

# **Orthodox Resource Guide:**

## **A Collection of Scripture Verses and Writings from the Holy Fathers in Support of Various Practices and Teachings of the Holy Orthodox Church**

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It has been a struggle for the American Diocese of the Indian Orthodox Church to educate the believers, especially the youth, when it comes to the faith and practices of the Orthodox Church. There are very little to no books, references, published in both the native language of the Keralians (Malayalam) and in English, which the American born faithful can utilize as a self educating tool. It is very rare to find the writings of the fathers in the native language as well. Essentially many believers are being pulled towards protestant spirituality where the idea of *Sola Scriptura (only Scripture)* prevails over the teachings of the Church. Instead of waiting for questions to come up regarding the faith, this project is will be a proactive way of reaching out to those who are thinking along the lines of protestant spirituality. What the Orthodox Resource guide plans to do is to bring together Holy Scriptures and the writings of the Fathers on various topics in support of the faith and practices of the church. The project will be broken down into various chapters which contain practices and teachings of the Orthodox Church. Under the titles will be given scripture verses which reflect the Orthodox understanding on the given topic supported by quotations from the Fathers of the Church. It will also include a reference guide of various Orthodox books and online references for further reading and research on the faith and traditions of the Holy Orthodox Church.

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## **List of Abbreviations**

- ANF*** Roberts, Alexander and Donaldson, James, ed. *Ante-Nicene Fathers*. Oak Harbor, WA: Logos Research Systems, Inc. Roman Catholic Edition, 1997.
- NPNF*** Roberts, Alexander and Donaldson, James, ed. *Nicene and Post-Nicene Fathers*, Oak Harbor, WA: Logos Research Systems, Inc. Roman Catholic Edition, 1997.
- FEF*** W.A. Jurgens, Trans. *The Faith of the Early Fathers*. Vols. I, II, III. The Liturgical Press, Collegeville, Minnesota, 1979

## **Introduction**

The American Diocese of the Malankara (Indian) Orthodox Church has grown tremendously over the past 30 years. From a small group of Keralians<sup>1</sup> renting out a chapel for Divine Liturgy in New York during the late 1960's, the American Diocese has grown currently to more than seventy parishes within the United States, with at least twenty families in each parish. The Church has found itself to be growing in America mainly through the immigrants coming from India to pursue career opportunities. Particularly within the medical field, a wave of nurses from India has immigrated into America within the past few decades. As families have learned to get accustomed to the American way of life, most of them have tried their best to keep their spiritual lives in balance through attending liturgies on Sundays wherever it was available to them and also having small prayer gatherings at their homes.

Overall, the generation that has emigrated from India has never received a proper catechism in the Orthodox Church, yet most of them are grounded in the faith they were born and have never questioned the practices and teachings of the Church. Very likely, they grew up near a church, and for some; the church was the center of their lives. However the second generations, born and raised in the United States, are more prone to question the faith than their elders. The issues faced by the present generation, born and raised in America, are completely different from what the previous generation faced during their upbringing. In school are not only faced with peers who question their faith tradition; they also challenged by atheists, who

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<sup>1</sup> Citizens from the state of Kerala in India.

question the very necessity of believing in a God. As much as the families are loyal in coming to church on Sunday, the second generation being raised in America generally fails to keep the faith into where they were born into. Most of the young couples after their marriage fail to come back to church simply because they get sucked into the American lifestyle of going to church as a Sunday morning option rather than an obligation. Moreover, they see any church (including a non- Orthodox), are as options to attend if they do choose to go on a Sunday.

When one of the Sub-deacons of the Church was asked to comment on the catechetical system of the Malankara Orthodox Church, he responded: “We simply don’t have one!” As much as this statement is humorous, it is indeed true when it comes to the Malankara Orthodox Church. There is a series of books approved by the Church in India called *Divyabodhanam* or *Divine Enlightenment*, which provides basic explanations of the practices and teachings of the Church. These are available the in native language of Kerala (Malayalam) and some in English. However, these books are designed to teach those who were born and raised in India rather than outside of India. When it comes to catechism books for the education of laymen’s, the Church is able to point to only one book, *An Orthodox Catechism on the Faith and Life of the Church*.<sup>2</sup> This catechism book was written by the late Malankara Church scholar Rev. Dr. V. C. Samuel, who is also known for his many other books and articles, such as *Re-Examining the Council of Chalcedon*. Even though the catechism book is available in English, the book is designed more for adult reading than any

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<sup>2</sup> Published by the *MGOCSM* (Mar Gregorios Orthodox Christian Student Movement), State of Kottayam, India (1983).

other age group. There are many other catechism books compiled by various scholars and bishops of our Church but they all are written for those who were born and raised in India. The situation is similar with the Sunday school books used in the churches of the American Diocese. A Sunday school teacher from a parish in New York, frustrated with the Sunday school books, said: "I can barely understand what the textbook is trying to say, and I was born and raised in India and it has absolutely no relevance to the kids, especially the higher level grades." The books seem to be designed for those who are living in India simply because they were prepared by those who are in charge of the Sunday school curriculum there, and they fail to communicate effectively to those who are outside of India.

Therefore, since the material fails to relate to the student, he or she is unable to receive a proper understanding of what the Church teaches. This is very evident in the questions raised by the students once they graduate from Sunday school. Recently a college student who went through 12 years of Sunday school was faced with various questions concerning Christianity in his classroom. He asked, "Since Jesus was born a Jew, did he practice Judaism up until 30 when we started his ministry? Then wouldn't he be considered a convert from Judaism to Christianity?" This question makes it evident that proper catechism was not offered to this particular student before he went to college. Having this kind of viewpoint towards Christianity, one falls into the trap of questioning the faith rationally and logically, and failing to live out the faith since the questions are not properly answered.

Students who have a sincere desire to know the teachings of the Church have no choice but to ask their parents, assuming that living in the Orthodox Church for years would mean that they know how to defend the faith. However, the students realize that their own parents, as devoted they are to the faith, fail when it comes to defending Orthodoxy simply because they never questioned the faith and therefore they have never trained themselves to defend it. One student commented, “I am tired of hearing, ‘Oh it’s the tradition of the Church and this is what our fathers have done for years, More than knowing what the Church has done for years, I want to know why they did it.” This absence of answers frustrates both students and teachers, and this frustration has been kept in their minds for some time, not knowing what to do with it.

One of the main sources that both the parents and the priest point to for answers is the Holy Scriptures. However, it is very much evident in Orthodox teaching that one cannot simply point to the Bible as the sole source of our faith. The Holy Scriptures are only the written record of what was revealed to the Church while there exist also the unwritten traditions the “*Kerygma*”<sup>3</sup> which are taught, preserved, and lived in the Church. Hardly any of the writings of the Fathers are available in the native language of the state of Kerala. Therefore, it is very hard to find priests quoting the Fathers of the Church in their sermons, even though they do not preach anything that is not Orthodox. If the Holy Scriptures were preached in the light of the writings

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<sup>3</sup> St. Basil the Great explains: “‘*Dogma*’ and ‘*Kerygma*’ are two distinct things; the former is observed in silence; the latter is proclaimed to all the world. One form of this silence is the obscurity employed in Scripture, which makes the meaning of ‘dogmas’ difficult to be understood for the very advantage of the reader”.- *NPNF, Second Series, Vol. 8, On the Holy Spirit, Chapter 27, 66.*

of the Fathers of the Church, then the believers would be able to see Orthodoxy in the Tradition of the Holy Scriptures and the patristic writings. Outside the teachings that are taken from the liturgical texts of the Church, the clergy very rarely quote and teach from the Fathers. For the common person, the Holy Scriptures are very hard to comprehend without a guide. The Holy Bible itself testifies that some verses mentioned in the Scriptures are hard to comprehend.<sup>4</sup> Even though the clergy teach about the Fathers, they fail to teach from the Fathers. In fact, a good majority of Indian Orthodox Christians are not informed that the writings of the Fathers are preserved in the Orthodox Church. Moreover, living in a “fast food” society, there are many who do not see the need to look into other writings of the Church beyond the Holy Scriptures.

Students nowadays learn through relevant imagery, thoughtful comparisons, proper definitions, simple explanations, clear examples, consistent thoughts and logical reasoning’s, where they are able to connect their own lives to the teachings of the Church. When it comes to the younger generation of the Church, the reality of the matter is that the Church is fighting against a whole generation who are fascinated by MTV, the internet, video games, cell phones, movies, iPods, cars and much more that distracts the students from their spiritual lives. The last thing they want in their lives is a conservative lifestyle that cannot be understood or explained properly by the very people who are called to be “the keepers of the faith”. Students are yearning for answers to the questions regarding their faith but don’t know where to go for them. A

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<sup>4</sup> 2 Peter 3:16.



Chicago area member of FOCUS (Fellowship of Orthodox Christians of the United States, a Church organization directed toward post-college students and young couples), commented:

*'I strongly feel that the ineffectiveness of whatever we claim as catechism is arguably the single most important issue in the Indian Orthodox Church. What's more frustrating is that our Church has not made teaching our Faith the single highest priority. ... .In Church and through the Internet, we have so many discussions on why people leave the Church, or why politics create splits and fights on any given Sunday, when the answer is simply the lack of effective catechism.'*

It is rather clear from this person's remark that the failures that sprout out in the parishes; such as people leaving the Church, administrative issues, and so on, occur because the Church has not put teaching the faith as its number one priority.

The Indian Church in America today is going through the process of translating the liturgy and the daily hours from the original Syriac into English, mainly to feed the needs of those who are being raised in America. The Liturgical Translations Committee has been working on translating various sacraments and various prayers of the Church into English. Slowly, therefore believers are getting exposed to the richness of the Orthodox faith through worship and liturgy. The worship traditions that have originated in the western world are designed to suit fast paced Western lifestyles, and those who are born and raised in the West are more attracted to those traditions than to the worship of the Orthodox Church. They would rather have something simple and short that focuses on them than long services which deeply contemplate the saving work of Christ and help them acquire the mind of the Fathers, the mind of Christ. They would rather pick and choose (more or less a

“buffet” approach) than have the Church give them what has been handed down and tell them what to believe. Thus, they fail to realize that they are putting their salvation at risk by trying to fit God into their lives according to their own convenient schedule. Time for the common man in America is valuable and always in shortage. To attend a three-hour service on a typical Sunday is seen generally as a task that is asking more than what is needed from a Christian.

These are the primary reasons why the Church needs resources particularly focusing on Orthodox apologetics- the defense on the faith. More than merely being present in church, Orthodox Christians need to be taught that Orthodoxy is a lifestyle which helps us transform our whole being, where the doctrine of the Church brings healing for both our body and our soul. The Orthodox Church is not a place where the culture of a particular land is preserved, but where the faith is preserved, the faith handed down to us through the Church by the Apostles, which they received from Christ. It is important to teach the believers that the worship style that is found in the Orthodox Church is the practices and teachings of Christ given to His disciples and passed down to their successors.

This resource guide is to help show that the practices and the teachings of the Orthodox Church are indeed ancient in the origin, that they are found in the Holy Scriptures, that they were lived out by the believers of the Early Church. Such practices as venerating the Cross and signing it with the hand was indeed practiced in the Church even before the canon of scripture was put into place, along with many other practices and teachings of the Orthodox Church. There are many

misconceptions within many Christian circles that the Church should only teach as authoritative those things that are in Scripture, and anything else outside of scripture is sacrilegious. Even some Orthodox believers tend to believe in “Sola Scriptura” (only Scripture) - that nothing should be believed and practiced if it is not explicitly found in the Holy Bible. This is the case because the Holy Scriptures are the only authoritative Christian source that they have been exposed to, and they are completely unaware of the writings of the Early Fathers of the Church. This resources guide directs the reader not only on Scripture verses as a defense on particular topics, but also writings from the Fathers mainly from the first three centuries, along with explanations of the various practices and teachings that are still kept intact in the Orthodox Church, from before the Bible that we have today was canonized.

Another common misconception is that the practices, teachings and Traditions were developed after the establishment of the Church by corrupt individuals for their own gain. For example, many doubt the veneration of the cross was done after the conversation of Emperor Constantine; while the writings of the Fathers even before the time of Constantine show that the Cross was venerated and was indeed a seen as a sign and symbol of the Christian faith. The Cross is one example out of many, which people have misunderstood over the years as simply man-made practices and teachings that are not inspired by the Holy Spirit. This resource guide will also help interpret the Holy Scriptures in the light of the Early Church’s understanding, particularly verses with which the Protestant world challenges the Orthodox. Rather than relying on one’s own interpretation of the Holy Scriptures, the consensus of the

Fathers and the message of the undivided Church provide a stronger basis under the inspiration of the Holy Spirit revealed through the Church.

Many times in other Christian confessions can we see various interpretations given to different verses in the Holy Scriptures, which are quite misleading. When it comes to the interpretation done by the Church Fathers, we know that it is inspired by the Holy Spirit because they lived the life of the Church and have received the mind of Christ<sup>5</sup> by purifying their souls through repentance and humility. As it were the approach of the many Fathers, they saw living a holy and pure life to be one of the essential ingredients when it comes to studying and understanding theology. The Saints are the greatest examples of such praxis. In the modern context, various interpreters from theological academia bring their own interpretations of the Holy Scriptures, which breed various teachings and practices alien to the early life of the Church to which eventually leads to many denominations and churches. This is usually the trend within the western context of Christianity. However, it is absolutely wrong to say that all these denominations believe, teach and practice the same things.

Within the Orthodox Church, it is very clear what was handed down to us from Christ, to His apostles, and to their successors. As much as the written Tradition, the Holy Scriptures, were passed down to us; so was the life of the Church through living the faith, along with many other teachings that were passed down through oral tradition, a fact which is evident within the Holy Scriptures themselves<sup>6</sup>. Many believers are not even aware that such teachings were passed down orally. The proof

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<sup>5</sup> 1 Corinthians 2:16., Philipians 2:5.

<sup>6</sup> 2 Thessalonians 2:14-15., 2 Timothy 1:13.

of such teachings that are handed down in the Orthodox Church is the writings of the Church Fathers.

This resources guide is only a work in progress that will need further revisions and hopefully more chapters added in the future. It can be used by Sunday school teachers as a supplement to the texts they already use. It can also be used for various Bible studies, retreats, campus ministry visits, and conferences which teach about the faith and practices of the Orthodox Church. The quotations from the Fathers are mostly Orthodox Fathers with some exceptions such as Tertullian, Origen & Pope Leo, who were condemned as heretics in the Church for their certain dogmatic teachings. However, the quotes that are selected in this guide are particular teachings which agree with the consensus of the undivided Church. The quotes have been selected to help the reader identify which of the popular teachings in the Western world are “unorthodox” and which teachings do not reflect the mind of the undivided Church. These quotes are cited so that those who want to read more on a particular topic or Church Father are able to do so. The Fathers of the Church that were chosen are from various nations, from different times around the first three centuries, who preached and lived the same undefiled faith handed down to them- mainly bishops, early apologists and defenders of the Apostolic Faith of the Early Church. This guide also provides an appendix with a list of books recommended for further reading on the Orthodox faith, practices and spirituality.

To understand the richness of the Orthodox Church, one cannot merely study the faith but one must live the faith. Belief in a faith system means to not only confess

(*Gr. amologia*) the faith but also witness (*Gr. martyria*) the faith by living the faith. Only then will we be able to offer true defense (*Gr. apologia*) of our faith. This resource guide hopes to lay a foundation that will help non-Orthodox persons believe that there is only One Church that Christ perfected on the day of the Pentecost. If there is only one God, then there can only be one truth. If there is only one truth, then there can only be one faith. If there is only one faith, then there can only be one Church; the One, Holy, Catholic and Apostolic Church- the Orthodox Church.

## 1. *Holy Scripture and Tradition*

### *Scripture Verses:*

1. Against personal interpretations, Scripture hard to grasp- 2 Peter 1:20-21;  
2 Peter 3:15-17
2. Oral Tradition- 2 Tim. 1:13;2:1-2;  
2 Thess. 2:14-15;  
Phil. 4:9;  
2 Peter 3:1-2
3. Israel relying on a priest to learn about the Law- 1 Chronicles 15:3
4. Hold fast to the traditions that were handed down- 1 Corinthians 11:2
5. Teach them everything that I have commanded- Matthew 28:20
6. St. Paul asks how can they teach unless they are sent- Romans 10:15
7. Scripture inspired by the Holy Spirit- 2 Timothy 3:16
8. A bishop should be an apt teacher (not believers)- 1 Timothy 3:2
9. Traditions (*Gr. Paradosis- to hand down*) handed down- 2 Thess. 3:6
10. Those who reject tradition reject not humans but God- 1 Thess. 4:8
11. Christ says they know not scripture or the power of God- Matthew 22:29
12. Testing the Spirit of God - 1 John 4:2-4
13. Ethiopian Eunuch not understanding, seeking counsel- Acts 8:30-31
14. Purpose of the Gospel; everything not written down- John 20:30-32;  
21:25  
Mathew 23:1-3
15. Jesus commands to do what the Pharisees teach- Acts 20:35
16. Paul quoting Christ outside of the Gospels- Phil. 3:15-16,  
Acts 4:32
17. Those who are mature be of the same mind and- 1 Cor. 1:10,  
only hold fast what we have attained Rev. 3:3,11; 2:25
18. Obey what you have *received and heard*, hold fast- Acts 16:4 (*Gr. Ta*
19. Apostles taught dogma-fixed beliefs, formulas- *dogmata- dogma*)  
Acts 2:42
20. What is the life of the Church- Luke 24:52,  
Acts 2:46-47, 5:42
21. After the resurrection, they still went to the Temple- Phil. 2:5, 1 Cor  
2:16 (cf. 11-16)
22. Mind of Christ, interpretation to who are spiritual- Luke 24:27
23. Christ interprets scriptures concerning Himself- Mark 4:34
24. Christ explained the parables to disciples in private- John 15:15
25. All Christ got from His Father, He has made known- Galatians 1:11-12,  
1 Cor. 11:23,
26. Paul received the faith not from people but from God- 2 Cor. 3:5  
2 Cor. 13:5
27. Test if you live in faith; if not, Christ is not in you - 1 Peter 3:15
28. Be ready to make defense in the hope we have-

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| 29. | Consider those who spoke a/God, imitate their faith-       | Hebrews 13:7,<br>2 Timothy 3:14                    |
| 30. | St. Paul mentions Luke is with him in his journey-         | Colossians 4:14,<br>2 Timothy 4:11,<br>Philemon 24 |
| 31. | Clement, Linus (2 <sup>nd</sup> Bishop of Rome) mentioned- | Philippians 4:3;<br>2 Timothy 4:21                 |
| 32. | Have nothing to do with those who disobey epistles-        | 2 Thess. 3:14                                      |
| 33. | Those who preach the word must be sent by the Church-      | Acts 15:22-27                                      |
| 34. | Paul expresses his <i>opinion</i> about celibacy-          | 1 Cor. 7: 12                                       |
| 35. | The Church is the pillar and the bulwark of Truth-         | 1 Timothy 3:15                                     |
| 36. | John says he wishes to come and talk face to face-         | 2 John 12  |
| 37. | Those in Thessalonica examined the Scriptures-             | Acts 17:11   |
| 38. | Jude writes about Moses, not found in the OT writings-     | Jude 9   |
| 39. | The Apostles are eyewitnesses to the majesty of God-       | 2 Peter 1:16                                       |

***From the Holy Fathers:***

**St. Ignatius of Antioch (AD 35-107)**

Take care, therefore, to be conformed in the decrees of the Lord and of the Apostles, in order that in everything you do, may prosper in body and in soul, in faith and in love, in Son and in Father and in Spirit, in beginning and in end, together with your most reverend bishop; and with that fittingly woven spiritual crown, the presbytery, and with the deacons, men of God.

*-FEF, Vol. 1, Letter to the Magnesians (13,1), p. 20*

**Clement of Rome (AD ?-101?)**

Then Peter, commending his statement, said: "Ingenious men, as I perceive, take many verisimilitudes from the things which they read; and therefore great care is to be taken, that when the law of God is read, it be not read according to the understanding of our own mind. For there are many sayings in the divine Scriptures which can be drawn to that sense which every one has preconceived for himself; and this ought not to be done. For you ought not to seek a foreign and extraneous sense, which you have brought from without, which you may confirm from the authority of the Scriptures, but to take the sense of truth from the Scriptures themselves; and therefore it behooves you to learn the meaning of the Scriptures from him who keeps it according to the truth handed down to him from his fathers, so that he can authoritatively declare what he has rightly received. But when one has received an entire and firm rule of truth from the Scriptures, it will not be improper if he contribute to the establishment of true doctrine anything from common education and from lib-oral studies, which, it may be, he has attached himself to in his boyhood; yet so that, when he has learned the truth, he renounce falsehood and pretence.

*-ANF, Vol. 8, Recognitions of Clement, Book 10, 42*



**St. Justin the Martyr (AD 100/110-165)**

That the scriptures contradict each other”- I will not have the effrontery at any time either to suppose or to say such a thing. If a scripture which appears to be of such a kind be brought forward, and there be a pretext for regarding it as contradictory, since I am totally convinced that no Scripture is contradictory to another, I shall admit instead that I do not understand what is spoken of, and shall strive to persuade those who assume that the Scriptures are contradictory to be rather of the same opinion as myself

*-FEF, Vol. 1, Dialogue with Trypho the Jew (65), p. 61*

**St. Irenaeus of Lyons (AD 140-202)**

1. If, however, we are not able to find explanations for all those passages of Scripture which are investigated, we ought not on that account seek for another God besides Him who exists. This would indeed be the greatest impiety. Things of that kind we must leave to God, the One who made us, knowing full well that the Scriptures are certainly perfect, since they were spoken by the Word of God and by His Spirit.

*-FEF, Vol. 1, Against Heresies (2, 28, 2), p. 88*

2. It is possible, then, for everyone in every Church, who may wish to know the truth to contemplate the tradition of the Apostles which has been made known throughout the whole world. And we are in a position to enumerate those who were instituted bishops by the Apostles, and their successors to our own times: men who neither knew nor taught anything like these heretics rave about. For if the Apostles had known hidden mysteries which they taught to the elite secretly and apart from the rest, they would have handed them down especially to those very ones to whom they were committing the self-same Churches. For surely they wished all those and their successors to be perfect and without reproach, to whom they handed on their authority.

*-FEF, Vol.1, Against Heresies (3, 3, 1), p. 89*

3. But since it would be too long to enumerate in such a volume as this the successions of all the Churches, we shall confound all those who, in whatever manner, whether through self-satisfaction or vainglory, or through blindness and wicked opinions, assemble other than where it is proper, by pointing out there the successions of the bishops of the greatest and most ancient Church known to all, founded and organized at Rome by the two most glorious Apostles, Peter and Paul, that Church which has the tradition and the faith which comes down to us after having been announced to men by the Apostles. For with this Church, because of its superior origin, all Churches must agree, that is, all the faithful in the whole world; and it is in her the faithful everywhere have maintained the Apostolic traditions.

*-FEF, Vol. 1, Against Heresies (3, 3, 2), p. 90*

4. The preaching of the Church truly continues without change and is everywhere the same, and has the testimony of the Prophets and the Apostles and all their disciples. ... That in which we have faith is a firm system directed to the salvation of men; and, since it has been received by the Church, we guard it. Constantly it has its youth renewed by the Spirit of God, as if it were some precious deposit in an excellent vessel; and it causes the vessel containing it also to be rejuvenated. ... In the Church, God has placed apostles, prophets and doctors, and all the other means through which the Spirit works. In all of which none have any part who do not conform to the Church. On the contrary, they defraud themselves of life by their wicked opinion and most wretched behavior. For where the Church is, there is the Spirit of God; and where the Spirit of God, there the Church and every grace. The Spirit, however, is Truth.

*-FEF, Vol. 1, Against Heresies (3, 24, 1), p. 94*

5. When, therefore, we have such proofs, it is not necessary to seek among others the truth which is easily obtained from the Church. For the Apostles, like a rich man in a bank, deposited with her most copiously everything which pertains to the truth; and everyone whosoever wishes draws from her the drink of life. For she is the entrance to life, while all the rest are thieves and robbers. That is why it is surely necessary to avoid them, while cherishing with the utmost diligence the things pertaining to the Church, and to lay hold of the traditions of truth. What then? If there should be a dispute over some kind of question, ought we not have recourse to the most ancient Churches in which the Apostles were familiar, and draw from them what is clear and certain in regard to that question? What if the Apostles had not in fact left writings to us? Would it not be necessary to follow the order of tradition, which was handed down to those to whom they entrusted the Churches?

*-FEF, Vol. 1, Against Heresies (3, 4, 1), p. 90*

6. The true gnosis is the doctrine of the Apostles, and the ancient organization of the Church throughout the whole world, and the manifestation of the body of Christ according to the succession of bishops, by which successions the bishops have handed down the Church which is found everywhere; and the very complete tradition of the Scriptures, which have come down to us by being guarded against falsification, and which are received without addition or deletion and reading without falsification, and a legitimate and diligent exposition according to the Scriptures, without danger and without blasphemy; and the pre-eminent gift of love, which is more precious than knowledge, more glorious than prophecy, and more honored than all the other charismatic gifts.

*-FEF, Vol. 1, Against Heresies (4, 33, 8), p. 97*

7. The heretics follow neither scripture nor tradition. When, however, they are confuted from the Scriptures, they turn round and accuse these same Scriptures, as if they were not correct, nor of authority, and [assert] that they are ambiguous, and that the truth cannot be extracted from them by those who are ignorant of tradition. For

[they allege] that the truth was not delivered by means of written documents, but *vivâ voce*: wherefore also Paul declared, “But we speak wisdom among those that are perfect, but not the wisdom of this world.” And this wisdom each one of them alleges to be the fiction of his own inventing, forsooth; so that, according to their idea, the truth properly resides at one time in Valentinus, at another in Marcion, at another in Cerinthus, then afterwards in Basilides, or has even been indifferently in any other opponent, who could speak nothing pertaining to salvation. For every one of these men, being altogether of a perverse disposition, depraving the system of truth, is not ashamed to preach himself. But, again, when we refer them to that tradition which originates from the apostles, [and] which is preserved by means of the succession of presbyters in the Churches, they object to tradition, saying that they themselves are wiser not merely than the presbyters, but even than the apostles, because they have discovered the unadulterated truth. For [they maintain] that the apostles intermingled the things of the law with the words of the Saviour; and that not the apostles alone, but even the Lord Himself, spoke as at one time from the Demiurge, at another from the intermediate place, and yet again from the Pleroma, but that they themselves, indubitably, unsulliedly, and purely, have knowledge of the hidden mystery: this is, indeed, to blaspheme their Creator after a most impudent manner! It comes to this, therefore, that these men do now consent neither to Scripture nor to tradition. Such are the adversaries with whom we have to deal, my very dear friend, endeavouring like slippery serpents to escape at all points. Where-fore they must be opposed at all points, if per-chance, by cutting off their retreat, we may succeed in turning them back to the truth. For, though it is not an easy thing for a soul under the influence of error to repent, yet, on the other hand, it is not altogether impossible to escape from error when the truth is brought alongside it.

*-ANF, Vol. 1, Against the Heresies, Book 3, 2:1-3*

**Tertullian (AD 155/160-240/250)**

1. Wherever it shall be clear that the truth of the Christian discipline and faith are present, there also will be found the truth of the Scriptures and of their explanation, and of all the Christian traditions.

*-FEF, Vol.1, The Demurrer Against the Heretics,(19, 3), p. 120*

2. Since this is the case, in order that the truth may be adjudged to belong to us, “as many as walk according to the rule,” which the church has handed down from the apostles, the apostles from Christ, *and* Christ from God, the reason of our position is clear, when it determines that heretics ought not to be allowed to challenge an appeal to the Scriptures, since we, without the Scriptures, prove that they have nothing to do with the Scriptures. For as they are heretics, they cannot be true Christians, because it is not from Christ that they get that which they pursue of their own mere choice, and from the pursuit incur and admit the name of heretics. Thus, not being Christians, they have acquired no right to the Christian Scriptures; and it may be very fairly said to them, “Who are you? When and whence did you come? As you are none of mine, what have you to do with that which is mine? ... As for you, they have, it is certain,

always held you as disinherited, and rejected you as strangers as enemies. But on what ground are heretics strangers and enemies to the apostles, if it be not from the difference of their teaching, which each individual of his own mere will has either advanced or received in opposition to the apostles?

*-FEF, Vol.1, The Demurrer Against the Heretics,(37,1), p. 122*

**Origen (AD 185-253/254)**

Although there are many who believe that they themselves hold to the teachings of Christ, there are yet some among them who think differently from their predecessors. The teachings of the Church have indeed been handed down through an order of succession from the Apostles, and remains in the Churches even to the present time. That alone is to be believed as the truth which is in no way at variance with ecclesiastical and apostolic tradition.

*-FEF, Vol. 1, The Fundamental Doctrines,(1, Preface, 2), p. 190*

**St. Athanasius (AD 293-373)**

1. For being forced from the conceptions or rather misconceptions of their own hearts, they fall back upon passages of divine Scripture, and here too from want of understanding, according to their wont, they discern not their meaning; but laying down their own irreligion as a sort of canon of interpretation, they wrest the whole of the divine oracles into accordance with it. And so on the bare mention of such doctrine, they deserve nothing but the reply, “Ye do err, not knowing the Scriptures nor the power of God” and if they persist in it, they must be put to silence, by the words, “Render to man ‘the things that are’ man’s, ‘and to God the things that are’ God’s.”

*-NPNF, Second Series, Vol. 4, First Discourse against the Arians, 12, 52*

2. The fathers of the Ecumenical Council of Nicea, without prefixing consulate, month and day, wrote concerning Easter: “The following has been decided.” And it was at that time decided that all should comply. But concerning matters of faith, they did not write: “It has been decided,” but “Thus the Catholic Church believes.” And thereupon they confessed how they believed. This they did in order to show that their judgment was not of more recent origin, but was in fact of apostolic times; and that what they wrote was no discovery of their own, but is simply that which was taught by the Apostles.

*-FEF, Vol. 1, Letter concerning the Councils of Rimini and Seleucia, 5, p. 338*

3. There are, then, of the Old Testament, twenty-two books in number; for, as I have heard, it is handed down that this is the number of the letters among the Hebrews; their respective order and names being as follows. The first is Genesis, then Exodus, next Leviticus, after that Numbers, and then Deuteronomy. Following these there is Joshua, the son of Nun, then Judges, then Ruth. And again, after these four books of Kings, the first and second being reckoned as one book, and so likewise the third and fourth as one book. And again, the first and second of the Chronicles are

reckoned as one book. Again Ezra, the first and second are similarly one book. After these there is the book of Psalms, then the Proverbs, next Ecclesiastes, and the Song of Songs. Job follows, then the Prophets, the twelve being reckoned as one book. Then Isaiah, one book, then Jeremiah with Baruch, Lamentations, and the epistle, one book; afterwards, Ezekiel and Daniel, each one book. Thus far constitutes the Old Testament.

Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.

These are fountains of salvation, that they who thirst may be satisfied with the living words they contain. In these alone is proclaimed the doctrine of godliness. Let no man add to these, neither let him take ought from these. For concerning these the Lord put to shame the Sadducees, and said, "Ye do err, not knowing the Scriptures." And He reproved the Jews, saying, "Search the Scriptures, for these are they that testify of Me ." But for greater exactness I add this also, writing of necessity; that there are other books besides these not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness. The Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobit, and that which is called the Teaching of the Apostles, and the Shepherd. But the former, my brethren, are included in the Canon, the latter being [merely] read; nor is there in any place a mention of apocryphal writings. But they are an invention of heretics, who write them when they choose, bestowing upon them their approbation, and assigning to them a date, that so, using them as ancient writings, they may find occasion to lead astray the simple.

*-NPNF, Second Series, Vol. 4, Festal Letters, 39(AD 367), 4-7*

### **St. Basil the Great (AD 330-379)**

Of the beliefs and practices whether generally accepted or publicly enjoined which are preserved in the Church some we possess derived from written teaching; others we have received delivered to us "in a mystery" by the tradition of the apostles; and both of these in relation to true religion have the same force. And these no one will gainsay; no one, at all events, who is even moderately versed in the institutions of the Church. ... For instance, to take the first and most general example, who is thence who has taught us in writing to sign with the sign of the cross those who have trusted in the name of our Lord Jesus Christ? What writing has taught us to turn to the East at the time of prayer? Which of the saints has left us in writing the words of invocation at the displaying of the bread of the Eucharist and the cup of blessing? For we are not, as is well known, content with what the apostle or the Gospel has

recorded, but both in preface and conclusion we add other words as being of great importance to the validity of the ministry, and these we derive from unwritten teaching. Moreover we bless the water of baptism and the oil of the chrism, and besides this the catechumen who is being baptized. On what written authority do we do this? Is not our authority silent and mystical tradition? Nay, by what written word is the anointing of oil itself taught? And whence comes the custom of baptizing thrice? And as to the other customs of baptism from what Scripture do we derive the renunciation of Satan and his angels?

In the same manner the Apostles and Fathers who laid down laws for the Church from the beginning thus guarded the awful dignity of the mysteries in secrecy and silence, for what is bruited abroad random among the common folk is no mystery at all. This is the reason for our tradition of unwritten precepts and practices, that the knowledge of our dogmas may not become neglected and contemned by the multitude through familiarity. “Dogma” and “Kerygma” are two distinct things; the former is observed in silence; the latter is proclaimed to all the world. One form of this silence is the obscurity employed in Scripture, which makes the meaning of “dogmas” difficult to be understood for the very advantage of the reader.

*-NPNF, Second Series, Vol. 8, On the Holy Spirit, 27, 66*

**St. Epiphanius of Salamis (AD 315-403)**

It is not necessary that all the divine words have an allegorical meaning. Consideration and perception is needed in order to know the meaning of the argument of each. It is needful also to make use of Tradition; for not everything can be gotten from Sacred Scripture. The holy Apostles handed down some things in the Scriptures, other things in Tradition.

*-FEF, Vol. 2, Against all Heresies, (61, 6), p. 73*

**St. Gregory of Nyssa (AD 335-394)**

It suffices for the proof of our statement that we have a tradition coming down to us from the Fathers, an inheritance as it were, by succession from the Apostles through the saints who came after them.

*-FEF, Vol. 2, Against Eunomius, p. 52*

**St. John Chrysostom (AD 344/354-407)**

Therefore, brethren, stand fast and hold the traditions which you have been taught, whether by word, or by our letter (2 Thessalonians 2:15). From this it is clear that they did not hand written down everything by letter, but there was much also that was not written. Like that which was written, the unwritten too is worthy of belief. So let us regard the tradition of the Church also as worthy of belief. Is it a tradition? Seek no further.

*-FEF, Vol. 2, On 2 Thessalonians,(4,2), p. 124*

**Blessed Jerome (AD 347-420)**

I might spend the day in speaking to the same effect, and dry up all the streams of argument with the single Sun of the Church. But as we have already had a long discussion and the protracted controversy has wearied out the attention of our audience, I will tell you my opinion briefly and without reserve. We ought to remain in that Church which was rounded by the Apostles and continues to this day. If ever you hear of any that are called Christians taking their name not from the Lord Jesus Christ, but from some other, for instance, Marcionites, Valentinians, Men of the mountain or the plain, you may be sure that you have there not the Church of Christ, but the synagogue of Antichrist. For the fact that they took their rise after the foundation of the Church is proof that they are those whose coming the Apostle foretold. And let them not flatter themselves if they think they have Scripture authority for their assertions, since the devil himself quoted Scripture, and the essence of the Scriptures is not the letter, but the meaning. Otherwise, if we follow the letter, we too can concoct a new dogma and assert that such persons as wear shoes and have two coats must not be received into the Church.

