shall be considered in the light of His instruction, Who is our theme; there shall be no stringing together of isolated phrases whose context is suppressed, to trick and misinform the unpractised listener. The meaning of words shall be ascertained by considering the circumstances under which they were spoken; words must be explained by circumstances, not circumstances forced into conformity with words. We, at any rate, will treat our subject completely; we will state both the circumstances under which words were spoken, and

the true purport of the words. Each point shall be considered in orderly sequence.

15. Their starting-point is this; We confess, they say, One only God, because Moses says, *Hear, O Israel, the Lord thy God is One*<sup>8</sup>. But is this a truth which any one has ever dared to doubt? Or was any believer ever known to confess otherwise than that there is One God from Whom are all things, One Majesty which has no birth, and that He is that unoriginated Power? Yet this fact of the Unity of God offers no chance for denying the Divinity of His Son. For Moses, or rather God through Moses, laid it down as His first commandment to that people, devoted both in Egypt and in the Desert to idols and the worship of imaginary gods, that they must believe in One God. There was truth and reason in the commandment, for God, from Whom are all things, is One. But let us see whether this Moses have not confessed that He, through Whom are all things, is also God. God is not robbed, He is still God, if His Son share the Godhead. For the case is that of God from God, of One from One, of God Who is One because God is from Him. And conversely the Son is not less God because God the Father is One, for He is the Only-begotten Son of God; not eternally unborn, so as to deprive the Father of His Oneness, nor yet different from God, for He is born from Him. We must not doubt that He is God by virtue of that birth from God which proves to us who believe that God is One; yet let us see whether Moses, who announced to Israel, *The Lord thy God is One*, has also proclaimed the Godhead of the Son. To make good our confession of the Divinity of our Lord Jesus Christ we must employ the evidence of that same witness on whom the heretics rely for the confession of One Only God, which they imagine to involve the denial of the Godhead of the Son.

16. Since, therefore, the words of the Apostle, *One God the Father, from Whom are all things, and one Jesus Christ, our Lord, through Whom are all things*<sup>9</sup>, form an accurate and complete confession concerning God, let us see what Moses has to say of the beginning of the world. His words are, *And God said, Let there be a firmament in the midst of the water, and let it divide the water from the water. And it was so, and God made the firmament, and God divided the water through the midst*<sup>1</sup>. Here, then, you have the God from Whom, and the God through Whom. If you deny it, you must tell us through whom it was that God's work in creation was done, or else

<sup>7</sup> This Epistle of Arius to Alexander is translated substantially as in Newman's *Advians of the Fourth Century*, ch. II., § 5, though there are differences of some importance between Hilary's Latin version and the Greek in Athanasius *de Synodis*, § 16, from which Newman's version is made.

<sup>8</sup> Deut. vi. 4.

<sup>9</sup> 1 Cor. viii. 6.

<sup>1</sup> Gen. i. 6. 7.



goodness too upon the Gentiles. For the world, or the Gen- CHAP. ix.  
tiles, having lost their relation<sup>c1</sup> with God through their CAP. i. 12.  
downfall into evil, lost besides the knowledge of Him οἰκειώσιν  
Who enlighteneth them: but the others, who were rich  
in knowledge through the law and called to a polity pleasing  
to God, were at length voluntarily falling away from it, not  
receiving the Word of God Who was already known to them  
and Who came among them as to *His own*. For the whole  
world is God's own, in regard of its creation, and its being  
brought into being from Him and through Him: but Israel  
will more fitly be called *His own*<sup>d</sup>, and will gain the glory  
hereof, both on account of the election of the holy fathers  
and for that he was named the beginning and the first-born  
of the children of God. For *Israel is My son, My first-born*, Exod. iv.  
says God somewhere to Moses: whom also setting apart for 22.  
Himself as one and picked out, He was wont to call His own  
people, saying to Pharaoh king of Egypt *Let My people go*. Ib. viii. 1.  
Proof from the books of Moses also shews that Israel spe-  
cially pertains unto God. For *when, it says, the Most High was* Deut.  
*dividing the nations, when he was separating the sons of Adam,* xxxii. 8, 9.  
*he set the bounds of the nations according to the number of the* LXX.  
*angels of God, and his people Jacob became the Lord's portion,*  
*Israel the lot of his inheritance.* Among whom He also walked,  
as in His own lot and special portion, saying, *I am not sent* S. Matt.  
*but unto the lost sheep of the house of Israel.* xv. 24.

But when He was not received, He transfers the grace to  
the Gentiles, and the *world* which *knew Him* not at the be-  
ginning is lighted through repentance and faith, and Israel  
returns to the darkness whence he had come forth. Where-  
fore the Saviour too saith, *For judgement I am come into this* Infra ix.  
*world, that they which see not might see, and that they which* 39.  
*see might be made blind.*

12 *But as many as received Him, to them gave He power to become  
the sons of God, to them that believe on His Name.*

A right judgement verily and worthy of God! The first-  
born, Israel, is cast out; for he would not abide in ownness<sup>2</sup> ἐν οἰκει-  
ότητι

<sup>a</sup> οἰκειώσις, the relation of belonging <sup>d</sup> τῷ τῆς ιδιότητος ἀπονεκλήσεται  
to the household. λόγῳ



BOOK I. with God, nor did he *receive* the Son, Who came among *His*  
CAP. i. 12. *own*, he rejected the Bestower of Nobility, he thrust away  
the Giver of Grace: the Gentiles *received* Him by faith.  
Therefore will Israel with reason receive the wages of their  
folly, they will mourn the loss of good things, they will receive  
the bitter fruit of their own ill-counsel, bereft of the sonship;  
and the Gentiles will delight themselves in the good things that  
are through faith, they shall find the bright rewards of their  
obedience and shall be planted out<sup>3</sup> in his place. For they  
shall be cut out of the olive tree which is wild by nature, and  
be grafted contrary to nature into a good olive tree. And  
Isa. i. 4. Israel shall hear, *Ah sinful nation, a people laden with ini-*  
*quity, a seed of evildoers, children that are corrupters, they*  
*have forsaken the Lord, they have provoked the Holy One of*  
*Israel unto anger: but one of Christ's disciples shall say to*  
the Gentiles, *But ye are a chosen generation, a royal priest-*  
*hood, an holy nation, a peculiar people, that ye should shew*  
*forth the praises of Him Who hath called you out of darkness*  
*into His marvellous Light.* For since they received the Son  
through faith, they receive the power to be ranked among  
the sons of God. For the Son gives what is His alone and  
specially and of nature to be in their power, setting it forth  
as common, making this a sort of image of the love for man  
that is inherent to Him, and of His love for the world. For  
1 S. Pet. ii. in none other way could we who bore the image of the earthy  
9. escape corruption, unless the beauty of the image of the hea-  
venly were impressed upon us, through our being called to  
sonship. For being partakers of Him through the Spirit,  
we were sealed unto likeness with Him and mount up to the  
1 Cor. xv. primal character of the Image after which the Divine Scrip-  
49. ture says we were made. For thus hardly recovering  
the pristine beauty of our nature, and re-formed unto  
that Divine Nature, shall we be superior to the ills that have  
befallen us through the transgression. Therefore we mount  
up unto dignity above our nature for Christ's sake, and we  
too shall be sons of God, not like Him in exactitude, but by  
grace in imitation of Him. For He is Very Son, existing  
from the Father; we adopted by His Kindness, through

<sup>3</sup> μεταμο-  
σχευθη-  
σεται  
Rom. xi.  
24.



grace receiving *I have said, Ye are gods and all of you are children of the Most High.* For the created and subject nature is called to what is above nature by the mere nod and will of the Father: but the Son and God and Lord will not possess this being God and Son, by the will of God the Father, nor in that He wills it only, but beaming forth of the Very Essence of the Father, He receives to Himself by Nature what is Its own Good. And again He is clearly seen to be Very Son, proved<sup>4</sup> by comparison with ourselves. For since that which is by Nature has another mode of being from that which is by adoption, and that which is in truth from that which is by imitation, and we are called *sons of God* by adoption and imitation: hence He is Son by Nature and in truth, to Whom we made sons too are compared, gaining the good by grace instead of by natural endowments.

CHAP. ix.  
CAP. i. 13.  
Ps. lxxxii.  
6.

<sup>4</sup> δοκιμα-  
ζόμενος

13 *Which were begotten, not of blood nor of the will of the flesh nor of the will of man but of God.*

They who, he says, have been called by faith in Christ unto sonship with God, put off the littleness of their own nature, and adorned with the grace of Him Who honoureth them as with a splendid robe mount up unto dignity above nature: for no longer are they called children of *flesh*, but rather offspring of God by adoption.

But note how great guardedness the blessed Evangelist used in his words. For since he was going to say that those who believe are *begotten of God*, lest any should suppose that they are in truth born of the Essence of God the Father and arrive at an exact likeness with the Only-Begotten, or that of Him too is less properly said, *From the womb before the Day star begat I Thee*, and so at length He too should be brought down to the nature of creatures, even though He be said to be begotten of God, needs does he contrive this additional caution. For when he had said that *power* was given to them from Him Who is by Nature Son, to become *sons of God*, and had hereby first introduced that which is of adoption and grace, without peril does he after-

Ps. cx. 3.  
LXX.



Book 9. Christ, that is, the Church, it will not suffice to salvation  
c.i.39-42. that they should learn where it is, but that they should  
enter into it by faith, and see the things mystically wrought  
therein.

*They came and saw where He dwelt, and abode with Him that  
day: for it was about the tenth hour.*

Assiduously did the disciples apply themselves to the  
attainment of the knowledge of the Divine Mysteries. For  
I do not think that a fickle mind beseems those who desire  
to learn, but rather one most painstaking, and superior to  
feeble mindedness in good toils, so as during their whole  
life time to excel in perfect zeal. For this I think the  
words, *they abode with Him that day*, darkly signify. But  
when he says, *it was about the tenth hour*, we adapting our  
own discourse to each man's profit, say that in this very  
thing, the compiler of Divinity through this so subtle  
handling again teacheth us, that not in the beginning of  
the present world was the mighty mystery of our Saviour  
made known, but when time now draws towards its close.

Isa. liv.  
13.

For in the last days, as it is written, we shall be *all taught  
of God*. Take again I pray as an image of what has been  
said about the tenth hour, the disciples cleaving to the  
Saviour, of whom the holy Evangelist says that having once  
become His guests they abode with Him: that they who  
through faith have entered into the holy house, and have  
run to Christ, may learn that it needs to abide with Him,  
and not to desire to be again estranged, either turning  
aside into sin, or again returning to unbelief.

- 40 *One of the two which heard John speak and followed Him, was*  
41 *Andrew Simon Peter's brother. He first findeth his own brother*  
42 *Simon, and saith unto him, We have found the Messiah, which*  
*is, being interpreted, the Christ. And he brought him to Jesus.*

They who even now received the talent, straightway make  
traffic of their talent, and bring it to the Lord. For such  
are in truth obedient and docile souls, not needing many  
words for profit, nor bearing the fruit of their instruction,



all these good gifts? For all are Thine, and Thou askest naught from us save our salvation, Thou Who Thyself art the Giver of this, and yet art grateful to those who receive it, through Thy unspeakable goodness. Thanks be to Thee Who gave us life, and granted us the grace of a happy life, and restored us to that, when we had gone astray, through Thy unspeakable condescension.

## CHAPTER V.

*In reply to those who ask if Christ's subsistence is create or uncreate.*

The subsistence<sup>6</sup> of God the Word before the Incarnation was simple and uncompound, and incorporeal and uncreate: but after it became flesh, it became also the subsistence of the flesh, and became compounded of divinity which it always possessed, and of flesh which it had assumed: and it bears the properties of the two natures, being made known in two natures: so that the one same subsistence is both uncreate in divinity and create in humanity, visible and invisible. For otherwise we are compelled either to divide the one Christ and speak of two subsistences, or to deny the distinction between the natures and thus introduce change and confusion.

## CHAPTER VI.

*Concerning the question, when Christ was called.*

The mind was not united with God the Word, as some falsely assert<sup>7</sup>, before the Incarnation by the Virgin and from that time called Christ. That is the absurd nonsense of Origen<sup>8</sup>, who lays down the doctrine of the priority of the existence of souls. But we hold that the Son and Word of God became Christ after He had dwelt in the womb of His holy ever-virgin Mother, and became flesh without change, and that the flesh was anointed with divinity. For this is the anointing of humanity, as Gregory the Theologian says<sup>9</sup>. And here are the words of the most holy Cyril of Alexandria which he wrote to the Emperor Theodosius<sup>1</sup>: "For I indeed hold that one ought to give the name Jesus Christ neither to the Word that is of God if He is without humanity, nor yet to the temple born of woman if it is not united with the Word. For the Word that is of God is understood to be Christ when united with humanity in

ineffable manner in the union of the economy<sup>2</sup>." And again, he writes to the Emperors thus<sup>3</sup>: "Some hold that the name 'Christ' is rightly given to the Word that is begotten of God the Father, to Him alone, and regarded separately by Himself. But we have not been taught so to think and speak. For when the Word became flesh, then it was, we say, that He was called Christ Jesus. For since He was anointed with the oil of gladness, that is the Spirit, by Him Who is God and Father, He is for this reason<sup>4</sup> called Christ. But that the anointing was an act that concerned Him as man could be doubted by no one who is accustomed to think rightly." Moreover, the celebrated Athanasius says this in his discourse "Concerning the Saving Manifestation": "The God Who was before the sojourn in the flesh was not man, but God in God, being invisible and without passion, but when He became man, He received in addition the name of Christ because of the flesh, since, indeed, passion and death follow in the train of this name."

And although the holy Scripture<sup>4</sup> says, *Therefore God, thy God, hath anointed thee with the oil of gladness*<sup>5</sup>, it is to be observed that the holy Scripture often uses the past tense instead of the future, as for example here: *Thereafter He was seen upon the earth and dwelt among men*<sup>6</sup>. For as yet God was not seen nor did He dwell among men when this was said. And here again: *By the rivers of Babylon, there we sat down; yea we wept*<sup>7</sup>. For as yet these things had not come to pass.

## CHAPTER VII.

*In answer to those who enquire whether the holy Mother of God bore two natures, and whether two natures hung upon the Cross.*

ἀγέννητον and γεννητόν, written with one 'ν'<sup>8</sup> and meaning uncreated and created, refer to nature: but ἀγέννητον and γεννητόν, that is to say, unbegotten and begotten, as the double 'ν' indicates, refer not to nature but to subsistence. The divine nature then is ἀγέννητος, that is to say, uncreate, but all things that come after the divine nature are γέννητα, that is, created. In the divine and uncreated nature, therefore, the property of being ἀγέννητον or unbegotten is contemplated in the Father (for He was not begotten), that of being γέννητον or begotten in the Son (for He has been eternally begotten of the Father),

<sup>6</sup> ὑπόστασις, hypostasis.

<sup>7</sup> See *Sophr.*, Ep. ad Serg.; Origen, *Περὶ ἀρχῶν*, II. 6; *Ruf.*, *Expos. Symb.*, &c.

<sup>8</sup> Origen, *Περὶ ἀρχῶν*, bk. ii., ch. 6.

<sup>9</sup> *Orat.* 36, near the end.

<sup>1</sup> *Edit. Paris*, p. 25.

<sup>2</sup> καθ' ἑνωσιν οἰκονομικήν, in the union of the Incarnation.

<sup>3</sup> *Edit. Paris*, p. 54.

<sup>4</sup> Ps. xlv. 7.

<sup>5</sup> Some copies omit the last five words.

<sup>6</sup> Bar. iii. 38.

<sup>7</sup> Ps. cxxxvii. 1.

<sup>8</sup> *Supr.*, bk. i. ch. 9.



and that of procession in the Holy Spirit. Moreover of each species of living creatures, the first members were ἀγέννητα but not ἀγέννητα: for they were brought into being by their Maker, but were not the offspring of creatures like themselves. For γένεσις is creation, while γέννησις or begetting is in the case of God the origin of a co-essential Son arising from the Father alone, and in the case of bodies, the origin of a co-essential subsistence arising from the contact of male and female. And thus we perceive that begetting refers not to nature but to subsistence<sup>9</sup>. For if it did refer to nature, τὸ γέννητον and τὸ ἀγέννητον, i.e. the properties of being begotten and unbegotten, could not be contemplated in one and the same nature. Accordingly the holy Mother of God bore a subsistence revealed in two natures; being begotten on the one hand, by reason of its divinity, of the Father timelessly, and, at last, on the other hand, being incarnated of her in time and born in the flesh.

But if our interrogators should hint that He Who is begotten of the holy Mother of God is two natures, we reply, "Yea! He is two natures: for He is in His own person God and man. And the same is to be said concerning the crucifixion and resurrection and ascension. For these refer not to nature but to subsistence. Christ then, since He is in two natures, suffered and was crucified in the nature that was subject to passion. For it was in the flesh and not in His divinity that He hung upon the Cross. Otherwise, let them answer us, when we ask if two natures died. No, we shall say. And so two natures were not crucified but Christ was begotten, that is to say, the divine Word having become man was begotten in the flesh, was crucified in the flesh, suffered in the flesh, while His divinity continued to be impassible."

## CHAPTER VIII.

*How the Only-begotten Son of God is called first-born.*

He who is first begotten is called first-born<sup>1</sup>, whether he is only-begotten or the first of a number of brothers. If then the Son of God was called first-born, but was not called Only-begotten, we could imagine that He was the first-born of creatures, as being a creature<sup>2</sup>. But since He is called both first-born and Only-begotten, both senses must be preserved in His case. We say that

He is first-born of all creation<sup>3</sup> since both He Himself is of God and creation is of God, but as He Himself is born alone and timelessly of the essence of God the Father, He may with reason be called Only-begotten Son, first-born and not first-created. For the creation was not brought into being out of the essence of the Father, but by His will out of nothing<sup>4</sup>. And He is called First-born among many brethren<sup>5</sup>, for although being Only-begotten, He was also born of a mother. Since, indeed, He participated just as we ourselves do in blood and flesh and became man, while we too through Him became sons of God, being adopted through the baptism, He Who is by nature Son of God became first-born amongst us who were made by adoption and grace sons of God, and stand to Him in the relation of brothers. Wherefore He said, *I ascend unto My Father and your Father*<sup>6</sup>. He did not say "our Father," but "My Father," clearly in the sense of Father by nature, and "your Father," in the sense of Father by grace. And "My God and your God<sup>7</sup>," He did not say "our God," but "My God:" and if you distinguish with subtle thought that which is seen from that which is thought, also "your God," as Maker and Lord.

## CHAPTER IX.

*Concerning Faith and Baptism.*

We confess one baptism: for the remission of sins and for life eternal. For baptism declares the Lord's death. We are indeed "buried with the Lord through baptism<sup>8</sup>," as saith the divine Apostle. So then, as our Lord died once for all, we also must be baptized once for all, and baptized according to the Word of the Lord, *In the Name of the Father, and of the Son, and of the Holy Spirit*<sup>9</sup>, being taught the confession in Father, Son, and Holy Spirit. Those<sup>1</sup>, then, who, after having been baptized into Father, Son, and Holy Spirit, and having been taught that there is one divine nature in three subsistences, are rebaptized, these, as the divine Apostle says, crucify the Christ afresh. *For it is impossible, he saith, for those who were once enlightened, &c., to renew them again unto repentance: seeing they crucify to themselves the Christ afresh, and put Him to an open shame*<sup>2</sup>. But those who were not bap-

<sup>3</sup> Col. i. 15. <sup>4</sup> Athan., *Expos. Fidei*. <sup>5</sup> Rom. viii. 29. <sup>6</sup> St. John xx. 17. <sup>7</sup> Ibid. <sup>8</sup> Col. ii. 12.

<sup>9</sup> St. Matt. xxviii. 19.

<sup>1</sup> See Clem. Alex., *Strom.*, bk. i.; Basil, *Ep. ad Amphilocho.*  
<sup>2</sup> *Irenaeus*, i. 8; *Theodor.*, *Har. fab.* c. 12; *Euseb.*, *Hist. Eccles.*, vii. 9; *Trullan Canon* 95; *Tertull.*, *De Bapt.*, c. 1, &c.  
<sup>3</sup> Heb. vi. 4.

<sup>9</sup> *Euthym.*, p. 2, tit. 8.

<sup>1</sup> See the Scholiast on Gregory Nyssenus in *Cod. Reg.* 3457.

<sup>2</sup> *Vid. apud Greg. Nyss.*, bk. iii., *contr. Eunom.*



tized into the Holy Trinity, these must be baptized again. For although the divine Apostle says: *Into Christ and into His death were we baptized*<sup>3</sup>, he does not mean that the invocation of baptism must be in these words, but that baptism is an image of the death of Christ. For by the three immersions<sup>4</sup>, baptism signifies the three days of our Lord's entombment<sup>5</sup>. The baptism then into Christ means that believers are baptized into Him. We could not believe in Christ if we were not taught confession in Father, Son, and Holy Spirit<sup>6</sup>. For Christ is the Son of the Living God<sup>7</sup>, Whom the Father anointed with the Holy Spirit<sup>8</sup>: in the words of the divine David, *Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows*<sup>9</sup>. And Isaiah also speaking in the person of the Lord says, *The Spirit of the Lord is upon me because He hath anointed me*<sup>1</sup>. Christ, however, taught His own disciples the invocation and said, *Baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit*<sup>2</sup>. For since Christ made us for incorruption<sup>3,4</sup>, and we transgressed His saving command. He condemned us to the corruption of death in order that that which is evil should not be immortal, and when in His compassion He stooped to His servants and became like us, He redeemed us from corruption through His own passion. He caused the fountain of remission to well forth for us out of His holy and immaculate side<sup>5</sup>, water for our regeneration, and the washing away of sin and corruption; and blood to drink as the hostage of life eternal. And He laid on us the command to be born again of water and of the Spirit<sup>6</sup>, through prayer and invocation, the Holy Spirit drawing nigh unto the water<sup>7</sup>. For since man's nature is twofold, consisting of soul and body, He bestowed on us a twofold purification, of water and of the Spirit: the Spirit renewing that part in us which is after His image and likeness, and the water by the grace of the Spirit cleansing the body from sin and delivering it from corruption, the water indeed expressing the image of death, but the Spirit affording the earnest of life.

For from the beginning *the Spirit of God moved upon the face of the waters*<sup>8</sup>, and anew

the Scripture witnesseth that water has the power of purification<sup>9</sup>. In the time of Noah God washed away the sin of the world by water<sup>1</sup>. By water every impure person is purified<sup>2</sup>, according to the law, even the very garments being washed with water. Elias shewed forth the grace of the Spirit mingled with the water when he burned the holocaust by pouring on water<sup>3</sup>. And almost everything is purified by water according to the law: for the things of sight are symbols of the things of thought. The regeneration, however, takes place in the spirit: for faith has the power of making us sons (of God<sup>4</sup>), creatures as we are, by the Spirit, and of leading us into our original blessedness.