*-NPNF, Second Series, Vol. 6, The Dialogue against the Luciferians, 28*

**Blessed Augustine of Hippo (AD 354-430)**

1. If you should find someone who does not yet believe in the Gospel, what you would answer him when he says: "I do not believe"? Indeed, I would not believe in the Gospel myself if the authority of the Catholic Church did not influence me to do so.

*-FEF, Vol. 3, Against the letter of Mani,(5, 6), p. 52*

2. What the universal Church holds, not as instituted by councils but as something always held, is more correctly believed to have been handed down by apostolic authority.

*- FEF, Vol. 3, Baptism,(4, 24, 31), p. 52*

3. Do not raise against us the authority of Cyprian as favoring the reception of Baptism, but join us in Cyprian's example for the preservation of unity. For this question of Baptism had not yet been completely worked out, but still the Church kept the most wholesome practice of correcting what was wrong, not repeating what was given, healing what was wounded in heretics and schismatics, not curing what as already sound. I believe that this practice comes from apostolic tradition, just as so many other practices not found in their writings nor in the councils of their successors, but which because they are kept by the whole Church everywhere, are believed to have been commended and handed down by tholpe Apostles themselves.

*-FEF, Vol. 3, Baptism,(2, 7, 12), p. 66*

**St. Vincent of Lerins (AD ?-450)**

1. What Rule is to be observed in the Interpretation of Scripture- But it will be said, If the words, the sentiments, the promises of Scripture, are appealed to by the

Devil and his disciples, of whom some are false apostles, some false prophets and false teachers, and all without exception heretics, what are Catholics and the sons of Mother Church to do? How are they to distinguish truth from falsehood in the sacred Scriptures? They must be very careful to pursue that course which, in the beginning of this Commonitory, we said that holy and learned men had commended to us, that is to say, they must interpret the sacred Canon according to the traditions of the Universal Church and in keeping with the rules of Catholic doctrine, in which Catholic and Universal Church, moreover, they must follow universality, antiquity, consent.

*-NPNF, Second Series, Vol. 11, The Comminatory, 27, 70*

2. But here some one perhaps will ask, since the canon of Scripture is complete, and sufficient of itself for everything, and more than sufficient, what need is there to join with it the authority of the Church's interpretation? For this reason, because, owing to the depth of Holy Scripture, all do not accept it in one and the same sense, but one understands its words in one way, another in another; so that it seems to be capable of as many interpretations as there are interpreters. For Novatian expounds it one way, Sabellius another, Donatus another, Arius, Eunomius, Macedonius, another, Photinus, Apollinaris, Priscillian, another, Iovinian, Pelagius, Celestius, another, lastly, Nestorius another. Therefore, it is very necessary, on account of so great intricacies of such various error, that the rule for the right understanding of the prophets and apostles should be framed in accordance with the standard of Ecclesiastical and Catholic interpretation. Moreover, in the Catholic Church itself, all possible care must be taken, that we hold that faith which has been believed everywhere, always, by all. For that is truly and in the strictest sense "Catholic," which, as the name itself and the reason of the thing declare, comprehends all universally. This rule we shall observe if we follow universality, antiquity, consent. We shall follow universality if we confess that one faith to be true, which the whole Church throughout the world confesses; antiquity, if we in no wise depart from those interpretations which it is manifest were notoriously held by our holy ancestors and fathers; consent, in like manner, if in antiquity itself we adhere to the consentient definitions and determinations of all, or at the least of almost all priests and doctors.

*-NPNF, Second Series, Vol. 11, The Comminatory 2, 5-6*

### **Theodoret of Cyrus (AD 393-466)**

We are guarding the dogmatic teaching of the Apostles intact even to the present time. ... Handing this teaching down to us are not only the Apostles and the prophets, but also those whose writings interpret the books, Ignatius, Eustathius, Athanasius, Basil, Gregory, John, and the other lights of the ecumene, and before these the holy Fathers gathered in Nicea, whose confession of faith we guard inviolate as a paternal inheritance.

*-FEF, Vol. 3, Letter of Theodoret, Bishop of Cyrus To Florentius,(89), p. 240*



## 2. *The Holy Trinity*

### *Scripture Verses:*

- |     |   |                 |
|-----|---|-----------------|
| 1.  | Let us make man in our own image-                                   | Genesis 1:26    |
| 2.  | Man has become like one of us-                                      | Genesis 3:22    |
| 3.  | Three angels visit Abraham, he calls them Lord ( <i>singular</i> )- | Genesis 18      |
| 4.  | The Lord is our God ( <i>Elohim, plural</i> )-                      | Deuteronomy 6:4 |
| 5.  | Whom shall I send and who would go for <i>us</i> ?-                 | Isaiah 6:8      |
| 6.  | The manifestation of the Holy Trinity on Theophany-                 | Matthew 3:16-17 |
| 7.  | Baptizing in the name of the Holy Trinity-                          | Matthew 28:19   |
| 8.  | In the beginning was the Word-                                      | John 1:1        |
| 9.  | The Father and I are one-   | John 10:30      |
| 10. | One says 'Jesus Is Lord' through the Holy Spirit-                   | 1 Cor. 12:3     |
| 11. | The Triune blessing-  | 2 Cor. 13:14    |
| 12. | There is one baptism, one faith, one God-                           | Ephesians 4:4-6 |
| 13. | Even the devil believes there is one God and trembles-              | James 2:19      |
| 14. | The Father, the Son, and the Holy Spirit are one-                   | 1 John 5:7      |

### *From the Holy Fathers:*

#### *St. Ignatius of Antioch (AD 35-107)*

There is then one God and Father, and not two or three; One who is; and there is no other besides Him, the only true [God]. For “the Lord thy God,” saith [the Scripture], “is one Lord.” And again, “Hath not one God created us? Have we not all one Father? And there is also one Son, God the Word. For “the only-begotten Son,” saith [the Scripture], “who is in the bosom of the Father.” And again, “One Lord Jesus Christ.” And in another place, “What is His name, or what His Son’s name, that we may know?” And there is also one Paraclete. For “there is also,” saith [the Scripture], “one Spirit,” since “we have been called in one hope of our calling.” And again, “We have drunk of one Spirit,” with what follows. And it is manifest that all these gifts [possessed by believers] “worketh one and the self-same Spirit.” There are not then either three Fathers, or three Sons, or three Paracletes, but one Father, and one Son, and one Paraclete. Wherefore also the Lord, when He sent forth the apostles to make disciples of all nations, commanded them to “baptize in the name of the Father, and of the Son, and of the Holy Ghost,” not unto one [person] having three names, nor into three [persons] who became incarnate, but into three possessed of equal honor.

-ANF, Vol. 1, *Epistle to the Philippians*, 2

#### *St. Justin the Martyr (AD 100/110-165)*

Hence are we called atheists. And we confess that we are atheists, so far as gods of this sort are concerned, but not with respect to the most true God, the Father of righteousness and temperance and the other virtues, who is free from all impurity. But both Him, and the Son (who came forth from Him and taught us these things, and

the host of the other good angels who follow and are made like to Him), and the prophetic Spirit, we worship and adore, knowing them in reason and truth, and declaring without grudging to every one who wishes to learn, as we have been taught.  
-ANF, Vol. 1, *First Apology*, 6

**Cyprian of Carthage (AD 200/210-258)**

He who breaks the peace and the concord of Christ, does so in opposition to Christ; he who gathereth elsewhere than in the Church, scatters the Church of Christ. The Lord says, "I and the Father are one" and again it is written of the Father, and of the Son, and of the Holy Spirit, "And these three are one." (1 John 5:7) And does any one believe that this unity which thus comes from the divine strength and coheres in celestial sacraments, can be divided in the Church, and can be separated by the parting asunder of opposing wills? He who does not hold this unity does not hold God's law, does not hold the faith of the Father and the Son, does not hold life and salvation.

-ANF, Vol. 5, *Treaties on the Unity of the Church*, 6

**St. Athanasius (AD 293-373)**

When the seraphim glorify God saying thrice, "Holy, holy, holy Lord Sabaoth" they are glorifying Father, Son and Holy Spirit. And likewise, just as we are baptized in the name of the Father, and of the Son, so also in the name of the Holy Spirit and we are made sons of God, not of gods. For it is Father, Son and Holy Spirit who is Lord of hosts. For the Godhead is one, and there is one God in three Persons.

-FEF, Vol. 1, *Incarnation of the Word of God*, (10), p. 340

**St. Basil the Great (AD 330-379)**

1. Moreover, from the things created at the beginning may be learnt the fellowship of the Spirit with the Father and the Son. The pure, intelligent, and super mundane powers are and are styled holy, because they have their holiness of the grace given by the Holy Spirit. Accordingly the mode of the creation of the heavenly powers is passed over in silence, for the historian of the cosmogony has revealed to us only the creation of things perceptible by sense. But do thou, who hast power from the things that are seen to form an analogy of the unseen, glorify the Maker by whom all things were made, visible and invisible, principalities and powers, authorities, thrones, and dominions, and all other reasonable natures whom we cannot name. And in the creation bethink thee first, I pray thee, of the original cause of all things that are made, the Father; of the creative cause, the Son; of the perfecting cause, the Spirit; so that the ministering spirits subsist by the will of the Father, are brought into being by the operation of the Son, and perfected by the presence of the Spirit. Moreover, the perfection of angels is sanctification and continuance in it. And let no one imagine me either to affirm that there are three original hypostases or to allege the operation of the Son to be imperfect. For the first principle of existing things is One, creating through the Son and perfecting through the Spirit. The operation of the Father who works all in all is not imperfect, neither is the creating work of the Son incomplete if

not perfected by the Spirit. The Father, who creates by His sole will, could not stand in any need of the Son, but nevertheless He wills through the Son; nor could the Son, who works according to the likeness of the Father, need co-operation, but the Son too wills to make perfect through the Spirit. "For by the word of the Lord were the heavens made, and all the host of them by the breath [the Spirit] of His mouth." The Word then is not a mere significant impression on the air, borne by the organs of speech; nor is the Spirit of His mouth a vapor, emitted by the organs of respiration; but the Word is He who "was with God in the beginning" and "was God," and the Spirit of the mouth of God is "the Spirit of truth which proceeds from the Father." You are therefore to perceive three, the Lord who gives the order, the Word who creates, and the Spirit who confirms. And what other thing could confirmation be than the perfecting according to holiness? This perfecting expresses the confirmation's firmness, unchangeableness, and fixity in good. But there is no sanctification without the Spirit. The powers of the heavens are not holy by nature; were it so there would in this respect be no difference between them and the Holy Spirit.

*-NPNF, Second Series, Vol. 8, 16, 38*

2. In my Church the creed written by the holy Fathers in synod at Nicaea is in use. I believe that it is also repeated among you; but I do not refuse to write its exact terms in my letter, lest I be accused of taking too little trouble. It is as follows: This is our faith. But no definition was given about the Holy Ghost, the Pneumatomachi not having at that date appeared. No mention was therefore made of the need of anathematizing those who say that the Holy Ghost is of a created anti ministerial nature. For nothing in the divine and blessed Trinity is created.

*-NPNF, Second Series, Vol. 8, Letter to the Church of Antioch, 140*

**St. Cyril of Jerusalem (AD 315-386)**

1. Let no one therefore separate the Old from the New Testament ; let no one say that the Spirit in the former is one, and in the latter another; since thus he offends against the Holy Ghost Himself, who with the Father and the Son together is honoured, and at the time of Holy Baptism is included with them in the Holy Trinity. For the Only-begotten Son of God said plainly to the Apostles, Go ye, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. Our hope is in Father, and Son, and Holy Ghost. We preach not three Gods; let the Marcionites be silenced; but with the Holy Ghost through One Son, we preach One God. The Faith is indivisible; the worship inseparable. We neither separate the Holy Trinity, like some; nor do we as Sabellius work confusion. But we know according to godliness One Father, who sent His Son to be our Saviour we know One Son, who promised that He would send the Comforter from the Father; we know the Holy Ghost, who spake in the Prophets, and who on the day of Pentecost descended on the Apostles in the form of fiery tongues, here, in Jerusalem, in the Upper Church of the Apostles ; for in all things the choicest privileges are with us. Here Christ came down from heaven; here the Holy Ghost came down from heaven.

And in truth it were most fitting, that as we discourse concerning Christ and Golgotha here in Golgotha, so also we should speak concerning the Holy Ghost in the Upper Church; yet since He who descended there jointly partakes of the glory of Him who was crucified here, we here speak concerning Him also who descended there: for their worship is indivisible.

*-NPNF, Second Series, Vol. 7, On the Article, and in One Holy Ghost, the Comforter, Which Spake in the Prophets, Lecture 16, 4*

2. For the name of the Father, with the very utterance of the title, suggests the thought of the Son: as in like manner one who names the Son thinks straightway of the Father also. For if a Father, He is certainly the Father of a Son; and if a Son, certainly the Son of a Father. Lest therefore from our speaking thus, In One God, the Father Almighty, maker of Heaven and Earth, and of All Things Visible and Invisible, and from our then adding this also, And in One Lord Jesus Christ, any one should irreverently suppose that the Only-begotten is second in rank to heaven and earth, for this reason before naming them we named God the Father, that in thinking of the Father we might at the same time think also of the Son: for between the Son and the Father no being whatever comes.

God then is in an improper sense the Father of many, but by nature and in truth of One only, the Only-begotten Son, our Lord Jesus Christ; not having attained in course of time to being a Father, but being ever the Father of the Only-begotten. Not that being without a Son before, He has since by change of purpose become a Father: but before every substance and every intelligence, before times and all ages, God hath the dignity of Father, magnifying Himself in this more than in His other dignities; and having become a Father, not by passion, or union, not in ignorance, not by effluence, not by diminution, not by alteration, for every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow of turning. Perfect Father, He begat a perfect Son, and delivered all things to Him who is begotten: (for all things, He saith, are delivered unto Me of My Father) and is honoured by the Only-begotten: for, I honour My Father, saith the Son; and again, Even as I have kept My Father's commandments, *and abide in His love*. Therefore we also say like the Apostle, Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all consolation: and, We bow our knees unto the Father from whom all fatherhood in heaven and on earth is named: glorifying Him with the Only-begotten: for he that denieth the Father, denieth the Son also: and again, He that confesseth the Son, hath the Father also; knowing that Jesus Christ is Lord to the glory of God the Father.

We worship, therefore, as the Father of Christ, the Maker of heaven and earth, the God of Abraham, Isaac, and Jacob; to whose honour the former temple also, over against us here, was built. For we shall not tolerate the heretics who sever the Old Testament from the New, but shall believe Christ, who says concerning the temple, Wist ye not that I must be in My Father's house? And again, take these things hence, and make not my Father's house a house of merchandise, whereby He most clearly confessed that the former temple in Jerusalem was His own Father's house. But if any

one from unbelief wishes to receive yet more proofs as to the Father of Christ being the same as the Maker of the world, let him hear Him say again, Are not two sparrows sold for a farthing, and not one of them shall fall on the ground without My Father which is in heaven; this also, Behold the fowls of the heaven that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them; and this, My Father worketh hitherto, and I work. But lest any one from simplicity or perverse ingenuity should suppose that Christ is but equal in honour to righteous men, from His saying, I ascend to My Father, and your Father, it is well to make this distinction beforehand, that the name of the Father is one, but the power of His operation manifold. And Christ Himself knowing this has spoken unerringly, I go to My Father, and your Father: not saying 'to our Father,' but distinguishing, and saying first what was proper to Himself, to My Father, which was by nature; then adding, and your Father, which was by adoption. For however high the privilege we have received of saying in our prayers, Our Father, which art in heaven, yet the gift is of loving-kindness. For we call Him Father, not as having been by nature begotten of Our Father which is in heaven; but having been transferred from servitude to sonship by the grace of the Father, through the Son and Holy Spirit, we are permitted so to speak by ineffable loving-kindness. But if any one wishes to learn how we call God "Father," let him hear Moses, the excellent schoolmaster, saying, Did not this thy Father Himself buy thee, and make thee, and create thee? Also Esaias the Prophet, And now, O Lord. Thou art our Father: and we all are clay, the works of Thine hands. For most clearly has the prophetic gift declared that not according to nature, but according to God's grace, and by adoption, we call Him Father.

*-NPNF, Second Series, Vol. 7, On The Father, Lecture 7, 4-8*

**St. Gregory of Nyssa (AD 335-394)**

1. Since, then, the character of the superintending and beholding power is one, in Father, Son, and Holy Spirit, as has been said in our previous argument, issuing from the Father as from a spring, brought into operation by the Son, and perfecting its grace by the power of the Spirit; and since no operation is separated in respect of the Persons, being fulfilled by each individually apart from that which is joined with Him in our contemplation, but all providence, care, and superintendence of all, alike of things in the sensible creation and of those of supramundane nature, and that power which preserves the things which are, and corrects those which are amiss, and instructs those which are ordered aright, is one, and not three, being, indeed, directed by the Holy Trinity, yet not severed by a threefold division according to the number of the Persons contemplated in the Faith, so that each of the acts, contemplated by itself, should be the work of the Father alone, or of the Son peculiarly, or of the Holy Spirit separately, but while, as the Apostle says, the one and the selfsame Spirit divides His good gifts to every man severally, the motion of good proceeding from the Spirit is not without beginning; we find that the power which we conceive as preceding this motion, which is the Only-begotten God, is the maker of all things; without Him no existent thing attains to the beginning of its being and, again, this same source of good issues from the will of the Father.

If, then, every good thing and every good name, depending on that power and purpose which is without beginning, is brought to perfection in the power of the Spirit through the Only-begotten God, without mark of time or distinction (since there is no delay, existent or conceived, in the motion of the Divine will from the Father, through the Son, to the Spirit): and if Godhead also is one of the good names and concepts, it would not be proper to divide the name into a plurality, since the unity existing in the action prevents plural enumeration. And as the Saviour of all men, specially of them that believe, is spoken of by the Apostle as one, and no one from this phrase argues either that the Son does not save them who believe, or that salvation is given to those who receive it without the intervention of the Spirit; but God who is over all, is the Saviour of all, while the Son works salvation by means of the grace of the Spirit, and yet they are not on this account called in Scripture three Saviours (although salvation is confessed to proceed from the Holy Trinity): so neither are they called three Gods, according to the signification assigned to the term "Godhead," even though the aforesaid appellation attaches to the Holy Trinity.

*-NPNF, Second Series, Vol. 5, On Not Three Gods*

2. If, however, any one cavils at our argument, on the ground that by not admitting the difference of nature it leads to a mixture and confusion of the Persons, we shall make to such a charge this answer that while we confess the invariable character of the nature, we do not deny the difference in respect of cause, and that which is caused, by which alone we apprehend that one Person is distinguished from another; by our belief, that is, that one is the Cause, and another is of the Cause; and again in that which is of the Cause we recognize another distinction. For one is directly from the first Cause, and another by that which is directly from the first Cause; so that the attribute of being Only-begotten abides without doubt in the Son, and the interposition of the Son, while it guards His attribute of being Only-begotten, does not shut out the Spirit from His relation by way of nature to the Father.

But in speaking of "cause," and "of the cause," we do not by these words denote nature (for no one would give the same definition of "cause" and of "nature"), but we indicate the difference in manner of existence. For when we say that one is "caused," and that the other is "without cause," we do not divide the nature by the word "cause", but only indicate the fact that the Son does not exist without generation, nor the Father by generation: but we must needs in the first place believe that something exists, and then scrutinize the manner of existence of the object of our belief: thus the question of existence is one, and that of the mode of existence is another. To say that anything exists without generation sets forth the mode of its existence, but what exists is not indicated by this phrase. If one were to ask a husbandman about a tree, whether it were planted or had grown of itself, and he were to answer either that the tree had not been planted or that it was the result of planting, would he by that answer declare the nature of the tree? Surely not; but while saying how it exists he would leave the question of its nature obscure and unexplained. So, in the other case, when we learn that He is unbegotten, we are taught in what mode He exists, and how it is fit that we should conceive Him as existing, but *what* He is

we do not hear in that phrase. When, therefore, we acknowledge such a distinction in the case of the Holy Trinity, as to believe that one Person is the Cause, and another is of the Cause, we can no longer be accused of confounding the definition of the Persons by the community of nature.

*-NPNF, Second Series, Vol. 5, On Not Three Gods*

**Blessed Augustine of Hippo (AD 354-430)**

1. If we speak of God, what wonder is it if you do not comprehend? For if you comprehend, He is not God. Let there be a pious confession of ignorance rather than a rash profession of knowledge. That one's mind only touch God a little is great happiness; to comprehend Him is utterly impossible.

*-FEF, Vol. 3, Sermons, (117, 5), p. 27*

2. For behold, O Lord our God, our Creator, when our affections have been restrained from the love of the world, by which we died by living ill, and began to be a "living soul" by living well; and Thy word which Thou spakest by Thy apostle is made good in us, "Be not conformed to this world;" next also follows that which Thou presently subjoinedst, saying, "But be ye transformed by the renewing of your mind," not now after your kind, as if following your neighbour who went before you, nor as if living after the example of a better man (for Thou hast not said, "Let man be made after his kind," but, "Let us make man in our image, after our likeness"), that we may prove what Thy will is. For to this purpose said that dispenser of Thine, begetting children by the gospel, that he might not always have them "babes," whom he would feed on milk, and cherish as a nurse; "be ye transformed," saith He, "by the renewing of your mind, that he may prove what is that good, and acceptable, and perfect will of God." Therefore Thou sayest not, "Let man be made," but, "Let us make man." Nor sayest Thou, "after his kind," but, after "our image" and "likeness." Because, being renewed in his mind, and beholding and apprehending Thy truth, man needeth not man as his director that he may imitate his kind; but by Thy direction proveth what is that good, and acceptable, and perfect will of Thine. And Thou teachest him, now made capable, to perceive the Trinity of the Unity, and the Unity of the Trinity. And therefore this being said in the plural, "Let us make man," it is yet subjoined in the singular, "and God made man;" and this being said in the plural, "after our likeness," is subjoined in the singular, "after the image of God." Thus is man renewed in the knowledge of God, after the image of Him that created him; and being made spiritual, he judgeth all things, all things that are to be judged, "yet he himself is judged of no man."

*- NPNF, First Series, Vol. 1, The Confessions, 13, 22, 32*

3. Not that the voice could be wrought without the work of the Son and of the Holy Spirit (since the Trinity works indivisibly), but that such a voice was wrought as to manifest the person of the Father only; just as the Trinity wrought that human form from the Virgin Mary, yet it is the person of the Son alone; for the invisible Trinity wrought the visible person of the Son alone. Neither does anything forbid us, not only

to understand those words spoken to Adam as spoken by the Trinity, but also to take them as manifesting the person of that Trinity. For we are compelled to understand of the Father only, that which is said, "This is my beloved Son." For Jesus can neither be believed nor understood to be the Son of the Holy Spirit, or even His own Son. And where the voice uttered, "I have both glorified, and will glorify again," we confess it was only the person of the Father; since it is the answer to that word of the Lord, in which He had said, "Father, glorify thy Son," which He could not say except to God the Father only, and not also to the Holy Spirit, whose Son He was not. But here, where it is written, "And the Lord God said to Adam," no reason can be given why the Trinity itself should not be understood.

Likewise, also, in that which is written, "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and thy father's house," it is not clear whether a voice alone came to the ears of Abraham, or whether anything also appeared to his eyes. But a little while after, it is somewhat more clearly said, "And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land." But neither there is it expressly said in what form God appeared to him, or whether the Father, or the Son, or the Holy Spirit appeared to him. Unless, perhaps, they think that it was the Son who appeared to Abraham, because it is not written, God appeared to him, but "the Lord appeared to him." For the Son seems to be called the Lord as though the name was appropriated to Him; as e.g. the apostle says, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." But since it is found that God the Father also is called Lord in many places, for instance, "The Lord hath said unto me, Thou art my Son; this day have I begotten Thee;" and again, "The Lord said unto my Lord, Sit Thou at my right hand; and since also the Holy Spirit is found to be called Lord, as where the apostle says, "Now the Lord is that Spirit;" and then, lest any one should think the Son to be signified, and to be called the Spirit on account of His incorporeal substance, has gone on to say, "And where the Spirit of the Lord is, there is liberty; and no one ever doubted the Spirit of the Lord to be the Holy Spirit: therefore, neither here does it appear plainly whether it was any person of the Trinity that appeared to Abraham, or God Himself the Trinity, of which one God it is said, 'Thou shalt fear the Lord thy God, and Him only shall thou serve.'"

But under the oak at Mature he saw three men, whom he invited, and hospitably received, and ministered to them as they feasted. Yet Scripture at the beginning of that narrative does not say, three men appeared to him, but, "The Lord appeared to him." And then, setting forth in due order after what manner the Lord appeared to him, it has added the account of the three men, whom Abraham invites to his hospitality in the plural number, and afterwards speaks to them in the singular number as one; and as one He promises him a son by Sara, *viz.* the one whom the Scripture calls Lord, as in the beginning of the same narrative, "The Lord," it says, "appeared to Abraham." He invites them then, and washes their feet, and leads them forth at their departure, as though they were men; but he speaks as with the Lord God,



whether when a son is promised to him, or when the destruction is shown to him that was impending over Sodom.

-NPNF, First Series, Vol. 3, On the Trinity, 2, 10, 18-19

4. I would not have thee mistake that place in the epistle of John the apostle where he saith, "There are three witnesses: the Spirit, and the water, and the blood: and the three are one." Lest haply thou say that the Spirit and the water and the blood are diverse substances, and yet it is said, "the three are one:" for this cause I have admonished thee, that thou mistake not the matter. For these are mystical expressions, in which the point always to be considered is, not what the actual things are, but what they denote as signs: since they are signs of things, and what they are in their essence is one thing, what they are in their signification another. If then we understand the things signified, we do find these things to be of one substance. Thus, if we should say, the rock and the water are one, meaning by the Rock, Christ; by the water, the Holy Ghost: who doubts that rock and water are two different substances? Yet because Christ and the Holy Spirit are of one and the same nature, therefore when one says, the rock and the water are one, this can be rightly taken in this behalf, that these two things of which the nature is diverse, are signs of other things of which the nature is one.

Three things then we know to have issued from the Body of the Lord when He hung upon the tree: first, the spirit: of which it is written, "And He bowed the head and gave up the spirit:" then, as His side was pierced by the spear, "blood and water." Which three things if we look at as they are in themselves, they are in substance several and distinct, and therefore they are not one. But if we will inquire into the things signified by these, there not unreasonably comes into our thoughts the Trinity itself, which is the One, Only, True, Supreme God, Father and Son and Holy Ghost, of whom it could most truly be said, "There are Three Witnesses, and the Three are One:" so that by the term *Spirit* we should understand God the Father to be signified; as indeed it was concerning the worshipping of Him that the Lord was speaking, when He said, "God is a Spirit:" by the term, blood, the Son; because "the Word was made flesh:" and by the term *water*, the Holy Ghost; as, when Jesus spake of the water which He would give to them that thirst, the evangelist saith, "But this said He of the Spirit which they that believed on Him were to receive." Moreover, that the Father, Son, and Holy Ghost are "Witnesses," who that believes the Gospel can doubt, when the Son saith, "I am one that bear witness of myself, and the Father that sent me, He beareth witness of me."

Where, though the Holy Ghost is not mentioned, yet He is not to be thought separated from them. Howbeit neither concerning the Spirit hath He kept silence elsewhere, and that He too is a witness hath been sufficiently and openly shown. For in promising Him He said, "He shall bear witness of me." These are the "Three Witnesses, and the Three are One," because of one substance. But whereas, the signs by which they were signified came forth from the Body of the Lord, herein they figured the Church preaching the Trinity, that it hath one and the same nature: since these Three in threefold manner signified are One, and the Church that preacheth

them is the Body of Christ. In this manner then the three things by which they are signified came out from the Body: of the Lord: like as from the Body of the Lord sounded forth the command to “baptize the nations in the Name of the Father and of the Son and of the Holy Ghost.” “In the name:” not, In the names: for “these Three are One,” and One God is these Three. And if in any other way this depth of mystery which we read in John’s epistle can be expounded and understood agreeably with the catholic faith, which neither confounds nor divides the Trinity, neither believes the substances diverse nor denies that the persons are three, it is on no account to be rejected. For whenever in Holy Scriptures in order to exercise the minds of the faithful any thing is put darkly, it is to be joyfully welcomed if it can be in many ways but not unwisely expounded.

*-NPNF, First Series, Vol. 7, Ten Homilies on the First Epistle of John, 10, Contra Maximinum, Lib. II. C. 22, 3*

### 3. *The Person of Christ*

#### *Scripture Verses:*

1. Jacob wrestling with God- Genesis 32:22-32
2. Fourth person appearing in the fire with Shadrack, Meshach & Abednego- Daniel 3:19-30
3. Fulfillment of Scripture- Luke 24:44; 18:31
4. Christ came not to abolish the law but to fulfill it- Mathew 5:17-18
5. Christ is God- *God and Eternal Life*- John 1:1,  
1 John 5:20,  
Romans 9:5
6. St. Thomas says “My Lord and my God”- John 20:28
7. “Before Abraham was I am”- John 8:57  
(Ex. 3:14)
8. “The Father is in me and I in Him”- John 14:9-10
9. Christ is the exact imprint of God’s being- Hebrews 1:1-4
10. Christ Prefigured in Isaiah (Paschal Lamb)- Matthew 8:17  
(Is. 53:4-  
7, 11-12)
11. Christ interpreted scripture about Himself in the OT- Luke 24:27
12. Christ is the Author of Life- Acts 3:14
13. Christ opens up scripture and reads about Himself- Luke 4:16-19  
(Is. 61:1,2)
14. More fulfillment through Him- Luke 22:37  
(Is. 53:12)
15. They divided His clothes- John 19:24  
(Ps. 22:18)
16. Christ’s entry into Jerusalem - Luke 19:28-40  
(Zech.9:9)
17. Peter affirms the Transfiguration account- 2 Peter 1:17-18  
(Mathew 17:1-13)
18. Worship to an unknown God proclaimed by Paul- Acts 17:23
19. Evil spirits admit that Christ is the Son of God- Mark 3:11, 5:7,  
Mathew 8:29
20. “Into your hands I commit my spirit”- Luke 23:46  
(Psalms 31:5)
21. None of His bones were broken - John 19:36  
Old Testament prophecy of Christ’s pierced side- (Ex. 12:46;  
Num. 9:12;  
Ps. 34:20,  
Zech. 12:10)
22. Christ is the great High Priest- Hebrews 4:14

*From the Holy Fathers:*

**St. Justin the Martyr (AD 100/110-165)**

“And that Christ being Lord, and God the Son of God, and appearing formerly in power as Man, and Angel, and in the glory of fire as at the bush, so also was manifested at the judgment executed on Sodom, has been demonstrated fully by what has been said.” Then I repeated once more all that I had previously quoted from Exodus, about the vision in the bush, and the naming of Joshua (Jesus), and continued: “And do not suppose, sirs, that I am speaking superfluously when I repeat these words frequently: but it is because I know that some wish to anticipate these remarks, and to say that the power sent from the Father of all which appeared to Moses, or to Abraham, or to Jacob, is called an Angel because He came to men (for by Him the commands of the Father have been proclaimed to men); is called Glory, because He appears in a vision sometimes that cannot be borne; is called a Man, and a human being, because He appears strayed in such forms as the Father pleases; and they call Him the Word, because He carries tidings from the Father to men: but maintain that this power is indivisible and inseparable from the Father, just as they say that the light of the sun on earth is indivisible and inseparable from the sun in the heavens; as when it sinks, the light sinks along with it; so the Father, when He chooses, say they, causes His power to spring forth, and when He chooses, He makes it return to Himself. In this way, they teach, He made the angels. But it is proved that there are angels who always exist, and are never reduced to that form out of which they sprang. And that this power which the prophetic word calls God, as has been also amply demonstrated, and Angel, is not numbered [as different] in name only like the light of the sun but is indeed something numerically distinct, I have discussed briefly in what has gone before; when I asserted that this power was begotten from the Father, by His power and will, but not by abscission, as if the essence of the Father were divided; as all other things partitioned and divided are not the same after as before they were divided: and, for the sake of example, I took the case of fires kindled from a fire, which we see to be distinct from it, and yet that from which many can be kindled is by no means made less, but remains the same.

*-ANF, Vol. 1, Dialogue of Justin, 128*

**Theophilus of Antioch (AD ?-183/185)**

You will say, then, to me: “You said that God ought not to be contained in a place, and how do you now say that He walked in Paradise?” Hear what I say. The God and Father, indeed, of all cannot be contained, and is not found in a place, for there is no place of His rest; but His Word, through whom He made all things, being His power and His wisdom, assuming the person of the Father and Lord of all, went to the garden in the person of God, and conversed with Adam. For the divine writing itself teaches us that Adam said that he had heard the voice. But what else is this voice but the Word of God, who is also His Son? Not as the poets and writers of myths talk of the sons of gods begotten from intercourse [with women], but as truth expounds, the Word, that always exists, residing within the heart of God. For before

anything came into being He had Him as a counselor, being His own mind and thought. But when God wished to make all that He determined on, He begot this Word, uttered, the first-born of all creation, not Himself being emptied of the Word [Reason], but having begotten Reason, and always conversing with His Reason. And hence the holy writings teach us, and all the spirit-bearing [inspired] men, one of whom, John, says, "In the beginning was the Word, and the Word was with God," showing that at first God was alone, and the Word in Him. Then he says, "The Word was God; all things came into existence through Him; and apart from Him not one thing came into existence." The Word, then, being God, and being naturally produced from God, whenever the Father of the universe wills, He sends Him to any place; and He, coming, is both heard and seen, being sent by Him, and is found in a place.

-ANF, Vol. 2, *Why God is Said to Have Walked*, 2, 22

**St. Irenaeus of Lyons (AD 140-202)**

But this [Father] is the Maker of heaven and earth, as is shown from His words; and not he, the false father, who has been invented by Marcion, or by Valentinus, or by Basilides, or by Carpocrates, or by Simon, or by the rest of the "Gnostics," falsely so called. For none of these was the Son of God; but Christ Jesus our Lord [was], against whom they set their teaching in opposition, and have the daring to preach an unknown God. But they ought to hear [this] against themselves: How is it that He is unknown, who is known by them? for, whatever is known even by a few, is not unknown. But the Lord did not say that both the Father and the Son could not be known at all (*in totum*), for in that case His advent would have been superfluous. For why did He come hither? Was it that He should say to us, "Never mind seeking after God; for He is unknown, and ye shall not find Him;" as also the disciples of Valentinus falsely declare that Christ said to their Aeons? But this is indeed vain. For the Lord taught us that no man is capable of knowing God, unless he be taught of God; that is, that God cannot be known without God: but that this is the express will of the Father, that God should be known. For they shall know Him to whomsoever the Son has revealed Him.

And for this purpose did the Father reveal the Son, that through His instrumentality He might be manifested to all, and might receive those righteous ones who believe in Him into incorruption and everlasting enjoyment (now, to believe in Him is to do His will); but He shall righteously shut out into the darkness which they have chosen for themselves, those who do not believe, and who do consequently avoid His light. The Father therefore has revealed Himself to all, by making His Word visible to all; and, conversely, the Word has declared to all the Father and the Son, since He has become visible to all. And therefore the righteous judgment of God [shall fall] upon all who, like others, have seen, but have not, like others, believed.

For by means of the creation itself, the Word reveals God the Creator; and by means of the world [does He declare] the Lord the Maker of the world; and by means of the formation [of man] the Artificer who formed him; and by the Son that Father who begot the Son: and these things do indeed address all men in the same manner, but all do not in the same way believe them. But by the law and the prophets did the

Word preach both Himself and the Father alike [to all]; and all the people heard Him alike, but all did not alike believe. And through the Word Himself who had been made visible and palpable, was the Father shown forth, although all did not equally believe in Him; but all saw the Father in the Son: for the Father is the invisible of the Son, but the Son the visible of the Father. And for this reason all spake with Christ when He was present [upon earth], and they named Him God. Yea, even the demons exclaimed, on beholding the Son: "We know Thee who Thou art, the Holy One of God." And the devil looking at Him, and tempting Him, said: "If Thou art the Son of God;" all thus indeed seeing and speaking of the Son and the Father, but all not believing [in them].