The remission of sins, therefore, is granted alike to all through baptism: but the grace of the Spirit is proportional to the faith and previous purification. Now, indeed, we receive the firstfruits of the Holy Spirit through baptism, and the second birth is for us the beginning and seal and security and illumination<sup>5</sup> of another life.

It behoves us, then, with all our strength to steadfastly keep ourselves pure from filthy works, that we may not, like the dog returning to his vomit<sup>6</sup>, make ourselves again the slaves of sin. For faith apart from works is dead, and so likewise are works apart from faith<sup>7</sup>. For the true faith is attested by works.

Now we are baptized<sup>8</sup> into the Holy Trinity because those things which are baptized have need of the Holy Trinity for their maintenance and continuance, and the three subsistences cannot be otherwise than present, the one with the other. For the Holy Trinity is indivisible.

The first baptism<sup>9</sup> was that of the flood for the eradication of sin. The second<sup>1</sup> was through the sea and the cloud: for the cloud is the symbol of the Spirit and the sea of the water<sup>2</sup>. The third baptism was that of the Law: for every impure person washed himself with water, and even washed his garments, and so entered into the camp<sup>3</sup>. The fourth<sup>4</sup> was that of John<sup>5</sup>, being preliminary and leading those who were baptized to repentance, that they might believe in Christ: *I,*

<sup>3</sup> Rom. vi. 3.  
<sup>4</sup> See Basil, *De Spir. Sanct.*, c. 28, and *Ep.* 39; Jerome, *Contr. Lucif.*; Theodor., *Har.* III. 4; Socrates, *Hist.* c. 23; Sozomen., *l. i.* VI. 26.  
<sup>5</sup> Auct., *Quest. ad Antioch.*  
<sup>6</sup> Basil., *De Bapt.*, bk. i. ch. 12.      <sup>7</sup> St. Matt. xvi. 16.  
<sup>8</sup> Acts x. 38.      <sup>9</sup> Ps. xiv. 7.      <sup>1</sup> Is. lxi. 1.  
<sup>2</sup> St. Matt. xxviii. 19.  
<sup>3</sup> Text, ἐν ἀφθαρσίᾳ. Variant, ἐν ἀφθαρσίᾳ; old interpretation, 'in incorruption.'  
<sup>4</sup> St. John xix. 34.      <sup>5</sup> Ibid. iii. 5.      <sup>6</sup> Method., *De Resurr.*  
<sup>7</sup> Greg., *Orat.* 48.  
<sup>8</sup> Gen. i. 2.

<sup>9</sup> Lev. xv. 10.      <sup>1</sup> Gen. vi. 17.  
<sup>2</sup> Text, καθαίρειται. Variant in many Codices is ἐκαθάπτειται.  
<sup>3</sup> On one margin is, ἡ ἐκαθάπτειται.  
<sup>4</sup> III. Reg. xviii. 32.  
<sup>5</sup> πῖστις γὰρ νιθερεῖν οἶδε.  
<sup>6</sup> Text, φωτισμός. illumination. In R. 2626 is added, καὶ ἁγιασμός, which Faber translates, "et illuminatio et sanctificatio."  
<sup>7</sup> In R. 2924, ἁγιασμός is read instead of φωτισμός.  
<sup>8</sup> 2 Pet. ii. 22.      <sup>9</sup> James ii. 26.  
<sup>1</sup> Greg. Naz., *Orat.* 40; Athan., *ad Seraph. De Spir. Sancto.*  
<sup>2</sup> Greg. Theol., *Orat.* 39.      <sup>3</sup> Gen. vii. 17.  
<sup>4</sup> 1 Cor. x. 1.      <sup>5</sup> Lev. xiv. 8.  
<sup>6</sup> Greg., *Orat.* 40; Basil., *Hom. de Bapt.*; Chrys., *in Matt. Hom.* 10, and others.  
<sup>7</sup> Cf. Basil, *De Bapt.*, I. 2.



indeed, he said, *baptize you with water; but He that cometh after me, He will baptize you in the Holy Spirit and in fire*<sup>6</sup>. Thus John's purification with water was preliminary to receiving the Spirit. The fifth was the baptism of our Lord, whereby He Himself was baptized. Now He is baptized not as Himself requiring purification but as making my purification His own, that He may break the heads of the dragons on the water<sup>7</sup>, that He may wash away sin and bury all the old Adam in water, that He may sanctify the Baptist, that He may fulfil the Law, that He may reveal the mystery of the Trinity, that He may become the type and ensample to us of baptism. But we, too, are baptized in the perfect baptism of our Lord, the baptism by water and the Spirit. Moreover<sup>8</sup>, Christ is said to baptize with fire: because in the form of flaming tongues He poured forth on His holy disciples the grace of the Spirit: as the Lord Himself says, *John truly baptized with water: but ye shall be baptized with the Holy Spirit and with fire, not many days hence*<sup>9</sup>: or else it is because of the baptism of future fire wherewith we are to be chastised<sup>1</sup>. The sixth is that by repentance and tears, which baptism is truly grievous. The seventh is baptism by blood and martyrdom<sup>2</sup>, which baptism Christ Himself underwent in our behalf<sup>3</sup>, He Who was too august and blessed to be defiled with any later stains<sup>4</sup>. The eighth<sup>5</sup> is the last, which is not saving, but which destroys evil<sup>6</sup>: for evil and sin no longer have sway: yet it punishes without end<sup>7</sup>.

Further, the Holy Spirit<sup>8</sup> descended in bodily form as a dove, indicating the firstfruits of our baptism and honouring the body: since even this, that is the body, was God by the deification; and besides the dove was wont formerly to announce the cessation of the flood. But to the holy Apostles He came down in the form of fire<sup>9</sup>: for He is God, and *God is a consuming fire*<sup>1</sup>.

Olive oil<sup>2</sup> is employed in baptism as significant of our anointing<sup>3</sup>, and as making us anointed, and as announcing to us through the Holy Spirit God's pity: for it was the fruit of the olive that the dove brought to those who were saved from the flood<sup>4</sup>.

John was baptized, putting his hand upon the divine head of his Master, and with his own blood.

It does not behove<sup>5</sup> us to delay baptism when the faith of those coming forward is testified to by works. For he that cometh forward deceitfully to baptism will receive condemnation rather than benefit.

## CHAPTER X.

### *Concerning Faith.*

Moreover, faith is twofold. For *faith cometh by hearing*<sup>6</sup>. For by hearing the divine Scriptures we believe in the teaching of the Holy Spirit. The same is perfected by all the things enjoined by Christ, believing in work, cultivating piety, and doing the commands of Him Who restored us. For he that believeth not according to the tradition of the Catholic Church, or who hath intercourse with the devil through strange works, is an unbeliever.

But again, *faith is the substance of things hoped for, the evidence of things not seen*<sup>7</sup>, or undoubting and unambiguous hope alike of what God hath promised us and of the good issue of our prayers. The first, therefore, belongs to our will, while the second is of the gifts of the Spirit.

Further, observe that by baptism we cut<sup>8</sup> off all the covering which we have worn since birth, that is to say, sin, and become spiritual Israelites and God's people.

## CHAPTER XI.

### *Concerning the Cross and here further concerning Faith.*

The word '*Cross*' is foolishness to those that perish, but to us who are saved it is the power of God<sup>9</sup>. For he that is spiritual judgeth all things, but the natural man receiveth not the things of the Spirit<sup>1</sup>. For it is foolishness to those who do not receive in faith and who do not consider God's goodness and omnipotence, but search out divine things with human and natural reasonings. For all the things that are of God are above nature and reason and conception. For should any one consider how and for what purpose God brought all things out of nothing into being, and aim at arriving at that by natural reasonings, he fails to comprehend it. For knowledge of this kind belongs to spirits and demons. But if any one, under the guidance of faith, should consider the divine goodness

<sup>6</sup> St. Matt. iii. 11.

<sup>7</sup> Ps. lxxiv. 13.

<sup>8</sup> Greg. Naz., Orat. 40.

<sup>9</sup> Acts i. 5.

<sup>1</sup> Greg. Naz., Orat. 40.

<sup>2</sup> Id. ibid.

<sup>3</sup> St. Luke xii. 50.

<sup>4</sup> Text, ὡς λίαν . . . ὅσον. Variants, ὅσον and ὁ καί.

<sup>5</sup> Greg. Naz., Orat. 40.

<sup>6</sup> See Basil, De Spir. Sanct., c. 13.

<sup>7</sup> οὐ σωτήριον, ἀλλὰ τῆς μὲν κακίας ἀναίρετικόν· οὐκ ἐστὶ γὰρ κακία καὶ ἁμαρτία πολυτενέτα· κόλασον δὲ ἀτελεύτητα.

<sup>8</sup> Greg. Naz., Orat. 39.

<sup>9</sup> Dent. iv. 24.

<sup>1</sup> Greg. Naz., Orat. 44: Acts ii. 3.

<sup>2</sup> Cf., Allab., De Cousens, bk. iii., c. 16; Cyril of Jerus.,

Catech. Myst. 2.

<sup>3</sup> Reading, χρίσιν. Variant, χάριν.

<sup>4</sup> Gen. viii. 11.

<sup>5</sup> Greg. Naz., Orat. 40.

<sup>6</sup> Rom. x. 17.

<sup>7</sup> Heb. xi. 1.

<sup>8</sup> περιτεμνόμεθα, circumcise.

<sup>9</sup> 1 Cor. i. 23.

<sup>1</sup> Ibid. ii. 14, 15.



and omnipotence and truth and wisdom and justice, he will find all things smooth and even, and the way straight. *But without faith it is impossible to be saved*<sup>2</sup>. For it is by faith that all things, both human and spiritual, are sustained. For without faith neither does the farmer<sup>3</sup> cut his furrow, nor does the merchant commit his life to the raging waves of the sea on a small piece of wood, nor are marriages contracted nor any other step in life taken. By faith we consider that all things were brought out of nothing into being by God's power. And we direct all things, both divine and human, by faith. Further, faith is assent free from all meddlesome inquisitiveness<sup>4</sup>.

Every action, therefore, and performance of miracles by Christ are most great and divine and marvellous: but the most marvellous of all is His precious Cross. For no other thing has subdued death, expiated the sin of the first parent<sup>5</sup>, despoiled Hades, bestowed the resurrection, granted the power to us of contemning the present and even death itself, prepared the return to our former blessedness, opened the gates of Paradise<sup>6</sup>, given our nature a seat at the right hand of God, and made us the children and heirs of God<sup>7</sup>, save the Cross of our Lord Jesus Christ. For by the Cross<sup>8</sup> all things have been made right. *So many of us, the apostle says, as were baptized into Christ, were baptized into His death*<sup>9</sup>, and *as many of you as have been baptized into Christ, have put on Christ*<sup>1</sup>. Further, *Christ is the power of God and the wisdom of God*<sup>2</sup>. Lo! the death of Christ, that is, the Cross, clothed us with the enhypostatic wisdom and power of God. And the power of God is the Word of the Cross, either because God's might, that is, the victory over death, has been revealed to us by it, or because, just as the four extremities of the Cross are held fast and bound together by the bolt in the middle, so also by God's power the height and the depth, the length and the breadth, that is, every creature visible and invisible, is maintained<sup>3</sup>.

This was given to us as a sign on our forehead, just as the circumcision was given to Israel: for by it we believers are separated and distinguished from unbelievers. This is the shield and weapon against, and trophy over, the devil. *This is the seal that the destroyer may not touch you*<sup>4</sup>, as saith the

Scripture. This is the resurrection of those lying in death, the support of the standing, the staff of the weak, the rod of the flock, the safe conduct of the earnest, the perfection of those that press forwards, the salvation of soul and body, the aversion of all things evil, the patron of all things good, the taking away of sin, the plant of resurrection, the tree of eternal life.

So, then, this same truly precious and august tree<sup>5</sup>, on which Christ hath offered Himself as a sacrifice for our sakes, is to be worshipped as sanctified by contact with His holy body and blood; likewise the nails, the spear, the clothes, His sacred tabernacles which are the manger, the cave, Golgotha, which bringeth salvation<sup>6</sup>, the tomb which giveth life, Sion, the chief stronghold of the churches and the like, are to be worshipped. In the words of David, the father of God<sup>7</sup>, *We shall go into His tabernacles, we shall worship at the place where His feet stood*<sup>8</sup>. And that it is the Cross that is meant is made clear by what follows, *Arise, O Lord, into Thy Rest*<sup>9</sup>. For the resurrection comes after the Cross. For if of those things which we love, house and couch and garment, are to be longed after, how much the rather should we long after that which belonged to God, our Saviour<sup>1</sup>, by means of which we are in truth saved.

Moreover we worship even the image of the precious and life-giving Cross, although made of another tree, not honouring the tree (God forbid) but the image as a symbol of Christ. For He said to His disciples, admonishing them, *Then shall appear the sign of the Son of Man in Heaven*<sup>2</sup>, meaning the Cross. And so also the angel of the resurrection said to the woman, *Ye seek Jesus of Nazareth which was crucified*<sup>3</sup>. And the Apostle said, *We preach Christ crucified*<sup>4</sup>. For there are many Christs and many Jesuses, but one crucified. He does not say speared but crucified. It behoves us, then, to worship the sign of Christ<sup>5</sup>. For wherever the sign may be, there also will He be. But it does not behove us to worship the material of which the image of the Cross is composed, even though it be gold or precious stones, after it is destroyed, if that should happen. Everything, therefore, that is dedicated to God we worship, conferring the adoration on Him.

The tree of life which was planted by God in Paradise pre-figured this precious Cross.

<sup>2</sup> Heb. xi. 6.    <sup>3</sup> Basil. in Ps. cxv.    <sup>4</sup> Basil. cit. loc.  
<sup>5</sup> Text, προπάτορος ἀμαρτία. Variant, προπατ. Ἀδάμ ἀμαρτ.  
<sup>6</sup> Text, ἠνοιχθήσαν. Variant, ἠνοίγησαν.  
<sup>7</sup> Cyril. Hier. catech. i. 14.  
<sup>8</sup> Text, διὰ σταυροῦ. Variant, δι' αὐτοῦ.  
<sup>9</sup> Rom. vi. 3.    <sup>1</sup> Gal. iii. 27.    <sup>2</sup> Cor. i. 24.  
<sup>3</sup> Basil. in Is. xi.    <sup>4</sup> Exod. xii. 23.

<sup>5</sup> Cf. Cyril. Contr. Jul., bk. vi.  
<sup>6</sup> Text, ὁ Γολγοθᾶς, ὁ σωτήριος. Variant, ὁ σταυρός.  
<sup>7</sup> ὁ θεοπάτωρ Δαβὶδ. Cf. Dionysius, Ep. 8.  
<sup>8</sup> Ps cxxxii. 7.    <sup>9</sup> Ibid. 8.  
<sup>1</sup> Text, ζωήσας. Variant, σταυρός.  
<sup>2</sup> St. Matt. xxiv. 30.    <sup>3</sup> St. Mark xvi. 6.    <sup>4</sup> 1 Cor. i. 24.  
<sup>5</sup> Text, Χριστοῦ. Variant, σταυροῦ.



For since death was by a tree, it was fitting that life and resurrection should be bestowed by a tree<sup>6</sup>. Jacob, when He worshipped the top of Joseph's staff, was the first to image the Cross, and when he blessed his sons with crossed hands<sup>7</sup> he made most clearly the sign of the cross. Likewise<sup>8</sup> also did Moses' rod, when it smote the sea in the figure of the cross and saved Israel, while it overwhelmed Pharaoh in the depths; likewise also the hands stretched out crosswise and routing Amalek; and the bitter water made sweet by a tree, and the rock rent and pouring forth streams of water<sup>9</sup>, and the rod that meant for Aaron the dignity of the high priesthood<sup>1</sup>: and the serpent lifted in triumph on a tree as though it were dead<sup>2</sup>, the tree bringing salvation to those who in faith saw their enemy dead, just as Christ was nailed to the tree in the flesh of sin which yet knew no sin<sup>3</sup>. The mighty Moses cried<sup>4</sup>, *You will see your life hanging on the tree before your eyes*, and Isaiah likewise, *I have spread out my hands all the day unto a faithless and rebellious people*<sup>5</sup>. But may we who worship this<sup>6</sup> obtain a part in Christ the crucified. Amen.

## CHAPTER XII.

*Concerning Worship towards the East.*

It is not without reason or by chance that we worship towards the East. But seeing that we are composed of a visible and an invisible nature, that is to say, of a nature partly of spirit and partly of sense, we render also a twofold worship to the Creator; just as we sing both with our spirit and our bodily lips, and are baptized with both water and Spirit, and are united with the Lord in a twofold manner, being sharers in the mysteries and in the grace of the Spirit.

Since, therefore, God<sup>7</sup> is spiritual light<sup>8</sup>, and Christ is called in the Scriptures Sun of Righteousness<sup>1</sup> and Dayspring<sup>2</sup>, the East is the direction that must be assigned to His worship. For everything good must be assigned to Him from Whom every good thing arises. Indeed the divine David also says, *Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord: to Him that rideth upon the Heavens of heavens towards the East*<sup>3</sup>. More-

over the Scripture also says, *And God planted a garden eastward in Eden; and there He put the man whom He had formed*<sup>4</sup>: and when he had transgressed His command He expelled him and made him to dwell over against the delights of Paradise<sup>5</sup>, which clearly is the West. So, then, we worship God seeking and striving after our old fatherland. Moreover the tent of Moses<sup>6</sup> had its veil and mercy seat<sup>7</sup> towards the East. Also the tribe of Judah as the most precious pitched their camp on the East<sup>8</sup>. Also in the celebrated temple of Solomon the Gate of the Lord was placed eastward. Moreover Christ, when He hung on the Cross, had His face turned towards the West, and so we worship, striving after Him. And when He was received again into Heaven He was borne towards the East, and thus His apostles worship Him, and thus He will come again in the way in which they beheld Him going towards Heaven<sup>9</sup>; as the Lord Himself said, *As the lightning cometh out of the East and shineth<sup>1</sup> even unto the West, so also shall the coming of the Son of Man be*<sup>2</sup>.

So, then, in expectation of His coming we worship towards the East. But this tradition of the apostles is unwritten. For much that has been handed down to us by tradition is unwritten<sup>3</sup>.

## CHAPTER XIII.

*Concerning the holy and immaculate Mysteries of the Lord.*

God<sup>4</sup> Who is good and altogether good and more than good, Who is goodness throughout, by reason of the exceeding riches of His goodness did not suffer Himself, that is His nature, only to be good, with no other to participate therein, but because of this He made first the spiritual and heavenly powers: next the visible and sensible universe: next man with his spiritual and sentient nature. All things, therefore, which he made, share in His goodness in respect of their existence. For He Himself is existence to all, since all things that are, are in Him<sup>5</sup>, not only because it was He that brought them out of nothing into being, but because His energy preserves and maintains all that He made: and in especial the living creatures. For both in that they exist and in that they

<sup>6</sup> Gen. ii. and iii. <sup>7</sup> Heb. xi. 21.

<sup>8</sup> Auct., *Quæst. ad Antioch.*, 9, 63.

<sup>9</sup> Num. xx. <sup>1</sup> Exod. iv. <sup>2</sup> Ibid.

<sup>3</sup> Text, *οὐκ εἰδὴν*. Variant, *εἰδὼς*.

<sup>4</sup> *Iren.*, bk. v., c. 18. <sup>5</sup> Isai. lxx. 2.

<sup>6</sup> Text, *τοῦτο*. Variants, *τοῦτον* and *τοῦτο*.

<sup>7</sup> *Basil, De Spir. Sancto.*, c. 27; *Alcuin, De Trin.* ii. 5; *Wul. Strabo, De reb. eccles.*, c. 4; *Hon. August., Gemma Animæ*, c. 950.

<sup>8</sup> 1 St. John i. 5. <sup>1</sup> Mal. iv. 2.

<sup>2</sup> Zach. iii. 8, vi. 12; St. Luke i. 78. <sup>3</sup> Ps. lxxviii. 32, 33.

<sup>4</sup> Gen. ii. 8.

<sup>5</sup> Text, *ὃν παραβάνα ἐξώρισεν, ἀπέναντί τε τοῦ Παραδείσου τῆς τρυφῆς κατέκτισεν*. Variants, *ὃν παραβάνα, τῆς τρυφῆς ἐξώρισεν*, and *ὃν παραβάνα, τοῦ παραδείσου τῆς τρυφῆς ἐξώρισεν, ἀπέναντί τε τοῦ παραδείσου κατέκτισεν*.

<sup>6</sup> Levit. xvi. 14. <sup>7</sup> Ibid. 2. <sup>8</sup> Num. ii. 3.

<sup>9</sup> Acts i. 11.

<sup>1</sup> Text, *φαίνεται*. Variant, *φθάνει*. The old translation gives occupat. <sup>2</sup> St. Matt. xxiv. 27.

<sup>3</sup> *Basil, De Spiritu Sancto*, ch. 27.

<sup>4</sup> *Greg. Naz., Orat.* 42; *Dion. De div. nom.*, ch. 3.

<sup>5</sup> Rom. xi. 36.



enjoy life they share in His goodness. But in truth those of them that have reason have a still greater share in that, both because of what has been already said and also because of the very reason which they possess. For they are somehow more clearly akin to Him, even though He is incomparably higher than they.

Man, however, being endowed with reason and free will, received the power of continuous union with God through his own choice, if indeed he should abide in goodness, that is in obedience to his Maker. Since, however, he transgressed the command of his Creator and became liable to death and corruption, the Creator and Maker of our race, because of His bowels of compassion, took on our likeness, becoming man in all things but without sin, and was united to our nature<sup>6</sup>. For since He bestowed on us His own image and His own spirit and we did not keep them safe, He took Himself a share in our poor and weak nature, in order that He might cleanse us and make us incorruptible, and establish us once more as partakers of His divinity.

For it was fitting that not only the first-fruits of our nature should partake in the higher good but every man who wished it, and that a second birth should take place and that the nourishment should be new and suitable to the birth, and thus the measure of perfection be attained. Through His birth, that is, His incarnation, and baptism and passion and resurrection, He delivered our nature from the sin of our first parent and death and corruption, and became the first-fruits of the resurrection, and made Himself the way and image and pattern, in order that we, too, following in His footsteps, may become by adoption what He is Himself by nature<sup>7</sup>, sons and heirs of God and joint heirs with Him<sup>8</sup>. He gave us therefore, as I said, a second birth in order that, just as we who are born of Adam are in his image and are the heirs of the curse and corruption, so also being born of Him we may be in His likeness and heirs<sup>9</sup> of His incorruption and blessing and glory.