*-ANF, Vol. 1, Against Heresies, 4, 6, 4-6*

**Eusebius of Caesarea (AD 263-339)**

All things were made by him; and without him was not anything made." This, too, the great Moses teaches, when, as the most ancient of all the prophets, he describes under the influence of the divine Spirit the creation and arrangement of the universe. He declares that the maker of the world and the creator of all things yielded to Christ himself, and to none other than his own clearly divine and first-born Word, the making of inferior things, and communed with him respecting the creation of man. "For," says he, "God said, Let us make man in our image and in our likeness." And another of the prophets confirms this, speaking of God in his hymns as follows: "He spake and they were made; he commanded and they were created." He here introduces the Father and Maker as Ruler of all, commanding with a kingly nod, and second to him the divine Word, none other than the one who is proclaimed by us, as carrying out the Father's commands. All that are said to have excelled in righteousness and piety since the creation of man, the great servant Moses and before him in the first place Abraham and his children, and as many righteous men and prophets as afterward appeared, have contemplated him with the pure eyes of the mind, and have recognized him and offered to him the worship which is due him as Son of God.

*-NPNF, Second Series, Vol. 1, The Church History, 1, 2, 4-6*

**St. Athanasius (AD 293-373)**

For His it was once more both to bring the corruptible to incorruption, and to maintain intact the just claim of the Father upon all. For being Word of the Father, and above all, He alone of natural fitness was both able to recreate everything, and worthy to suffer on behalf of all and to be ambassador for all with the Father. For this purpose, then, the incorporeal and incorruptible and immaterial Word of God comes to our realm, howbeit he was not far from us before. For no part of Creation is left void of Him: He has filled all things everywhere, remaining present with His own Father. But He comes in condescension to shew loving-kindness upon us, and to visit us. And seeing the race of rational creatures in the way to perish, and death reigning over them by corruption; seeing, too, that the threat against transgression gave a firm

hold to the corruption which was upon us, and that it was monstrous that before the law was fulfilled it should fall through: seeing, once more, the unseemliness of what was come to pass: that the things whereof He Himself was Artificer were passing away: seeing, further, the exceeding wickedness of men, and how by little and little they had increased it to an intolerable pitch against themselves: and seeing, lastly, how all men were under penalty of death: He took pity on our race, and had mercy on our infirmity, and condescended to our corruption, and, unable to bear that death should have the mastery, lest the creature should perish, and His Father's handiwork in men be spent for nought. He takes unto Himself a body, and that of no different sort from ours.

For He did not simply will to become embodied, or will merely to appear. For if He willed merely to appear, He was able to effect His divine appearance by some other and higher means as well. But He takes a body of our kind, and not merely so, but from a spotless and stainless virgin, knowing not a man, a body clean and in very truth pure from intercourse of men. For being Himself mighty, and Artificer of everything, He prepares the body in the Virgin as a temple unto Himself, and makes it His very own as an instrument, in it manifested, and in it dwelling. And thus taking from our bodies one of like nature, because all were under penalty of the corruption of death He gave it over to death in the stead of all, and offered it to the Father doing this, moreover, of His loving-kindness, to the end that, firstly, all being held to have died in Him, the law involving the ruin of men might be undone (inasmuch as its power was fully spent in the Lord's body, and had no longer holding-ground against men, his peers), and that, secondly, whereas men had turned toward corruption, He might turn them again toward incorruption, and quicken them from death by the appropriation of His body and by the grace of the Resurrection, banishing death from them like straw from the fire.

*-NPNF, Second Series, Vol. 4, On the Incarnation, 7-8*

2. For what fellowship is there between creature and Creator? or why is a thing made classed with the Maker in the consecration of all of us? or why, as you hold, is faith in one Creator and in one creature delivered to us? for if it was that we might be joined to the Godhead, what need of the creature? but if that we might be united to the Son a creature, superfluous, according to you, is this naming of the Son in Baptism, for God who made Him a Son is able to make us sons also. Besides, if the Son be a creature, the nature of rational creatures being one, no help will come to creatures from a creature, since all need grace from God. We said a few words just now on the fitness that all things should be made by Him; but since the course of the discussion has led us also to mention holy Baptism, it is necessary to state, as I think and believe, that the Son is named with the Father, not as if the Father were not all sufficient, not without meaning, and by accident; but, since He is God's Word and own Wisdom, and being His Radiance, is ever with the Father, therefore it is impossible, if the Father bestows grace, that He should not give it in the Son, for the Son is in the Father as the radiance in the light. For, not as if in need, but as a Father in His own Wisdom hath God rounded the earth, and made all things in the Word which is from

Him, and in the Son confirms the Holy Laver. For where the Father is, there is the Son, and where the light, there the radiance; and as what the Father worketh, He worketh through the Son, and the Lord Himself says, "What I see the Father do, that do I also;" so also when baptism is given, whom the Father baptizes, him the Son baptizes; and whom the Son baptizes, he is consecrated in the Holy Ghost. And again as when the sun shines, one might say that the radiance illuminates, for the light is one and indivisible, nor can be detached, so where the Father is or is named, there plainly is the Son also; and is the Father named in Baptism? Then must the Son be named with Him.

-NPNF, Second Series, Vol. 4, Four Discourses Against the Arians, 2, 18

**St. Basil the Great (AD 330-379)**

If the coming of the Lord in the flesh did not take place, the Redeemer did not pay Death the price for us, and did not by Himself destroy the reign of Death. For if that which is subject to Death were one thing and that which was assumed by the Lord were another, then neither would Death have stopped doing his own works nor would the suffering of the God-bearing flesh have become gain for us. He would not have destroyed sin in the flesh; we who had been dying in Adam would not have been made alive in Christ that which had fallen apart would not have been repaired; that which was shattered would not have been restored; that which had been alienated from God by the deceit of the serpent would not have been made God's own again.

-FEF, Vol. 2, Letter to the People of Sozopolis in Pisidia, (261, 2), p. 10

**St. Cyril of Jerusalem (AD 315-386)**

Nurslings of purity and disciples of chastity, raise we our hymn to the Virgin-born God with lips full of purity. Deemed worthy to partake of the flesh of the Spiritual Lamb, let us take the head together with the feet, the Deity being understood as the head, and the Manhood taken as the feet. Hearers of the Holy Gospels, let us listen to John the Divine. For he who said, *In the beginning was the Word, and the Word was with God, and the Word was God, went on to say, and the Word was made flesh.* For neither is it holy to worship the mere man, nor religious to say that He is God only without the Manhood. For if Christ is God, as indeed He is, but took not human nature upon Him, we are strangers to salvation. Let us then worship Him as God, but believe that He also was made Man. For neither is there any profit in calling Him man without Godhead nor any salvation in refusing to confess the Manhood together with the Godhead. Let us confess the presence of Him who is both King and Physician. For Jesus the King when about to become our Physician, *girded Himself with the linen* of humanity, and healed that which was sick. The perfect Teacher of babes became a babe among babes, that He might give wisdom to the foolish. The Bread of heaven came down on earth that He might feed the hungry.

But the sons of the Jews by setting at nought Him that came, and looking for him who cometh in wickedness, rejected the true Messiah, and wait for the deceiver, themselves deceived; herein also the Saviour being found true, who said, *I am come in My Father's name, and ye receive Me not: but if another shall come in his own*



*name, him ye will receive.* It is well also to put a question to the Jews. Is the Prophet Esaias, who saith that Emmanuel shall be born of a virgin, true or false? For if they charge him with falsehood, no wonder: for their custom is not only to charge with falsehood, but also to stone the Prophets. But if the Prophet is true, point to the Emmanuel, and say, Whether is He who is to come, for whom ye are looking, to be born of a virgin or not? For if He is not to be born of a virgin, ye accuse the Prophet of falsehood: but if in Him that is to come ye expect this, why do ye reject that which has come to pass already?

*-NPNF, Second Series, Vol. 7, Catechetical Lectures, 12, 1-2*

**St. Gregory the Theologian (Nazianzus) (AD 330-389)**

1. Now we are to examine another fact and dogma, neglected by most people, but in my judgment well worth enquiring into. To Whom was that Blood offered that was shed for us, and why was It shed? I mean the precious and famous Blood of our God and High priest and Sacrifice. We were detained in bondage by the Evil One, sold under sin, and receiving pleasure in exchange for wickedness. Now, since a ransom belongs only to him who holds in bondage, I ask to whom was this offered, and for what cause? If to the Evil One, fie upon the outrage! If the robber receives ransom, not only from God, but a ransom which consists of God Himself, and has such an illustrious payment for his tyranny, a payment for whose sake it would have been right for him to have left us alone altogether. But if to the Father, I ask first, how? For it was not by Him that we were being oppressed; and next, On what principle did the Blood of His Only begotten Son delight the Father, Who would not receive even Isaac, when he was being offered by his father, but changed the sacrifice, putting a ram in the place of the human victim? Is it not evident that the Father accepts Him, but neither asked for Him nor demanded Him; but on account of the Incarnation, and because Humanity must be sanctified by the Humanity of God, that He might deliver us Himself, and overcome the tyrant, and draw us to Himself by the mediation of His Son, Who also arranged this to the honor of the Father, Whom it is manifest that He obeys in all things? So much we have said of Christ; the greater part of what we might say shall be revered with silence. But that brazen serpent was hung up as a remedy for the biting serpents, not as a type of Him that suffered for us, but as a contrast; and it saved those that looked upon it, not because they believed it to live, but because it was killed, and killed with it the powers that were subject to it, being destroyed as it deserved. And what is the fitting epitaph for it from us? "O death, where is thy sting? O grave, where is thy victory?" Thou art overthrown by the Cross; thou art slain by Him who is the Giver of life; thou art without breath, dead, without motion, even though thou keeps the form of a serpent lifted up on high on a pole.

*-NPNF, Second Series, Vol. 7, Second Oration on Easter, 45, 22*

2. In my opinion He is called Son because He is identical with the Father in Essence; and not only for this reason, but also because He is of Him. And He is called Only-Begotten, not because He is the only Son and of the Father alone, and only a Son; but also because the manner of His Sonship is peculiar to Himself and not

shared by bodies. And He is called the Word, because He is related to the Father as Word to Mind; not only on account of His passionless Generation, but also because of the Union, and of His declaratory function. Perhaps too this relation might be compared to that between the Definition and the Thing defined since this also is called "*Logos*" For, it says, he that hath mental perception of the Son (for this is the meaning of Hath Seen) hath also perceived the Father; and the Son is a concise demonstration and easy setting forth of the Father's Nature. For every thing that is begotten is a silent word of him that begat it. And if any one should say that this Name was given Him because He exists in all things that are, he would not be wrong. For what is there that consists but by the word? He is also called Wisdom, as the Knowledge of things divine and human. For how is it possible that He Who made all things should be ignorant of the reasons of what He has made? And Power, as the Sustainer of all created things, and the Furnisher to them of power to keep themselves together. And Truth, as being in nature One and not many (for truth is one and falsehood is manifold), and as the pure Seal of the Father and His most unerring Impress. And the Image as of one substance with Him, and because He is of the Father, and not the Father of Him. For this is of the Nature of an Image, to be the reproduction of its Archetype, and of that whose name it bears; only that there is more here. For in ordinary language an image is a motionless representation of that which has motion; but in this case it is the living reproduction of the Living One, and is more exactly like than was Seth to Adam, or any son to his father.

*-NPNF, Second Series, Vol. 7, Oration 30, Concerning the Son, 20*

3. These names however are still common to Him Who is above us, and to Him Who came for our sake. But others are peculiarly our own, and belong to that nature which He assumed. So He is called Man, not only that through His Body He may be apprehended by embodied creatures, whereas otherwise this would be impossible because of His incomprehensible nature; but also that by Himself He may sanctify humanity, and be as it were a leaven to the whole lump; and by uniting to Himself that which was condemned may release it from all condemnation, becoming for all men all things that we are, except sin; body, soul, mind and all through which death reaches and thus He became Man, who is the combination of all these; God in visible form, because He retained that which is perceived by mind alone. He is Son of Man, both on account of Adam, and of the Virgin from Whom He came; from the one as a forefather, from the other as His Mother, both in accordance with the law of generation, and apart from it. He is Christ, because of His Godhead. For this is the Anointing of His Manhood, and does not, as is the case with all other Anointed Ones, sanctify by its action, but by the Presence in His Fulness of the Anointing One; the effect of which is that That which anoints is called Man, and makes that which is anointed God. He is The Way, because He leads us through Himself; The Door, as letting us in; the Shepherd, as making us dwell in a place of green pastures, and bringing us up by waters of rest, and leading us there, and protecting us from wild beasts, converting the erring, bringing back that which was lost, binding up that which was broken, guarding the strong, and bringing them together in the Fold

beyond, with words of pastoral knowledge. The Sheep, as the Victim: The Lamb, as being perfect: the Highpriest, as the Offerer; Melchisedec, as without Mother in that Nature which is above us, and without Father in ours; and without genealogy above (for who, it says, shall declare His generation?) and moreover, as King of Salem, which means Peace, and King of Righteousness, and as receiving tithes from Patriarchs, when they prevail over powers of evil. They are the titles of the Son. Walk through them, those that are lofty in a godlike manner; those that belong to the body in a manner suitable to them; or rather, altogether in a godlike manner, that thou mayest become a god, ascending from below, for His sake Who came down from on high for ours. In all and above all keep to this, and thou shalt never err, either in the loftier or the lowlier names; Jesus Christ is the Same yesterday and to-day in the Incarnation, and in the Spirit for ever and ever. Amen.

*-NPNF, Second Series, Vol. 7, Oration 30, Concerning the Son, 21*

4. As your third point you count the Word Greater; and as your fourth, To My God and your God. And indeed, if He had been called greater, and the word equal had not occurred, this might perhaps have been a point in their favour. But if we find both words clearly used what will these gentlemen have to say? How will it strengthen their argument? How will they reconcile the irreconcilable? For that the same thing should be at once greater than and equal to the same thing is an impossibility; and the evident solution is that the Greater refers to origination, while the Equal belongs to the Nature; and this we acknowledge with much good will. But perhaps some one else will back up our attack on your argument, and assert, that That which is from such a Cause is not inferior to that which has no Cause; for it would share the glory of the Unoriginate, because it is from the Unoriginate. And there is, besides, the Generation, which is to all men a matter so marvellous and of such Majesty. For to say that he is greater than the Son considered as man, is true indeed, but is no great thing. For what marvel is it if God is greater than man? Surely that is enough to say in answer to their talk about Greater.

As to the other passages, My God would be used in respect, not of the Word, but of the Visible Word. For how could there be a God of Him Who is properly God? In the same way He is Father, not of the Visible, but of the Word; for our Lord was of two Natures; so that one expression is used properly, the other improperly in each of the two cases; but exactly the opposite way to their use in respect of us. For with respect to us God is properly our God, but not properly our Father. And this is the cause of the error of the Heretics, namely the joining of these two Names, which are interchanged because of the Union of the Natures. And an indication of this is found in the fact that wherever the Natures are distinguished in our thoughts from one another, the Names are also distinguished; as you hear in Paul's words, "The God of our Lord Jesus Christ, the Father of Glory." The God of Christ, but the Father of glory. For although these two terms express but one Person, yet this is not by a Unity of Nature, but by a Union of the two. What could be clearer?

*-NPNF, Second Series, Vol. 7, Oration 30, Concerning the Son, 7-8*

**St. Gregory of Nyssa (AD 335-394)**

Even to this objection we are not at a loss for an answer consistent with our idea of God. You ask the reason why God was born among men. If you take away from life the benefits that come to us from God, you would not be able to tell me what means you have of arriving at any knowledge of Deity. In the kindly treatment of us we recognize the benefactor; that is, from observation of that which happens to us, we conjecture the disposition of the person who operates it. If, then, love of man be a special characteristic of the Divine nature, here is the reason for which you are in search, here is the cause of the presence of God among men. Our diseased nature needed a healer. Man in his fall needed one to set him upright. He who had lost the gift of life stood in need of a life-giver, and he who had dropped away from his fellowship with good wanted one who would lead him back to good. He who was shut up in darkness longed for the presence of the light. The captive sought for a ransom, the fettered prisoner for some one to take his part, and for a deliverer he who was held in the bondage of slavery. Were these, then, trifling or unworthy wants to importune the Deity to come down and take a survey of the nature of man, when mankind was so miserably and pitiably conditioned? "But," it is replied, "man might have been benefited, and yet God might have continued in a passionless state. Was it not possible for Him Who in His wisdom framed the universe, and by the simple impulse of His will brought into subsistence that which was not, had it so pleased Him, by means of some direct Divine command to withdraw man from the reach of the opposing power, and bring him back to his primal state? Whereas He waits for long periods of time to come round, He submits Himself to the condition of a human body, He enters upon the stage of life by being born, and after passing through each age of life in succession, and then tasting death, at last, only by the rising again of His own body, accomplishes His object as if it was not optional to Him to fulfill His purpose without leaving the height of His Divine glory, and to save man by a single command, letting those long periods of time alone. Needful, therefore, is it that in answer to objections such as these we should draw out the counter-statement of the truth, in order that no obstacle may be offered to the faith of those persons who will minutely examine the reasonableness of the gospel revelation.

In the first place, then, as has been partially discussed before, let us consider what is that which, by the rule of contraries, is opposed to virtue. As darkness is the opposite of light, and death of life, so vice, and nothing else besides, is plainly the opposite of virtue. For as in the many objects in creation there is nothing which is distinguished by its opposition to light or life, but only the peculiar ideas which are their exact opposites, as darkness and death not stone, or wood, or water, or man, or anything else in the world, so, in the instance of virtue, it cannot be said that any created thing can be conceived of as contrary to it, but only the idea of vice. If, then, our Faith preached that the Deity had been begotten under vicious circumstances, an opportunity would have been afforded the objector of running down our belief, as that of persons who propounded incongruous and absurd opinions with regard to the Divine nature. For, indeed, it were blasphemous to assert that the Deity, Which is very wisdom, goodness, incorruptibility, and every other exalted thing in thought or

word, had undergone change to the contrary. If, then, God is real and essential virtue, and no mere existence of any kind is logically opposed to virtue, but only vice is so; and if the Divine birth was not into vice, but into human existence; and if only vicious weakness is unseemly and shameful and with such weakness neither was God born, nor had it in His nature to be born, why are they scandalized at the confession that God came into touch with human nature, when in relation to virtue no contrariety whatever is observable in the organization of man? For neither Reason, nor Understanding, nor Receptivity for science, nor any other like quality proper to the essence of man, is opposed to the principle of virtue.

*-NPNF, Second Series, Vol. 5, The Great Catechism, 15*

**St. Ambrose of Milan (AD 333-397)**

More might I set down from the Son's testimony; howbeit, lest He perchance appear to have asserted Himself overmuch, let us enquire of the Father. For the Father said, "Let us make man in Our image and likeness." The Father saith to the Son "in *Our* image and likeness," and thou sayest that the Son of God is unlike the Father. John saith, "Beloved, we are sons of God, and it doth not yet appear what we shall be: we know that if He be revealed, we shall be like Him." O blind madness! O shameless obstinacy! We are men, and, so far as we may, we shall be in the likeness of God: dare we deny that the Son is like God? Therefore the Father hath said: "Let us make man in Our image and likeness." At the beginning of the universe itself, as I read, the Father and the Son existed, and I see one creation. I hear Him that speaketh. I acknowledge Him that doeth: but it is of one image, one likeness that I read. This likeness belongs not to diversity but to unity. What, therefore, thou claimest for thyself, thou takest from the Son of God, seeing, indeed, that thou canst not be in the image of God, save by help of the image of God.

*-NPNF, Second Series, Vol. 10, Exposition of the Christian Faith, 1, 7, 51-53*

**St. John Chrysostom (AD 344/354-407)**

1. "So also was Christ offered once." By whom was he offered? Quite evidently, by Himself, Here Paul shows that Christ was not Priest only, but also Victim and Sacrifice. Therein do we find the reason for the words was offered. "He was offered once," Paul says, "to take away the sins of many." Why does he say of many and not of all? Because not all have believed. He did indeed die for all, for the salvation of all, which was His part. ... But He did not take away the sins of all men, because they did not will it.

*-FEF, On Hebrews,[17,2(4)], p. 125*

2. "I know that Messias cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I am that speak unto thee." And whence came the Samaritans to expect the coming of Christ, seeing that they received Moses only? From the writings of Moses themselves. For even in the beginning He revealed the Son. "Let Us make man in Our Image, after Our Likeness" (Gen. i. 26), was said to the Son. It was He who talked with Abraham in the tent. (Gen. xviii.) And Jacob

prophesying concerning Him said, “A ruler shall not fail from Judah, nor a leader from his thighs, until He come for whom it is reserved, and He is the expectation of nations.” (Gen. xviii.) And Moses himself saith, “The Lord thy God will raise up unto you a Prophet of your brethren like unto me, unto Him shall ye hearken.” (Deut. xviii. 15.) And the circumstances attending the serpent, and the rod of Moses, and Isaac, and the sheep, and many other things they who chose might select as proclaiming His coming.

*-NPNF, First Series, Vol. 14, Homilies on the Gospel of St. John, 33, 2*

**St. Cyril of Alexandria (AD 378-444)**

The Godhead is not in a place, but is never absent at all from anything that exists; for He fills all things and since He goes through all things and, since He goes through all things, is outside all things and in all things.

*-FEF, Vol. 3, Commentary on John (11, 9), p. 224*

## 4. *The Holy Spirit*

### *Scripture Verses:*

1. The Spirit of God hovered over the waters- Genesis 1:2
2. My Spirit shall not abide in mortals forever; they are flesh- Genesis 6:3
3. God sent His Spirit to create and renew the creation- Psalms 104:30
4. I will pour out my spirit on all- Joel 2:28
5. The Spirit descending like a dove, led him to the desert- Matthew 3:16, 4:1
6. Christ's teaching on the Holy Spirit- John 14,15,16
7. How much more will Father give you his Spirit if you ask- Luke 11:13
8. Christ was in the desert till the day he showed to Israel- Luke 1:80
9. God *is* a Spirit: you must worship *Him* in spirit and in truth- John 4:24
10. OT prophesies of the Holy Spirit- Luke 4:18  
Isaiah 61:1-2,  
Isaiah 48:16
11. The Spirit searches deep things of God- 1 Cor. 2:10
12. The work of the Spirit in us- Romans 8
13. God gave us a spirit of love and self discipline- 2 Timothy 1:7,  
2 Cor. 13:11
14. God is not a God of disorder but of peace- 1 Cor. 14:33
15. Your body is a temple of the Holy Spirit- 1 Cor. 3:16;  
6:19-20
16. No one can say Jesus is Lord without the power of the H.S- 1 Cor. 12:3
17. He gave us the Spirit by anointing us and sealing us- 2 Cor. 1:22,  
Ephesians 1:13
18. We receive the Holy Spirit by believing and not by works- Galatians 3:2-9
19. Spirit is opposed to flesh and vice-versa, live by the spirit- Galatians 5:16-18
20. The fruit of the Spirit are- Galatians 5:22-26
21. One Spirit, one Lord, one faith, one baptism- Ephesians 4:4-6
22. Be filled with the Spirit and be not drunk- Ephesians 5:18
23. The sword of the Spirit- the word of God- Ephesians 6:17
24. Sanctification by the Spirit in the belief in Truth- 2 Thess. 2:13,  
1 Peter 1:2, 22
25. The Spirit bears witness because the Spirit is Truth- 1 John 5:6
26. Body without the Spirit is dead so is faith without works- James 2:26
27. God yearns jealousy for the Spirit to dwell in us- James 4:5
28. Christ was put to death in the flesh but made alive in Spirit- 1 Peter 3:18
29. Those who don't have the Spirit cause divisions- Jude 19

### *From the Holy Fathers:*

#### *St. Irenaeus of Lyons (AD 140-202)*

It certainly was in the power of the apostles to declare that Christ descended upon Jesus, or that the so-called superior Saviour [came down] upon the

dispensational one, or he who is from the invisible places upon him from the Demiurge; but they neither knew nor said anything of the kind: for, had they known it, they would have also certainly stated it. But what really was the case, that did they record, [namely, ] that the Spirit of God as a dove descended upon Him; this Spirit, of whom it was declared by Isaiah, “And the Spirit of God shall rest upon Him,” as I have already said. And again: “The Spirit of the Lord is upon Me, because He hath anointed Me.” That is the Spirit of whom the Lord declares, “For it is not ye that speak, but the Spirit of your Father which speaketh in you.” And again, giving to the disciples the power of regeneration into God, He said to them,” Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” For [God] promised, that in the last times He would pour Him [the Spirit] upon [His] servants and handmaids, that they might prophesy; wherefore He did also descend upon the Son of God, made the Son of man, becoming accustomed in fellowship with Him to dwell in the human race, to rest with human beings, and to dwell in the workmanship of God, working the will of the Father in them, and renewing them from their old habits into the newness of Christ.

*-ANF, Vol. 1, Against Heresies, 3, 16*

**St. Gregory the Theologian (Nazianzus) (AD 330-389)**

1. For to us there is but One God, the Father, of Whom are all things, and One Lord Jesus Christ, by Whom are all things; and One Holy Ghost, in Whom are all things; yet these words, of, by, in, whom, do not denote a difference of nature (for if this were the case, the three prepositions, or the order of the three names would never be altered), but they characterize the personalities of a nature which is one and unconfused. And this is proved by the fact that They are again collected into one, if you will read not carelessly this other passage of the same Apostle, “Of Him and through Him and to Him are all things; to Him be glory forever, Amen.” The Father is Father, and is Unoriginate, for He is of no one; the Son is Son, and is not unoriginate, for He is of the Father. But if you take the word Origin in a temporal sense, He too is Unoriginate, for He is the Maker of Time, and is not subject to Time. The Holy Ghost is truly Spirit, coming forth from the Father indeed, but not after the manner of the Son, for it is not by Generation but by Procession (since I must coin a word for the sake of clearness); for neither did the Father cease to be Unbegotten because of His begetting something, nor the Son to be begotten because He is of the Unbegotten (how could that be?), nor is the Spirit changed into Father or Son because He proceeds, or because He is God though the ungodly do not believe it. For Personality is unchangeable; else how could Personality remain, if it were changeable, and could be removed from one to another? But they who make “Unbegotten” and “Begotten” natures of equivocal gods would perhaps make Adam and Seth differ in nature, since the former was not born of flesh (for he was created), but the latter was born of Adam and Eve. There is then One God in Three, and These Three are One, as we have said.

*-NPNF, Second Series, Vol. 7, Orations on the Holy Lights, 39, 12*



2. If ever there was a time when the Father was not, then there was a time when the Son was not. If ever there was a time when the Son was not, then there was a time when the Spirit was not. If the One was from the beginning, then the Three were so too. If you throw down the One, I am bold to assert that you do not set up the other Two. For what profit is there in an imperfect Godhead? Or rather, what Godhead can there be if It is not perfect? And how can that be perfect which lacks something of perfection? And surely there is something lacking if it hath not the Holy, and how would it have this if it were without the Spirit? For either holiness is something different from Him, and if so let some one tell me what it is conceived to be; or if it is the same, how is it not from the beginning, as if it were better for God to be at one time imperfect and apart from the Spirit? If He is not from the beginning, He is in the same rank with myself, even though a little before me; for we are both parted from Godhead by time. If He is in the same rank with myself, how can He make me God, or join me with Godhead?

*-NPNF, Second Series, Vol. 7, Orations on the Holy Spirit, 32, 4*

3. But since we do not admit your first division, which declares that there is no mean between Begotten and Unbegotten, at once, along with your magnificent division, away go your Brothers and your Grandsons, as when the first link of an intricate chain is broken they are broken with it, and disappear from your system of divinity. For, tell me, what position will you assign to that which Proceeds, which has started up between the two terms of your division, and is introduced by a better Theologian than you, our Saviour Himself? Or perhaps you have taken that word out of your Gospels for the sake of your Third Testament, The Holy Ghost, which proceedeth from the Father; Who, inasmuch as He proceedeth from That Source, is no Creature; and inasmuch as He is not Begotten is no Son; and inasmuch as He is between the Unbegotten and the Begotten is God. And thus escaping the toils of your syllogisms, He has manifested himself as God, stronger than your divisions. What then is Procession? Do you tell me what is the Unbegottenness of the Father, and I will explain to you the physiology of the Generation of the Son and the Procession of the Spirit, and we shall both of us be frenzy-stricken for prying into the mystery of God. And who are we to do these things, we who cannot even see what lies at our feet, or number the sands of the sea, or the drops of rain, or the days of Eternity, much less enter into the Depths of God, and supply an account of that Nature which is so unspeakable and transcending all words?

What then, say they, is there lacking to the Spirit which prevents His being a Son, for if there were not something lacking He would be a Son? We assert that there is nothing lacking for God has no deficiency. But the difference of manifestation, if I may so express myself, or rather of their mutual relations one to another, has caused the difference of their Names. For indeed it is not some deficiency in the Son which prevents His being Father (for Sonship is not a deficiency), and yet He is not Father. According to this line of argument there must be some deficiency in the Father, in respect of His not being Son. For the Father is not Son, and yet this is not due to either deficiency or subjection of Essence; but the very fact of being Unbegotten or

Begotten, or Proceeding has given the name of Father to the First, of the Son to the Second, and of the Third, Him of Whom we are speaking, of the Holy Ghost that the distinction of the Three Persons may be preserved in the one nature and dignity of the Godhead. For neither is the Son Father, for the Father is One, but He is what the Father is; nor is the Spirit Son because He is of God, for the Only-begotten is One, but He is what the Son is. The Three are One in Godhead, and the One Three in properties; so that neither is the Unity a Sabellian one, nor does the Trinity countenance the present evil distinction.

*-NPNF, Second Series, Vol. 7, Oration 32, Concerning the Son, 8-9*

**St. Cyril of Jerusalem (AD 315-386)**

1. Spiritual in truth is the grace we need, in order to discourse concerning the Holy Spirit; not that we may speak what is worthy of Him, for this is impossible, but that by speaking the words of the divine Scriptures, we may run our course without danger. For a truly fearful thing is written in the Gospels, where Christ has plainly said, Whosoever shall speak a word against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that which is to come. And there is often fear, test a man should receive this condemnation, through speaking what he ought not concerning Him, either from ignorance, or from supposed reverence. The Judge of quick and dead, Jesus Christ, declared that he hath no forgiveness; if therefore any man offend, what hope has he?

It must therefore belong to Jesus Christ's grace itself to grant both to us to speak without deficiency, and to you to hear with discretion; for discretion is needful not to them only who speak, but also to them that hear, lest they hear one thing, and misconceive another in their mind. Let us then speak concerning the Holy Ghost nothing but what is written; and whatsoever is not written, let us not busy ourselves about it. The Holy Ghost Himself spoke the Scriptures; He has also spoken concerning Himself as much as He pleased, or as much as we could receive. Let us therefore speak those things which He has said; for whatsoever He has not said, we dare not say. There is One Only Holy Ghost, the Comforter; and as there is One God the Father, and no second Father; and as there is One Only-begotten Son and Word of God, who hath no brother; so is there One Only Holy Ghost, and no second spirit equal in-honour to Him.

Now the Holy Ghost is a Power most mighty, a Being divine and unsearchable; for He is living and intelligent, a sanctifying principle of all things made by God through Christ. He it is who illuminates the souls of the just; He was in the Prophets, He was also in the Apostles in the New Testament. Abhorred be they who dare to separate the operation of the Holy Ghost! There is One God, the Father, Lord of the Old and of the New Testament: and One Lord, Jesus Christ, who was prophesied of in the Old Testament, and came in the New; and One Holy Ghost, who through the Prophets preached of Christ, and when Christ was come, descended, and manifested Him.

*-NPNF, Second Series, Vol. 7, On the Article, and in One Holy Ghost, the Comforter, Which Spake in the Prophets, Lecture 16, 1-3*

2. He is called the Spirit, according to the Scripture just now read, for to one is given by the Spirit the word of wisdom. He is called the Spirit of Truth, as the Saviour says, When He, the Spirit of Truth, is come. He is called also the Comforter, as He said, for if I go not away, the Comforter will not come unto you. But that He is one and the same, though called by different titles, is shewn plainly from the following. For that the Holy Spirit and the Comforter are the same, is declared in those words, But the Comforter, which is the Holy Ghost; and that the Comforter is the same as the Spirit of Truth, is declared, when it is said, And I will give you another Comforter, that He may abide with you for ever, even the Spirit of Truth; and again, But when the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth. And He is called the Spirit of God, according as it is written, And I saw the Spirit of God descending; and again, For as many as are led by the Spirit of God, they are the sons of God. He is called also the Spirit of the Father, as the Saviour says, for it is not ye that speak, but the Spirit of your Father which speaketh in you; and again Paul saith, For this cause I bow my knees unto the Father, and the rest that He would grant you to be strengthened by His Spirit. He is also called the Spirit of the Lord, according to that which Peter spoke, Why is it that ye have agreed together to tempt the Spirit of the Lord? He is called also the Spirit of God and Christ, as Paul writes, But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. But if any man have not the Spirit of Christ, he is none of His. He is called also the Spirit of the Son of God. As it is said, And because ye are sons, God hath sent forth the Spirit of His Son. He is called also the Spirit of Christ, as it is written, Searching what or what manner of time the Spirit of Christ which was in them did signify; and again, Through your prayer, and the supply of the Spirit of Jesus Christ .

Thou wilt find many other titles of the Holy Ghost besides. Thus He is called the Spirit of Holiness, as it is written, According to the Spirit of Holiness. He is also called the Spirit of adoption, as Paul saith, for ye received not the spirit of bondage again unto fear, but ye received the Spirit of adoption, whereby we cry, Abba, Father. He is also called the Spirit of revelation, as it is written, May give you the Spirit of wisdom and revelation in the knowledge of Him. He is also called the Spirit of promise, as the same Paul says, In whom ye also after that ye believed, were sealed with the Holy Spirit of promise. He is also called the Spirit of grace, as when he says again, and hath done despite to the Spirit of grace. And by many other such-like titles is He named. And thou heardest plainly in the foregoing Lecture, that in the Psalms He is called at one time the good Spirit, and at another the princely Spirit; and in Esaias He was stiled the Spirit of wisdom and understanding, of counsel, and might, of knowledge, and of godliness, and of the fear of God .

By all which Scriptures both those before and those now alleged, it is established, that though the titles of the Holy Ghost be different, He is one and the same; living and subsisting, and always present together with the Father and the Son; not uttered or breathed from the mouth and lips of the Father or the Son, nor dispersed into the air, but having a real substance, Himself speaking, and working,

and dispensing, and sanctifying; even as the Economy of salvation which is to usward from the Father and the Son and the Holy Ghost, is inseparable and harmonious and one, as we have also said before. For I wish you to keep in mind those things which were lately spoken, and to know clearly that there is not one Spirit in the Law and the Prophets, and another in the Gospels and Apostles; but that it is One and the Self-same Holy Spirit, which both in the Old and in the New Testament, spoke the divine Scriptures.