Now seeing that this Adam is spiritual, it was meet that both the birth and likewise the food should be spiritual too, but since we are of a double and compound nature, it is meet that both the birth should be double and likewise the food compound. We were therefore given a birth by water and Spirit: I mean, by the holy baptism<sup>1</sup>: and the food is the very

bread of life, our Lord Jesus Christ, Who came down from heaven<sup>2</sup>. For when He was about to take on Himself a voluntary death for our sakes, on the night on which He gave Himself up, He laid a new covenant on His holy disciples and apostles, and through them on all who believe on Him. In the upper chamber, then, of holy and illustrious Sion, after He had eaten the ancient Passover with His disciples and had fulfilled the ancient covenant, He washed His disciples' feet<sup>3</sup> in token of the holy baptism. Then having broken bread He gave it to them saying, *Take, eat, this is My body broken for you for the remission of sins*<sup>4</sup>. Likewise also He took the cup of wine and water and gave it to them saying, *Drink ye all of it: for this is My blood, the blood of the New Testament which is shed for you for the remission of sins. This do ye in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do shew the death of the Son of man and confess His resurrection until He come*<sup>5</sup>.

If then the Word of God is quick and energising<sup>6</sup>, and the Lord did all that He willed<sup>7</sup>; if He said, Let there be light and there was light, let there be a firmament and there was a firmament<sup>8</sup>; if the heavens were established by the Word of the Lord and all the host of them by the breath of His mouth<sup>9</sup>; if the heaven and the earth, water and fire and air and the whole glory of these, and, in sooth, this most noble creature, man, were perfected by the Word of the Lord; if God the Word of His own will became man and the pure and undefiled blood of the holy and ever-virginal One made His flesh without the aid of seed<sup>1</sup>, can He not then make the bread His body and the wine and water His blood? He said in the beginning, *Let the earth bring forth grass*<sup>2</sup>, and even until this present day, when the rain comes it brings forth its proper fruits, urged on and strengthened by the divine command. God said, *This is My body*, and *This is My blood*, and *this do ye in remembrance of Me*. And so it is at His omnipotent command until He come: for it was in this sense that He said *until He come*: and the overshadowing power of the Holy Spirit becomes through the invocation the rain to this new tillage<sup>3</sup>. For just as God made all that He made by the energy of the Holy Spirit, so also now the energy of the

<sup>2</sup> St. John vi. 48.

<sup>3</sup> Ibid. xiii.

<sup>4</sup> St. Matt. xxvi. 26; *Liturg. S. Jacobi*.

<sup>5</sup> St. Matt. xxvi. 27, 28; St. Mark xiv. 22—24; St. Luke xxii. 19, 20; 1 Cor. xi. 24—26.

<sup>6</sup> Heb. iv. 12.

<sup>7</sup> Ps. cxxxv. 6.

<sup>8</sup> Gen. i. 3 and 6.

<sup>9</sup> Ps. xxxiii. 6.

<sup>1</sup> Text, καὶ τὰ τῆς . . . καθαρὰ καὶ ἀμώμητα αἵματα ἐαυτοῦ. Variant, καὶ ἐκ τῶν τῆς . . . καθαρῶν καὶ ἀμωμήτων αἱμάτων αὐτοῦ.

<sup>2</sup> Gen. i. 11.

<sup>3</sup> *Iren.*, bk. iv., ch. 35; *Fulg.*, *Ad Monim.*, bk. ii., ch. 6; *Chrys.*, *De prod. Judæ*; *Greg. Nyss.*, *Catech.*, &c.

<sup>6</sup> Heb. ii. 17.

<sup>7</sup> Rom. vii. 17.

<sup>8</sup> *Vaiiant*, φύσει καὶ κληρονόμοι τῆς αὐτοῦ γενώμεθα χάριτος, καὶ αὐτοῦ υἱοὶ, καὶ συγκληρονόμοι.

<sup>9</sup> Text, κληρονομήσωμεν. Variant, κληρονομήσαντες.

<sup>1</sup> *Chrys.* in *Matt.*, *Hom.* 83; St. John iii. 3.



Spirit performs those things that are supernatural and which it is not possible to comprehend unless by faith alone. *How shall this be*, said the holy Virgin, *seeing I know not a man?* And the archangel Gabriel answered her: *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee*<sup>4</sup>. And now you ask, how the bread became Christ's body and the wine and water Christ's blood. And I say unto thee, "The Holy Spirit is present and does those things which surpass reason and thought."

Further, bread and wine<sup>5</sup> are employed: for God knoweth man's infirmity: for in general man turns away discontentedly from what is not well-worn by custom: and so with His usual indulgence He performs His supernatural works through familiar objects: and just as, in the case of baptism, since it is man's custom to wash himself with water and anoint himself with oil, He connected the grace of the Spirit with the oil and the water and made it the water of regeneration, in like manner since it is man's custom to eat and to drink water and wine<sup>6</sup>, He connected His divinity with these and made them His body and blood in order that we may rise to what is supernatural through what is familiar and natural.

The body which is born of the holy Virgin is in truth body united with divinity, not that the body which was received up into the heavens descends, but that the bread itself and the wine are changed into God's body and blood<sup>7</sup>. But if you enquire how this happens, it is enough for you to learn that it was through the Holy Spirit, just as the Lord took on Himself flesh that subsisted in Him and was born of the holy Mother of God through the Spirit. And we know nothing further save that the Word of God is true and energises and is omnipotent, but the manner of this cannot be searched out<sup>8</sup>. But one can put it well thus, that just as in nature the bread by the eating and the wine and the water by the drinking are changed into the body and blood of the eater and drinker, and do not<sup>9</sup> become a different body from the former one, so the bread of the table<sup>1</sup> and the wine and water are supernaturally changed by the invocation and presence of the Holy Spirit into the body and blood of Christ, and are not two but one<sup>2</sup> and the same.

Wherefore to those who partake worthily with faith, it is for the remission of sins and for life everlasting and for the safe-guarding of soul and body; but to those who partake unworthily without faith, it is for chastisement and punishment, just as also the death of the Lord became to those who believe life and incorruption for the enjoyment of eternal blessedness, while to those who do not believe and to the murderers of the Lord it is for everlasting chastisement and punishment.

The bread and the wine are not merely figures of the body and blood of Christ (God forbid!) but the deified body of the Lord itself: for the Lord has said, "This is My body," not, this is a figure of My body: and "My blood," not, a figure of My blood. And on a previous occasion He had said to the Jews, *Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. For My flesh is meat indeed and My blood is drink indeed.* And again, *He that eateth Me, shall live*<sup>3</sup>.

Wherefore with all fear and a pure conscience and certain faith let us draw near and it will assuredly be to us as we believe, doubting nothing. Let us pay homage to it in all purity both of soul and body: for it is twofold. Let us draw near to it with an ardent desire, and with our hands held in the form of the cross<sup>5</sup> let us receive the body of the Crucified One: and let us apply our eyes and lips and brows and partake of the divine coal, in order that the fire of the longing, that is in us, with the additional heat derived from the coal may utterly consume our sins and illumine our hearts, and that we may be inflamed and deified by the participation in the divine fire. Isaiah saw the coal<sup>6</sup>. But coal is not plain wood but wood united with fire: in like manner also the bread of the communion<sup>7</sup> is not plain bread but bread united with divinity. But a body<sup>8</sup> which is united with divinity is not one nature, but has one nature belonging to the body and another belonging to the divinity that is united to it, so that the compound is not one nature but two.

With bread and wine Melchisedek, the priest of the most high God, received Abraham on his return from the slaughter of the Gentiles<sup>9</sup>. That table pre-imagined this mystical table, just as that priest was a type and image of Christ, the true high-priest<sup>1</sup>. *For thou art a priest forever after the order of Melchisedek*<sup>2</sup>. Of this

<sup>4</sup> St. Luke i. 34, 35.

<sup>5</sup> Nyss., *Orat., Catech.*, ch. 37.

<sup>6</sup> *Clem., Constit.*, bk. viii.; *Justin Martyr., Apol.* i.; *Iren., v. 2.*

<sup>7</sup> *Greg. Nyss., Orat., Catech.*, c. 37.

<sup>8</sup> *Simile Nyss., loc. cit.*

<sup>9</sup> *ov* is absent in some MSS. The Greek is *ὁ τῆς προθέσεως ὀλως*, the bread of the prothesis. It is rendered *panis propositionis* in the old translations. These phrases designate the *Shewbread* in the LXX. and the *Vulg.* etc. The *προθέσεως* is explained as a smaller table placed on the right side of the altar, on which the priests make ready the bread and the cup for consecration. See the note in Migne.

<sup>2</sup> See *Niceph., C.P., Anirr.* ii. 3.

<sup>3</sup> St. John vi. 51—55.

<sup>4</sup> *ὡς αἰώνιον* is added in many MSS.

<sup>5</sup> *Cyril Hierosol., Cat. Mystag.* 5; *Chrys. Hom.* 3 in *Epist. ad Ephes.*; *Trull. can.* 101.

<sup>6</sup> Is. vi. 6.

<sup>7</sup> *Vide Basil, ibid.*

<sup>8</sup> Lev. xiv.

<sup>9</sup> See *Cyril Alex.* on Isaiah vi.

<sup>1</sup> Gen. xiv. 18.

<sup>2</sup> Ps. cx. 4.



bread the show-bread was an image<sup>3</sup>. This surely is that pure and bloodless sacrifice which the Lord through the prophet said is offered to Him from the rising to the setting of the sun<sup>4</sup>.

The body and blood of Christ are making for the support of our soul and body, without being consumed or suffering corruption, not making for the draught (God forbid!) but for our being and preservation, a protection against all kinds of injury, a purging from all uncleanness: should one receive base gold, they purify it by the critical burning lest in the future we be condemned with this world. They purify from diseases and all kinds of calamities; according to the words of the divine Apostles, *For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.* This too is what he says, *So that he that partaketh of the body and blood of Christ unworthily, eateth and drinketh damnation to himself*<sup>5</sup>. Being purified by this, we are united to the body of Christ and to His Spirit and become the body of Christ.

This bread is the first-fruits<sup>7</sup> of the future bread which is *ἐπιούσιος*, i.e. necessary for existence. For the word *ἐπιούσιος* signifies either the future, that is Him Who is for a future age, or else Him of Whom we partake for the preservation of our essence. Whether then it is in this sense or that, it is fitting to speak so of the Lord's body. For the Lord's flesh is life-giving spirit because it was conceived of the life-giving Spirit. For what is born of the Spirit is spirit. But I do not say this to take away the nature of the body, but I wish to make clear its life-giving and divine power<sup>8</sup>.

But if some persons called the bread and the wine antitypes<sup>9</sup> of the body and blood of the Lord, as did the divinely inspired Basil, they said so not after the consecration but before the consecration, so calling the offering itself.

Participation is spoken of; for through it we partake of the divinity of Jesus. Communion, too, is spoken of, and it is an actual communion, because through it we have communion with Christ and share in His flesh and His divinity: yea, we have communion and are united with one another through it. For since we partake of one bread, we all become one body of Christ and one blood, and members one of another, being of one body with Christ.

With all our strength, therefore, let us beware lest we receive communion from or grant it to heretics; *Give not that which is*

*holy unto the dogs, saith the Lord, neither cast ye your pearls before swine*<sup>1</sup>, lest we become partakers in their dishonour and condemnation. For if union is in truth with Christ and with one another, we are assuredly voluntarily united also with all those who partake with us. For this union is effected voluntarily and not against our inclination. *For we are all one body because we partake of the one bread*, as the divine Apostle says<sup>2</sup>.

Further, antitypes of future things are spoken of, not as though they were not in reality Christ's body and blood, but that now through them we partake of Christ's divinity, while then we shall partake mentally<sup>3</sup> through the vision alone.

#### CHAPTER XIV.

*Concerning our Lord's genealogy and concerning the holy Mother of God*<sup>4</sup>.

Concerning the holy and much-lauded ever-virgin one, Mary, the Mother of God, we have said something in the preceding chapters, bringing forward what was most opportune, viz., that strictly and truly she is and is called the Mother of God. Now let us fill up the blanks. For she being pre-ordained by the eternal prescient counsel of God and imaged forth and proclaimed in diverse images and discourses of the prophets through the Holy Spirit, sprang at the pre-determined time from the root of David, according to the promises that were made to him. *For the Lord hath sworn, He saith in truth to David, He will not turn from it: of the fruit of Thy body will I set upon Thy throne*<sup>5</sup>. And again, *Once have I sworn by My holiness, that I will not lie unto David. His seed shall endure for ever, and His throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven*<sup>6</sup>. And Isaiah says: *And there shall come out a rod out of the stem of Jesse and a branch shall grow out of his roots*<sup>7</sup>.

But that Joseph is descended from the tribe of David is expressly demonstrated by Matthew and Luke, the most holy evangelists. But Matthew derives Joseph from David through Solomon, while Luke does so through Nathan; while over the holy Virgin's origin both pass in silence.

One ought to remember that it was not the custom of the Hebrews nor of the divine Scripture to give genealogies of women; and

<sup>3</sup> Text, *εἰκόνησαν*. Variant, *εἰκονίζουσι*.

<sup>4</sup> Mal. i. 11.

<sup>5</sup> Ibid. 29.

<sup>6</sup> St. John vi. 53.

<sup>7</sup> 1 Cor. xi. 31, 32.

<sup>8</sup> Cyril, *loc. cit.*

<sup>9</sup> Anastas., *Hodegus*, ch. 23.

<sup>1</sup> St. Matt. vii. 6.

<sup>2</sup> 1 Cor. x. 17.

<sup>3</sup> Text, *νοητῶς διὰ μόνης τῆς Θεᾶς*; *νοητῶς* is wanting in some. Reg. 2928 having *διὰ μόνης τῆς Θεᾶς ἐνώσεως*.

<sup>4</sup> In Reg. 2428 is added *καὶ Ἰωσήφ τοῦ μνηστέρου*.

<sup>5</sup> Ps. cxxxii. 11.

<sup>6</sup> Ibid. lxxxix. 35, 36, 37.

<sup>7</sup> Is. xi. 1.



granted only to those whose hearts fully and consciously, that is to say, in a personal and supranatural manner, are filled with the divine illumination of grace. This is what St Isaac calls 'unfigured mindfulness', mindfulness that is unalloyed, one-pointed and free from shape or form. And other Holy Fathers describe it in different ways.

69. *On the five faculties of the soul. On forms of imagination that pertain to the soul and those that pertain to the intellect. On how during pure prayer and when the intellect's activity is simple and one-pointed we must shun completely all imaginative forms, all figurations, representations and appearances.*

As we have said, the soul forms images not merely in response to demonic provocation but through its own nature, since it possesses the five faculties or powers of intellect, reason, supposition, imagination and sensation, just as the body possesses the five senses of sight, smell, hearing, taste and touch. The imagination, then, is one of the soul's powers, its image-forming power. Thus if the soul wishes to govern and dispose itself rightly it must struggle to activate and raise wholly towards God those powers which above all unite it with God in this present life and in the life to be. With regard to its other powers it should nurture, activate and deploy them as is fitting.

We must, then, enquire what the Fathers say about these powers and about what is likely to strengthen them. St Maximos states, 'Since the soul in itself, or in its essence, is deiform and noetic, it quite clearly possesses its own personal existence. And since it possesses its own personal existence it will act according to its own nature, both on its own account and in combination with the body; it will perceive things intellectually, will cogitate, and will continually exercise the noetic powers which belong to it by nature. For whatever belongs to any being by nature cannot be taken away from it so long as it remains in existence. Thus by virtue of its own being and nature the soul, continuously existent and subsistent in the way that God created it, is always noetic, reflective and cognitive, both on its own account and in combination with the body. There is nothing, therefore, that can separate the soul from what belongs to it by nature and not because of the body, and this continues to be the case even after the dissolution of the body.'<sup>1</sup>

As we ourselves know and as the saints have revealed to us, the intellect and our reasoning power revolve around God and cooperate with Him

both in this present life and in the life to come; the other powers do so only in this present life, for that is their specific sphere of activity. Thus the soul, being in control of its own powers in the manner of a skilful helmsman, should direct its energies not only to this present life but also, above all, to the life to come; it should make every effort to raise intellect and reason towards God, directing them towards Him and uniting them with Him while engaged in pure prayer and in noetic, one-pointed and non-discursive activity, separating the intellect entirely from the imagination and its other powers. For according to St Neilos, 'The state of prayer is one of dispassion, which by virtue of the most intense love transports to the noetic realm the intellect that longs for wisdom.'<sup>2</sup> When the soul acts in this way, it preserves the noble dignity of its true nature.

70. *More on the intellect.*

Similarly, the intellect itself, being the indivisible, simple, self-sufficient, pure and luminous substance that it is, should watch over itself and avoid any participation in the activity of the imagination, keeping itself separate from this; for it possesses of itself a natural power which enables it to do this, so that it can return to itself, becoming recollected and acting in a manner free from all constraint. For such is the state conferred by grace upon the intellect. As St John Klimakos says, 'Only the Holy Spirit can stabilize the intellect.'<sup>2</sup> Now the intellect as a power of the soul is in some measure impelled and governed by the latter, and so it serves as the soul's eye both in name and in reality; but at the same time, as we have said, it possesses its own natural, simple and self-sufficient power. So long, however, as the intellect continues to depend naturally on the soul and its powers, it is an intellect only in potentiality and so is described as the 'natural' and 'unspiritual' man (1 Cor. 2:14). But when it assumes its own natural, simple and essential dignity and its indivisible, self-sufficient and self-determined splendour, in other words, when it frees itself from the natural relationships and activities of the body and soul, and is enabled by grace to change from being a potential intellect to being a fully actualized and spiritual intellect – that is to say, when it attains a supranatural and spiritual state – then it always returns undeviatingly to itself, and through itself it ascends without constraint and in an absolute and integral manner

<sup>1</sup> Neilos (Evagrius the Solitary), *On Prayer* 53; E.T., *The Philokalia*, vol. 1, p. 62.

<sup>2</sup> Cf. *The Ladder of Divine Ascent*, Step 28 (P.G. lxxxviii, 1132C); E.T., p. 276; see also above, § 66 (p. 95), n. 4. Cf. Gregory of Sinai, *On Prayer* 3; E.T., *The Philokalia*, vol. 4, p. 277.

<sup>1</sup> Letter 7 (P.G. xci, 436D–437A).



87. *More on dispassion and perfection.*

St Ephraim has the following to say about dispassion and perfection: 'For the dispassionate, who with a longing that is never satisfied aspire to attain the desire of all desires, perfection is limitless, for there is no limit to the blessings of eternity.' And he adds, 'Perfection, in so far as it lies within human power to attain it, can indeed be fully attained. But it is also limitless since it continually surpasses itself through daily increase, and it is constantly exalted ever higher in its ascent to God.'<sup>1</sup> Similarly, St Neilos says the following about perfection: 'We should distinguish between two kinds of perfection, the one temporal, the other eternal. It is with respect to the latter that the Apostle writes, "When that which is perfect comes, then that which is imperfect will cease to be" (1 Cor. 13:10). The expression, "when that which is perfect comes", signifies that in this life we cannot contain the plenitude of divine perfection.'<sup>2</sup> And, 'St Paul recognizes two kinds of perfection, and he knew that the same person could be both perfect and not perfect. For he says that someone may be perfect with respect to this present life, yet not perfect in relation to Him who is truly perfect. That is why he says, "Not that I have become perfect yet" (Phil. 3:12), while a little later he says, "Those of us who are perfect must think in this way" (Phil. 3:15).'<sup>3</sup>

88. *On passionateness, self-indulgence, impassioned craving and dispassion.*

St Ilias the Ekdikos says, 'Passionateness is the evil matter of the body; self-indulgence, that of the soul; impassioned craving, that of the intellect. Touch is responsible for the first; the rest of the senses for the second; and a perverse disposition for the third.' And, 'The self-indulgent man is close to the impassioned man; and the man of impassioned craving to the self-indulgent man. Far from all three is the dispassionate man.'<sup>4</sup>

89. *What it is to be passionate, self-indulgent, subject to impassioned craving and dispassionate; and on the curing of the first three of these states.*

St Ilias continues, 'The impassioned man is strongly prone to sin in thought, even though for a time he does not sin outwardly. The self-indulgent man

<sup>1</sup> Scholium on Klimakos, *The Ladder of Divine Ascent*, Step 29 (P.G. lxxxviii, 1152CD).

<sup>2</sup> Scholium on Klimakos, *The Ladder of Divine Ascent*, Step 29 (P.G. lxxxviii, 1152D–1153A).

<sup>3</sup> Scholium on Klimakos, *The Ladder of Divine Ascent*, Step 29 (P.G. lxxxviii, 1153A).

<sup>4</sup> *Gnomic Anthology* I, 71–2; E.T., *The Philokalia*, vol. 3, p. 41.

actually commits the sin suggested in thought, even though he suffers inwardly. The man of impassioned craving is given over freely or, rather, servilely, to the various modes of sinning. The dispassionate man is not dominated by any of these degrees of passion.' With regard to the curing of impassioned states, St Ilias says the following: 'Passionateness is removed from the soul through fasting and prayer; self-indulgence through vigil and silence; and impassioned craving through stillness and attentiveness. Dispassion is established through remembrance of God.'<sup>1</sup>

90. *On faith, hope and love.*

The beginning, middle and end of every good thing, or, if you like, its dispenser and governor, is faith, hope and love, that threefold cord fashioned by God (cf. Eccles. 4:12) – especially love, for God is and is called love (cf. 1 John 4:8). Thus it is not right to complete this treatise without saying something about them. Or since, according to Isaac, it is when we are granted perfect love that we receive the perfection of the many fruits of the Holy Spirit, let us first say something about love.<sup>2</sup>

St John Klimakos writes, 'And now, after all that I have said, these three remain, as the bond that binds and secures all things: faith, hope and love; but the greatest of these is love (1 Cor. 13:13), for God Himself is called love (cf. 1 John 4:8). For my part I see faith as a ray, hope as light, and love as a disk, and the three together as a single radiance and a single splendour. Faith can make and create all things; hope is encircled by God's mercy and so it never disappoints us (cf. Rom. 5:5); love never falls, nor does it stop in its course, nor does it permit respite to anyone wounded by its blessed madness.' And, 'The quality of love is known to the angels, and even to them only according to the degree of their enlightenment. God is love (cf. 1 John 4:8). He who wishes to set a limit to God is like a blind man trying to count the grains of sand on the ocean bed. Love, by reason of its nature, is likeness to God, in so far as this may be attained by human beings; in terms of its activity it is an intoxication of the soul; according to its particular quality it is a fountain of faith, an abyss of long-suffering, a sea of humility. Love is in the true sense a rejection of every thought that is contrary to it, for love thinks no evil (cf. 1 Cor. 13:5). Love, dispassion and divine adoption differ

<sup>1</sup> *Gnomic Anthology* I, 73–4; E.T., *The Philokalia*, vol. 3, pp. 41–2.