*-NPNF, Second Series, Vol. 7, Continuation of the Discourse on the Holy Ghost, Lecture 17, 4-5*

**St. Ambrose of Milan (AD 333-397)**

1. Let us therefore consider whether the Holy Spirit have any of these marks which may bear witness to His Godhead. And first let us treat of the point that none is without sin except God alone, and demand that they prove that the Holy Spirit has sin. But they are unable to show us this, and demand our authority from us, namely, that we should show by texts that the Holy Spirit has not sinned, as it is said of the Son that He did no sin. Let them learn that we teach by authority of the Scriptures; for it is written: "For in Wisdom is a Spirit of understanding, holy, one only, manifold, subtle, easy to move, eloquent, undefiled." The Scripture says He is undefiled, has it lied concerning the Son, that you should believe it to have lied concerning the Spirit? For the prophet said in the same place concerning Wisdom, that nothing that defiles enters into her. She herself is undefiled, and her Spirit is undefiled. Therefore if the Spirit have not sin, He is God.

But how can He be guilty of sin Who Himself forgives sins? Therefore He has not committed sin, and if He be without sin He is not a creature. For every creature is exposed to the capability of sin, and the eternal Godhead alone is free from sin and undefiled. Let us now see whether the Spirit forgives sins. But on this point there can be no doubt, since the Lord Himself said: "Receive ye the Holy Spirit. Whosoever sins ye forgive they shall be forgiven." See that sins are forgiven through the Holy Spirit. But men make use of their ministry for the forgiveness of sins, they do not exercise the right of any power of their own. For they forgive sins not in their own name but in that of the Father and of the Son and of the Holy Spirit. They ask, the Godhead gives, the service is of man, the gift is of the Power on high.

And it is not doubtful that sin is forgiven by means of baptism, but in baptism the operation is that of the Father and of the Son and of the Holy Spirit. If, therefore, the Spirit forgives sin, since it is written, "Who can forgive sins except God alone?" certainly He Who cannot be separated from the oneness of the name of the Nature is also incapable of being severed from the power of God. Now if He is not severed from the power of God, how is He severed from the name of God. Let us now see whether He be a creature or the Creator. But since we have above most clearly proved Him to be the Creator, as it is written: "The Spirit of God Who hath made me;" and it has been declared that the face of the earth is renewed by the Spirit, and that all things languish without the Spirit, it is clear that the Spirit is the Creator. But who can doubt this, since, as we have shown above, not even the generation of the Lord from the

Virgin, which is more excellent than all creatures, is without the operation of the Spirit?

Therefore the Spirit is not a creature, but the Creator, and He Who is Creator is certainly not a creature. And because He is not a creature, without doubt He is the Creator Who produces all things together with the Father and the Son. But if He be the Creator, certainly the Apostle, by saying in condemnation of the Gentiles, “Who served the creature rather than the Creator, Who is God blessed for ever,” and by warning men, as I said above, that the Holy Spirit is to be served, both showed Him to be the Creator, and because He is the Creator demonstrated that He ought to be called God. Which he also sums up in the Epistle written to the Hebrews, saying: “For He that created all things is God.” Let them, therefore, either say what it is which has been created without the Father, Son, and Holy Spirit, or let them confess that the Spirit also is of one Godhead with the Father and the Son.

*-NPNP, Second Series, Vol. 10, On the Holy Spirit, 3, 18, 134-140*

2. Whence also the Son of God said concerning the Holy Spirit: “He shall not speak from Himself,” that is, not without the participation of the Father and Myself. For the Spirit is not divided and separated, but speaks what He hears. He hears, that is to say, by unity of substance and by the property of knowledge. For He receives not hearing by any orifices of the body, nor does the divine voice resound with any carnal measures, nor does He hear what He knows not; since commonly in human matters hearing produces knowledge, and yet not even in men themselves is there always bodily speech or fleshly hearing.

For “he that speaketh in tongues,” it is said, “speaketh not to men but to God, for no one heareth, but in the Spirit he speaketh mysteries.” Therefore if in men hearing is not always of the body, do you require in God the voices of man’s weakness, and certain organs of fleshly hearing, when He is said to hear in order that we may believe that He knows? For we know that which we have heard, and we hear beforehand that we may be able to know; but in God Who knows all things knowledge goes before hearing. So in order to state that the Son is not ignorant of what the Father wills, we say that He has heard; but in God there is no sound nor syllable, such as usually signify the indication of the will; but oneness of will is comprehended in hidden ways in God, but in us is shown by signs.

What means, then, “He shall not speak from Himself”? This is, He shall not speak without Me; for He speaks the truth, He breathes wisdom. He speaks not without the Father, for He is the Spirit of God; He hears not from Himself, for all things are of God. The Son received all things from the Father, for He Himself said: “All things have been delivered unto Me from My Father.” All that is the Father’s the Son also has, for He says again: “All things which the Father hath are Mine.” And those things which He Himself received by Unity of nature, the Spirit by the same Unity of nature received also from Him, as the Lord Jesus Himself declares, when speaking of His Spirit: “Therefore said I, He shall receive of Mine and shall declare it unto you.” Therefore what the Spirit says is the Son’s, what the Son hath given is the

Father's. So neither the Son nor the Spirit speaks anything of Himself. For the Trinity speaks nothing external to Itself.

*-NPNP, Second Series, Vol. 10, On the Holy Spirit, 2, 12, 131-134*

**St. John Chrysostom (AD 344/354-407)**

Then that they might not suppose that for no other end he brought in the discourse of charity, except that he might extinguish the gifts, he subjoins as follows; Ver. 1. "Yet desire earnestly spiritual gifts; but rather that ye may prophesy." Ver. 2. "For he that speaketh in a tongue, speaketh not unto men, but unto God: for no man understandeth; but in the Spirit he speaketh mysteries." Ver. 3. "But he that prophesieth speaketh unto men edification, and exhortation, and comfort." At this point he makes a comparison between the gifts, and lowers that of the tongues, showing it to be neither altogether useless, nor very profitable by itself. For in fact they were greatly puffed up on account of this, because the gift was considered to be a great one. At the time of building the tower the one tongue was divided into many; so then the many tongues frequently met in one man, and the same person used to discourse both in the Persian, and the Roman, and the Indian, and many other tongues, the Spirit sounding within him: and the gift was called the gift of tongues because he could all at once speak divers languages. See accordingly how he both depresses and elevates it. Thus, by saying, "He that speaketh with tongues, speaketh not unto men, but unto God, for no man understandeth," he depressed it, implying that the profit of it was not great; but by adding, "but in the Spirit he speaketh mysteries" he again elevated it, that it might not seem to be superfluous and useless and given in vain. "But he that prophesieth speaketh unto men edification, and exhortation, and comfort."

Seest thou by what he signifies the choice nature of this gift? i.e., by the common benefit? and how every where he gives the higher honor to that which tends to the profit of the many? For do not the former speak unto men also? tell me. But not so much "edification, and exhortation, and comfort." So that the being powered by the Spirit is common to both, as well to him that prophesieth, as to him that speaketh with tongues; but in this, the one (he, I mean, who prophesieth) hath the advantage in that he is also profitable unto the hearer For they who with tongues were not understood by them that had not the gift. What then? Did they edify no man? "Yes," saith he, "themselves alone:" wherefore also he adds, Ver. 4. "He that speaketh in tongues edifieth himself." And how, if he know not what he saith? Why, for the present, he is speaking of them who understand what they say; understand it themselves, but know not how to render it unto others. "But he that prophesieth edifieth the Church." Now as great as is the difference between a single person and the Church, so great is the interval between these two. Seest thou his wisdom, how he doth not thrust out the gift and make nothing of it, but signifies it to have some advantage, small though it be, and such as to suffice the possessor only?

Next, lest they should suppose that in envy to them he depresses the tongues, (for the more part had this gift,) to correct their suspicion he saith, Ver. 5. "I would have you all speak with tongues, but rather that ye should prophesy: for greater is he

that prophesieth than he that speaketh with tongues, except he interprets, that the Church may receive edifying.” But “rather” and “greater,” do not mark opposition, but superiority. So that hence also it is evident that he is not disparaging the gift, but leading them to better things, displaying both his carefulness on their behalf, and a spirit free from all envy. For neither did he say, “I would that two or three,” but, “that ye all spake with tongues” and not this only, but also, “that ye prophesied;” and this rather than that; “for greater is he that prophesieth.” For since he hath established and proved it, he next proceeds also to assert it; not however simply, but with a qualification. Accordingly he adds, “except he interpret;” since if he be able to do this, I mean the interpreting, “he hath become equal unto the prophet,” so he speaks, “because then there are many who reap the advantage of it;” a thing to be especially observed, how this throughout, before all else, is his object.

Ver. 6. “But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?” “And why speak I,” saith he, “of the rest? Nay, let the person who speaketh with tongues be Paul: for not even so will any good come to the hearers.” And these things he saith to signify that he is seeking their profit, not bearing any grudge against them that have the gift; since not even in his own person doth he shrink from pointing out its unprofitableness. And indeed it is his constant way to work out the disagreeable topics in his own person: as in the beginning of the Epistle he said, “Who then is Paul? and who is Apollos? and who is Cephas?” This same then he doth also here, saying, “Not even I shall profit you, except I speak to you either by way of revelation, or of prophesying, or of knowledge, or of teaching.” And what he means is, “if I say not somewhat that can be made intelligible to you and that may be dear, but merely make display of my having the gift of tongues; tongues which ye do not understand, ye will go away with no sort of profit. For how should you profit by a voice which ye understand not?”

Ver. 7. “Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped?” “And why do I say,” saith he. “that in our case this is unprofitable, and that only useful which is dear and easy to be apprehended by the hearers? Since even in musical instruments without life one may see this: for whether it be pipe or harp, yet if it be struck or blown confusedly and unskillfully, without proper cadence or harmony, it will captivate none of the hearers. For even in these inarticulate sounds there is need of some distinctness: and if thou strike not or breathe into the pipe according to art, thou hast done nothing. Now if from things without life we require so much distinctness, and harmony, and appropriateness, and into those inarticulate sounds we strive and contend to infuse so much meaning, much more in men induced with life and reason, and in spiritual gifts, ought one to make significance an object. Ver. 8. “For if the trumpets give an uncertain voice, who shall prepare himself for war?” Thus from things merry ornamental he carries on his argument to those which are more necessary and useful; and saith that not in the harp alone, but in the trumpet also one may see this effect produced. For in that also there are certain measures; and they give out at one time a warlike note, and at another one that is not so; and again

sometimes it leads out to line of battle and at others recalls from it: and unless one know this, there is great danger. Which is just what he means, and the mischief of it what he is manifesting, when he saith, “who shall prepare himself for war?” So then, if it has not this quality, it is the ruin of all. “And what is this to us,” saith one? Truly it concerns you very especially; wherefore also he adds,

Ver. 9. “So also ye, unless ye utter by the tongue, speech easy to be understood, ye will be speaking into the air:” i. e., calling to nobody, speaking unto no one. Thus everywhere he shows its unprofitableness. “But if it be unprofitable, why was it given?” saith one. So as to be useful to him that hath received it. But if it is to be so to others also, there must be added interpretation. Now this he saith, bringing them near to one another; that if a person himself have not the gift of interpretation, he may take unto him another that hath it, and make his own gift useful through him. Wherefore he everywhere points out its imperfection, that so he may bind them together. Any how, he that accounts it to be sufficient for itself, doth not so much commend it as disparage it, not suffering it to shine brightly by the interpretation. For excellent indeed and necessary is the gift, but it is so when it hath one to explain what is spoken. Since the finger too is a necessary thing, but when you separate it from the other members, it will not be equally useful: and the trumpet is necessary, but when it sounds at random, it is rather an annoyance. Yea, neither shall any art come to light, without matter subject to it; nor is matter put into shape, if no form be assigned to it. Suppose then the voice to be as the subject-matter, but the distinctness as that form, which not being present, there will be no use in the material.

Ver. 10. “There are, it may be, so many kinds of voices in the world, and no kind is without signification:” i. e., so many tongues, so many voices of Scythians, Thracians, Romans, Persians, Moors, Indians, Egyptians, innumerable other nations. Ver. 11. “If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian.” “For suppose not,” saith he, “that this happens only in our case; rather in all one may see this taking place: so that I do not say this to disparage the voice, but to signify that to me it is useless, as long as it is not intelligible.” Next, that he may not render the accusation unpalatable, he makes his charge alike for the two, saying, “He shall be unto me a barbarian, and I to him.” Not from the nature of the voice, but from our ignorance. Seest thou how by little and little he draws men to that which is akin to the subject. Which is his use to do, to fetch his examples from afar, and to end with what more properly belongs to the matter. For having spoken of a pipe and harp, wherein is much that is inferior and unprofitable, he comes to the trumpet, a thing more useful; next, from that he proceeds to the very voice itself. So also before, when he was discounting to show that it was not forbidden the Apostles to receive, beginning first with husbandmen, and shepherds, and soldiers, then he brought the discourse on to that which is nearer to the subject, the priests in the old covenant.

But do thou, I pray, consider, how everywhere he hath given diligence to free the gift from censure, and to bring round the charge to the receivers of it. For he said not, “I shall be a barbarian,” but, “unto him that speaketh, a barbarian.” And again, he did not say, “he that speaketh shall be a barbarian,” but “he that speaketh shall be a barbarian unto me.” “What then must be done?” saith he. Why, so far from



disparaging, one ought to recommend and to teach it; as indeed himself also doth. Since after he had accused and rebuked it and shown its unprofitableness, he proceeds to counsel them; saying, Ver. 12. "So also ye, since as ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the Church." Seest thou his aim every where, how he looks to one thing continually and in all cases, the general utility, the profiting the Church; laying this down as a kind of rule? And he did not say, "that ye may obtain the gifts" but, "that ye may abound," i.e., that ye may even possess them in great plenitude.

Thus, so far am I from wishing you not to possess them, that I even wish you to abound in them, only so that ye handle them with a view to the common advantage. And how is this to be done? This he adds, saying, Ver. 13. "Wherefore let him that speaketh in a tongue pray that he may interpret." Ver. 14. "For if I pray in a tongue, my Spirit prayeth, but my understanding is unfruitful." Ver. 15. "What is it then? I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also." Here he shows that it is in their power to obtain the gift. For, "let him pray," saith he, i.e., "let him contribute his own part," since if thou ask diligently, thou will surely receive. Ask accordingly not to have the gift of tongues only, but also of interpretation, that thou mayest become useful unto all, and not shut up thy gift in thyself alone. "For if I pray in a tongue," saith he, "my Spirit prayeth, but my understanding is unfruitful." Seest thou how by degrees bringing his argument to a point, he signifies that not to others only is such an one useless, but also to himself; if at least "his understanding is unfruitful?" For if a man should speak only in the Persian, or any other foreign tongue, and not understand what he saith, then of course to himself also will he be thenceforth a barbarian, not to another only, from not knowing the meaning of the sound. For there were of old many who had also a gift of prayer, together with a tongue; and they prayed, and the tongue spake, praying either in the Persian or Latin language, but their understanding knew not what was spoken. Wherefore also he said, "I will pray in a tongue, my Spirit prayeth," i.e., the gift which is given me and which moves my tongue, "but my understanding is unfruitful."

*-NPNF, Second Series, Vol. 12, Homilies on First Corinthians, 35, 1-5*

## 5. *The Holy Church*

### *Scripture Verses:*

- |     |   |  |
|-----|---|--|
| 1.  | To Saul, Christ identifies with the Church-               | Acts 9:4-5;<br>Phil. 3:6;<br>Gal. 1:13,<br>23-24                         |
| 2.  | Christ is the Head of the Church-                         | Col. 1:15-<br>18, 24,26  |
| 3.  | Christ saved the Church-                                  | Eph. 5:23-<br>24,26,29,32  |
| 4.  | He bought the Church with his blood-                      | Acts 20:28   |
| 5.  | The Church is built upon the Apostles and prophets-       | Eph. 2:20-<br>22; 3:9-10   |
| 6.  | <i>Church is His body-</i> the fullness of all in all-    | Eph. 1:23,<br>Col. 1:24  |
| 7.  | Not to build on someone else's foundation-                | Rom. 15:20   |
| 8.  | Christ compares Himself to the Church, the temple raised- | John 2:19  |
| 9.  | All members of the one body of Christ-                    | Eph. 5:30,<br>Rom. 12:5;<br>1 Cor. 6:13-15,<br>3:16-17,<br>Eph. 4: 11-16 |
| 10. | Building up the Body of Christ-                           |  |
| 11. | Angel of death passing by seeing the blood on the door-   | Exodus 12: 21-28   |
| 12. | Christians in Antioch assembled in a church-              | Acts 11:26   |
| 13. | Through the Church, God's wisdom is revealed-             | Eph. 3:9-10  |
| 14. | Lying to the Holy Spirit is to the Church-                | Acts 5:3   |
| 15. | Christ will be with us till the end of days-              | Mt. 28:20  |
| 16. | I will pour out my spirit on all-                         | Titus 3:5-6,<br>(Joel 2:28)  |
| 17. | The Lord added to the Church those are being saved-       | Acts 2:47  |
| 18. | The life of the Church-                                   | Acts 2:42  |
| 19. | They appointed Elders in each Church with prayer-         | Acts 14:23   |
| 20. | The pillar and bulwark of Truth is the Church-            | 1 Tim. 3:15  |

### *From the Holy Fathers:*

#### *St. Ignatius of Antioch (AD 35-107)*

1. See that ye all follow the bishop, even as Jesus Christ does the Father, and the presbytery as ye would the apostles; and reverence the deacons, as being the institution of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear,

there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there is the Catholic Church. It is not lawful without the bishop either to baptize or to celebrate a love-feast; but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid.

*-ANF, Vol. 1, The Epistle to the Smyrnaeans, 8*

2. In like manner, let all reverence the deacons as an appointment of Jesus Christ, and the bishop as Jesus Christ, who is the Son of the Father, and the presbyters as the sanhedrim of God, and assembly of the apostles. Apart from these, there is no Church. Concerning all this, I am persuaded that ye are of the same opinion. For I have received the manifestation of your love, and still have it with me, in your bishop, whose very appearance is highly instructive, and his meekness of itself a power; whom I imagine even the ungodly must reverence, seeing they are also pleased that I do not spare myself. But shall I, when permitted to write on this point, reach such a height of self-esteem, that though being a condemned man, I should issue commands to you as if I were an apostle?

*-ANF, Vol. 1, The Epistle to the Trallians, 3*

3. I have confidence of you in the Lord, that ye will be of no other mind. Wherefore I write boldly to your love, which is worthy of God, and exhort you to have but one faith, and one [kind of] preaching, and one Eucharist. For there is one flesh of the Lord Jesus Christ; and His blood which was shed for us is one; one loaf also is broken to all [the communicants], and one cup is distributed among them all: there is but one altar for the whole Church, and one bishop, with the presbytery and deacons, my fellow-servants. Since, also, there is but one unbegotten Being, God, even the Father; and one only-begotten Son, God, the Word and man; and one Comforter, the Spirit of truth; and also one preaching, and one faith, and one baptism; and one Church which the holy apostles established from one end of the earth to the other by the blood of Christ, and by their own sweat and toil; it behoves you also, therefore, as “a peculiar people, and a holy nation,” to perform all things with harmony in Christ.

*-ANF, Vol. 1, The Epistle to the Philadelphians, 4*

### **Clement of Rome (AD ?-101?)**

I presume that you are not ignorant of the fact that the living Church is the body of Christ. The scripture says, “God made man male and female.” The male is Christ, and the female is the Church. Moreover, the Books and the Apostles declare that the Church belongs not to the present, but has existed from the beginning. She was spiritual, just as was our Jesus; but He was manifested in the last days so that He might save us. And the Church, being spiritual, was manifested in the flesh of Christ.

*-FEF, Vol. 1, Second Letter to the Corinthians, (14,2), p. 43*

**St. Justin the Martyr (AD 100/110-165)**

“Kings’ daughters are in Thy honour. The queen stood at Thy right hand, clad in garments embroidered with gold. Hearken, O daughter, and behold, and incline thine ear, and forget thy people and the house of thy father; and the King shall desire thy beauty: because he is thy Lord, and thou shalt worship Him.” Therefore these words testify explicitly that He is witnessed to by Him who established these things, as deserving to be worshipped, as God and as Christ. Moreover, that the word of God speaks to those who believe in Him as being one soul, and one synagogue, and one church, as to a daughter; that it thus addresses the church which has sprung from His name and partakes of His name (for we are all called Christians), is distinctly proclaimed in like manner in the following words, which teach us also to forget [our] old ancestral customs, when they speak thus: “Hearken, O daughter, and behold, and incline thine ear; forget thy people and the house of thy father, and the King shall desire thy beauty: because He is thy Lord, and thou shalt worship Him.”

-ANF, Vol. 1, *Dialogue of Justin*, 63

**St. Irenaeus of Lyons (AD 140-202)**

1. The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and His [future] manifestation from heaven in the glory of the Father “to gather all things in one,” and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, “every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess” to Him, and that He should execute just judgment towards all; that He may send “spiritual wickednesses,” and the angels who transgressed and became apostates, together with the ungodly, and unrighteous, and wicked, and profane among men, into everlasting fire; but may, in the exercise of His grace, confer immortality on the righteous, and holy, and those who have kept His commandments, and have persevered in His love, some from the beginning [of their Christian course], and others from [the date of] their repentance, and may surround them with everlasting glory.

As I have already observed, the Church, having received this preaching and this faith, although scattered throughout the whole world, yet, as if occupying but one house, carefully preserves it. She also believes these points [of doctrine] just as if she had but one soul, and one and the same heart, and she proclaims them, and teaches them, and hands them down, with perfect harmony, as if she possessed only one mouth. For, although the languages of the world are dissimilar, yet the import of the tradition is one and the same. For the Churches which have been planted in Germany

do not believe or hand down anything different, nor do those in Spain, nor those in Gaul, nor those in the East, nor those in Egypt, nor those in Libya, nor those which have been established in the central regions of the world. But as the sun, that creature of God, is one and the same throughout the whole world, so also the preaching of the truth shineth everywhere, and enlightens all men that are willing to come to a knowledge of the truth. Nor will any one of the rulers in the Churches, however highly gifted he may be in point of eloquence, teach doctrines different from these (for no one is greater than the Master); nor, on the other hand, will he who is deficient in power of expression inflict injury on the tradition. For the faith being ever one and the same, neither does one who is able at great length to discourse regarding it, make any addition to it, nor does one, who can say but little diminish it.

*-ANF, Vol. 1, Against Heresies, Book 1, 10, 1-2*

2. Thus, then, have all these men been exposed, who bring in impious doctrines regarding our Maker and Framer, who also formed this world. and above whom there is no other God; and those have been overthrown by their own arguments who teach falsehoods regarding the substance of our Lord, and the dispensation which He fulfilled for the sake of His own creature man. But [it has, on the other hand, been shown], that the preaching of the Church is everywhere consistent, and continues in an even course, and receives testimony from the prophets, the apostles, and all the disciples as I have proved through [those in] the beginning, the middle, and the end, and through the entire dispensation of God, and that well-grounded system which tends to man's salvation, namely, our faith; which, having been received from the Church, we do preserve, and which always, by the Spirit of God, renewing its youth, as if it were some precious deposit in an excellent vessel, causes the vessel itself containing it to renew its youth also. For this gift of God has been entrusted to the Church, as breath was to the first created man, for this purpose, that all the members receiving it may be vivified; and the [means of] communion with Christ has been distributed throughout it, that is, the Holy Spirit, the earnest of incorruption, the means of confirming our faith, and the ladder of ascent to God. "For in the Church," it is said, "God hath set apostles, prophets, teachers," and all the other means through which the Spirit works; of which all those are not partakers who do not join themselves to the Church, but defraud themselves of life through their perverse opinions and infamous behavior. For where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace; but the Spirit is truth. Those, therefore, who do not partake of Him, are neither nourished into life from the mother's breasts, nor do they enjoy that most limpid fountain which issues from the body of Christ; but they dig for themselves broken cisterns out of earthly trenches, and drink putrid water out of the mire, fleeing from the faith of the Church lest they be convicted; and rejecting the Spirit, that they may not be instructed.

*-ANF, Vol. 1, Against Heresies, 3, 24, 1*

*Cyprian of Carthage (AD 200/210-258)*

1. The spouse of Christ cannot be adulterous; she is uncorrupted and pure. She knows one home; she guards with chaste modesty the sanctity of one couch. She keeps us for God. She appoints the sons whom she has born for the kingdom. Whoever is separated from the Church and is joined to an adulteress, is separated from the promises of the Church; nor can he who forsakes the Church of Christ attain to the rewards of Christ. He is a stranger; he is profane; he is an enemy. He can no longer have God for his Father, who has not the Church for his mother. If any one could escape who was outside the ark of Noah, then he also may escape who shall be outside of the Church. The Lord warns, saying, "He who is not with me is against me, and he who gathereth not with me scattereth."

He who breaks the peace and the concord of Christ, does so in opposition to Christ; he who gathereth elsewhere than in the Church, scatters the Church of Christ. The Lord says, "I and the Father are one;" and again it is written of the Father, and of the Son, and of the Holy Spirit, "And these three are one." And does any one believe that this unity which thus comes from the divine strength and coheres in celestial sacraments, can be divided in the Church, and can be separated by the parting asunder of opposing wills? He who does not hold this unity does not hold God's law, does not hold the faith of the Father and the Son, does not hold life and salvation.

*-ANF, Vol. 5, Treatise 1, On the Unity of the Church, 6*

2. If any one consider and examine these things, there is no need for lengthened discussion and arguments. There is easy proof for faith in a short summary of the truth. The Lord speaks to Peter, saying, "I say unto thee, that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." And again to the same He says, after His resurrection, "Feed my sheep." And although to all the apostles, after His resurrection, He gives an equal power, and says, "As the Father hath sent me, even so send I you: Receive ye the Holy Ghost: Whosoever sins ye remit, they shall be remitted unto him; and whosoever sins ye retain, they shall be retained;" yet, that He might set forth unity, He arranged by His authority the origin of that unity, as beginning from one. Assuredly the rest of the apostles were also the same as was Peter, endowed with a like partnership both of honour and power; but the beginning proceeds from unity. Which one Church, also, the Holy Spirit in the Song of Songs designated in the person of our Lord, and says, "My dove, my spotless one, is but one. She is the only one of her mother, elect of her that bare her." Does he who does not hold this unity of the Church think that he holds the faith? Does he who strives against and resists the Church trust that he is in the Church, when moreover the blessed Apostle Paul teaches the same thing, and sets forth the sacrament of unity, saying, "There is one body and one spirit, one hope of your calling, one Lord, one faith, one baptism, one God?"

And this unity we ought firmly to hold and assert, especially those of us that are bishops who preside in the Church, that we may also prove the episcopate itself to be one and undivided. Let no one deceive the brotherhood by a falsehood: let no one corrupt the truth of the faith by perfidious prevarication. The episcopate is one, each part of which is held by each one for the whole. The Church also is one, which is spread abroad far and wide into a multitude by an increase of fruitfulness. As there are many rays of the sun, but one light; and many branches of a tree, but one strength based in its tenacious root; and since from one spring flow many streams, although the multiplicity seems diffused in the liberality of an overflowing abundance, yet the unity is still preserved in the source. Separate a ray of the sun from its body of light, its unity does not allow a division of light; break a branch from a tree, when broken, it will not be able to bud; cut off the stream from its fountain, and that which is cut off dries up. Thus also the Church, shone over with the light of the Lord, sheds forth her rays over the whole world, yet it is one light which is everywhere diffused, nor is the unity of the body separated. Her fruitful abundance spreads her branches over the whole world. She broadly expands her rivers, liberally flowing, yet her head is one, her source one; and she is one mother, plentiful in the results of fruitfulness: from her womb we are born, by her milk we are nourished, by her spirit we are animated.

The spouse of Christ cannot be adulterous; she is uncorrupted and pure. She knows one home; she guards with chaste modesty the sanctity of one couch. She keeps us for God. She appoints the sons whom she has born for the kingdom. Whoever is separated from the Church and is joined to an adulteress, is separated from the promises of the Church; nor can he who forsakes the Church of Christ attain to the rewards of Christ. He is a stranger; he is profane; he is an enemy. He can no longer have God for his Father, who has not the Church for his mother. If any one could escape who was outside the ark of Noah, then he also may escape who shall be outside of the Church. The Lord warns, saying, "He who is not with me is against me, and he who gathereth not with me scattereth." He who breaks the peace and the concord of Christ, does so in opposition to Christ; he who gathereth elsewhere than in the Church, scatters the Church of Christ. The Lord says, "I and the Father are one;" and again it is written of the Father, and of the Son, and of the Holy Spirit, "And these three are one." And does any one believe that this unity which thus comes from the divine strength and coheres in celestial sacraments, can be divided in the Church, and can be separated by the parting asunder of opposing wills? He who does not hold this unity does not hold God's law, does not hold the faith of the Father and the Son, does not hold life and salvation.

This sacrament of unity, this bond of a concord inseparably cohering, is set forth where in the Gospel the coat of the Lord Jesus Christ is not at all divided nor cut, but is received as an entire garment, and is possessed as an uninjured and undivided robe by those who cast lots concerning Christ's garment, who should rather put on Christ. Holy Scripture speaks, saying, "But of the coat, because it was not sewed, but woven from the top throughout, they said one to another, Let us not rend it, but cast lots whose it shall be." That coat bore with it an unity that came down from the top, that is, that came from heaven and the Father, which was not to be at all rent by the

receiver and the possessor, but without separation we obtain a whole and substantial entireness. He cannot possess the garment of Christ who parts and divides the Church of Christ. On the other hand, again, when at Solomon's death his kingdom and people were divided, Abijah the prophet, meeting Jeroboam the king in the field, divided his garment into twelve sections, saying, "Take thee ten pieces; for thus saith the Lord, Behold, I will rend the kingdom out of the hand of Solomon, and I will give ten sceptres unto thee; and two sceptres shall be unto him for my servant David's sake, and for Jerusalem, the city which I have chosen to place my name there." As the twelve tribes of Israel were divided, the prophet Abijah rent his garment. But because Christ's people cannot be rent, His robe, woven and united throughout, is not divided by those who possess it; undivided, united, connected, it shows the coherent concord of our people who put on Christ. By the sacrament and sign of His garment, He has declared the unity of the Church.

-ANF, Vol. 5, *Treatise 1, On the Unity of the Church*, 4-7

**St. Cyril of Jerusalem (AD 315-386)**

Jesus, the Sinless, was crucified for thee; and wilt not thou be crucified for Him who was crucified for thee? Thou art not bestowing a favour, for thou hast first received; but thou art returning a favour, repaying thy debt to Him who was crucified for thee in Golgotha. Now Golgotha is interpreted, "the place of a skull." Who were they then, who prophetically named this spot Golgotha, in which Christ the true Head endured the Cross? As the Apostle says, *Who is the Image of the Invisible God*; and a little after, *and He is the Head of the body, the Church*. And again, *The Head of every man is Christ*; and again, *Who is the Head all principality and power*. The Head suffered in "the place of the skull." O wondrous prophetic appellation! The very name also reminds thee, saying, "Think not of the Crucified as of a mere man; He is *the Head of all principality and power*. That Head which was crucified is the Head of all power, and has for His Head the Father; *for the Head of the man is Christ, and the Head of Christ is God*."

-NPNF, *Second Series*, Vol. 7, *Catechetical Lectures*, 13, 23

**St. John Chrysostom (AD 344/354-407)**

1. Howbeit of contracts and bonds and money, there is much speech, but of those things not a thought; whereas in the Church one may see that these are the subjects of every discourse. Wherefore also with justice may one call it by all these names, a court of justice, and a hospital, and a school of philosophy, and a nursery of the soul, and a training course for that race that leadeth unto heaven. Further, that this rule is also the mildest of all, even though requiring greater strictness, is plain from hence. For the temporal ruler if he catch an adulterer straightway punishes him. And yet what is the advantage of this? For this is not to destroy the passion, but to send away the soul with its wound upon it. But this ruler, when he hath detected, considers not how he shall avenge, but how to extirpate the passion. For thou indeed dost the same thing, as if when there was a disease of the head, thou shouldest not stay the disease, but cut off the head. But I do not thus: but I cut off the disease. And I exclude him



indeed from mysteries and hallowed precincts; but when I have restored him I receive him back again, at once delivered from that viciousness and amended by his repentance. "And how is it possible," saith one, "to extirpate adultery?" It is possible, yea, very possible, if a man comes under these laws. For the Church is a spiritual bath, which wipeth away not filth of body, but stains of soul, by its many methods of repentance. For thou, indeed, both if thou let a man go unpunished hast made him worse, and if thou punish hast sent him away uncured: but I neither let him go unpunished, nor punish him, as thou, but both exact a satisfaction which becomes me, and set that right which hath been done. Wilt thou learn in yet another way how that thou indeed, though drawing swords and displaying flames to them that offend, workest not any considerable cure; whilst I, without these things, have conducted them to perfect health? But no need have I of arguments or words, but I bring forth earth and sea, and human nature itself, [for witnesses.]

*-NPNF, First Series, Vol. 12, Homilies on Second Corinthians, 15, 6*

2. And wherefore said He not, But I did not suffer it, rather than, "I have prayed?" He speaks from this time lowly things, on His way to His passion, that He may show His humanity. For He that has built His Church upon Peter's confession, and has so fortified it, that ten thousand dangers and deaths are not to prevail over it; He that hath given him the keys of Heaven, and hath put him in possession of so much authority, and in no manner needed a prayer for these ends (for neither did He say, I have prayed, but with His own authority, "I will build my church, and I will give thee the keys of Heaven"), how should He need to pray, that He might brace up the shaken soul of a single man? Wherefore then did He speak in this way? For the cause which I mentioned, and because of their weakness, for they had not as yet the becoming view of Him.

*-NPNF, First Series, Vol. 10. Homilies on the Gospel of Matthew, 82*

3. A few days ago the Church was besieged: an army came, and fire issued from their eyes, yet it did not scorch the olive tree; swords were unsheathed, yet no one received a wound the imperial gates were in distress, but the Church was in security. And yet the tide of war flowed hither; for here the refugee was sought, and we withstood them, not fearing their rage. And wherefore prithee? because we held as a sure pledge the saying "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." And when I say the Church I mean not only a place but also a plan of life: I mean not the walls of the Church but the laws of the Church. When thou takest refuge in a Church, do not seek shelter merely in the place but in the spirit of the place. For the Church is not wall and roof but faith and life.

Do not tell me that the man having been surrendered was surrendered by the Church, if he had not abandoned the Church, he would not have been surrendered. Do not say that he fled here for refuge and then was given up: the Church did not abandon him but he abandoned the Church. He was not surrendered from within the Church but outside its walls. Wherefore did he forsake the Church? Didst thou desire

to save thyself? Thou shouldst have held fast to the altar. There were no walls here, but there was the guarding providence of God. Wast thou a sinner? God does not reject thee: for “He came not to call the righteous but sinners to repentance.” The harlot was saved when she clung to His feet. Have ye heard the passage read to-day? Now I say these things that thou mayest not hesitate to take refuge in the Church. Abide with the Church, and the Church does not hand thee over to the enemy: but if thou fliest from the Church, the Church is not the cause of thy capture. For if thou art inside the fold the wolf does not enter: but if thou goest outside, thou art liable to be the wild beast’s prey: yet this is not the fault of the fold, but of thy own pusillanimity. The Church hath no feet. Talk not to me of walls and arms: for walls wax old with time, but the Church has no old age. Walls are shattered by barbarians, but over the Church even demons do not prevail. And that my words are no mere vaunt there is the evidence of facts. How many have assailed the Church, and yet the assailants have perished while the Church herself has soared beyond the sky? Such might hath the Church: when she is assailed she conquers: when snares are laid for her she prevails: when she is insulted her prosperity increases: she is wounded yet sinks not under her wounds; tossed by waves yet not submerged; vexed by storms yet suffers no shipwreck; she wrestles and is not worsted, fights but is not vanquished.