<sup>2</sup> *Ascetical Homilies*, ed. Pirard, p. 473; E.T., Wensinck, p. 175; E.T., *Holy Transfiguration Monastery*, p. 183.



only in name; as light, fire and flame combine to form a single entity, so I think do love, dispassion and adoption.<sup>1</sup>

St Diadochos says, 'All spiritual contemplation should be governed by faith, hope and love, but most of all by love. The first two teach us to be detached from visible delights, but love unites the soul with the excellence of God, searching out the Invisible by means of intellectual perception.'<sup>2</sup> Again, 'The natural love of the soul is one thing, and the love which comes to it from the Holy Spirit is another. The activity of the first depends on the assent of our will to our desire. For this reason it is easily taken over and perverted by evil spirits when we do not keep firmly to our chosen course. But the love which comes from the Holy Spirit so inflames the soul that all its parts cleave ineffably and with utter simplicity to the delight of its love and longing for the divine: The intellect then becomes pregnant through the energy of the Holy Spirit and overflows with a spring of love and joy.'<sup>3</sup>

And St Isaac says, 'The love which originates in some object is like a small lamp which is fed by oil and thus maintains its light. Or it is like a torrent surging after rain; it stops completely when the water which supplies it is exhausted. But the love whose source is God is like a gushing spring, and its flow never ceases. For God alone is the source of love, and what flows from such a source is inexhaustible.'<sup>4</sup> And again, when he was asked, 'What is the perfection of the many fruits of the Spirit?', he replied, 'It is when one is granted the perfect love of God.' And again, when he was asked, 'How does one know when one is granted this?', he said, 'By the fact that whenever the remembrance of God stirs in your mind, your heart is at once moved by love and your eyes flow with tears in abundance. For it is a characteristic of love to awaken tears whenever one calls to mind those whom one loves. And if you have been granted perfect love you will never be without tears, for you will never be without the love that brings the thought of God into your mind, so even in sleep you commune with Him. It is a characteristic of love to bring such things about; and it is love that constitutes human perfection in this earthly life.'<sup>5</sup>

<sup>1</sup> *The Ladder of Divine Ascent*, Step 30 (P.G. lxxxviii, 1153D–1156B); E.T., pp. 286–7.

<sup>2</sup> *On Spiritual Knowledge and Discrimination* 1; E.T., *The Philokalia*, vol. 1, p. 253.

<sup>3</sup> *On Spiritual Knowledge and Discrimination* 34; E.T., *The Philokalia*, vol. 1, p. 263.

<sup>4</sup> *Ascetical Homilies*, ed. Pirard, p. 623; E.T., Wensinck, p. 256; E.T., *Holy Transfiguration Monastery*, p. 268.

<sup>5</sup> *Ascetical Homilies*, ed. Pirard, p. 473; E.T., Wensinck, pp. 175–6; E.T., *Holy Transfiguration Monastery*, p. 183.

Again St Isaac says, 'God's love is by nature fervent, and if it fills you immeasurably it rouses your soul into a state of ecstasy. It is for this reason that if you experience it your heart cannot contain it or offer resistance to it. Instead, depending on the degree and strength of the love that fills you, you will change in a remarkable manner, of which the perceptible signs are the following: your face becomes sanguine and full of joy, and your body is always warm; you feel no fear or shame, and become as it were ecstatic; you no longer retain the power that keeps your mind under control and you become like one who has lost his senses; you reckon dread death a joy, and your intellect's contemplation of things celestial is unbroken; when you are far away you speak as though you were present, without anyone seeing you; your natural mode of understanding and of seeing leaves you, and your senses lose their awareness of the way you move among things; for if you do anything you are not completely conscious of it, since your intellect is rapt in contemplation, and your mind is always as if engaged in conversation with someone else. The Apostles and martyrs were drunk with such spiritual intoxication. The Apostles travelled throughout the whole world, labouring and reviled (cf. 1 Tim. 4:10); the martyrs, their limbs hacked to pieces, poured out their blood like water, yet in spite of suffering the most terrible things they did not flinch but withstood their torments courageously; although wise they were regarded as fools. Others wandered across deserts and over mountains and through caves and dens in the earth (cf. Heb. 11:38), apparently in disarray yet in reality not at all so. May God account us worthy of attaining a folly like theirs!'

91. *On Holy Communion and on the many blessings conferred on us through continual communion with a pure conscience.*

Nothing assists and contributes more to the purification of our soul, the illumination of our intellect, the sanctification of our body, and to the transformation of both intellect and body into something more divine and to their immortality – and indeed to the repulsion of the passions and the demons or, to put it more directly, to union with God and to divine and supranatural attachment and intermingling with Him – than continual participation and communion, with as sincere a heart and disposition as possible, in the holy, pure, immortal and life-creating sacrament of the

<sup>1</sup> *Ascetical Homilies*, ed. Pirard, pp. 432–3; E.T., Wensinck, p. 148; E.T., *Holy Transfiguration Monastery*, pp. 158–9.



precious Body and Blood of our Lord, God and Saviour Jesus. For this reason we must certainly say something on this theme before bringing our discourse to a close.

The truth of what we have just affirmed is evident not only from what the saints say, but much more so from the actual words of Him who is life itself and truth itself. For He says, 'I am the bread of life' (John 6:48). And, 'This is the bread that comes down from heaven, so that whoever eats it will not die. I am the living bread that came down from heaven; whoever eats this bread will live eternally. And the bread that I will give is My flesh, which I will give for the life of the world' (John 6:50-1). And, 'Unless you eat the flesh of the Son of man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life' (John 6:53-4). And, 'For My flesh is true food and My blood is true drink. Whoever eats My flesh and drinks My blood dwells in Me and I dwell in him. As the living Father has sent Me, and I live because of the Father, so he that eats Me will live because of Me. This is the bread that came down from heaven; whoever eats this bread shall live for ever' (John 6:55-8). And Paul the Christ-bearer says the following: 'Brethren, what I received from the Lord I have passed on to you, that the Lord Jesus in the night that He was betrayed took bread, and when He had given thanks, He broke it and said, "Take, eat; this is My Body, broken for you; do this in remembrance of Me." In the same way, after supper He also took the cup saying, "This cup is the New Testament decreed in My Blood: each time you drink from it, do so in remembrance of Me." For each time that you eat this bread and drink this cup, you proclaim the Lord's death, until the time that He comes. Thus whoever eats this bread or drinks this cup of the Lord unworthily sins against the Body and Blood of the Lord. So let everyone examine himself, and then let him eat of that bread and drink of that cup. For whoever eats and drinks unworthily condemns himself in so doing, for he fails to recognize that what he eats and drinks is the Lord's Body. It is for this reason that many among you are weak and sickly, and that many die. For if we examined ourselves carefully, we would not be judged by the Lord. Yet the Lord's judgment leads us onto the right path, so that we will not be condemned along with the rest of the world' (1 Cor. 11:23-32).

92. *We must learn about the miracle of the Holy Eucharist; what it is, and why it was given, and how it benefits us.*

St John Chrysostom writes, 'We must learn about the miracle of the Eucharist; what it is, and why it was given, and how it benefits us. We are one body (cf. Rom. 12:5) and members of the flesh of our Lord Jesus Christ and of His bones (cf. Eph. 5:30). Let those who have been initiated attend carefully to what we say. So that we may not only become one body through the bond of love but may in actuality be permeated by the Lord's flesh, He gave us the food through which this is accomplished, for He wished to show us the love He has for us. For this reason He mingled Himself with us and mixed His body with ours, so that we might become one with Him, just as a body is united with its head. This is what happens to those who are possessed by fervent longing. It is what Job hinted at when he related that his servants, by whom he was greatly loved, in order to show their love exclaimed, "Who will give us his flesh so that we may eat our fill of it?" (cf. Job 31:31. LXX). This, then, is why Christ did this very thing, to lead us to a greater love, and to show His love for us, giving Himself in such a way that those who long for Him are able not only to see Him but also to touch Him, to eat Him, to be grafted into His flesh, to be intertwined with Him, and so to be filled totally with fervent longing.'

St John Chrysostom continues, 'Those who partake of the most holy Body and precious Blood are ranked with the angels, the archangels and the heavenly powers, for they have put on the royal robe of Christ and bear spiritual weapons. But as yet I have said nothing, for they are clothed in the King Himself. Because He is great, terrible and awe-inspiring, if you come to Him with purity you will attain salvation, while if you come to Him with an evil conscience you will receive chastisement and retribution. For whoever eats and drinks the Body and Blood of the Lord unworthily condemns himself in so doing (cf. 1 Cor. 11:27). For if those who defile the imperial purple are punished in the same way as those who tear it apart, it is not at all unreasonable that those who receive Christ's Body with an unclean mind should suffer the same penalty as those who pierced it with nails. Take note, then, of how dreadful St Paul shows the penalty to be when he says, "If someone broke Moses' law, and two or three witnesses confirmed it, he was put to death without mercy. How much worse a punishment, do you think, will the person deserve who has



trodden the Son of God underfoot and has regarded as unholy the Blood of the New Testament with which he has been sanctified?" (Heb. 10:28–29).<sup>1</sup> When, therefore, we partake of this Body and drink this Blood, let us keep in mind that we feed on Him who is enthroned in heaven, who is worshipped by the angels, and who is encompassed by the inviolate power of God. Alas! How many paths to salvation there are for us! He made us His Body; He gave us His own Body. Yet none of this turns us away from our sins. What hardness of heart! What insensitivity!<sup>2</sup>

Again, Chrysostom writes, 'A wonderful old man once told me what he had been privileged to see and hear; that if those who are about to depart from this life commune in the eucharistic sacrament with a pure conscience, when they die a retinue of angels bears them from this world because of the communion they have received.'<sup>3</sup>

Furthermore, St John of Damaskos said, 'Because our nature is twofold and composite, our birth must also be twofold; and similarly our food must be composite. Thus our birth is given us by water and the Spirit; and our food is the bread of life itself, our Lord Jesus Christ who came down from heaven. And just as in the case of baptism, since people are accustomed to wash with water and anoint themselves with oil, He conjoined the grace of the Spirit to oil and water and made this a washing of regeneration, so in the same way, since we are accustomed to eat bread and drink water and wine, He conjoined His own divinity to these things and made them His Body and Blood, so that through what is ordinary and natural we might attain what is supernatural. The body, born of the holy Virgin, is truly united with His divinity. This does not mean that the actual body in which Christ ascended comes down from heaven, but that the bread and wine are themselves transformed into the Body and Blood of God. If you ask how this takes place, it is sufficient for you to hear that it takes place through the Holy Spirit. It is as with the incarnation; we know that it was with flesh taken from the holy Mother of God that the Lord through the Holy Spirit created His own body, but beyond that we know nothing except that the Logos of God is true, effective in His actions, and all-powerful; but His manner of acting is inexplicable. Thus those who receive communion worthily and with faith are granted the remission of sins, life eternal, and the protection of soul and body. But those who commune unworthily and without faith receive chastisement and retribution, since they are guilty of the Lord's death.

<sup>1</sup> *Homilies on St John* 46, 3 (P.G. lix, 262).

<sup>2</sup> *Homilies on the Epistle to the Ephesians* 3 (P.G. lxii, 27).

<sup>3</sup> *On Priesthood* VI, 4 (521); ed. J. A. Nairn (Cambridge, 1906), pp. 147–8.

'Nor are the bread and wine a mere token of the Body and Blood of Christ. God forbid! They are the actual deified Body of Christ and His actual Blood. "For My flesh", He says, "is true food, and My blood is true drink" (John 6:55). The Body and Blood of Christ bring about the restoration of our soul and body; they do not lose their efficacy, or become waste matter that is expelled from the body; on the contrary, they nourish our being and sustain us, cleansing us of all pollution. And if the gold in our nature has become adulterated, let us purify it here and now with the fire of judgment that separates the true from the spurious, so that in the life to come we will not be condemned along with the rest of the world (cf. 1 Cor. 11:32). When we have been purified with this fire, we are united with the Body of Christ and with His Spirit and we become the Body of Christ. This bread is the first-fruit of the bread in store for us, the bread necessary for our existence (cf. Matt. 6:11). For in the Lord's Prayer, the Greek word *epiousion* signifies either the bread in store for us, that is, the bread of the Age to come, or else the bread that sustains our essential being. The Lord's flesh is life-creating Spirit because it was conceived by the life-creating Spirit, and "that which is born of Spirit is Spirit" (John 3:6). I say this not in order to deny the physical nature of the body, but because I wish to stress that which is life-creating and divine in it. The bread and the wine, then, are called "antitypes" of our future state, not because they are not truly the Body and Blood of Christ, but because in this life we participate in the divinity of Christ through them, whereas in the life of eternity we will participate in His divinity noetically through the beatific vision alone.'<sup>2</sup>

And St Makarios says, 'Just as wine mingles with all the limbs of the person who drinks it, and the wine permeates him and he permeates the wine, so the person who drinks the Blood of Christ receives within himself the Spirit of His divinity, and the Spirit is mingled with his perfect soul and his soul with the Spirit; and since his soul is sanctified in this way, it is made worthy of the Lord. "For", says Scripture, "we have all been made to drink from the same Spirit" (1 Cor. 12:13). And through the bread of the Eucharist those who commune in truth are enabled to participate in the Holy Spirit, and through participating in this way are granted eternal life. And just as the life of the body is not self-sustaining but depends on

<sup>1</sup> A word only found in Greek in the Lord's Prayer and references to it (a *hapax legomenon*): usually translated 'daily', with the support of St John Chrysostom and the Old Latin; sometimes, e.g. by Origen, split into its components, *epi* and *ousion*, and rendered 'super-substantial' or 'super-essential'.

<sup>2</sup> *On the Orthodox Faith* IV, 13; ed. B. Kotter (*Patristische Texte und Studien*, vol. 12: Berlin/New York, 1973), pp. 192–8. The Xanthopoulos abbreviate and paraphrase the text of John of Damaskos.



what is outside itself, that is to say, on the fruits of the earth, so it was God's will that the soul should have the food, drink and raiment which are its true life, not from its own nature but from His divinity, from His own Spirit and light. For the divine nature contains within itself the bread of life, namely Him who said, "I am the bread of life" (John 6:48), as it also contains within itself living water, wine that gives delight (cf. Ps. 104:15), and the oil of jubilation (cf. Ps. 45:7).<sup>1</sup>

And St Isidoros says, 'Participation in the holy mysteries is called communion because it confers on us union with Christ and makes us partakers in His kingdom.'<sup>2</sup> And St Neilos says, 'A believer cannot be saved, receive forgiveness for his sins, and attain the kingdom of heaven unless with fear, faith and love he participates in the mystical and pure Body and Blood of Christ.'<sup>3</sup> Similarly, St Basil the Great writes in his letter to the Patrician Kaisaria, 'To communicate every day and to receive daily the holy Body and Blood of Christ is right and profitable, since Christ Himself clearly says, "Whoever eats My flesh and drinks My blood dwells in Me and I dwell in him, and he has eternal life" (cf. John 6:56, 54). For who can doubt that to participate constantly in life is nothing other than to live in many different ways? As for us, we receive communion four times a week, on Sundays, Wednesdays, Fridays and Saturdays, and on other days should it be a saint's day.'<sup>4</sup> I suspect that St Basil also celebrated the Liturgy on those days. He was not able to do so every day because he was burdened with such great cares.

And St Apollo said, 'A monk must, if possible, receive communion every day. For if you keep yourself away from the Eucharist, you keep yourself away from God, while if you commune continually, you continually receive Christ's body. For Christ Himself says, "Whoever eats My flesh and drinks My blood dwells in Me and I dwell in him" (John 6:56). Thus to remember Christ's passion continually is of great benefit to monks. A monk should be ready every day and must prepare himself, so that he is always in a fit state to participate in the holy sacrament. For in this way God releases us from our sins.'<sup>5</sup>

<sup>1</sup> *Spiritual Homilies* (Collection I) xxii, 1, 7-8; ix, 3, 5-6; ed. H. Berthold, vol. 1 (*Griechischen Christlichen Schriftsteller*: Berlin, 1973), pp. 222, 132.

<sup>2</sup> Isidoros of Pelusium, *Letter I*, 228 (P.G. lxxviii, 325A).

<sup>3</sup> Neilos, *Letter III*, 280 (P.G. lxxix, 521D).

<sup>4</sup> *Letter 93*; ed. Deferrari, vol. 2, p. 144.

<sup>5</sup> *Historia Monachorum in Aegypto VIII*, 56-7; E.T., Norman Russell, *The Lives of the Desert Fathers* (London/Oxford, 1981), p. 78.

And St John Klimakos says, 'If a body's energy changes when it touches another body, how will a person who touches God's body with innocent hands not be changed?'<sup>1</sup> And it is written in the Sayings of the Elders, 'John Vostrinos, a holy man with authority over unclean spirits, questioned the demons dwelling in some young girls, who were maddened and possessed by them in a terrible manner. He asked them, "What things do you fear from Christians?" And they replied, "Truly you have three great things. One is that which you wear round your necks; another is the water with which you have been washed in church; and another is that which you eat in the Liturgy." And when he asked them again, "Which of these do you fear the most?", they replied, "If you guarded carefully that of which you partake in the Liturgy, none of us would have the power to harm a Christian." The things, then, which our adversaries fear most of all are the cross, baptism and communion.'<sup>2</sup>

93. *The end of the detailed exposition of our various themes, and a word of encouragement for our questioner.*

See, dear child, with the help of God your request has been fulfilled. Whether it has been fulfilled as you would wish or as you intended, we cannot tell. But this is the best we can do, and God likes us to do our best. But make sure that your zeal for knowledge and your diligence do not stop here, and that you put your zeal and diligence outwardly into practice. For the renowned Brother of God says, 'My beloved brethren, put what you hear into practice instead of merely listening to it and so deluding yourselves. For if you merely hear what the law says, but do not put it into practice, you are like a person who glances at his face in a mirror; he observes himself, goes off and immediately forgets what he was like. But the person who carefully studies the faultless law of freedom and steadfastly lives by it, and is not simply a hearer who forgets what he has heard but puts it into practice, will be blessed in what he does' (Jas. 1:22-5).

94. *How one must listen to and take note of the spiritual sayings of the Fathers.*

Above all, you should take note of the divine and spiritual sayings of the Fathers and listen to them with faith and due reverence. For St Makarios

<sup>1</sup> *The Ladder of Divine Ascent*, Step 28 (P.G. lxxxviii, 1137C); E.T., p. 280.

<sup>2</sup> Cf. Anastasios of Sinai, *Narrations* 11.



says, 'Spiritual realities are beyond the reach of those who lack experience. But the Holy Spirit enters into communion with the sanctified and faithful soul so that it apprehends them. For the heavenly treasures of the Spirit are revealed only to those who have actually experienced them; but by the uninitiated they cannot in any way be perceived. Listen, then, with devout attention to what is said about them until you attain such faith that you come to experience them yourself. Then you will know by the evidence of your soul's eyes how great are the blessings and mysteries in which the souls of Christians can participate even in this life. With this knowledge you will swiftly reap the fruits and the benefit of what you have read and heard. And from being under instruction and discipline you will make progress until you are able to teach others and to guide them through your experience towards what is more divine and beyond the understanding of the majority. May this be your lot, since you rely on the all-powerful hand of the Lord Jesus Christ and are guided by Him. Amen.'<sup>1</sup>

But since too many words are as bad for the ears as too much food is for the body, and moderation in all things is best, we too must avoid excess and embrace moderation. We will add only what in effect is a brief recapitulation of the present treatise, and then we will drop the anchor of our discourse.

95. *A recapitulation on how one should pray, and on true illumination and divine power.*

The Fathers say that, if you wish to achieve true watchfulness, strive to pray with purity and without distraction in your heart, coupling the prayer with your breath as you breathe in through the nose. You should fix your attention on nothing but the words of the Prayer, 'Lord Jesus Christ, Son of God, have mercy on me', and meditate and reflect on them. You should do this until your intellect is illuminated in your heart. As St Diadochos says, 'Those who meditate unceasingly upon this glorious and holy name of the Lord Jesus in the depths of their heart can sometimes see the light of their own intellect.'<sup>2</sup> When with the help of God this happens, we will thereafter complete the remaining portion of our life in God unerringly and without stumbling, since we walk in the light or, rather, since we are the sons of light, as Jesus the giver of life says: 'While you have the light, believe in the

light, so that you may become sons of light' (John 12:36); and, 'I am the light of the world; he that follows Me will not walk in darkness, but will have the light of life' (John 8:12). And David cries out to the Lord, 'In Thy light shall we see light' (Ps. 36:9). And the most divine Paul says, 'God, who commanded the light to shine out of the darkness, has shone in our hearts' (2 Cor. 4:6).

By this light, as by an inextinguishable and resplendent lamp, those who truly possess faith are guided, and they gaze upon things that lie beyond the perception of the senses; and since they are pure in heart the heavenly gate leading to the sublime and angelic realm of life is opened to them. By this light, as by the sun, they are illumined with the power to analyse, to discriminate, to perceive with insight, to foresee what is to come, and so on; and in general through it they are enlightened with the full disclosure and revelation of the invisible mysteries. They are filled in spirit with supranatural and divine power; and through this supranatural power their body is lightened or, rather, their material flesh is refined and uplifted and ascends on high.

Through this luminous power bestowed by the Holy Spirit some of the Holy Fathers, though still living in the flesh, passed, as though they were immaterial and incorporeal, dry-shod over unfordable rivers and over seas crossed only by ships. In the twinkling of an eye they completed long journeys which ordinarily would have taken many days. And they did other extraordinary things, in the sky, on land, in the sun, in the sea, in deserts, in cities, in every place and country, among wild beasts and reptiles and, in a word, throughout the whole creation and in all the elements, and they have been glorified by all these things. When they stood in prayer, their holy and precious bodies rose from the ground as if they were furnished with wings, their physical mass and indeed their weight reduced to ashes by the consuming, divine and immaterial fire of grace. Lightly were they borne aloft, and they were miraculously transformed and refashioned into something more divine by the deifying hand of the power and grace dwelling in them. And after death the venerable bodies of some of them remain incorrupt, manifestly bearing witness to the supranatural grace and power which dwells in them as in all those who possess strong faith.

And after the general cosmic resurrection, having grown wings, as it were, through this spiritual power of illumination, they 'will be caught up in the clouds to meet the Lord in the air', as St Paul, that initiate into God's ineffable mysteries, affirms (1 Thess. 4:17), and so they will always be with the Lord. In addition, the inspired David sings, 'They will walk, O Lord, in the light of Thy countenance, and in Thy name they will rejoice all

<sup>1</sup> Cf. *Spiritual Homilies* (Collection I) lxiii, 2, 3-4; ed. Berthold, vol. 2, p. 210.

<sup>2</sup> On *Spiritual Knowledge and Discrimination* 59; E. T., *The Philokalia*, vol. 1, p. 270.