*-NPNF, First Series, Vol. 9. On Eutropius, Patrician and Consul, Homily 2, 1*

4. Do not hold aloof from the Church; for nothing is stronger than the Church. The Church is thy hope, thy salvation, thy refuge. It is higher than the heaven, it is wider than the earth. It never waxes old, but is always in full vigour. Wherefore as significant of its solidity and stability Holy Scripture calls it a mountain: or of its purity a virgin, or of its magnificence a queen; or of its relationship to God a daughter; and to express its productiveness it calls her barren who has borne seven: in fact it employs countless names to represent its nobleness. For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God so is it with the Church itself: does one name suffice to present the whole truth? by no means. But for this reason there are countless names, that we may learn something concerning God, though it be but a small part. Even so the Church also is called by many names. She is called a virgin, albeit formerly she was an harlot: for this is the miracle wrought by the Bridegroom, that He took her who was an harlot and hath made her a virgin. Oh! what a new and strange event? With us marriage destroys virginity, but with God marriage hath restored it. With us she who is a virgin, when married, is a virgin no longer: with Christ she who is an harlot, when married, becomes a virgin.

*-NPNF, First Series, Vol. 9. On Eutropius, Patrician and Consul, Homily 2, 6*

5. For observe the Church, how, as I was saying, she is sometimes a bride, sometimes a daughter, sometimes a virgin, sometimes a bondmaid, sometimes a queen, sometimes a barren woman, sometimes a mountain, sometimes a garden,

sometimes fruitful in children, sometimes a lily, sometimes a fountain: She is all things. Therefore having heard these things, think not I pray you that they are corporeal; but stretch thy thought further: for such things cannot be corporeal. For example: the mountain is not the maid: the maid is not the bride: the queen is not the bond-maid: yet the Church is all these things. Wherefore? because the element in which they exist is not corporeal but spiritual. For in a corporeal sphere these things are confined within narrow limits: but in a spiritual sphere they have a wide field of operation. "The queen stood on thy right hand." The queen? How did she who was down-trodden and poor become a queen? and where did she ascend? the queen herself stood on high by the side of the king. How? because the king became a servant; He was not that by nature, but He became so.

*-NPNF, First Series, Vol. 9. On Eutropius, Patrician and Consul, Homily 2, 9*

6. I account you happy for the zeal, beloved, with which you flock into the Father's house. For from this zeal I have grounds for feeling confidence about your health also with respect to the soul; for indeed the school of the Church is an admirable surgery a surgery, not for bodies, but for souls. For it is spiritual, and sets right, not fleshly wounds, but errors of the mind, and of these errors and wounds the medicine is the word. This medicine is compounded, not from the herbs growing on the earth, but from the words proceeding from heaven this no hands of physicians, but tongues of preachers have dispensed. On this account it lasts right through; and neither is its virtue impaired by length of time, nor defeated by any strength of diseases.

*-NPNF, First Series, Vol. 9. Homily Against Publishing Errors of the Brethren, 1*

**Blessed Augustine of Hippo (AD 354-430)**

The Lord is great in Sion, and high above all people" (ver. 2). ... He whom I spoke to thee of as above the Cherubims, is great in Sion. Ask thou now, what is Sion? We know Sion to be the city of God. The city of Jerusalem is called Sion; and is so called according to a certain interpretation, for that Sion signifieth watching, that is, sight and contemplation; for to watch is to look forward to, or gaze upon, or strain the eyes to see. Now every soul is a Sion, if it trieth to see that light which is to be seen. For if it shall have gazed upon a light of its own, it is darkened; if upon His, it is enlightened. But, now that it is clear that Sion is the city of God; what is the city of God, but the Holy Church? For men who love one another, and who love their God who dwelleth in them, constitute a city unto God. Because a city is held together by some law; their very law is Love; and that very Love is God: for openly it is written, "God is Love." He therefore who is full of Love, is full of God; and many, full of love, constitute a city full of God. That city of God is called Sion; the Church therefore is Sion.

*-NPNF, First Series, Vol. 8, On the Psalms, Psalms 119, 4*

## **6. Holy Baptism and Chrismation**

### **Scripture Verses:**

#### **Holy Baptism**

- |   |   |
|---|---|
| 1. One Lord, one faith, one baptism-                        | Ephesians 4:5   |
| 2. The flood during the times of Noah: a figure of Baptism- | 1 Peter 3:20-21                                       |
| 3. Israelites crossing the Red sea, a figure of Baptism-    | Exodus 14:22,<br>1 Cor. 10:1-2                        |
| 4. Angel of death passing by seeing the blood on the door-  | Exodus 12: 21-28                                      |
| 5. Baptism of St. John was the baptism of repentance-       | Luke 3:3,<br>Acts 10:37, 13:24,<br>18:25, 19:4        |
| 6. Conversion of households as a whole-                     | Acts 16:14-15,<br>31-33; 11:14,<br>18:8, 1 Cor. 1:16  |
| 7. Blessings received by children-                          | Mk. 10:13-16;<br>9:37, Mt. 19:13-<br>15; Lk. 18:15-17 |
| 8. Promise for you and your children-                       | Acts 2:38-39  |
| 9. Washing of water by word-                                | Ephesians 5:26  |
| 10. The Ethiopian eunuch receives baptism-                  | Acts 8:36-38  |
| 11. Baptism required to enter the Kingdom of God-           | John 3:5  |
| 12. In Baptism you are buried and raised in Christ-         | Colossians 2:12                                       |
| 13. Baptize them in the name of the Holy Trinity-           | Matthew 28:19   |
| 14. He saved us through water of rebirth and renewal-       | Titus 3:5   |
| 15. We were buried with Him through baptism into death-     | Romans 6:4  |
| 16. Holding fast to what is taught- doctrines of Baptism-   | Hebrews 6:1-2   |
| 17. Gentiles receiving baptism from Peter-                  | Acts 10:47  |
| 18. Our bodies washed with pure water-                      | Hebrews 10:22   |
| 19. Jesus Christ came with water and blood-                 | 1 John 5:6  |
| 20. St. Paul receives baptism from Ananias-                 | Acts 9:17-19  |
| 21. After Simon's baptism he stays with Philip-             | Acts 8:13   |

#### **Holy Chrismation**

- |   |                 |
|---|-----------------|
| 1. The Seal put on us in Baptism-                             | 2 Cor. 1:21-22  |
| 2. The Seal of the Holy Spirit of promise-                    | Eph. 1:13-14    |
| 3. God Anointing with the Oil of Gladness-                    | Hebrews 1:9     |
| 4. Ingredients for making anointed oil-                       | Exodus 30:22-25 |
| 5. Laying down of hands for the reception of the Holy Spirit- | Acts 8:14-17    |
| 6. Those who have baptized have put on Christ-                | Galatians 3:27  |
| 7. St. Paul laying down on hands giving the Holy Spirit-      | Acts 19:5-6     |
| 8. The anointing given remains with you and not counterfeit-  | 1 John 2:27     |

*From the Holy Fathers:*

**Theophilus of Antioch (AD ?-183/185)**

And about your laughing at me and calling me “Christian,” you know not what you are saying. First, because that which is anointed is sweet and serviceable, and far from contemptible. For what ship can be serviceable and seaworthy, unless it be first caulked [anointed]? Or what castle or house is beautiful and serviceable when it has not been anointed? And what man, when he enters into this life or into the gymnasium, is not anointed with oil? And what work has either ornament or beauty unless it be anointed and burnished? Then the air and all that is under heaven is in a certain sort anointed by light and spirit; and are you unwilling to be anointed with the oil of God? Wherefore we are called Christians on this account, because we are anointed with the oil of God.

-ANF, Vol. 2, Book 1, 12

**St. Irenaeus of Lyons (AD 140-202)**

He came to save all through himself, -all, I say who through Him are reborn in God, infants, and children, and youths and old men. Therefore He passed through every age, becoming an infant for infants, sanctifying infants; a child for children, sanctifying those who are of that age, and at the same time becoming for them an example of piety, of righteousness, and of submission; a young man for youths, becoming an example for youths and sanctifying them for the Lord.

-FEF, Vol. 1, *Against Heresies*, (2, 22, 3), p. 87

**Hippolytus of Rome (AD ?-235)**

At dawn a prayer shall be offered over the water. Where there is no scarcity of water the stream shall flow through the baptismal font or pour into it from above; but if water is scarce, whether as a constant condition or on occasion, then use whatever water is available. Let them remove their clothing. Baptize first the children; and if they can speak for themselves, let them do so. Otherwise, let their parents or other relatives speak for them. Next, baptize the men, and last of all the women. The latter must first let down their hair and put aside any gold or silver ornaments they may be wearing. Let no one take any foreign object into the water with him.

-FEF, Vol. 1, *The Apostolic Tradition*, (21), p. 168

**Fabian (AD?-250)**

That new chrism should be made every year, and the old be burnt- Now, among other matters, in your letter we find it stated that certain bishops of your district adopt a different practice from yours and ours, and do not prepare the chrism at the Lord’s supper every year, but keep it in use for two or three, making such a supply of the holy chrism once for all. For they say, as we find in the letter referred to, that balsam cannot be got every year; and besides that, even though it were got, there would be no necessity for preparing chrism every year, but that, so long as the one preparation of chrism is sufficiently large, they have no need to make another. They

are in error, however, who think so; and in making such statements they speak like madmen rather than men in their right senses. For on that day the Lord Jesus, after supping with His disciples, and washing their feet, according to the tradition which our predecessors received from the holy apostles and left to us, taught them to prepare the chrism. That washing of their feet signifies our baptism, as it is completed and confirmed by the unction of the holy chrism. For as the solemn observance of that day is to be kept every year, so the preparing of that holy chrism is to be attended to every year, and it is to be renewed from year to year and given to the faithful. For *the material* of this new sacrament is to be made anew every year, and on the day already named; and the old supply is to be burned in the holy churches.

These things we have received from the holy apostles and their successors, and we commit them to your keeping. The holy church of Rome and that of Antioch have been guardians of these things from the times of the apostles: these things also the churches of Jerusalem and Ephesus maintain. Presiding over these churches, the apostles taught these things, and ordained that the old chrism should be burnt, and permitted them to use it no longer than one year, and commanded them thereafter to use the new, and not the old material. ... And those usages which the holy Church throughout the whole world uniformly observes with respect to the divine mysteries, and towards the subjects of baptism, are not to be regarded with indifferent concern, lest we make way for purposeless efforts and superstitions. We ought not, therefore, to bring over the untaught minds of the faithful to such practices as we have named, because they should be instructed rather than played upon.

-ANF, Vol. 8, *Second Epistle of Fabian-The Bishop of Rome*, 1

**Tertullian (AD 155/160-240/250)**

After this, when we have issued from the font, we are thoroughly anointed with a blessed unction,—(a practice derived) from the old discipline, wherein on entering the priesthood, *men* were wont to be anointed with oil from a horn, ever since Aaron was anointed by Moses. Whence Aaron is called “Christ,” from the “chrism,” which is “the unction;” which, when made spiritual, furnished an appropriate name to the Lord, because He was “anointed” with the Spirit by God the Father; as *written* in the Acts: “For truly they were gathered together in this city against Thy Holy Son whom Thou hast anointed.” Thus, too, in *our* case, the unction runs carnally, (*i.e.* on the body, ) but profits spiritually; in the same way as the *act* of baptism itself too is carnal, in that we are plunged in water, *but* the *effect* spiritual, in that we are freed from sins.

-ANF, Vol. 3, *Baptism*, 7

**Origen (AD 185-253/254)**

The Church received from the Apostles the tradition of giving Baptism even to infants. For the Apostles, to whom were committed the secrets of divine mysteries, knew that there is in everyone the innate stains of sin, which must be washed away through water and the Spirit.

-FEF, Vol. 1, *Commentaries on Romans*,(5,9), p. 209

**Cyprian of Carthage (AD 200/210-258)**

1. But, moreover, the very interrogation which is put in baptism is a witness of the truth. For when we say, "Dost thou believe in eternal life and remission of sins through the holy Church?" we mean that remission of sins is not granted except in the Church, and that among heretics, where there is no Church, sins cannot be put away. Therefore they who assert that heretics can baptize, must either change the interrogation or maintain the truth; unless indeed they attribute a church also to those who, they contend, have baptism. It is also necessary that he should be anointed who is baptized; so that, having received the chrism, that is, the anointing, he may be anointed of God, and have in him the grace of Christ. Further, it is the Eucharist whence the baptized are anointed with the oil sanctified on the altar. But he cannot sanctify the creature of oil, who has neither an altar nor a church; whence also there can be no spiritual anointing among heretics, since it is manifest that the oil cannot be sanctified nor the Eucharist celebrated at all among them.

*-ANF, Vol. 5, Epistles of Cyprian 69, 2*

2. As to what pertains to the case of infants: you said that they ought not to be baptized within the second or third day after their birth, and that the old law of circumcision must be taken into consideration, and that you did not think that one should be baptized and sanctified within the eighth day after his birth. In our council it seemed to us far otherwise. No one agreed to the course which you thought should be taken. Rather, we all judged that the mercy and grace of God ought to be denied to no man born.

*-FEF, Vol. 1, Letter to Fidus, [64(59), 2], p. 233*

3. If in the case of the worst sinners and of those who formerly sinned much against God, when afterwards they believe, the remission of their sins is granted and no one is held back from Baptism and grace, how much more, then, should an infant not be held back, who, having but recently been born, has done no sin, except that, born of the flesh according to Adam, he has contracted the contagion of that old death from his first being born. For this very reason does he approach more easily to receive the remission of sins: because the sins forgiven him are not his own but those of another.

*-FEF, Vol. 1, Letter to Fidus, [64(59), 5], p. 233*

**St. Cyril of Jerusalem (AD 315-386)**

1. After these things, ye were led to the holy pool of Divine Baptism, as Christ was carried from the Cross to the Sepulcher which is before our eyes And each of you was asked, whether he believed in the name of the Father, and of the Son, and of the Holy Ghost, and ye made that saving confession, and descended three times into the water, and ascended again; here also hinting by a symbol at the three days burial of Christ. For as our Saviour passed three days and three nights in the heart of the earth, so you also in your first ascent out of the water, represented the first day of Christ in the earth, and by your descent, the night; for as he who is in the night, no longer sees,

but he who is in the day, remains in the light, so in the descent, as in the night, ye saw nothing, but in ascending again ye were as in the day. And at the self-same moment ye were both dying and being born; and that Water of salvation was at once your grave and your mother. And what Solomon spoke of others will suit you also; for he said, in that case, There is a time to bear and a time to die ; but to you, in the reverse order, there was a time to die and a time to be born; and one and the same time effected both of these, and your birth went hand in hand with your death.

O strange and inconceivable thing! we did not really die, we were not really buried, we were not really crucified and raised again; but our imitation was in a figure, and our salvation in reality. Christ was actually crucified, and actually buried, and truly rose again; and all these things He has freely bestowed upon us, that we, sharing His sufferings by imitation, might gain salvation in reality. O surpassing loving-kindness! Christ received nails in His undefiled hands and feet, and suffered anguish; while on me without pain or toil by the fellowship of His suffering He freely bestows salvation.

*-NPNF, Second Series, Vol. 7, Catechetical Lectures on Baptism, 20, 4-5*

2. Let no one then suppose that Baptism is merely the grace of remission of sins, or further, that of adoption; as John's was a baptism conferring only remission of sins: whereas we know full well, that as it purges our sins, and ministers to us the gift of the Holy Ghost, so also it is the counterpart of the sufferings of Christ. For this cause Paul just now cried aloud and said, or are ye ignorant that all we who were baptized into Christ Jesus, were baptized into His death? We were buried therefore with Him by baptism into His death. These words he spoke to some who were disposed to think that Baptism ministers to us the remission of sins, and adoption, but has not further the fellowship also, by representation, of Christ's true sufferings.

*-NPNF, Second Series, Vol. 7, Catechetical Lectures on Baptism, 20, 6*

3. And as Christ was in reality crucified, and buried, and raised, and you are in Baptism accounted worthy of being crucified, buried, and raised together with Him in a likeness, so is it with the unction also. As He was anointed with an ideal oil of gladness, that is, with the Holy Ghost, called oil of gladness, because He is the author of spiritual gladness, so ye were anointed with ointment, having been made partakers and fellows of Christ. But beware of supposing this to be plain ointment. For as the Bread of the Eucharist after the invocation of the Holy Ghost, is mere bread no longer, but the Body of Christ, so also this holy ointment is no more simple ointment, nor (so to say) common, after invocation, but it is Christ's gift of grace, and, by the advent of the Holy Ghost, is made fit to impart His Divine Nature.

Which ointment is symbolically applied to thy forehead and thy other senses; and while thy body is anointed with the visible ointment, thy soul is sanctified by the Holy and life-giving Spirit. And ye were first anointed on the forehead, that ye might be delivered from the shame, which the first man who, transgressed bore about with him everywhere; and that with unveiled face ye might reflect as a mirror the glory of the Lord. Then on your ears; that ye might receive the ears which are quick to hear



the Divine Mysteries, of which Isaiah said, The Lord gave me also an ear to hear; and the Lord Jesus in the Gospel, He that hath ears to hear let him hear. Then on the nostrils; that receiving the sacred ointment ye may say, we are to God a sweet savor of Christ, in them that are saved. Afterwards on your breast; that having put on the breast-plate of righteousness, ye may stand against the wiles of the devil. For as Christ after His Baptism, and the visitation of the Holy Ghost, went forth and vanquished the adversary, so likewise ye, after Holy Baptism and the Mystical Chrism, having put on the whole armor of the Holy Ghost, are to stand against the power of the adversary, and vanquish it, saying, I can do all things through Christ which strengthens me.

*-NPNF, Second Series, Vol. 7, Catechetical Lectures on Chrism, 21, 2-4*

4. The water flows around on the outside, but the Spirit baptizes also the soul within, and that completely. But why should you marvel at this? Take a material example, small indeed and humble, but useful to the simplest sort of men: If fire, passing in through a mass of iron, makes all of it fire, so that what was cold becomes burning and what was black becomes bright, if fire, which is a body, penetrates and works thus unhampered in iron, which also is a body, why should you marvel that the Holy Spirit enters into the inmost recesses of the soul?

*-FEF, Vol. 1, Catechetical Lectures,(17,14), p. 358*

#### **St. Basil the Great (AD 330-379)**

This then is what it means to be born again of water and Spirit; just as our dying is effected in the water, our living is wrought through the Spirit. In three immersions and in an equal number of invocations the great mystery of baptism is completed in such a way that the type of death may be shown figuratively, and that by the handing on of divine knowledge the souls of the baptized may be illuminated. If therefore, there is any grace in the water, it is not from the nature of water but from the Spirit's presence there.

*-FEF, Vol. 2, The Holy Spirit,(15, 35), p. 16*

#### **St. Gregory the Theologian (Nazianzus) (AD 330-389)**

1. Do you have an infant child? Allow sin no opportunity; rather, let the infant be sanctified from childhood. From his most tender age let him be consecrated by the Spirit. Do you feel the seal because of the weakness of nature? O what a cowardly mother, and of how little faith!...Give your child the Trinity, that great and noble Protector.

*-FEF, Vol. 2, Orations on Holy Baptism,(40, 17), p. 36*

2. "Well enough," some will say, "for those who ask for Baptism; but what do you have to say about those who are still children, and aware neither of loss nor of grace? Shall we baptize them too?" Certainly, if there is any pressing danger. Better than they be sanctified unaware, than they depart unsealed and uninitiated.

*-FEF, Vol. 2, Orations on Holy Baptism,(40, 28), p. 37*

**St. Gregory of Nyssa (AD 335-394)**

In Holy Baptism, what is it that we secure thereby? Is it not a participation in a life no longer subject to death? I think that no one who can in any way be reckoned amongst Christians will deny that statement. What then? Is that life-giving power in the water itself which is employed to convey the grace of Baptism? Or is it not rather clear to every one that this element is only employed as a means in the external ministry, and of itself contributes nothing towards the sanctification, unless it be first transformed itself by the sanctification; and that what gives life to the baptized is the Spirit; as our Lord Himself says in respect to Him with His own lips, "It is the Spirit that giveth life;" but for the completion of this grace He alone, received by faith, does not give life, but belief in our Lord must precede, in order that the lively gift may come upon the believer, as our Lord has spoken, "He giveth life to whom He willeth." But further still, seeing that this grace administered through the Son is dependent on the Ungenerate Source of all, Scripture accordingly teaches us that belief in the Father Who engendereth all things is to come first; so that this life-giving grace should be completed, for those fit to receive it, after starting from that Source as from a spring pouring life abundantly, through the Only-begotten Who is the True life, by the operation of the Holy Spirit. If, then, life comes in baptism, and baptism receives its completion in the name of Father, Son, and Spirit, what do these men mean who count this Minister of life as nothing? If the gift is a slight one, they must tell us the thing that is more precious than this life. But if everything whatever that is precious is second to this life, I mean that higher and precious life in which the brute creation has no part, how can they dare to depreciate so great a favour, or rather the actual Being who grants the favour, and to degrade Him in their conceptions of Him to a subject world by disjoining Him from the higher world of deity.

*-NPNF, Second Series, Vol. 5, On the Holy Spirit, Against the Followers of Macedonius*

**St. John Chrysostom (AD 344/354-407)**

1. You see how many benefits of Baptism, and some think its heavenly grace consists only in the remission of sins; but we have enumerated ten honors. For this reason we baptize even infants, though they are not defiled by sin [though they do not have sins], so that there may be given to them holiness, righteousness, adoption, inheritance, brotherhood with Christ, and that they may be His members.

*-FEF, Vol. 2, Baptismal Catecheses, (Conta Iulianum, 1, 6, 21), p. 100*

2. Do not be surprised that I call martyrdom a Baptism; for here too the Spirit comes in great haste and there is a taking away of sins and a wonderful and marvelous cleansing of the soul; and just as those being baptized are washed in water, so too those being martyred are washed in their own blood.

*-FEF, Vol. 2, Panegyric on St. Lucian, (2), p. 98*

3. It is as if someone were to take a golden statue of a man which has long been tarnished by time and by smoke and by dust and by corrosion and recast it, giving it

back to us perfectly cleansed and polished, when God takes this nature of ours, corroded with the rust of sin and much dimmed by the smoke of our faults and deprived of the beauty which was bestowed upon it by Him in the beginning, and casts it anew, throwing it into the waters of Baptism as if in a smelting furnace. He pours out the grace of the Spirit in place of fire, and then brings us forth renewed and refreshed and with a brightness to rival the rays of the sun. The old man has been crushed and a new man, more brilliant than the former, has been fashioned.

*-FEF, Vol. 2, Baptismal Catecheses,(1,3), p. 100*

**Blessed Jerome (AD 347-420)**

Orthodox Christian: I do not deny that it is the practice of the Churches in the case of those who, living far from the larger cities, have been baptized by the presbyters and deacons, for the bishop to come to them to invoke the Holy Spirit upon them by the imposition of his hand. ... The well-being of a church depends upon the dignity of its chief priest; and if some extraordinary and unique power is not accorded him, there will be as many schisms effected in the churches as there are priests. That is why without chrism and a command from the bishop neither presbyter nor deacon can have the right to baptize. Yet we know that frequently, when necessity demands it, even the laity are permitted to baptize. For whoever has received is able to give.

*-FEF, Vol. 2, Dialogue between a Luciferian and an Orthodox Christian, 9, p. 189-190*

**Blessed Augustine of Hippo (AD 354-430)**

1. Was not Christ immolated only once in His very Person? In the sacrament, nevertheless, He is immolated for the people not only on every Easter Solemnity but on every day; and a man would not be lying if, when asked, he were to reply that Christ is being immolated. For if sacraments had not a likeness to those things of which they are Sacraments, they would not be Sacraments at all; and they generally take the name of those same things by reason of this likeness. Just as the Sacrament of the Body of Christ, therefore, is in a certain way the Body of Christ, and the Sacrament of the Blood of Christ is the Blood of Christ, so too Sacrament of faith is faith. To believe however is nothing other than to have faith. That is why at baptism response is made that the little one believes, though he has as yet no awareness of faith. Answer is made that he has faith because of the Sacrament of faith.

*-FEF, Vol. 3, Letter to Boniface A Bishop,(98, 9), p. 5*

2. Although the little one has not yet that faith which resides in the will of believers, the Sacrament of that same faith already makes him one of the faithful. For since response is made that they believe, they are called faithful, not by any assent of the mind to the thing itself but by their receiving the Sacrament of the thing itself.

*-FEF, Vol. 3, Letter to Boniface A Bishop,(98, 10), p. 5*

3. The Blessed Cyprian was not issuing some new decree but was keeping to the most solid belief of the Church in order to correct some who thought that infants

ought not be baptized before the eighth day after their birth, when he said that it was not the flesh but the soul that was in danger of being lost; and he agreed with certain of his fellow bishops that a child is able to be duly baptized as soon as he is born.

*-FEF, Vol. 3, Letter to Jerome,(166, 8, 23), p. 9*

**Leo the Great (AD 400-461)**

Question 16: Concerning Those Who Have Been Left as Infants by Christian Parents, If No Proof of Their Baptism Can Be Found Whether They Ought to Be Baptized?

Reply: If no proof exist among their kinsfolk and relations, nor among the clergy or neighbors whereby those, about whom the question is raised, may be proved to have been baptized, steps must be taken for their regeneration: lest they evidently perish; for in their case reason does not allow that what is not shown to have been done should seem to be repeated.

*-NPNF, Second Series, Vol. 12, Letter 167 to Rusticus, Question 16*

**Theodoret of Cyrus (AD 393-466)**

Thus completing the sacrament of Baptism, we receive hope of resurrection and expect the resurrection of bodies. The term itself makes this clear, For (*anastasis*) resurrection means standing up alive again. It is the body that is corrupted and dissolved and changed into a mound of earth. .... Rightly, then, is its restoration among the living called resurrection. For, indeed, there is no resurrection of the immortal soul; it is but given a way back into the body.

*-FEF, Vol. 3, Compedium of Heretics' Fables, p. 245*

**St. John Damascene (AD 645-749)**

The Circumcision was given to Abraham before the law, after the blessings, after the promise, as a sign separating him and his offspring and his household from the Gentiles with whom he lived. And this is evident, for when the Israelites passed forty years alone by themselves in the desert, having no intercourse with any other race, all that were born in the desert were uncircumcised: but when Joshua led them across Jordan, they were circumcised, and a second law of circumcision was instituted. For in Abraham's time the law of circumcision was given, and for the forty years in the desert it fell into abeyance. And again for the second time God gave the law of Circumcision to Joshua, after the crossing of Jordan, according as it is written in the book of Joshua, the son of Nun: "At that time the Lord said unto Joshua, Make thee knives of stone from the sharp rock, and assemble and circumcise the sons of Israel a second time ; and a little later: For the children of Israel walked forty and two years in the wilderness of Battaris , till all the people that were men of war, which came out of Egypt, were uncircumcised, because they obeyed not the voice of the Lord: unto whom the Lord sware that He would not shew them the good land, which the Lord swore unto their fathers that He would give them, a land that floweth with milk and honey. And their children, whom He raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by

the way.” So that the circumcision was a sign, dividing Israel from the Gentiles with whom they dwelt.

It was, moreover, a figure of baptism. For just as the circumcision does not cut off a useful member of the body but only a useless superfluity, so by the holy baptism we are circumcised from sin, and sin clearly is, so to speak, the superfluous part of desire and not useful desire. For it is quite impossible that any one should have no desire at all nor ever experience the taste of pleasure. But the useless part of pleasure, that is to say, useless desire and pleasure, it is this that is sin from which holy baptism circumcises us, giving us as a token the precious cross on the brow, not to divide us from the Gentiles (for all the nations received baptism and were sealed with the sign of the Cross), but to distinguish in each nation the faithful from the Faithless. Wherefore, when the truth is revealed, circumcision is a senseless figure and shade. So circumcision is now superfluous and contrary to holy baptism. For he who is circumcised is a debtor to do the whole law. Further, the Lord was circumcised that He might fulfill the law: and He fulfilled the whole law and observed the Sabbath that He might fulfill and establish the law. Moreover after He was baptized and the Holy Spirit had appeared to men, descending on Him in the form of a dove, from that time the spiritual service and conduct of life and the Kingdom of Heaven was preached.

*-NPNP, Second Series, Vol. 8, An Exact Exposition on the Orthodox Faith, Book 4, 25*

## 7. *Holy Eucharist*

### *Scripture Verses:*

- |   |  |
|---|--|
| 1. Eat from the tree of life and eat and live forever-          | Genesis 3:22   |
| 2. Manna from heaven given to Moses in the wilderness-          | Exodus 16  |
| 3. Melchizedek, king of Salem, offering bread and wine-         | Genesis 14:18  |
| 4. Prefigure of the Eucharist in Isaiah, the fiery coal-        | Isaiah 6   |
| 5. Christ is made known in the breaking of bread-               | Luke 24:35   |
| 6. Christ shows His eagerness to have the Last Supper-          | Luke 22:15   |
| 7. Do this in remembrance( <i>Gr. Anamnesis</i> ) of Me-        | Luke 22:19   |
| 8. They were devoted to breaking of bread and the prayers-      | Acts 2 :42   |
| 9. I am the Bread of Life which came down from heaven-          | John 6:35  |
| 10. Need to eat the Body and Blood of Christ for eternal life-  | John 6:53-56   |
| 11. Take, Eat, This is my Body and this is my Blood-            | Matthew 26:26-29<br>Luke 22: 19-21<br>Mark 14: 22-25 |
| 12. Do you wish to go away because of my teachings?-            | John 6:66-67   |
| 13. Distinction-They broke bread and ate their food-            | Acts 2:46-47   |
| 14. They broke bread the first day of the week-                 | Acts 20:7, 11,<br>27:35                              |
| 15. The Blood of Christ purifies us-                            | Hebrews 9:13-14,<br>1 John 1:7                       |
| 16. It was impossible for the blood of bulls to remove sins-    | Hebrews 10:4   |
| 17. We are sanctified through offering of the Body of Christ-   | Hebrews 10:10  |
| 18. We share in the Blood and Body of Christ-                   | 1 Cor. 10:16   |
| 19. We are all partakers of one bread-                          | 1 Cor. 10:17   |
| 20. Should not receive the Eucharist in a unworthy manner-      | 1 Cor. 11:27-30                                      |
| 21. Cannot be partakers of the cup of demons and of God-        | 1 Cor. 10:21   |
| 22. We are dead to the law through the Body of Christ-          | Romans 7:4   |
| 23. To who conquers, I will let them eat from the tree of life- | Rev. 2:7-11  |
| 24. Whoever opens the door I will come and eat with him-        | Rev. 3:20-21   |

### *From the Holy Fathers:*

#### *Constitutions of the Holy Apostles (1<sup>st</sup> Century AD)*

Now concerning the Thanksgiving (Eucharist), thus give thanks. 2. First, concerning the cup: We thank Thee, our Father, for the holy vine of David Thy servant, which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever. 3. And concerning the broken *bread*: We thank Thee, our Father, for the life and knowledge which Thou modest known to us through Jesus Thy Servant; to Thee be the glory for ever. 4. Even as this broken *bread* was scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever. 5. But let no one eat or drink of your Thanksgiving

(Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord hath said, give not that which is holy to the dogs.  
*-ANF, Vol. 7, Apostolic Teachings, The Lord Teaching Through the Twelve Apostles to the Nations, 9*

**St. Ignatius of Antioch (AD 35-107)**

1. They abstain from the Eucharist and from prayer, because they confess not the Eucharist to be the flesh of our Savior Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again.

*-ANF, Vol. 1, The Epistle to the Smyrnaeans, 7*

2. Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth ] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants: that so, whatsoever ye do, ye may do it according to [the will of] God.

*-ANF, Vol. 1, The Epistle to the Philadelphians, 3*

3. Especially [will I do this] if the Lord make known to me that ye come together man by man in common through grace, individually, in one faith, and in Jesus Christ, who was of the seed of David according to the flesh, being both the Son of man and the Son of God, so that ye obey the bishop and the presbytery with an undivided mind, breaking one and the same bread, which is the medicine of immortality, and the antidote to prevent us from dying, but [which causes] that we should live for ever in Jesus Christ.

*-ANF, Vol. 1, The Epistle to the Ephesians, 20*

4. The prince of this world would fain carry me away, and corrupt my disposition towards God. Let none of you, therefore, who are [in Rome] help him; rather be ye on my side, that is, on the side of God. Do not speak of Jesus Christ, and yet set your desires on the world. Let not envy find a dwelling-place among you; nor even should I, when present with you, exhort you to it, be ye persuaded to listen to me, but rather give credit to those things which I now write to you. For though I am alive while I write to you, yet I am eager to die. My love has been crucified, and there is no fire in me desiring to be fed; but there is within me a water that liveth and speaketh, saying to me inwardly, Come to the Father. I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely His blood, which is incorruptible love and eternal life.

*-ANF, Vol. 1, The Epistle to the Romans, 7*

**Clement of Rome (AD ?-101 ?)**

Thus we argued and bore witness; and we who were unlearned men and fishermen, taught the priests concerning the one only God of heaven; the Sadducees,

concerning the resurrection of the dead; the Samaritans, concerning the sacredness of Jerusalem (not that we entered into their cities, but disputed with them in public); the scribes and Pharisees, concerning the kingdom of heaven; the disciples of John, that they should not suffer John to be a stumbling-block to them; and all the people, that Jesus is the eternal Christ. At last, however, I warned them, that before we should go forth to the Gentiles, to preach to them the knowledge of God the Father, they should themselves be reconciled to God, receiving His Son; for I showed them that in no way else could they be saved, unless through the grace of the Holy Spirit they hastened to be washed with the baptism of threefold invocation, and received the Eucharist of Christ the Lord, whom alone they ought to believe concerning those things which He taught, that so they might merit to attain eternal salvation; but that otherwise it was utterly impossible for them to be reconciled to God, even if they should kindle a thousand altars and a thousand high altars to Him.

-ANF Vol. 8, *Recognitions of Clement, Book 10, 42*

**St. Justin the Martyr (AD 100/110-165)**

And this food is called among us [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Savior, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, "This do ye in remembrance of Me, this is My body;" and that, after the same manner, having taken the cup and given thanks, He said, "This is My blood;" and gave it to them alone.

-ANF, Vol. 1, *First Apology of Justin, On the Eucharist, 66*

**St. Irenaeus of Lyons (AD 140-202)**

1. Then, again, how can they say that the flesh, which is nourished with the body of the Lord and with His blood, goes to corruption, and does not partake of life? Let them, therefore, either alter their opinion, or cease from offering the things just mentioned. But our opinion is in accordance with the Eucharist, and the Eucharist in turn establishes our opinion. For we offer to Him His own, announcing consistently the fellowship and union of the flesh and Spirit. For as the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread, but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity.

-ANF, Vol. 1, *Against Heresies, Book 4, 18, 5*



2. But vain in every respect are they who despise the entire dispensation of God, and disallow the salvation of the flesh, and treat with contempt its regeneration, maintaining that it is not capable of incorruption. But if this indeed do not attain salvation, then neither did the Lord redeem us with His blood, nor is the cup of the Eucharist the communion of His blood, nor the bread which we break the communion of His body. For blood can only come from veins and flesh, and whatsoever else makes up the substance of man, such as the Word of God was actually made. By His own blood He redeemed us, as also His apostle declares, "In whom we have redemption through His blood, even the remission of sins." And as we are His members, we are also nourished by means of the creation (and He Himself grants the creation to us, for He causes His sun to rise, and sends rain when He wills ). He has acknowledged the cup (which is a part of the creation) as His own blood, from which He bedews our blood; and the bread (also a part of the creation) He has established as His own body, from which He gives increase to our bodies.

When, therefore, the mingled cup and the manufactured bread receives the Word of God, and the Eucharist of the blood and the body of Christ is made, from which things the substance of our flesh is increased and supported, how can they affirm that the flesh is incapable of receiving the gift of God, which is life eternal, which [flesh] is nourished from the body and blood of the Lord, and is a member of Him?—even as the blessed Paul declares in his Epistle to the Ephesians, that "we are members of His body, of His flesh, and of His bones." He does not speak these words of some spiritual and invisible man, for a spirit has not bones nor flesh; but [he refers to] that dispensation [by which the Lord became] an actual man, consisting of flesh, and nerves, and bones,—that [flesh] which is nourished by the cup which is His blood, and receives increase from the bread which is His body. And just as a cutting from the vine planted in the ground fructifies in its season, or as a corn of wheat falling into the earth and becoming decomposed, rises with manifold increase by the Spirit of God, who contains all things, and then, through the wisdom of God, serves for the use of men, and having received the Word of God, becomes the Eucharist, which is the body and blood of Christ; so also our bodies, being nourished by it, and deposited in the earth, and suffering decomposition there, shall rise at their appointed time, the Word of God granting them resurrection to the glory of God, even the Father, who freely gives to this mortal immortality, and to this corruptible incorruption, because the strength of God is made perfect in weakness, in order that we may never become puffed up, as if we had life from ourselves, and exalted against God, our minds becoming ungrateful; but learning by experience that we possess eternal duration from the excelling power of this Being, not from our own nature, we may neither undervalue that glory which surrounds God as He is, nor be ignorant of our own nature, but that we may know what God can effect, and what benefits man receives, and thus never wander from the true comprehension of things as they are, that is, both with regard to God and with regard to man. And might it not be the case, perhaps, as I have already observed, that for this purpose God permitted our resolution into the

common dust of mortality, that we, being instructed by every mode, may be accurate in all things for the future, being ignorant neither of God nor of ourselves?

*-ANF, Vol. 1, Against Heresies, Book 5, 2, 2-3*

3. And therefore the oblation of the Eucharist is not a carnal one, but a spiritual; and in this respect it is pure. For we make an oblation to God of the bread and the cup of blessing, giving Him thanks in that He has commanded the earth to bring forth these fruits for our nourishment. And then, when we have perfected the oblation, we invoke the Holy Spirit, that He may exhibit this sacrifice, both the bread the body of Christ, and the cup the blood of Christ, in order that the receivers of these antitypes may obtain remission of sins and life eternal. Those persons, then, who perform these oblations in remembrance of the Lord, do not fall in with Jewish views, but, performing the service after a spiritual manner, they shall be called sons of wisdom.

*-ANF, Vol. 1, Fragments from the Lost Writings of Irenaeus, 37*

4. Moreover, how could the Lord, with any justice, if He belonged to another father, have acknowledged the bread to be His body, while He took it from that creation to which we belong, and affirmed the mixed cup to be His blood? And why did He acknowledge Himself to be the Son of man, if He had not gone through that birth which belongs to a human being? How, too, could He forgive us those sins for which we are answerable to our Maker and God? And how, again, supposing that He was not flesh, but was a man merely in appearance, could He have been crucified, and could blood and water have issued from His pierced side? What body, moreover, was it that those who buried Him consigned to the tomb? And what was that which rose again from the dead?

*-ANF, Vol. 1, Against Heresies, Book 4, 33, 2*

#### **Origen (AD 185-253/254)**

It is not according to the law of God that any demon has had a share in worldly affairs, but it was by their own lawlessness that they perhaps sought out for themselves places destitute of the knowledge of God and of the divine life, or places where there are many enemies of God. Perhaps also, as being fit to rule over and punish them, they have been set by the Word, who governs all things, to rule over those who subjected themselves to evil and not to God. For this reason, then, let Celsus, as one who knows not God, give thank-offerings to demons. But we give thanks to the Creator of all, and, along with thanksgiving and prayer for the blessings we have received, we also eat the bread presented to us; and this bread becomes by prayer a sacred body, which sanctifies those who sincerely partake of it.

*-ANF, Vol. 4, Origen against Celsus, Book 8, 33*

#### **Cyprian of Carthage (AD 200/210-258)**

As the prayer goes forward, we ask and say, "Give us this day our daily bread." And this may be understood both spiritually and literally, because either way of understanding it is rich in divine usefulness to our salvation. For Christ is the bread

of life; and this bread does not belong to all men, but it is ours. And according as we say, "Our Father," because He is the Father of those who understand and believe; so also we call it "our bread," because Christ is the bread of those who are in union with His body. And we ask that this bread should be given to us daily, that we who are in Christ, and daily receive the Eucharist for the food of salvation, may not, by the interposition of some heinous sin, by being prevented, as withheld and not communicating, from partaking of the heavenly bread, be separated from Christ's body, as He Himself predicts, and warns, "I am the bread of life which came down from heaven. If any man eat of my bread, he shall live for ever: and the bread which I will give is my flesh, for the life of the world." When, therefore, He says, that whoever shall eat of His bread shall live for ever; as it is manifest that those who partake of His body and receive the Eucharist by the right of communion are living, so, on the other hand, we must fear and pray lest any one who, being withheld from communion, is separate from Christ's body should remain at a distance from salvation; as He Himself threatens, and says, "Unless ye eat the flesh of the Son of man, and drink His blood, ye shall have no life in you." And therefore we ask that our bread—that is, Christ—may be given to us daily, that we who abide and live in Christ may not depart from His sanctification and body.

*-ANF, Vol. 5, Treatise 4: On the Lord Prayer, 18*

**St. Cyril of Jerusalem (AD 315-386)**

1. Moreover, the things which are hung up at idol festivals, either meat or bread, or other such things polluted by the invocation of the unclean spirits, are reckoned in the pomp of the devil. For as the Bread and Wine of the Eucharist before the invocation of the Holy and Adorable Trinity were simple bread and wine, while after the invocation the Bread becomes the Body of Christ, and the Wine the Blood of Christ, so in like manner such meats belonging to the pomp of Satan, though in their own nature simple, become profane by the invocation of the evil spirit.

*-NPNF, Second Series, Vol. 7, Catechetical Lectures to the Newly Baptized, 19, 7*

2. Having learned these things, and been fully assured that the seeming bread is not bread, though sensible to taste, but the Body of Christ; and that the seeming wine is not wine, though the taste will have it so, but the Blood of Christ; and that of this David sung of old, saying, And bread strengtheneth man's heart, to make his face to shine with oil, "strengthen thou thine heart," by partaking thereof as spiritual, and "make the face of thy soul to shine." And so having it unveiled with a pure conscience, mayest thou reflect as a mirror the glory of the Lord, and proceed from glory to glory, in Christ Jesus our Lord: To whom be honour, and might, and glory, for ever and ever. Amen.

*-NPNF, Second Series, Vol. 7, Catechetical Lectures to the Newly Baptized, 22, 9*

3. Even of itself the teaching of the Blessed Paul is sufficient to give you a full assurance concerning those Divine Mysteries, of which having been deemed worthy, ye are become of the same Body and Blood with Christ. For you have just heard him

say distinctly, That our Lord Jesus Christ in the night in which He was betrayed, took bread, and when He had given thanks He brake it, and gave to His disciples, saying, Take, eat, this is My Body: and having taken the cup and given thanks, He said, Take, drink, this is My Blood . Since then He Himself declared and said of the Bread, This is My Body, who shall dare to doubt any longer? And since He has Himself affirmed and said, This is My Blood, who shall ever hesitate, saying, that it is not His blood? He once in Cana of Galilee, turned the water into wine, akin to blood, and is it incredible that He should have turned wine into blood? When called to a bodily marriage, He miraculously wrought that wonderful work; and on the children of the bride-chamber, shall He not much rather be acknowledged to have bestowed the fruition of His Body and Blood ?

*-NPNF, Second Series, Vol. 7, Catechetical Lectures to the Newly Baptized, 22, 1-2*

**Theodore of Mopsuestia (AD 350-428)**

1. In receiving the Eucharist each of us takes a small portion, but we believe that in that small portion we receive all of Him.

*-FEF, Vol. 2, Catechetical Homilies, 6, p. 82*

2. If we have sinned, the Body and Blood of our Lord ... will strengthen us ... if we committed those sins involuntarily, and they came to us against our will from the weakness of our nature, and we fell into them against our desire, and on their account have been filled with remorse and have prayed to God in great repentance for our lapses. ... If with diligence we do good works and turn from evil deeds and truly repent of the sins that befall us, undoubtedly we shall obtain the grace of the remission of sins in our receiving of the Holy Sacrament.

*-FEF, Vol. 2, Catechetical Homilies, 16, p. 83*

**St. Ambrose of Milan (AD 333-397)**

1. Christ is the Sacrament, because it is the Body of Christ; yet, it is not on that account corporeal food, but spiritual. Whence also His Apostle says of the type: "For our father ate spiritual food and drank spiritual drink" For the Body of God is a spiritual body.

*-FEF, Vol. 2, The Mysteries (9.58), p. 175*

2. We have proved the sacraments of the Church to be the more ancient, now recognize that they are superior. In very truth it is a marvelous thing that God rained manna on the fathers, and fed them with daily food from heaven; so that it is said, "So man did eat angels' food." But yet all those who ate that food died in the wilderness, but that food which you receive, that living Bread which came down from heaven, furnishes the substance of eternal life; and whosoever shall eat of this Bread shall never die, and it is the Body of Christ. Now consider whether the bread of angels be more excellent or the Flesh of Christ, which is indeed the body of life. That manna came from heaven, this is above the heavens; that was of heaven, this is of the Lord

of the heavens; that was liable to corruption, if kept a second day, this is far from all corruption, for whosoever shall taste it wholly shall not be able to feel corruption. For them water flowed from the rock, for you Blood flowed from Christ; water satisfied them for a time, the Blood satiates you for eternity.

The Jew drinks and thirsts again, you after drinking will be beyond the power of thirsting; that was in a shadow, this is in truth. If that which you so wonder at is but shadow, how great must that be whose very shadow you wonder at. See now what happened in the case of the fathers was shadow: "They drank, it is said, of that Rock that followed them, and that Rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were done in a figure concerning us." You recognize now which are the more excellent, for light is better than shadow, truth than a figure, the Body of its Giver than the manna from heaven.

*-NPNF, Second Series, Vol. 10, The Book concerning the Mysteries, 8, 47-49*

**St. John Chrysostom (AD 344/354-407)**

1. What then? Do we not offer daily? Yes, we offer, but making remembrance of His death; and this remembrance is one and not many. How is it one and not many? Because this Sacrifice is offered once, like that in the Holy of Holies. This Sacrifice is a type of that and this remembrance a type of that. We offer always the same, not one sheep now and another tomorrow, but the same thing always. This there is one Sacrifice. By this reasoning, since the Sacrifice is offered everywhere, are there, then, a multiplicity of Christs? By no means! Christ is one everywhere. He is complete here, complete there, one Body. And just as He is one Body and not many through offered everywhere, so too is there one Sacrifice.

*-FEF, Vol. 2, Homilies on the Epistle to the Hebrews, [17,3(6)], p. 125*

2. The bread which we break, is it not a communion of the Body of Christ?" Wherefore said he not, the participation? Because he intended to express something more and to point out how close was the union: in that we communicate not only by participating and partaking, but also by being united. For as that body is united to Christ, so also are we united to him by this bread. But why adds he also, "which we break?" For although in the Eucharist one may see this done, yet on the cross not so, but the very contrary. For, "A bone of Him," saith one, "shall not be broken." But that which He suffered not on the cross, this He suffers in the oblation for thy sake, and submits to be broken, that he may fill all men. Further, because he said, "a communion of the Body," and that which communicates is another thing from that whereof it communicates; even this which seemeth to be but a small difference, he took away. For having said, "a communion of the Body," he sought again to express something nearer. Wherefore also he added, "For we, who are many, are one bread, one body." "For why speak I of communion?" saith he, "we are that self-same body." For what is the bread? The Body of Christ.

And what do they become who partake of it? The Body of Christ: not many bodies, but one body. For as the bread consisting of many grains is made one, so that

the grains no where appear; they exist indeed, but their difference is not seen by reason of their conjunction; so are we conjoined both with each other and with Christ: there not being one body for thee, and another for thy neighbor to be nourished by, but the very same for all. Wherefore also he adds, "For we all partake of the one bread." Now if we are all nourished of the same and all become the same, why do we not also show forth the, same love, and become also in this respect one? For this was the old way too in the time of our forefathers: "for the multitude of them that believed," saith the text, "were of one heart and soul." (Acts 4: 32) Not so, however, now, but altogether the reverse. Many and various are the contests betwixt all, and worse than wild beasts are we affected towards each other's members. And Christ indeed made thee so far remote, one with Himself: but thou dost not deign to be united even to thy brother with due exactness, but separates thyself, having had the privilege of so great love and life from the Lord. For He gave not simply even His own body; but because the former nature of the flesh which was framed out of earth, had first become deadened by sin and destitute of life; He brought in, as one may say, another sort of dough and leaven, His own flesh, by nature indeed the same, but free from sin and full of life; and gave to all to partake thereof, that being nourished by this and laying aside the old dead material, we might be blended together unto that which is living and eternal, by means of this table.

*-NPNF, First Series, Vol. 12, Homilies on First Corinthians, Homily 24, 4*

3. When we converse of spiritual things, let there be nothing secular in our souls, nothing earthy, let all such thoughts retire, and be banished, and let us be entirely given up to the hearing the divine oracles only. For if at the arrival of a king all confusion is driven away, much more when the Spirit speaketh with us do we need great stillness, great awe. And worthy of awe is that which is said to-day. How it is so, hear. "Verily I say unto you, Except a man eat My flesh, and drink My blood, he hath not eternal life in him." Since the Jews had before asserted that this was impossible, He showeth not only that it is not impossible, but that it is absolutely necessary. Wherefore He addeth, "He that eateth My flesh and drinketh My blood, hath eternal life." "And I will raise him up at the last day." For since He had said, "He that eateth of this bread shall not die for ever" (ver. 50, not verbally quoted), and it was likely that this would stand in their way, (just as they before said, "Abraham is dead, and the prophets are dead; and how sayest Thou, that he shall not taste of death?"—c. viii. 52, not verbally quoted.) He bringeth forward the Resurrection to solve the question, and to show that (the man who eateth) shall not die at the last. He continually handleth the subject of the Mysteries, showing the necessity of the action, and that it must by all means be done. Ver. 55. "For My flesh is true meat, and My blood is true drink."

What is that He saith? He either desireth to declare that this is the true meat which saveth the soul, or to assure them concerning what had been said, that they might not suppose the words to be a mere enigma or parable, but might know that it is by all means needful to eat the Body. Then He saith, Ver. 56. "He that eateth My flesh, dwelleth in Me." This He said, showing that such an one is blended with Him. Now what follows seems unconnected, unless we enquire into the sense; for, saith some

one, after saying, “He that eateth My flesh, dwelleth in Me,” what kind of a consequence is it to add. Ver. 57. “As the living Father hath sent Me, and I live by the Father”? Yet the words harmonize perfectly. For since He continually spake of “eternal life,” to prove this point He introduceth the expression, “dwelleth in Me”; for “if he dwelleth in Me, and I live, it is plain that he will live also.” Then He saith, “As the living Father hath sent Me.” This is an expression of comparison and resemblance, and its meaning is of this kind, “I live in like manner as the Father liveth.” And that thou mayest not deem Him unbegotten, He immediately subjoineth, “by the Father,” not by this to show that He needeth, in order to live, any power working in Him, for He said before, to remove such a suspicion, “As the Father hath life in Himself, so hath He given to the Son also to have life in Himself”; now if He needeth the working of another, it will be found that either the Father hath not given Him so to have it, and so the assertion is false, or if He hath so given it, then He will need no other one to support Him. What then means the, “By the Father”? He here merely hinteth at the cause, and what He saith is of this kind: “As the Father liveth, so I live, and he that eateth Me shall live by Me.” And the “life” of which He speaketh is not life merely, but the excellent life; for that He spake not simply of life, but of that glorious and ineffable life, is clear from this. For all men “live,” even unbelievers, and uninitiated, who eat not of that flesh. Seest thou that the words relate not to this life, but to that other? And what He saith is of this kind: “He that eateth My flesh, when he dieth shall not perish nor suffer punishment”; He spake not of the general resurrection, (for all alike rise again,) but concerning the special, the glorious Resurrection, that which hath a reward.”

-NPNF, First Series, Vol. 14, Homilies on The Gospel of John, Homily 47, 1

**Blessed Augustine of Hippo (AD 354-430)**

There follows next, “Give us this day our daily bread.” It may be understood simply that we pour forth this prayer for daily sustenance, that we may have abundance: or if not that, that we may have no want. Now he said “daily,” for as long as it is called “to-day.” Daily we live, and daily rise, and are daily fed, and daily hunger. May He then give us daily bread. Why did He not say “covering” too, for the support of our life is in meat and drink, our covering in raiment and lodging. Man should desire nothing more than these.

Forasmuch as the Apostle saith, “We brought nothing into this world, neither can we carry anything out: having food and covering, let us be therewith content.” Perish covetousness, and nature is rich. Therefore if this prayer have reference to our daily sustenance, since this is a good understanding of the words, “Give us this day our daily bread;” let us not marvel, if under the name of bread other necessary things are also understood. As when Joseph invited his brethren, “These men,” saith he, “will eat bread with me to-day.” Why, were they to eat bread only? No, but in the mention of bread only, all the rest was understood. So when we pray for daily bread, we ask for whatever is necessary for us in earth for our bodies’ sake. But what saith the Lord Jesus? “Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.”

Again, this is a very good sense of, “Give us this day our daily bread,” thy Eucharist, our daily food. For the faithful know what they receive, and good for them it is to receive that daily bread which is necessary for this time present. They pray then for themselves, that they may become good, that they may persevere in goodness, and faith, and a holy life. This do they wish, this they pray for; for if they persevere not in this good life, they will be separated from that Bread. Therefore, “Give us this day our daily bread.” What is this? Let us live so, that we be not separated from Thy altar. Again, the Word of God which is laid open to us, and in a manner broken day by day, is “daily bread.” And as our bodies hunger after that other, so do our souls after this bread. And so we both ask for this bread simply, and whatsoever is in this life needful both for our souls and bodies, is included in “daily bread.”

-NPNF, First Series, Vol. 6, Sermon 8, 5

**St. John Damascene (AD 645-749)**

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*, 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.

-NPNF, Second Series, Vol. 9, Book 4, 13



## 8. *Holy Confession and Holy Unction*

### *Scripture Verses:*

- |  |                                      |
|--|--------------------------------------|
| 1. Joshua asks Achan to confess sins-                            | Joshua 7:19                          |
| 2. David Confesses to Nathan-                                    | 2 Samuel 12:13                       |
| 3. Israel confess their sins and transgressions-                 | Lev. 5:5, 16:21,<br>Neh. 1:16, 9:1-4 |
| 4. Purification of lepers using oil by the priest-               | Lev. 14:12-29                        |
| 5. Anointing oil to be poured by the priest for healing-         | Lev. 14:10                           |
| 6. God commands Moses to confess the sins of the Israelites-     | Numbers 5:5-7                        |
| 7. Ezra confessing and groaning over his sins-                   | Ezra 1: 1,10                         |
| 8. David confesses his sin-                                      | Psalms 32:5                          |
| 9. Whoever confesses their sins will have God's mercy-           | Proverbs 28:13                       |
| 10. Daniel praying for his sins and the sins of his people-      | Daniel 9:19-21                       |
| 11. Jesus heals the paralytic, saying your sins are forgiven-    | Mark 2: 5-6                          |
| 12. They approach St. John the Baptist, confessing their sins-   | Mt. 3:6, Mk. 1:5                     |
| 13. Whatever you bound on earth will be bound in heaven-         | Mt 16:19, 18:18                      |
| 14. The Son of man has the authority to forgive sins-            | Matthew 9:6                          |
| 15. Heaven rejoices over a sinner's repentance-                  | Luke 15:7                            |
| 16. God never forsakes one who comes to Him-                     | John 6:37                            |
| 17. Authority given to the apostles by Christ to remit sins-     | John 20:22-23                        |
| 18. Magical practices and sorcerers confessed their works-       | Acts 19:18                           |
| 19. If we confess our sin, the one who is faithful will forgive- | 1 John 1:9                           |
| 20. If anyone is sick, call the elders of the church -           | James 5:14-15                        |
| 21. Confess your sins to one another-                            | James 5:16                           |
| 22. The disciples anointed the sick with oil and cured them-     | Mark 6:13                            |

### *From the Holy Fathers:*

#### *Barnabas (AD ?-61)*

You shall not make a schism; but you shall pacify and bring together those who are quarreling. You shall confess your sins. You shall not go up to pray in the consciousness of having done evil. This is the way of light.

-FEF, *Letter of Barnabas*,(19,12), p. 16

#### *Clement of Rome (AD ?-101?)*

For whatever our transgressions and whatever we have done through the attacks of the adversary, let us pray that we may be forgiven. ... For it is good for a man to confess his failings rather than to harden his heart

-FEF, *Vol. 1, Letter to the Corinthians*,(51, 1), p. 12

*Tertullian (AD 155/160-240/250)*

1. Concerning the Outward Manifestations by Which This Second Repentance is to Be Accompanied: The narrower, then, the sphere of action of this second and only (remaining) repentance, the more laborious is its probation; in order that it may not be exhibited in the conscience alone, but may likewise be carried out in some (external) act. This act, which is more usually expressed and commonly spoken of under a Greek name, is “*exomologesis*”, whereby we confess our sins to the Lord, not indeed as if He were ignorant of them, but inasmuch as by confession satisfaction is settled, of confession repentance is born; by repentance God is appeased. And thus *exomologesis* is a discipline for man’s prostration and humiliation, enjoining a demeanor calculated to move mercy. With regard also to the very dress and food, it commands (the penitent) to lie in sackcloth and ashes, to cover his body in mourning, to lay his spirit low in sorrows, to exchange for severe treatment the sins which he has committed; moreover, to know no food and drink but such as is plain,—not for the stomach’s sake, to wit, but the soul’s; for the most part, however, to feed prayers on fastings, to groan, to weep and make outcries unto the Lord your God; to bow before the feet of the presbyters, and kneel to God’s dear ones; to enjoin on all the brethren to be ambassadors to bear his deprecatory supplication (before God). All this *exomologesis* (does), that it may enhance repentance; may honour God by its fear of the (incurred) danger; may, by itself pronouncing against the sinner, stand in the stead of God’s indignation, and by temporal mortification (I will not say frustrate, but) expunge eternal punishments. Therefore, while it abases the man, it raises him; while it covers him with squalor, it renders him more clean; while it *accuses*, it *excuses*; while it condemns, it absolves. The less quarter you give yourself, the more (believe me) will God give you.

-ANF, Vol. 3, *On Repentance*, 9

2. Yet most men either shun this work, as being a public exposure of themselves, or else defer it from day to day. I presume (as being) more mindful of modesty than of salvation; just like men who, having contracted some malady in the more private parts of the body, avoid the privity of physicians, and so perish with their own bashfulness. It is intolerable, forsooth, to modesty to make satisfaction to the offended Lord! to be restored to its forfeited salvation! Truly you are honourable in your modesty; bearing an open forehead for sinning, but an abashed one for deprecating! I give no place to bashfulness when I am a gainer by its loss; when itself in some son exhorts the man, saying, “Respect not me; it is better that I perish through you, *i.e. than you through me.*” At all events, the time when (if ever) its danger is serious, is when it is a butt for jeering speech in the presence of insulters, where one man raises himself on his neighbour’s ruin, where there is upward clambering over the prostrate. But among brethren and fellow-servants, where there is common hope, fear, joy, grief, suffering, because there is a common Spirit from a common Lord and Father, why do you think these *brothers* to be anything other than yourself? Why flee from the partners of your own mischances, as from such as will derisively cheer them? The body cannot feel gladness at the trouble of any one

member; it must necessarily join with one consent in the grief, and in labouring for the remedy. In a company of two is the church; but the church is Christ. When, then, you cast yourself at the brethren's knees, you are handling *Christ*, you are entreating *Christ*. In like manner, when they shed tears over you, it is *Christ* who suffers, *Christ* who prays the Father for mercy. What a son asks is ever easily obtained. Grand indeed is the reward of modesty, which the concealment of our fault promises us! to wit, if we do hide somewhat from the knowledge of man, shall we equally conceal it from God? Are the judgment of men and the knowledge of God so put upon a par? Is it better to be damned in secret than absolved in public? *But you say*, "It is a miserable thing thus to come to exomologesis" yes, for evil does bring to misery; but where repentance is to be made, the misery ceases, because it is turned into something salutary. Miserable it is to be cut, and cauterized, and racked with the pungency of some (medicinal) powder: still, the things which heal by unpleasant means do, by the benefit of the cure, excuse their own offensiveness, and make present injury bearable for the sake of the advantage to supervene.

-ANF, Vol. 3, *On Repentance*, 10

**Origen (AD 185-253/254)**

1. For I confess my wickedness. We have often spoken a denunciation of our wickedness: that is, we have often made a confession of sin. Look, then, to what Divine Scripture teaches us: that sin is not to lie hidden within us. Perhaps there are some who have an undigested mass of food shut up within them, or an abundance either of a human or phlegm remaining in the stomach where its weight upon them heavily and to their discomfort. If they vomit it out, they experience relief. It is the same way with those who have sinned. If, indeed, they conceal their sin and keep it within them, they will suffer an internal urging, and may come close to being suffocated by the phlegm or humor of sin. If, however, a man in such a circumstance becomes his own accuser, as soon as he accuses himself and confesses he vomits out his fault and puts in order what was the whole cause of his illness.

Only be careful and circumspect in regard to whom you would confess your sins. Test first the physician to whom you would expose the cause of your illness. See whether he knows to seem weak with one who is weak, to weep with one who weeps, and whether he is acquainted with the art of consoling and confronting. Finally, when he has shown himself to be a physician both learned and merciful, do whatever he might tell you, and follow whatever counsel he may give. If after much deliberation he has understood the nature of your illness and judges that to be cured it must be exposed in the assembly of the whole church, follow the advice of that expert physician, and thereby others may perhaps be able to be edified, while you yourself are the more easily healed.

-FEF, *Homilies on the Psalms*, (2, 6), p. 204

2. If we have sinned we ought to say: "My sins I have made known to you and my wickedness I have not hidden. I said, "I will accuse myself to the Lord, of my injustice." If we will do this and will reveal our sins not only to God but also to those

who are able to remedy our wounds and sins will be blotted out by Him who says, “Behold, I have blotted out your iniquities like a cloud, and your sins as the mist.”

*-FEF, Vol. 1, Homilies on Luke, 17, p. 201*

3. In addition to these there is also a seventh, albeit hard and laborious: the remission of sins through penance, when the sinner washes his pillow in tears, when his tears are day and night his nourishment, and when he does not shrink from declaring his sin to a priest of the Lord and from seeking medicine, after the manner of him who says, “I said, ‘To the Lord I will accuse myself of my iniquity’, and you forgave the disloyalty of my heart.” In this way there is fulfilled that too, which the Apostle James says: “if then there is anyone sick, let him call the presbyters of the Church, and let them impose hands upon him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and if he be in sins, they shall be forgiven him.”

*-FEF, Homilies on Leviticus, (2,4), p. 207*

4. Hear the rule which the law enjoins: “If someone of the aforementioned shall have sinned” it says, “he shall confess the sin which he sinned.” There is something wonderful hidden in this, whereby confession of sins is commanded. For they are to be confessed, whatever kind they be; and all that we do must be brought forward in public. Whatever we have done in secret thoughts all must be made public, all must be brought forward. It will indeed be brought forward by him who is both the accuser of sin and the instigator thereof. For that one who now incites us to sin is the very one who will accuse us when we have sinned. If therefore, we anticipate him in life, and become the accusers of ourselves, we will escape the malice of the devil, our enemy and accuser. ... You see then, that confession of sin merits the remission of sins. For if we become our own accusers, it profits us unto salvation. But if we wait until he devil has accused us, that accusation will deliver us to punishment.

*-FEF, Vol. 1, Homilies on Leviticus, (3,4), p. 208*

#### **St. Cyprian of Carthage (AD 200/210-258)**

1. Also the blessed apostle has said, “Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord’s Table and of the table of devils.” He who withholds these words from our brethren deceives them, wretched that they are; so that they who truly repenting might satisfy God, both as the Father and as merciful, with their prayers and works, are seduced more deeply to perish; and they who might raise themselves up fall the more deeply. For although in smaller sins sinners may do penance for a set time, and according to the rules of discipline come to public confession, and by imposition of the hand of the bishop and clergy receive the right of communion: now with their time still unfulfilled, while persecution is still raging, while the peace of the Church itself is not yet restored, they are admitted to communion, and their name is presented; and while the penitence is not yet performed, confession is not yet made, the hands of the bishop and clergy are not yet laid upon them, the Eucharist is given to them; although it is written, “Whosoever

shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

*-ANF, Vol. 5, Epistle 9, 2*

2. Moreover, how much are they both greater in faith and better in their fear, who, although bound by no crime of sacrifice to idols or of certificate, yet, since they have even thought of such things, with grief and simplicity confess this very thing to God's priests, and make the conscientious avowal, put off from them the load of their minds, and seek out the salutary medicine even for slight and moderate wounds, knowing that it is written, "God is not mocked." God cannot be mocked, nor deceived, nor deluded by any deceptive cunning. Yea, he sins the more, who, thinking that God is like man, believes that he evades the penalty of his crime if he has not openly admitted his crime. Christ says in His precepts, "Whosoever shall be ashamed of me, of him shall the Son of man be ashamed." And does he think that he is a Christian, who is either ashamed or afraid to be a Christian? How can he be one with Christ, who either blushes or fears to belong to Christ? He will certainly have sinned less, by not seeing the idols, and not profaning the sanctity of the faith under the eyes of a people standing round and insulting, and not polluting his hands by the deadly sacrifices, nor defiling his lips with the wicked food. This is advantageous to this extent that the fault is less, not that the conscience is guiltless. He can more easily attain to pardon of his crime, yet he is not free from crime; and let him not cease to carry out his repentance, and to entreat the Lord's mercy, lest what seems to be less in the quality of his fault, should be increased by his neglect of atonement. I entreat you, beloved brethren that each one should confess his own sin, while he who has sinned is still in this world, while his confession may be received, while the satisfaction and remission made by the priests are pleasing to the Lord. Let us turn to the Lord with our whole heart, and, expressing our repentance for our sin with true grief, let us entreat God's mercy. Let our soul lie low before Him. Let our mourning atone to Him. Let all our hope lean upon Him. He Himself tells us in what manner we ought to ask. "Turn ye," He says, "to me with all your heart, and at the same time with fasting, and with weeping, and with mourning; and rend your hearts, and not your garments." Let us return to the Lord with our whole heart. Let us appease His wrath and indignation with fastings, with weeping, with mourning, as He Himself admonishes us.

*-ANF, Vol. 5, Treatise 3-On the Lapsed, 28*

3. Although for lesser sins it is required that sinners do penance for a just time, after which, according to the rule of discipline, they may come to confession and through the imposition of hands by the bishop and clergy, may receive the right of communication, now, in an unpropitious time and while the persecution continues, when peace is not yet restored to the Church itself, they are being admitted to communication, and the offering is made in their name; and, not yet having made a confession of without sin, not yet having had hands imposed upon them by the bishop and clergy, the Eucharist is given to them, in spite of what is written: "Whoever shall

eat the Bread or drink the Cup of the Lord unworthy, will be guilty of the body and the Blood of the Lord.”

*-FEF, Vol. 1, Letter of Cyprian to His Clergy, [16 (9),2], p. 227*

**Firmilian of Caesarea (AD ?-268)**

“Receive the Holy Spirit: if you forgive any man his sins, they shall be forgiven; and if you retain any man’s sins, they shall be retained.” Therefore, the power of forgiving sins was given to the Apostles and to the Churches which these men, sent by Christ, established; and to the bishops who succeeded them by being ordained in their place

*-FEF, Vol. 1, Letter to Cyprian, (75, 16), p. 245*

**Aphraates the Persian Sage (AD 280-345)**

1. For anyone who has been wounded in a battle ought not to be reluctant to put himself in the care of a wise physician, because he was overcome and lost the battle. And when he has been healed, he will not be rejected by the king, but will again be counted and reckoned in his army. So also he that has been struck by Satan ought not be ashamed to bewail his folly, and to give it up, and to seek a remedy in repentance. ... If, however, anyone is ashamed, he will not be able to be cured, since he does not wish to make his ills known to the physician, who receives two denarii, so that with them all who have been wounded may be made whole. You physicians, then, who are the disciples of our illustrious Physician, you ought not deny a curative to those in need of healing. And if anyone uncovers his wound before you, give him the remedy of repentance. And he that is ashamed to make known his weakness, encourage him so that he will not hide it from you. And when he has revealed it to you, do not make it public, lest because of it the innocent might be reckoned as guilty by our enemies and by those who hate us.

*-FEF, Vol. 1, Treatise, (7,1), p. 303*

2. Indeed, because the first human being gave ear and listened to the serpent, he received the sentence of malediction, by which he became food for the serpent; and the curse passed on to all his progeny. ... But a gate has been opened for seeking peace, whereby the mist has lifted from the reason of the multitude; and light has dawned in the mind; and from the glistening olive, fruits are put forth, in which there is a sign of the sacrament of life, by which Christians are perfected, as well as priests and kings and prophets. It illuminates the darkness, anoints the sick, and leads back penitents in its secret sacrament.

*-FEF, Vol. 1, Treatise, (23, 3), p. 306*

**St. Cyril of Jerusalem (AD 315-386)**

Take heed lest without reason thou mistrust the power of repentance. Wouldst thou know what power repentance has? Wouldst thou know the strong weapon of salvation, and learn what the force of confession is? Hezekiah by means of confession routed a hundred and fourscore and five thousand of his enemies. A great thing verily

was this, but still small in comparison with what remains to be told: the same king by repentance obtained the recall of a divine sentence which had already gone forth. .... What then? When Nabuchodonosor, after having done such deeds, had made confession, did God give him pardon and the kingdom, and when thou repentest shall He not give thee the remission of sins, and the kingdom of heaven, if thou live a worthy life? The LORD is loving unto man, and swift to pardon, but slow to punish. Let no man therefore despair of his own salvation. Peter, the chiefest and foremost of the Apostles, denied the Lord thrice before a little maid: but he repented himself, and wept bitterly. Now weeping shews the repentance of the heart: and therefore he not only received forgiveness for his denial, but also held his Apostolic dignity unforfeited.

*-NPNF, Second Series, Vol. 7, Catechetical Lectures on Repentance and Remission of Sin, 2, 15, 19*

**St. Gregory the Theologian (Nazianzus) (AD 330-389)**

It is necessary to confess our sins to those to whom the dispensation of God's mysteries is entrusted. Those doing penance of old are found to have done it before the saints. It is written in the Gospel that they confessed their sins to John the Baptist; but in Acts they confessed to the Apostles, by whom also all were baptized (Acts 19:18)

*-FEF, Vol. 2, Rules Briefly Treated, (288), p. 26*

**St. John Chrysostom (AD 344/354-407)**

He then who is so anxious to be loved by us, and does everything for this end, and did not spare even His only begotten Son on account of His love towards us, and who counts it a desirable thing if at any time we become reconciled to Himself, how shall He not welcome and love us when we repent? Hear at least what He says by the mouth of the prophet: "Declare thou first thy iniquities that thou mayest be justified." Now this He demands from us in order to intensify our love towards Him. For when one who loves, after enduring many insults at the hands of those who are beloved, even then does not extinguish his fondness for them, the only reason why he takes pains to make those insults public, is that by displaying the strength of his affection he may induce them to feel a larger and warmer love.

Now if the confession of sins brings so much consolation, much more does the endeavour to wash them away by means of our deeds. For if this was not the case, but those who had vehemence in evil things, will also in turn exhibit the same in good things, being conscious what great debts they have incurred; which Christ also declared when He spoke to Simon concerning the woman: "For seest thou," saith He, "this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with her tears, and wiped them with the hairs of her head. Thou gavest me no kiss, but she since the time I came in hath not ceased to kiss my feet. Mine head with oil thou didst not anoint; but she hath anointed my feet with ointment. Wherefore I say unto thee: her sins which are many are forgiven; for she loved much;

but to whom little is forgiven, the same loveth little. And He said unto her, thy sins are forgiven.

*-NPNF, First Series, Vol. 9, On the Priesthood: Exhortation to Theodore after His Fall, Letter 1, 15*

**St. Ambrose of Milan (AD 333-397)**

1. But if they be not converted, do you at least repent, who by many a slip have fallen from the lofty pinnacle of innocence and faith. We have a good Lord, Whose will it is to forgive all, who called you by the prophet and said: "I, even I, am He that blotteth out thy transgressions, and I will not remember, but do thou remember that we may plead together." "I," He says, "will not remember, but do thou remember," that is to say, "I do not recall those transgressions which I have forgiven thee, which are covered, as it were, with oblivion, but do thou remember them. I will not remember them because of My grace, do thou remember them in order to correction; remember, thou mayest know that the sin is forgiven, boast not as though innocent, that thou aggravate not the sin, but thou wilt be justified, confess thy sin." For a shamefaced confession of sins looses the bands of transgression.

*-NPNF, Second Series, Vol. 10, Two Books on Repentance, 2, 6, 40*

2. But in the presence of such grace given by the Lord, of such a miracle of divine bounty, when all ought to have rejoiced, the wicked were stirred up and gathered a council against Christ, and wished moreover to kill Lazarus also. Do you not recognize that you are the successors of those whose hardness you inherit? For you too are angry and gather a council against the Church, because you see the dead come to life again in the Church, and to be raised again by receiving forgiveness of their sins. And thus, so far as? You, you desire to slay again through envy those who are raised to life.

*-NPNF, Second Series, Vol. 10, Two Books on Repentance, 2, 7, 59*

**Theodore of Mopsuestia (AD 350-428)**

If we commit a great sin against the commandment ... we must first induce our conscience with all our power to make haste and repent our sins as is proper, and not permit ourselves any other medicine. ... This is the medicine for sons, established by God and delivered to the priests of the Church, who make diligent use of it in healing the afflictions of men. You are aware of these things, as also of the fact that God, because He greatly cares for us, gave us penitence and showed us the medicine of repentance; and He established some men, those who are priests, as physicians of sins. If in this world we receive through them healing and forgiveness of sins, we shall be delivered from the judgment that is to come. It behooves us, therefore, to draw near to the priests in great confidence and to reveal to them our sins; and those priests, with all diligence, solicitude, and love, and in accord with the regulations mentioned above, will grant healing to sinners. The priests will not disclose the things that ought not to be disclosed; rather, they will be silent about the things that have



happened, as befits true and loving fathers who are bound to guard the shame of their children while striving to heal their bodies.

*-FEF, Vol. 2, Catechetical Homilies, 16, p. 83*

**Blessed Augustine of Hippo (AD 354-430)**

1. For see what He says; “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” Consequently, if thou hast confessed thyself a sinner, the truth is in thee: for the Truth itself is light. Thy life hath not yet shone in perfect brightness, because there are sins in thee; but yet thou hast already begun to be enlightened, because there is in thee the confession of sins. For see what follows: “If we confess our sins, He is faithful and just to forgive us our sins, and to purge us from all iniquity.” Not only the past, but haply if we have contracted any from this life; because a man, so long as he bears the flesh, cannot but have some at any rate light sins. But these which we call light, do not thou make light of. If thou make light of them when thou weighs them, be afraid when thou counts them. Many light make one huge sin: many drops fill the river; many grains make the lump. And what hope is there? Before all, confession: lest any think himself righteous, and, before the eyes of God who seeks that which is, man, that was not and is, lift up the neck. Before all, then, confession; then, love: for of charity what is said? “Charity covers a multitude of sins.” Now let us see whether he commends charity in regard of the sins which subsequently overtake us: because charity alone extinguishes sins. Pride extinguishes charity: therefore humility strengthens charity; charity extinguishes sins Humility goes along with confession, the humility by which we confess ourselves sinners: this is humility, not to say it with the tongue, as if only to avoid arrogancy, lest we should displease men if we should say that we are righteous.

*-NPNF, First Series, Vol. 7, Homilies on the First Epistle of John, 1, 6*

2. For whose wisheth to appear God, when he is man, doth not imitate Him, who, being God, was made Man. But to thee it is not said, Be anything less than thou art; but acknowledge what thou art. Acknowledge thyself feeble, acknowledge thyself man, acknowledge thyself a sinner; acknowledge that it is He That justifieth, acknowledge that thou art full of stains. Let the stain of thine heart appear in thy confession, and thou shalt belong to Christ’s flock. For the confession of sins invites the physician’s healing; as in sickness, he that says, “I am well,” seeketh not the physician. Did not the Pharisee and the Publican go up to the temple? The one boasted of his sound estate, the other showed his wounds to the Physician. For the Pharisee said, “I thank Thee, O God that I am not as this publican.” He gloried over the other. So then if that publican had been whole, the Pharisee would have grudged it him; for that he would not have had any one over whom to extol himself. In what state then had he come, who had this envious spirit? Surely he was not whole; and whereas he called himself whole, he went not down cured. But the other casting his eyes down to the ground, and not daring to lift them up unto heaven, smote his breast, saying, “God be merciful to me a sinner.”

*-NPNF, First Series, Vol. 6, Sermons on the New Testament, 87, 4*

**Caesar of Arles (AD 470-542)**

As often as some infirmity overtakes a man, let him who is ill receive the Body and Blood of Christ; let him humbly and in faith ask the presbyters for blessed oil, to anoint his body, so that what was written may be fulfilled in him: “Is anyone among you sick? Let him bring in the presbyters, and let them pray over him, anointing him with oil; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he be in sins, they will be forgiven him.” See to it, brethren, that whoever is ill hasten to the Church, both that he may receive health of body and will merit to obtain the forgiveness of his sin.

*-FEF, Sermons,[13(265), 3], p. 285*

## 9. *Holy Priesthood*

### *Scripture Verses:*

1. Melchizedek the priest, brings bread and wine- Genesis 14:18-19
2. Moses, Aaron and Samuel were priests - Psalms 99:6-7
3. Priests ought to purify themselves- Exodus 19:22;  
Isaiah 52:11
4. Make disciples of all nations- Mathew 28:19
5. Christ tells His disciples to teach them to observe- Mathew 28:20
6. Whatever you bind on earth will be bound in heaven- Mathew 16:18-19
7. John the Baptist is the Elijah who is to come- Matthew 11:13
8. Deadly snakes, poison or sickness will not hurt them- Mark 16:18,  
Acts 28:3-6
9. Rejecting the apostles means rejecting Christ- Luke 10:16
10. You will sit on thrones judging the twelve tribes of Israel- Luke 22:30
11. Receiving the Holy Spirit, the power to remit sins- John 20:22
12. As the father has sent me I send you- John 20:20-21
13. Christ is revealed in a community instead of individually- John 20:24-28
14. Feed My sheep- John 21:18
15. You will bear witness concerning Me by the H.S- John 15:26
16. You did not choose me but I chose you- John 15:16
17. The Holy Spirit teaches the disciples- John 14:15-16,  
25-26
18. The Holy Spirit has made them overseers for the Church- Acts 20:28
19. Diseases and evil spirits depart through St. Paul's cloth- Acts 19:12
20. To lie against the apostles is to lie against the Holy Spirit- Acts 5:3
21. "It sounds good to the Holy Spirit and us"- Acts 15:28
22. Peter and John laid hands to give the Holy Spirit, - Acts 8:17,
23. Paul lays hands and gives them the Holy Spirit- Acts 19:1-7, 6:6
24. They went around to see how the churches were doing- Acts 15:36, 18:23
25. On the first day of the week they broke bread- Acts 20:7-12
26. St. Paul wishes all who hear him will become Christian- Acts 26:29
27. St. Paul breaks bread in the ship, the first day of the week- Acts 27:35, 20:7
28. Evil spirits admit the apostles preaching way of salvation- Acts 16:17
29. A believers cured by Peter's shadow, Jesus' clothing Acts 5:15-16;  
Luke 8:43-48
30. The Spirit searches everything even the depths of God- 1 Cor. 2:10
31. They are stewards of the Holy Mysteries- 1 Cor. 4:1
32. St. Paul says he is a Hebrew, Israelite, and of Abraham- 2 Cor. 11:21-23
33. Paul received the Gospel not from men but from God- Gal. 1:11-12,  
1 Cor. 11:23
34. The Mystery that is hidden revealed to His saints- Col. 1:26
35. Paul orders Titus to appoint elders in the Churches- Titus 1:5
36. Tend the flock that is in your charge- 1 Peter 5:2-3

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| 37. | Leaders watching over your souls are to be obeyed-       | Hebrews 13:17<br>2 Tim. 1:6 |
| 38. | Consider fathers who spoke of God; imitate their faith-  | Hebrews 13:7                |
| 39. | No man shall take this honor for himself, but God calls- | Hebrews 5:4                 |
| 40. | Anointing with Oil by the elders of the Church-          | James 5:14-15,<br>Mark 6:13 |

***From the Holy Fathers:***

***Constitutions of the Holy Apostles (1<sup>st</sup> Cent.)***

That It is Not Lawful to Rise Up Either Against the Kingly or the Priestly Office. Let us therefore, beloved, consider what sort of glory that of the seditious is, and what their condemnation. For if he that rises up against kings is worthy of punishment, even though he be a son or a friend, how much more he that rises up against the priests! For by how much the priesthood is more noble than the royal power, as having its concern about the soul, so much has he a greater punishment who ventures to oppose the priesthood, than he who ventures to oppose the royal power, although neither of them goes unpunished. For neither did Absalom nor Abdadan escape without punishment; nor Corah and Dathan. The former rose against David, and strove concerning the kingdom; the latter against Moses, concerning pre-eminence. And they both spake evil; Absalom of his father David, as of an unjust judge, saying to every one: "Thy words are good, but there is no one that will hear thee, and do thee justice. Who will make me a ruler?" But Abdadan: "I have no part in David, nor any inheritance in the son of Jesse." It is plain that he could not endure to be under David's government, of whom God spake: "I have found David the son of Jesse, a man after my heart, who will do all my commands." But Dathan and Abiram, and the followers of Corah, said to Moses: "Is it a small thing that thou hast brought us out of the land of Egypt, out of a land flowing with milk and honey? And why hast thou put out our eyes? And wilt thou rule over us?" And they gathered together against him a great congregation; and the followers of Corah said: "Has God spoken alone to Moses? Why is it that He has given the high-priesthood to Aaron alone? Is not all the congregation of the Lord holy? And why is Aaron alone possessed of the priesthood?" And before this, one said: "Who made thee a ruler and a judge over us?"

*-ANF, Vol. 7, Constitution of the Apostles, 6, 2*

***St. Ignatius of Antioch (AD 35-107)***

1. See that ye all follow the bishop, even as Jesus Christ does the Father, and the presbytery as ye would the apostles; and reverence the deacons, as being the institution of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there

is the Catholic Church. It is not lawful without the bishop either to baptize or to celebrate a love-feast; but whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid.

*-ANF, Vol. 1, The Epistle of Ignatius to the Smyrnaeans, 8*

2. Now the more any one sees the bishop keeping silence, the more ought he to revere him. For we ought to receive every one whom the Master of the house sends to be over His household, as we would do Him that sent him. It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord Himself. And indeed Onesimus himself greatly commends your good order in God, that ye all live according to the truth and that no sect has any dwelling-place among you. Nor, indeed, do ye hearken to any one rather than to Jesus Christ speaking in truth.

*-ANF, Vol. 1, Epistle of Ignatius to the Ephesians, 6*

3. He that is within the sanctuary is pure; but he that is outside the sanctuary is not pure. In other words, anyone who acts without the bishop and the presbytery and the deacons does not have a clean conscience.

*-FEF, Vol. 1, Letter to the Trallians,(7,2), p. 21*

4. For there is no one superior to God, or even like to Him, among all the beings that exist. Nor is there any one in the Church greater than the bishop, who ministers as a priest to God for the salvation of the whole world. Nor, again, is there any one among rulers to be compared with the king, who secures peace and good order to those over whom he rules. He who honours the bishop shall be honoured by God, even as he that dishonours him shall be punished by God. For if he that rises up against kings is justly held worthy of punishment, inasmuch as he dissolves public order, of how much sorer punishment, suppose ye, shall he be thought worthy, who presumes to do anything without the bishop, thus both destroying the [Church's] unity, and throwing its order into confusion?

For the priesthood is the very highest point of all good things among men, against which whosoever is mad enough to strive, dishonours not man, but God, and Christ Jesus, the First-born, and the only High Priest, by nature, of the Father. Let all things therefore be done by you with good order in Christ. Let the laity be subject to the deacons; the deacons to the presbyters; the presbyters to the bishop; the bishop to Christ, even as He is to the Father. As ye, brethren, have refreshed me, so will Jesus Christ refresh you. Ye have loved me when absent, as well as when present. God will recompense you, for whose sake ye have shown such kindness towards His prisoner. For even if I am not worthy of it, yet your zeal [to help me] is an admirable thing. For "he who honours a prophet in the name of a prophet, shall receive a prophet's reward." It is manifest also, that he who honours a prisoner of Jesus Christ shall receive the reward of the martyrs.

*-ANF, Vol. 1, The Epistle of Ignatius to the Smyrnaeans, 8 (Longer version)*

**St. Irenaeus of Lyons (AD 140-202)**

1. It is necessary to obey those who are the presbyters in the Church, those, who, as we have shown, have succession from the Apostles; those who have received, with the succession of the episcopate, the sure charism of truth according to the good pleasure of the Father. But the rest, who have no part in the primitive succession and assemble whosoever they will, must be held in suspicion.

-*FEF, Against heresies (4, 26, 2), p. 96*

2. Since, however, it would be very tedious, in such a volume as this, to reckon up the successions of all the Churches, we do put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vainglory, or by blindness and perverse opinion, assemble in unauthorized meetings; [we do this, I say, ] by indicating that tradition derived from the apostles, of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious apostles, Peter and Paul; as also [by pointing out] the faith preached to men, which comes down to our time by means of the successions of the bishops. For it is a matter of necessity that every Church should agree with this Church, on account of its pre- eminent authority, that is, the faithful everywhere, inasmuch as the apostolical tradition has been preserved continuously by those [faithful men] who exist everywhere.

-*ANF, Vol. 1, Against the Heresies, 3, 2, 2*

3. It is within the power of all, therefore, in every Church, who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world; and we are in a position to reckon up those who were by the apostles instituted bishops in the Churches, and [to demonstrate] the succession of these men to our own times; those who neither taught nor knew of anything like what these [heretics] rave about.

For if the apostles had known hidden mysteries, which they were in the habit of imparting to “the perfect” apart and privily from the rest, they would have delivered them especially to those to whom they were also committing the Churches themselves. For they were desirous that these men should be very perfect and blameless in all things, whom also they were leaving behind as their successors, delivering up their own place of government to these men; which men, if they discharged their functions honestly, would be a great boon [to the Church], but if they should fall away, the direst calamity.

-*ANF, Vol. 1, Against the Heresies, 3, 3,1*

**Hippolytus of Rome (AD ?-235)**

When a widow is to be appointed, she is not to be ordained, but is designated by being named such. ... A widow is appointed by words alone, and is then associated with the other widows. Hands are not imposed upon her, because she does not offer the oblation and she does not conduct the Liturgy. Ordination is for the

clergy because of the Liturgy; but a widow is appointed for prayer, and prayer is the duty of all.

*-FEF, Vol. 1, The Apostolic Tradition, 394 (f), p. 169*

**St. John Chrysostom (AD 344/354-407)**

1. When you see the Lord immolated and lying upon the altar, and the priest bent over that sacrifice praying, and all the people empurpled by that precious blood, can you think that you are still among men and on earth? Or are you not lifted up to heaven?

*-FEF, Vol. 2, On the Priesthood, (3, 4,177), p. 89*

2. The Jewish priests had authority to release the body from leprosy, or, rather, not to release it but only to examine those who were already released, and you know how much the office of priest was contended for at that time. But our priests have received authority to deal, not with bodily leprosy, but spiritual uncleanness not to pronounce it removed after examination, but actually and absolutely to take it away. Wherefore they who despise these priests would be far more accursed than Dathan and his company, and deserve more severe punishment. For the latter, although they laid claim to the dignity which did not belong to them, nevertheless had an excellent opinion concerning it, and this they proved by the great eagerness with which they pursued it; but these men, when the office has been better regulated, and has received so great a development, have displayed an audacity which exceeds that of the others, although manifested in a contrary way. For there is not an equal amount of contempt involved in aiming at an honor which does not pertain to one, and in despising such great advantages, but the latter exceeds the former as much as scorn differs from admiration. What soul then is so sordid as to despise such great advantages? None whatever, I should say, unless it were one subject to some demoniacal impulse. For I return once more to the point from which I started: not in the way of chastising only, but also in the way of benefiting, God has bestowed a power on priests greater than that of our natural parents. The two indeed differ as much as the present and the future life. For our natural parents generate us unto this life only, but the others unto that which is to come. And the former would not be able to avert death from their offspring, or to repel the assaults of disease; but these others have often saved a sick soul, or one which was on the point of perishing, procuring for some a milder chastisement, and preventing others from falling altogether, not only by instruction and admonition, but also by the assistance wrought through prayers. For not only at the time of regeneration, but afterwards also, they have authority to forgive sins. "Is any sick among you?" it is said, "let him call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord will raise him up: and if he have committed sins they shall be forgiven him." Again: our natural parents, should their children come into conflict with any men of high rank and great power in the world, are unable to profit them: but priests have reconciled, not rulers and kings, but God Himself when His wrath has often been provoked against them.

Well! after this will any one venture to condemn me for arrogance? For my part, after what has been said, I imagine such religious fear will possess the souls of the hearers that they will no longer condemn those who avoid the office for arrogance and temerity, but rather those who voluntarily come forward and are eager to obtain this dignity for themselves. For if they who have been entrusted with the command of cities, should they chance to be wanting in discretion and vigilance, have sometimes destroyed the cities and ruined themselves in addition, how much power think you both in himself and from above must he need, to avoid sinning, whose business it is to beautify the Bride of Christ?

*-NPNF, Second Series, Vol. 9, On the Priesthood, 3, 6*

3. “Until the day in which He was taken up, after that He, through the Holy Spirit, had given commandments unto the Apostles whom He had chosen. After He had given commandments through the Spirit” (v. 2); i.e. they were spiritual words that He spake unto them, nothing human; either this is the meaning, or, that it was by the Spirit that He gave them commandments. Do you observe in what low terms he still speaks of Christ, as in fact Christ had spoken of Himself? “But if I by the Spirit of God cast out devils” (Matt. xii. 28); for indeed the Holy Ghost wrought in that Temple. Well, what did He command? “Go ye therefore,” He says, “make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.” (Ib. xxviii. 19, Matt. xxviii. 20.) A high encomium this for the Apostles; to have such a charge entrusted to them, I mean, the salvation of the world! words full of the Spirit! And this the writer hints at in the expression, “through the Holy Ghost” (and, “the words which I spake unto you,” saith the Lord, “are Spirit”) (John vi. 63); thus leading the hearer on to a desire of learning what the commands were, and establishing the authority of the Apostles, seeing it is the words of the Spirit they are about to speak, and the commandments of Christ. “After He had given commandments,” he says, “He was taken up.” He does not say, ‘ascended;’ he still speaks as concerning a man. It appears then that He also taught the Disciples after His resurrection, but of this space of time no one has related to us the whole in detail. St. John indeed, as also does the present writer, dwells at greater length on this subject than the others; but none has clearly related every thing (for they hastened to something else); however, we have learnt these things through the Apostles, for what they heard, that did they tell. “To whom also He shewed Himself alive.” Having first spoken of the Ascension, he adverts to the Resurrection; for since thou hast been told that “He was taken up,” therefore, lest thou shouldest suppose Him to have been taken up by others, he adds, “To whom He shewed Himself alive.” For if He shewed Himself in the greater, surely He did in the minor circumstance. Seest thou, how casually and un-perceived he drops by the way the seeds of these great doctrines?

*-NPNF, First Series, vol. 9, Homilies on the Acts of the Apostles, 1*

4. In the next place that thou mayest understand that he used the word “minister” of the manhood, observe how he again indicates it: “For” (ver. 3) (he says) “every



high priest is ordained to offer both gifts and sacrifices, wherefore it is of necessity that this man have somewhat also to offer.” Do not now, because thou hearest that He sitteth, suppose that His being called High Priest is mere idle talk. For the former, viz. His sitting, belongs to the dignity of the Godhead, but this to His great loving kindness, and His tender care for us. On this account he repeatedly urges this very thing, and dwells more upon it: for he feared lest the other [truth] should overthrow it. Therefore he again brings down his discourse to this: since some were enquiring why He died. He was a Priest. But there is no Priest without a sacrifice. It is necessary then that He also should have a sacrifice. And in another way; Having said that He is on high, he affirms and proves that He is a Priest from every consideration, from Melchisedec, from the oath, from offering sacrifice. From this he also frames another and necessary syllogism. “For if” (he says) “He had been on earth, He would not be a Priest, seeing that there are priests who offer the gifts according to the Law.” If then He is a Priest (as He really is), we must seek some other place for Him. “For if He were” indeed “on earth, He should not be a priest.” For how [could He be]? He offered no sacrifice, He ministered not in the Priest’s office. And with good reason, for there were the priests. Moreover he shows that it was impossible that [He] should be a priest upon earth. For how [could He be]? There was no rising up against [the appointed Priests], he means.

Here we must apply our minds attentively, and consider the Apostolic wisdom; for again he shows the difference of the Priesthood. “Who” (he says) “serve unto the example and shadow of heavenly things.” What are the heavenly things he speaks of here? The spiritual things. For although they are done on earth, yet nevertheless they are worthy of the Heavens. For when our Lord Jesus Christ lies slain [as a sacrifice], when the Spirit is with us, when He who sitteth on the right hand of the Father is here, when sons are made by the Washing, when they are fellow-citizens of those in Heaven, when we have a country, and a city, and citizenship there, when we are strangers to things here, how can all these be other than “heavenly things”? But what! Are not our Hymns heavenly? Do not we also who are below utter in concert with them the same things which the divine choirs of bodiless powers sing above? Is not the altar also heavenly? How? It hath nothing carnal, all spiritual things become the offerings. The sacrifice does not disperse into ashes, or into smoke, or into steamy savor, it makes the things placed there bright and splendid. How again can the rites which we celebrate be other than heavenly? For when He says, “Whose so ever sins ye retain they are retained, whosoever sins ye remit, they are remitted” (John xx. 23) when they have the keys of heaven, how can all be other than heavenly?

“Who” (he says) “serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle, for see, saith He, that thou make all things according to the pattern showed to thee in the mount.” Inasmuch as our hearing is less ready of apprehension than our sight (for the things which we hear we do not in such wise lay up in our soul, as those which we see with our very eyes), He showed him all. Either then he means this by “the example and shadow,” or else he [speaks] of the Temple. For, he went on to say, “See” (His words are), that “thou make all things according to the pattern showed to thee in the

mount.” Was it then only what concerned the furniture of the temple that he saw, or was it also what related, to the sacrifices, and all the rest? Nay, one would not be wrong in saying even this; for The Church is heavenly, and is nothing else than Heaven.

*-NPNF, First Series, Vol. 14, Homilies on the Epistle to the Hebrews, 14, 2-3*

**St. Cyril of Alexandria (AD 378-444)**

Christ reigned over this whole world beneath the heavens and He tells us as much when He says: “All power in heaven and on earth is given to Me.” And although as God He exercised power over all things, by reason of His incarnation He speaks of what as God He had, as given to Him. When therefore He was ruling, He ordained the holy Apostles as princes over us; and the Apostles likewise commanded us with judgment, that is with justice.

*-FEF, Vol. 3, Commentary on Isaiah, (3,5), p. 218*

**Blessed Augustine of Hippo (AD 354-430)**

What then does he say who comes to worship the priest of God, even the Priest who is God? “Put me into one part of Thy priesthood, to eat bread.” I do not wish to be set in the honor of my fathers, which is none; put me in a part of Thy priesthood. For “I have chosen to be mean in Thine house;” I desire to be a member, no matter what, or how small, of Thy priesthood. By the priesthood he here means the people itself, of which He is the Priest who is the Mediator between God and men, the man Christ Jesus. This people the Apostle Peter calls “a holy people, a royal priesthood.” But some have translated, “Of Thy sacrifice,” not “Of Thy priesthood,” which no less signifies the same Christian people. Whence the Apostle Paul says, “We being many are one bread, one body.” [And again he says, “Present your bodies a living sacrifice.”] What, therefore, he has added, to “eat bread,” also elegantly expresses the very kind of sacrifice of which the Priest Himself says, “The bread which I will give is my flesh for the life of the world.” The same is the sacrifice not after the order of Aaron, but after the order of Melchisedec: let him that readeth understand. Therefore this short and salutarily humble confession, in which it is said, “Put me in a part of Thy priesthood, to eat bread,” is itself the piece of money, for it is both brief, and it is the Word of God who dwells in the heart of one who believes. For because He had said above, that He had given for food to Aaron’s house the sacrificial victims of the Old Testament, where He says, “I have given thy father’s house for food all things which are offered by fire of the children of Israel,” which indeed were the sacrifices of the Jews; therefore here He has said, “To eat bread,” which is in the New Testament the sacrifice of the Christians.

*-NPNF, First Series, Vol. 2, City of God, 17, 5*

## 10. *The Holy Cross*

### *Scripture Verses:*

- |     |   |                             |
|-----|---|-----------------------------|
| 1.  | Christ reconciled man to God through the cross-             | Ephesians 2:16              |
| 2.  | People who have lived being enemies of the cross-           | Philippians 3:18            |
| 3.  | The message of the cross is foolish for the perishing-      | 1 Corinthians 1:18          |
| 4.  | The Gospel and the power of the cross -                     | 1 Corinthians 1:17          |
| 5.  | He nailed the record that stood against us on the cross-    | Colossians 2:14             |
| 6.  | The Bronze serpent lifted up-                               | Numbers 21:8                |
| 7.  | As the bronze serpent was lifted up so will the Son of Man- | John 3:14                   |
| 8.  | He will draw all people to himself when he is lifted up-    | John 12:32                  |
| 9.  | He who want to follow Christ need to take up his cross-     | Matthew 16:24,<br>Luke 9:23 |
| 10. | He made peace through the blood of His cross-               | Colossians 1:20             |
| 11. | St. Paul urges that he boast about nothing but the cross-   | Galatians 6:14              |
| 12. | They suffer persecution for the cross of Christ-            | Galatians 6:12              |
| 13. | The offence of the cross to be removed-                     | Galatians 5:11              |
| 14. | Bitter water made sweet with a piece of wood-               | Exodus 15: 22-27            |
| 15. | Elijah meeting a woman picks up two sticks, symbol of -     | 1 Kings 17:8                |

### *From the Holy Fathers:*

#### *St. Justin the Martyr (AD 100/110-165)*

“Listen, therefore,” say I, “to what follows; for Moses first exhibited this seeming curse of Christ’s by the signs which he made.” “Of what [signs] do you speak?” said he. “When the people,” replied I, “waged war with Amalek, and the son of Nave (Nun) by name Jesus (Joshua), led the fight, Moses himself prayed to God, stretching out both hands, and Hur with Aaron supported them during the whole day, so that they might not hang down when he got wearied. For if he gave up any part of this sign, which was an imitation of the cross, the people were beaten, as is recorded in the writings of Moses; but if he remained in this form, Amalek was proportionally defeated, and he who prevailed by the cross. For it was not because Moses so prayed that the people were stronger, but because, while one who bore the name of Jesus (Joshua) was in the forefront of the battle, he himself made the sign of the cross. For who of you knows not that the prayer of one who accompanies it with lamentation and tears, with the body prostrate, or with bended knees, propitiates God most of all? But in such a manner neither he nor any other one, while sitting on a stone, prayed. Nor even the stone symbolized Christ, as I have shown.”

*-ANF, Vol. 1, Dialogue of Justin, The Stretched-Out Hands of Moses Signified Beforehand the Cross, 90*

#### *Hippolytus of Rome (AD 170-236)*

1. For the Lord says, “For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be; for wheresoever

the carcass is, there will the eagles be gathered together.” For the sign of the cross shall arise from the east even unto the west, in brightness exceeding that of the sun, and shall announce the advent and manifestation of the Judge, to give to every one according to his works. For concerning the general resurrection and the kingdom of the saints, Daniel says: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” And Isaiah says: “The dead shall rise, and those in the tombs shall awake, and those in the earth shall rejoice.” And our Lord says: “Many in that day shall hear the voice of the Son of God, and they that hear shall live.”

*-ANF, Vol. 5, Appendix to the Works of Hippolytus, 36*

2. Canon Twenty-ninth: Of the keeping of oblations which are laid upon the altar, that nothing fall into the sacred chalice, and that nothing fall from the priests, nor from the boys when they take communion; that an evil spirit rule them not, and that no one speak in the protection, except in prayer; and when the oblations of the people cease, let psalms be read with all attention, even to the signal of the bell; and of the sign of the cross, and the casting of the dust of the altar into the pool.

*-ANF, Vol. 5, Appendix to the works of Hippolytus, 49*

**Cyprian of Carthage (AD 200/210 – 258)**

1. That in the passion and the sign of the cross is all virtue and power. That in this sign of the cross is salvation for all who are marked on their foreheads.

*-ANF, Vol. 5, Treatise 12, Heads 21 and 22*

2. In Ezekiel the Lord says: “Pass through the midst of Jerusalem, and thou shalt mark the sign upon the men’s foreheads, who groan and grieve for the iniquities which are done in the midst of them.” Also in the same place: “Go and smite, and do not spare your eyes. Have no pity on the old man, and the youth, and the virgin, and slay little children and women, that they may be utterly destroyed. But ye shall not touch any one upon whom the sign is written, and begin with my holy places themselves.” Also in Exodus God says to Moses: “And there shall be blood for a sign to you upon the houses wherein ye shall be; and I will look on the blood, and will protect you. And there shall not be in you the plague of wasting when I shall smite the land of Egypt.” Also in the Apocalypse: “And I saw a Lamb standing on Mount Sion, and with Him a hundred and forty and four thousand; and they had His name and the name of His Father written on their foreheads.” Also in the same place: “I am Alpha and Omega, the first and the last, the beginning and the end. Blessed are they that do His commandments, that they may have power over the tree of life.”

*-ANF, Vol. 5, Treaties 12, Book 2, That in this sign of the Cross is Salvation for all People who are marked on Their Foreheads, 22*

**St. Athanasius (AD 293-373)**

1. For that death is destroyed, and that the Cross is become the victory over it, and that it has no more power but is verily dead, this is no small proof, or rather an

evident warrant, that it is despised by all Christ's disciples, and that they all take the aggressive against it and no longer fear it; but by the sign of the Cross and by faith in Christ tread it down as dead. For of old, before the divine sojourn of the Saviour took place, even to the saints death was terrible, and all wept for the dead as though they perished. But now that the Saviour has raised His body, death is no longer terrible; for all who believe in Christ tread him under as nought, and choose rather to die than to deny their faith in Christ. For they verily know that when they die they are not destroyed, but actually begin to live, and become incorruptible through the Resurrection.

*-NPNF, Second Series, Vol. 4, On the Incarnation, 27*

2. Now if by the sign of the Cross, and by faith in Christ, death is trampled down, it must be evident before the tribunal of truth that it is none other than Christ Himself that has displayed trophies and triumphs over death, and made him lose all his strength. And if, while previously death was strong, and for that reason terrible, now after the sojourn of the Saviour and the death and Resurrection of His body it is despised, it must be evident that death has been brought to nought and conquered by the very Christ that ascended the Cross.

*-NPNF, Second Series, Vol. 4, On the Incarnation, 29*

3. But they who disbelieve in the Resurrection afford a strong proof against themselves, if instead of all the spirits and the gods worshipped by them casting out Christ, Who, they say, is dead, Christ on the contrary proves them all to be dead. For if it be true that one dead can exert no power, while the Saviour does daily so many works, drawing men to religion, persuading to virtue, teaching of immortality, leading on to a desire for heavenly things, revealing the knowledge of the Father, inspiring strength to meet death, shewing Himself to each one, and displacing the godlessness of idolatry, and the gods and spirits of the unbelievers can do none of these things, but rather shew themselves dead at the presence of Christ, their pomp being reduced to impotence and vanity; whereas by the sign of the Cross all magic is stopped, and all witchcraft brought to nought, and all the idols are being deserted and left, and every unruly pleasure is checked, and every one is looking up from earth to heaven: whom is one to pronounce dead?

*-NPNF, Second Series, Vol. 4, On the Incarnation, 31*

4. Now these arguments of ours do not amount merely to words, but have in actual experience a witness to their truth. For let him that will, go up and behold the proof of virtue in the virgins of Christ and in the young men that practise holy chastity, and the assurance of immortality in so great a band of His martyrs. And let him come who would test by experience what we have now said, and in the very presence of the deceit of demons and the imposture of oracles and the marvels of magic, let him use the Sign of that Cross which is laughed at among them, and he shall see how by its means demons fly, oracles cease, all magic and witchcraft is brought to nought ... But if they call Him a magician, how can it be that by a

magician all magic is destroyed, instead of being confirmed? For if He conquered particular magicians, or prevailed over one only, it would be proper for them to hold that He excelled the rest by superior skill; but if His Cross has won the victory over absolutely all magic, and over the very name of it, it must be plain that the Saviour is not a magician, seeing that even those demons who are invoked by the other magicians fly from Him as their Master.

*-NPNF, Second Series, Vol. 4, On the Incarnation, 48*

5. But concerning the Cross, which would you say to be the better, to bear it, when a plot is brought about by wicked men, nor to be in fear of death brought about under any form whatever; or to prate about the wanderings of Osiris and Isis, the plots of Typhon, the flight of Cronos, his eating his children and the slaughter of his father. For this is your wisdom. But how, if you mock the Cross, do you not marvel at the resurrection? For the same men who told us of the latter wrote the former. Or why when you make mention of the Cross are you silent about the dead who were raised, the blind who received their sight, the paralytics who were healed, the lepers who were cleansed, the walking upon the sea, and the rest of the signs and wonders, which shew that Christ is no longer a man but God? To me you seem to do yourselves much injustice and not to have carefully read our Scriptures. But read and see that the deeds of Christ prove Him to be God come upon earth for the salvation of men. ... We, teaching the faith on Christ, expose your superstition, since all recognise that Christ is God and the Son of God. You by your eloquence do not hinder the teaching of Christ. But we by the mention of Christ crucified put all demons to flight, whom you fear as if they were gods. Where the sign of the Cross is, magic is weak and witchcraft has no strength.

*-NPNF, Second Series, Vol. 4, Life of St. Anthony, 75*

**St. Cyril of Jerusalem (AD 315-386)**

1. Jesus then really suffered for all men; for the Cross was no illusion, otherwise our redemption is an illusion also. His death was not a mere show, for then is our salvation also fabulous. If His death was but a show, they were true who said, *we remember that that deceiver said, while He was yet alive, After three days I rise again.* His Passion then was real: for He was really crucified, and we are not ashamed thereat; He was crucified, and we deny it not, nay, I rather glory to speak of it. For though I should now deny it, here is Golgotha to confute me, near which we are now assembled; the wood of the Cross confutes me, which was afterwards distributed piecemeal from hence to all the world. I confess the Cross, because I know of the Resurrection; for if, after being crucified, He had remained as He was, I had not perchance confessed it, for I might have concealed both it and my Master; but now that the Resurrection has followed the Cross, I am not ashamed to declare it.

*-NPNF, Second Series, Vol. 7, Lecture 13, 4*

2. And whoever will inquire, will find other reasons also; but what has been said is enough, because of the shortness of the time, and that the attention of my hearers

may not become sated. And yet we never can be tired of hearing concerning the crowning of our Lord, and least of all in this most holy Golgotha. For others only hear, but we both see and handle. Let none be weary; take thine armour against the adversaries in the cause of the Cross itself; set up the faith of the Cross as a trophy against the gainsayers. For when thou art going to dispute with unbelievers concerning the Cross of Christ, first make with thy hand the sign of Christ's Cross, and the gainsayer will be silenced. Be not ashamed to confess the Cross; for Angels glory in it, saying, *We know whom ye seek, Jesus the Crucified*. Mightest thou not say, O Angel, "I know whom ye seek, my Master?" But, "I," he says with boldness, "I know the Crucified." For the Cross is a Crown, not a dishonour."

*-NPNF, Second Series, Vol. 7, Lecture 13, 22*

3. Thou hast Twelve Apostles, witnesses of the Cross; and the whole earth, and the world of men who believe on Him who hung thereon. Let thy very presence here now persuade thee of the power of the Crucified. For who now brought thee to this assembly? what soldiers? With what bonds wast thou constrained? What sentence held thee fast here now? Nay, it was the Trophy of salvation, the Cross of Jesus that brought you all together. It was this that enslaved the Persians, and tamed the Scythians; this that gave to the Egyptians, for cats and dogs and their manifold errors, the knowledge of God; this, that to this day heals diseases; that to this day drives away devils, and overthrows the juggleries of drugs and charms. This shall appear again with Jesus from heaven; for the trophy shall precede the king: that seeing *Him whom they pierced*, and knowing by the Cross Him who was dishonoured, the Jews may repent and mourn; (but they *shall mourn tribe by tribe*, for they shall repent, when there shall be no more time for repentance;) and that we may glory, exulting in the Cross, worshipping the Lord who was sent, and crucified for us, and worshipping also God His Father who sent Him, with the Holy Ghost: To whom be glory for ever and ever. Amen.

*-NPNF, Second Series, Vol. 7, Lecture 13, 40-41*

4. But what is the sign of His coming? lest a hostile power dare to counterfeit it. And then shall appear, He says, the sign of the Son of Man in heaven. Now Christ's own true sign is the Cross; a sign of a luminous Cross shall go before the King, plainly declaring Him who was formerly crucified: that the Jews who before pierced Him and plotted against Him, when they see it, may mourn tribe by tribe, saying, "This is He who was buffeted, this is He whose face they spat on, this is He whom they bound with chains, this is He whom of old they crucified, and set at nought. Whither, they will say, shall we flee from the face of Thy wrath?" But the Angel hosts shall encompass them, so that they shall not be able to flee anywhere. The sign of the Cross shall be a terror to His foes; but joy to His friends who have believed in Him, or preached Him, or suffered for His sake. Who then is the happy man, who shall then be found a friend of Christ? That King, so great and glorious, attended by the Angel-guards, the partner of the Father's throne, will not despise His own servants. For that His Elect may not be confused with His foes, He shall send forth

His Angels with a great trumpet, and they shall gather together His elect from the four winds. He despised not Lot, who was but one; how then shall He despise many righteous? Come, ye blessed of My Father, will He say to them who shall then ride on chariots of clouds, and be assembled by Angels.

*-NPNF, Second Series, Vol. 7, Lecture 15, 24*

**St. Basil the Great (AD 330-379)**

For instance, to take the first and most general example, who is thence who has taught us in writing to sign with the sign of the cross those who have trusted in the name of our Lord Jesus Christ? What writing has taught us to turn to the East at the prayer? Which of the saints has left us in writing the words of the invocation at the displaying of the bread of the Eucharist and the cup of blessing? For we are not, as is well known, content with what the apostle or the Gospel has recorded, but both in preface and conclusion we add other words as being of great importance to the validity of the ministry, and these we derive from unwritten teaching.

*-NPNF, Second Series, Vol. 8, On the Holy Spirit, 27, 66*

**St. Gregory of Nyssa (AD 335-394)**

For if the confession of the revered and precious Names of the Holy Trinity is useless, and the customs of the Church unprofitable, and if among these customs is the sign of the cross, prayer, baptism, confession of sins, a ready zeal to keep the commandments, right ordering of character, sobriety of life, regard to justice, the effort not to be excited by passion, or enslaved by pleasure, or to fall short in moral excellence, if he says that none of such habits as these is cultivated to any good purpose, and that the sacramental tokens do not, as we have believed, secure spiritual blessings, and avert from believers the assaults directed against them by the wiles of the evil one, what else does he do but openly proclaim aloud to men that he deems the mystery which Christians cherish a fable, laughs at the majesty of the Divine Names, considers the customs of the Church a jest, and all sacramental operations idle prattle and folly?

*-NPNF, Second Series, Vol. 5, Against Eunomius, 11, 5*

2. But when God was pleased to accomplish by that rod those wonders, lofty, and passing the power of language to express, the wood was changed into a serpent. And again, at another time, he smote the waters, and now made the water blood, now made to issue forth a countless brood of frogs: and again he divided the sea, severed to its depths without flowing together again. Likewise the mantle of one of the prophets, though it was but a goat's skin, made Elisha renowned in the whole world. And the wood of the Cross is of saving efficacy for all men, though it is, as I am informed, a piece of a poor tree, less valuable than most trees are. So a bramble bush showed to Moses the manifestation of the presence of God: so the remains of Elisha raised a dead man to life; so clay gave sight to him that was blind from the womb. And all these things, though they were matter without soul or sense, were made the



means for the performance of the great marvels wrought by them, when they received the power of God.

*-NPNF, Second Series, Vol. 5, Oration on the Baptism of Christ*

**St. Ambrose of Milan (AD 333-397)**

Therefore read that the three witnesses in baptism, the water, the blood, and the Spirit, are one, for if you take away one of these, the Sacrament of Baptism does not exist. For what is water without the cross of Christ? A common element, without any sacramental effect. Nor, again, is there the Sacrament of Regeneration without water: "For except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God." Now, even the catechumen believes in the cross of the Lord Jesus, wherewith he too is signed; but unless he be baptized in the Name of the Father, and of the Son, and of the Holy Spirit, he cannot receive remission of sins nor gain the gift of spiritual grace. So that Syrian dipped himself seven times under the law, but you were baptized in the Name of the Trinity, you confessed the Father. Call to mind what you did: you confessed the Son, you confessed the Holy Spirit. Mark well the order of things in this faith: you died to the world, and rose again to God. And as though buried to the world in that element, being dead to sin, you rose again to eternal life. Believe, therefore, that these waters are not void of power.

*-NPNF, Second Series, Vol. 10, The Book Concerning The Mysteries, 4, 20-21*

**St. John Chrysostom (AD 344/354-407)**

1. Then let us rid ourselves of this demon, at its first beginning let us quell it, let us put the sign of the Cross on our breast, as it were a curb. Wrath is a shameless dog: but let it learn to hear the law. If there be in a sheep-fold a dog so savage as not to obey the command of the shepherd, nor to know his voice all is lost and ruined. He is kept along with the sheep: but if he makes a meal on the sheep, he is useless, and is put to death. If he has learnt to obey thee, feed thy dog: he is useful when it is against the wolves, against robbers, and against the captain of the robbers that he barks, not against the sheep, not against friends.

*-NPNF, First Series, Vol. 11, Homilies on the Acts of the Apostles, 17*

2. And what is one to say about them who use charms and amulets, and encircle their heads and feet with golden coins of Alexander of Macedon. Are these our hopes, tell me, that after the cross and death of our Master, we should place our hopes of salvation on an image of a Greek king? Dost thou not know what great result the cross has achieved? It has abolished death, has extinguished sin, has made Hades useless, has undone the power of the devil, and is it not worth trusting for the health of the body? It has raised up the whole world, and dost thou not take courage in it? And what wouldest thou be worthy to suffer, tell me? Thou dost not only have amulets always with thee, but incantations bringing drunken and half-witted old women into thine house, and art thou not ashamed, and dost thou not blush, after so great philosophy, to be terrified at such things? and there is a graver thing than this error. For when we deliver these exhortations, and lead them away, thinking that they

defend themselves, they say, that the woman is a Christian who makes these incantations, and utters nothing else than the name of God.

I especially hate and turn away from her, because she makes use of the name of God, with a view to ribaldry. For even the demons uttered the name of God, but still they were demons, and thus they used to say to Christ, "We know thee who thou art, the Holy One of God," and notwithstanding, he rebuked them, and drove them away. On this account, then, I beseech you to cleanse yourselves from this error, and to keep hold of this word as a staff; and just as without sandals, and cloak, no one of you would choose to go down to the market-place, so without this word never enter the market-place, but when thou art about to pass over the threshold of the gateway, say this word first: I leave thy ranks, Satan, and thy pomp, and thy service, and I join the ranks of Christ. And never go forth without this word. This shall be a staff to thee, this thine armor, this an impregnable fortress, and accompany this word with the sign of the cross on thy forehead. For thus not only a man who meets you, but even the devil himself, will be unable to hurt you at all, when he sees thee everywhere appearing with these weapons; and discipline thyself by these means henceforth, in order that when thou receivest the seal thou mayest be a well-equipped soldier, and planting thy trophy against the devil, may receive the crown of righteousness, which may it be the lot of us all to obtain, through the grace and loving kindness of our Lord Jesus Christ, with whom be glory to the Father and to the Holy Spirit for ever and ever. Amen.

*-NPNF, First Series, Vol. 9, Second Instructions to Catechumens, 5*

3. And how does Paul say again "Love one another even as Christ also loved us and gave Himself for us?" And Christ Himself when He was about to be crucified said "Father, the hour has come: glorify thy Son," speaking of the cross as glory: and how then does He deprecate it here when He urges it there? For that the cross is glory listen to what the evangelist says "the Holy Ghost was not yet given, because Jesus was not yet glorified." Now the hearing of this expression is "grace was not yet given because the enmity towards men was not yet destroyed by reason that the cross had not yet done its work." For the cross destroyed the enmity of God towards man, brought about the reconciliation, made the earth Heaven, associated men with angels, pulled down the citadel of death, unstrung the force of the devil, extinguished the power of sin, delivered the world from error, brought back the truth, expelled the Demons, destroyed temples, overturned altars, suppressed the sacrificial offering, implanted virtue, rounded the Churches. The cross is the will of the Father, the glory of the Son, the rejoicing of the Spirit, the boast of Paul, "for," he says, "God forbid that I should boast save in the cross of our Lord Jesus Christ." The cross is that which is brighter than the sun, more brilliant than the sunbeam: for when the sun is darkened then the cross shines brightly: and the sun is darkened not because it is extinguished, but because it is overpowered by the brilliancy of the cross. The cross has broken our bond, it has made the prison of death ineffectual, it is the demonstration of the love of God. "For God so loved the world that He gave His only-begotten Son that every one who believes in Him should not perish."

And again Paul says “If being enemies we were reconciled to God by the death of His Son.” The cross is the impregnable wall, the invulnerable shield, the safeguard of the rich, the resource of the poor, the defence of those who are exposed to snares, the armour of those who are attacked, the means of suppressing passion, and of acquiring virtue, the wonderful and marvellous sign. “For this generation seeketh after a sign: and no sign shall be given it save the sign of Jonas”; and again Paul says, “for the Jews ask for a sign and the Greeks seek wisdom, but we preach Christ crucified.” The cross opened Paradise, it brought in the robber, it conducted into the kingdom of Heaven the race of man which was about to perish, and was not worthy even of earth. So great are the benefits which have sprung and do spring from the cross, and yet doth He not desire to be crucified I ask? Who would venture to say this? And if He did not desire it who compelled Him, who forced Him to it? and why did He send prophets beforehand announcing that He would be crucified, if He was not to be, and did not wish to undergo it? And for what reason does He call the cross a cup, if He did not desire to be crucified? For that is the word of one who signifies the desire which he has concerning the act. For as the cup is sweet to those who are thirsty so also was crucifixion to Him: wherefore also He said “With desire have I desired to eat this Passover with you,” and this He meant not absolutely, but relatively, because after that evening the cross was awaiting Him.

*-NPNF, First series, Vol. 9, Against the Marcionists and Manichaeans, 2*

**Blessed Jerome (AD 347-420)**

Will the day never come when we shall together enter the Saviour’s cave, and together weep in the sepulchre of the Lord with His sister and with His mother? Then shall we touch with our lips the wood of the cross, and rise in prayer and resolve upon the Mount of Olives with the ascending Lord. We shall see Lazarus come forth bound with grave clothes, we shall look upon the waters of Jordan purified for the washing of the Lord.

*-NPNF, Second Series, Vol. 6, Letters of Jerome, 46*

**Blessed Augustine of Hippo (AD 354-430)**

1. For He hath overcome the whole world as we see, my brethren; He hath subjected all powers, He hath subjugated kings, not with the pride of soldiery, but by the ignominy of the Cross: not by the fury of the sword, but by hanging on the Wood, by suffering in the body, by working in the Spirit. His body was lifted up on the Cross, and so He subdued souls to the Cross; and now what jewel in their diadem is more precious than the Cross of Christ on the foreheads of kings? In loving Him you will never be ashamed. Whereas from the amphitheatre how many return conquered, because those are conquered, for whom they are so madly interested! still more would they be conquered were they to conquer. For so would they be enslaved to the vain joy, to the exultation of a depraved desire, who are conquered by the very circumstance of running to these shows. For how many, my brethren, do you think have this day been in hesitation whether they would go here or there? And they who in this hesitation, turning their thoughts to Christ, have run to the church, have

overcome, not any man, but the devil himself, him that hunteth after the souls of the whole world.

-NPNF, First Series, Vol. 6, Selected Sermons on the New Testament, 1, 2

**St. John Damascene (AD 645-749)**

*Concerning the Cross and here further concerning Faith:* The word 'Cross' is foolishness to those that perish, but to us who are saved is the power of God. For he that is spiritual judgeth all things, but the natural man receiveth not the things of the Spirit. 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 and 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 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.* For it is by faith that all things, both human and spiritual, are sustained. For without faith neither does the farmer 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.

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, despoiled Hades, bestowed the resurrection, granted the power to us of condemning the present and even death itself, prepared the return to our former blessedness, opened the gates of Paradise, given our nature a seat at the right hand of God, and made us the children and heirs of God, save the Cross of our Lord Jesus Christ. For by the Cross all things have been made right. *So many of us, the apostle says, as were baptized into Christ, were baptized into His death, and as many of you as have been baptized into Christ, have put on Christ.* Further *Christ is the power of God and the wisdom of God.* 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.

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, 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, 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, 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, *We shall go into His tabernacles; we shall worship at the place where His feet stood*. And that it is the Cross that is meant is made clear by what follows, *Arise, O Lord, into Thy Rest*. 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, 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*, meaning the Cross. And so also the angel of the resurrection said to the woman, *Ye seek Jesus of Nazareth which was crucified*. And the Apostle said, *We preach Christ crucified*. 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. 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. For since death was by a tree, it was fitting that life and resurrection should be bestowed by a tree. 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 he made most clearly the sign of the cross. Likewise 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, and the rod that meant for Aaron the dignity of the high priesthood: and the serpent lifted in triumph on a tree as though it were dead, 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. The mighty Moses cried, *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*. But may we who worship this obtain a part in Christ the crucified. Amen.

*-NPNF, Second Series, Vol. 9, The Exact Exposition on the Orthodox Faith, 4,11*

## ***11. The Veneration of Saints***

### ***Scripture Verses:***

- |     |   |   |
|-----|---|---|
| 1.  | Abraham praying for Abimelech-                                      | Gen 20:6-7;17-18  |
| 2.  | Mother's prayer heard through the son-                              | Gen 21:16-19  |
| 3.  | Moses intercedes for his people-                                    | Exodus 32:31-32   |
| 4.  | The bones of Joseph carried by Moses-                               | Exodus 13:19;<br>Joshua 24:32                                       |
| 5.  | The Mantle of Elijah-   | 2 Kings 2:13-14   |
| 6.  | People asked Jeremiah to Pray to the Lord on their behalf-          | Jeremiah 42:20  |
| 7.  | God tells Job's friend to ask Job to pray for them-                 | Job 42:8-9  |
| 8.  | Receiving a prophet receives a prophet's reward-                    | Matthew 10:40-42  |
| 9.  | Make disciples of all nations-                                      | Matthew 28:19   |
| 10. | St. Mary will be called blessed by all generations-                 | Luke 1:47-49  |
| 11. | Jesus heals a paralytic through the faith of his friends-           | Mark 2:5  |
| 12. | Christ calls his disciples friends and not servants-                | John 15:15  |
| 13. | Believers received cure by Peter's shadow, <i>Jesus' clothing</i> - | Acts 5:15-16;<br>Luke 8:43-48                                       |
| 14. | Saints will judge the world-  | 1 Cor 6:1-2   |
| 15. | Prayers of saints reaching heaven all with incense-                 | Rev. 5:8, 8:3-4   |
| 16. | We are surrounded by a great cloud of witnesses-                    | Hebrews 12:1  |
| 17. | Through faith who have inherited the promise-                       | Hebrews 6:12,<br>Ephesians 3:6                                      |
| 18. | Prayer of the Righteous/faithful is effective, ex. of Elijah-       | James 5:15-18;<br>1 Peter 3:12                                      |
| 19. | Veneration of the Old Testament figures-                            | Hebrews 11  |
| 20. | St. Paul says, "Be imitators of me as I imitate Christ"-            | 1 Cor. 4:16,11:1,<br>Phil. 3:17,<br>1 Thess. 1:6, 2:14<br>Heb. 6:12 |
| 21. | Consider their outcome of their life and imitate their faith-       | Heb.13:7  |
| 22. | Christ having the key of David and opens and closes-                | Rev. 3:7<br>(Ezekiel 44:1-3)  |

### ***From the Holy Fathers:***

#### **Apocryphal Writings of the New Testament (1<sup>st</sup> Century AD)**

In the name of God, of one essence and three persons. The history of the death of our father, the holy old man, Joseph the carpenter. May his blessings and prayers preserve us all, O brethren! Amen. His whole life was one hundred and eleven years, and his departure from this world happened on the twenty-sixth of the month Abib, which answers to the month Ab. May his prayer preserve us! Amen. And, indeed, it was our Lord Jesus Christ Himself who related this history to His holy disciples on

the Mount of Olives, and all Joseph's labour, and the end of his days. And the holy apostles have preserved this conversation, and have left it written down in the library at Jerusalem. May their prayers preserve us! Amen.

*-ANF, Vol. 8, Apocrypha of the New Testament, The History of Joseph the Carpenter*

**St. Ignatius of Antioch (AD 35-107)**

1. Only the harder parts of his Holy relics were left, and these were conveyed to Antioch and wrapped in linen, as an inestimable treasure left to the Holy Church, on account of the grace which was in the martyr.

*-FEF, Vol. 1, The Colbertine Martyrdom of St. Ignatius (6, 5), p. 27*

2. Now these things took place on the thirteenth day before the Kalends of January, that is, on the twentieth of December, Sura and Senecio being then the consuls of the Romans for the second time. Having ourselves been eye-witnesses of these things, and having spent the whole night in tears within the house, and having entreated the Lord, with bended knees and much prayer, that He would give us weak men full assurance respecting the things which were done, it came to pass, on our falling into a brief slumber, that some of us saw the blessed Ignatius suddenly standing by us and embracing us, while others beheld him again praying for us, and others still saw him dropping with sweat, as if he had just come from his great labour, and standing by the Lord. When, therefore, we had with great joy witnessed these things, and had compared our several visions together, we sang praise to God, the giver of all good things, and expressed our sense of the happiness of the holy [martyr]; and now we have made known to you both the day and the time [when these things happened], that, assembling ourselves together according to the time of his martyrdom, we may have fellowship with the champion and noble martyr of Christ, who trode under foot the devil, and perfected the course which, out of love to Christ, he had desired, in Christ Jesus our Lord; by whom, and with whom, be glory and power to the Father, with the Holy Spirit, for evermore! Amen.

*-ANF, Vol. 1, The Martyrdom of St. Ignatius, 7*

**Hippolytus of Rome (AD ?-235)**

And that the things spoken of old by the law and the prophets were all sealed, and that they were unknown to men, Isaiah declares when he says: "And they will deliver the book that is sealed to one that is learned, and will say to him, Read this; and he will say, I cannot read it, for it is sealed." It was meet and necessary that the things spoken of old by the prophets should be sealed to the unbelieving Pharisees, who thought that they understood the letter of the law, and be opened to the believing. The things, therefore, which of old were sealed, are now by the grace of God the Lord all open to the saints. For He was Himself the perfect Seal, and the Church is the key: "He who openeth, and no man shutteth; and shutteth, and no man openeth," as John says. And again, the same says: "And I saw, on the right hand of Him that sat on the throne, a book written within and without, sealed with seven seals; and I saw an angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals

thereof? ”and so forth. “And I beheld in the midst of the throne, and of the four beasts, a Lamb standing slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having harps and golden vials full of incense, which is the prayer of the saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood.” He took the book, therefore, and loosed it, in order that the things spoken concerning Him of old in secret, might now be proclaimed with boldness upon the house-tops.

*-ANF, Vol. 5, Part 1- Exegetical: Fragments from Commentaries on Various Books of Scripture, 2, 19-20*

**St. Basil the Great (AD 330-379)**

Of the Holy Trinity, the Incarnation, the invocation of Saints, and their Images: According to the blameless faith of the Christians which we have obtained from God, I confess and agree that I believe in one God the Father Almighty; God the Father, God the Son, God the Holy Ghost; I adore and worship one God, the Three. I confess to the economy of the Son in the flesh, and that the holy Mary, who gave birth to Him according to the flesh, was Mother of God. I acknowledge also the holy apostles, prophets, and martyrs; and I invoke them to supplication to God, that through them, that is, through their mediation, the merciful God may be propitious to me, and that a ransom may be made and given me for my sins. Wherefore also I honour and kiss the features of their images, inasmuch as they have been handed down from the holy apostles, and are not forbidden, but are in all our churches.

*-NPNF, Second Series, Vol. 8, Letter 361*

**St. Gregory the Theologian (Nazianzus) (AD 330-389)**

The saint was being carried out, lifted high by the hands of holy men, and everyone was eager, some to seize the hem of his garment, others only just to touch the shadow, or the bier which bore his holy remains (for what could be more holy or pure than that body), others to draw near to those who were carrying it, others only to enjoy the sight, as if even this were beneficial. Market places, porticos, houses of two or three stories were filled with people escorting, preceding, following, accompanying him, and trampling upon each other; tens of thousands of every race and age, beyond all previous experience. The psalmody was overborne by the lamentations, philosophic resignation sank beneath the misfortune. Our own people vied with strangers, Jews, Greeks, and foreigners, and they with us, for a greater share in the benefit, by means of a more abundant lamentation. To close my story, the calamity ended in danger; many souls departed along with him, from the violence of the pushing and confusion, who have been thought happy in their end, departing together with him, “funeral victims,” perhaps some fervid orator might call them. The body having at last escaped from those who would seize it, and made its way through



those who went before it, was consigned to the tomb of his fathers, the high priest being added to the priests, the mighty voice which rings in my ears to the heralds, the martyr to the martyrs. And now he is in heaven, where, if I mistake not, he is offering sacrifices for us, and praying for the people, for though, he has left us, he bus not entirely left us.

*-NPNF, Second Series, Vol. 7, Funeral Orations on Basil the Great, 43, 80*

**St. Gregory of Nyssa (AD 335-394)**

But if it is to the Only-begotten God that he applies such phrases, so as to say that He is a thing made by Him that made Him, a creature of Him that created Him, and to refer this terminology to “the use of the saints,” let him first of all show us in his statement what saints he says there are who declared the Maker of all things to be a product and a creature, and whom he follows in this audacity of phrase. The Church knows as saints those whose hearts were divinely guided by the Holy Spirit, patriarchs, lawgivers, prophets, evangelists, apostles. If any among these is found to declare in his inspired words that God over all, Who “upholds all things with the word of His power,” and grasps with His hand all things that are, and by Himself called the universe into being by the mere act of His will, is a thing created and a product, he will stand excused, as following, as he says, the “use of the saints” in proceeding to formulate such doctrines. But if the knowledge of the Holy Scriptures is freely placed within the reach of all, and nothing is forbidden to or hidden from any of those who choose to share in the divine instruction, how comes it that he endeavors to lead his hearers astray by his misrepresentation of the Scriptures, referring the term “creature,” applied to the Only-begotten, to “the use of the saints”? For that by Him all things were made, you may hear almost from the whole of their holy utterance, from Moses and the prophets and apostles who come after him, whose particular expressions it would be tedious here to set forth.

*-NPNF, Vol. 5, Against Eunomius, Book 3, 1*

**St. Ambrose of Milan (AD 333-397)**

So he who does the will of God is His friend and is honored with this name. He who is of one mind with Him, he too is His friend. For there is unity of mind in friends, and no one is more hateful than the man that injures friendship. Hence in the traitor the Lord found this the worst point on which to condemn his treachery, namely, that he gave no sign of gratitude and had mingled the poison of malice at the table of friendship. So He says: “It was thou, a man of like mind, My guide and Mine acquaintance, who ever didst take pleasant meals with Me.” That is: it could not be endured, for thou didst fall upon Him Who granted grace to thee. “For if My enemy had reproached Me I could have borne it, and I would have hid Myself from him who hated Me.” An enemy can be avoided; a friend cannot, if he desires to lay a plot. Let us guard against him to whom we do not entrust our plans; we cannot guard against him to whom we have already entrusted them. And so to show up all the hatefulness of the sin He did not say: Thou, My servant, My apostle; but thou, a man of like mind

with Me; that is: thou art not My but thy own betrayer, for thou didst betray a man of like mind with thyself.

The Lord Himself, when He was displeased with the three princes who had not deferred to holy Job, wished to pardon them through their friend, so that the prayer of friendship might win remission of sins. Therefore Job asked and God pardoned. Friendship helped them whom arrogance had harmed. These things I have left with you, my children, that you may guard them in your minds—you yourselves will prove whether they will be of any advantage. Meanwhile they offer you a large number of examples, for almost all the examples drawn from our forefathers, and also many a word of theirs, are included within these three books; so that, although the language may not be graceful, yet a succession of old-time examples set down in such small compass may offer much instruction.

*-NPNF, Second Series, Vol. 10, Books on the Duties of Clergy, 3, 22, 136-138*

**St. John Chrysostom (AD 344/354-407)**

Would you learn how much prayers have profited? consider, I pray, Cornelius, Tabitha. (Acts 10. 3 and 9. 36) Hear also Jacob saying to Laban, “Except the fear of my father had been with me, surely thou hadst now sent me away empty.” (Gen. 31. 45) Hear also God again, saying, “I will defend this city for Mine own sake, and for My servant David’s sake.” (2 Kings 9. 34) But when? In the time of Hezekiah, who was righteous. Since if prayers availed even for the extremely wicked, why did not God say this also when Nebuchadnezzar came, and why did He give up the city? Because wickedness availed more. Again, Samuel himself also prayed for the Israelites, and prevailed. But when? When they also pleased God, then they put their enemies to flight. And what need, you say, of prayer from another, when I myself please God? Never, O man, say this. There is need, aye, and need of much prayer. For hear God saying concerning the friends of Job; “And he shall pray for you, and your sin shall be forgiven you.” (Job 42. 8) Because they had sinned indeed, but not a great sin. But this just man, who then saved his friends by prayer, in the season of the Jews was not able to save the Jews who were perishing. And that you may learn this, hear God saying through the prophet; “If Noah, Daniel, and Job stood, they shall not deliver their sons and their daughters.” (Ezek. 14. 14, 16) Because wickedness prevailed. And again, “Though Moses and Samuel stood.” (Jer. 15. 1)

And see how this is said to the two Prophets, because both prayed for them, and did not prevail. For Ezekiel says, “Ah Lord, dost thou blot out the residue of Israel?” (Ezek. 9. 8) Then showing that He does this justly, He shows him their sins; and showing that not through despising him does He refuse to accept his supplication for them, he says, Even these things are enough even to persuade thee, that not despising thee, but on account of their many sins, I do not accept thy supplication. Nevertheless He adds, “Though. Noah, Job, and Daniel stood.” (From Ezek. 14) And with good reason does He the rather say this to him, because it is he who suffered so many things. Thou badest me, he says, eat upon dung, and I ate upon it. Thou badest me, and I shaved my head. Thou badest me, and I lay upon one side. Thou badest me go out through a hole in the wall, bearing a burden, and I went out. Thou tookest

away my wife, and badest me not mourn, and I did not mourn, but bore it with fortitude. (Ezek. 24. 18) Ten thousand other things have I wrought for their sake: I entreat for them, and dost Thou not comply? Not from despising thee, says he, do I do this, but though Noah, Job, and Daniel were there, and were entreating for sons and daughters, I would not comply.

And again to Jeremiah, who suffered less from the commandments of God, but more from their wickedness, what does He say? “Seest thou not what these do?” (Jer. 7. 17) “Yea,” he says, “they do so but do Thou do it for my sake.” On this account He says to him, “Though Moses and Samuel stood.” Their first lawgiver, who often delivered them from dangers, who had said, “If now thou forgivest their sins, forgive it; but if not, blot me out also.” (Ex. 32. 32, Sept) If therefore he were now alive, and spoke thus, he would not have prevailed, nor would Samuel, again, who himself also delivered them, and who from his earliest youth was admired. For to the former indeed I said, that I conversed with him as a friend with a friend, and not by dark sayings. And of the latter I said, that in his earliest youth I was revealed to him, and that on his account, being prevailed upon, I opened the prophecy that had been shut up. For “the word of the Lord,” it is said, “was precious in those days; there was no open vision.” (1 Sam. 3. 1) If these men, therefore, stood before Me, they would profit nothing. And of Noah He says, “Noah was a righteous man, and perfect in his generations.” (Gen. 4. 9) And concerning Job, He was “blameless, just, true, fearing God.” (Job 1. 1, Sept) And concerning Daniel, whom they even thought a God; and they will not deliver, says he, their sons and daughters. Knowing these things, therefore, let us neither despise the prayers of the Saints, nor throw everything upon them: that we may not, on the one hand, be indolent and live carelessly; nor on the other deprive ourselves of a great advantage. But let us both beseech them to pray and lift up the hand for us, and let us adhere to virtue; that we may be able to obtain the blessings promised to those who love Him by the grace and loving-kindness of our Lord Jesus Christ.

*-NPNF, Second Series, Vol. 13, Homilies on the First Epistle of St. Paul to the Thessalonians, 1*

**Blessed Jerome (AD 347-420)**

Blaesilla died within three months of her conversion, and Jerome now writes to Paula to offer her his sympathy and, if possible, to moderate her grief. He asks her to remember that Blaesilla is now in paradise, and so far to control herself as to prevent enemies of the faith from caviling at her conduct. Then he concludes with the prophecy (since more than fulfilled) that in his writings Blaesilla’s name shall never die. Written at Rome in 389 A.D. ... If you wish to be indeed my mother, you must please Christ. She is not my mother who displeases my Lord. Many other things does she say which here I pass over; she prays also to God for you. For me, too, I feel sure, she makes intercession and asks God to pardon my sins in return for the warnings and advice that I bestowed on her, when to secure her salvation I braved the ill will of her family.

*-NPNF, Second Series, Vol. 6, Second Series, Letter 39: 1, 7*

**Blessed Augustine of Hippo (AD 354-430)**

1. There is therefore in us a certain learned ignorance, so to speak an ignorance which we learn from that Spirit of God who helps our infirmities. For after the apostle said, "If we hope for that we see not, then do we with patience wait for it," he added in the same passage, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is in the mind of the Spirit, because He maketh intercession for the saints according to the will of God." This is not to be understood as if it meant that the Holy Spirit of God, who is in the Trinity, God unchangeable, and is one God with the Father and the Son, intercedes for the saints like one who is not a divine person; for it is said, "He maketh intercession for the saints," because He enables the saints to make intercession, as in another place it is said, "The Lord your God proveth you, that He may know whether ye love Him," *i.e.* that He may make you know. He therefore makes the saints intercede with groanings which cannot be uttered, when He inspires them with longings for that great blessing, as yet unknown, for which we patiently wait. For how is that which is desired set forth in language if it be unknown, for if it were utterly unknown it would not be desired; and on the other hand, if it were seen, it would not be desired nor sought for with groanings?

*-NPNF, First Series, Vol. 1, Letter 130, 15, 28*

2. Thus the souls of departed saints are not affected by the death which dismisses them from their bodies, because their flesh rests in hope, no matter what indignities it receives after sensation is gone. For they do not desire that their bodies be forgotten, as Plato thinks fit, but rather, because they remember what has been promised by Him who deceives no man, and who gave them security for the safe keeping even of the hairs of their head, they with a longing patience wait in hope of the resurrection of their bodies, in which they have suffered many hardships, and are now to suffer never again. For if they did not "hate their own flesh," when it, with its native infirmity, opposed their will, and had to be constrained by the spiritual law, how much more shall they love it, when it shall even itself have become spiritual! For as, when the spirit serves the flesh, it is fitly called carnal, so, when the flesh serves the spirit, it will justly be called spiritual. Not that it is converted into spirit, as some fancy from the words, "It is sown in corruption, it is raised in incorruption," but because it is subject to the spirit with a perfect and marvellous readiness of obedience, and responds in all things to the will that has entered on immortality, all reluctance, all corruption, and all slowness being removed. For the body will not only be better than it was here in its best estate of health, but it will surpass the bodies of our first parents ere they sinned. For, though they were not to die unless they should sin, yet they used food as men do now, their bodies not being as yet spiritual, but animal only. And though they decayed not with years, nor drew nearer to death, a condition secured to them in God's marvellous grace by the tree of life, which grew along with the forbidden tree in the midst of Paradise, yet they took other nourishment, though not of that one tree, which was interdicted not because it was itself bad, but for the sake of

commending a pure and simple obedience, which is the great virtue of the rational creature set under the Creator as his Lord. For, though no evil thing was touched, yet if a thing forbidden was touched, the very disobedience was sin. They were, then, nourished by other fruit, which they took that their animal bodies might not suffer the discomfort of hunger or thirst; but they tasted the tree of life, that death might not steal upon them from any quarter, and that they might not, spent with age, decay. Other fruits were, so to speak, their nourishment, but this their sacrament. So that the tree of life would seem to have been in the terrestrial Paradise what the wisdom of God is in the spiritual, of which it is written, “She is a tree of life to them that lay hold upon her.”

*-NPNF, First Series, Vol. 2, 13, 20*

**St. Cyril of Alexandria (AD 378-444)**

1. I have been amazed that some are utterly in doubt as to whether or not the Holy Virgin is able to be called Mother of God. For if our Lord Jesus Christ is God, how should the Virgin who bore Him not be the Mother of God?

*-FEF, Vol. 3, Letter to the Monks of Egypt, 1, p. 206*

2. Even if we make images of pious men it is not so that we might adore them as gods but that when we see them we might be prompted to imitate them; and if we make images of Christ, it is so that our minds might wing aloft in yearning for Him.

*-FEF, Vol. 3, On Psalms. 113 B (115:16), 218*

**Leo the Great (AD 400-461)**

Let us rejoice, then, dearly-beloved, with spiritual joy, and make our boast over the happy end of this illustrious man in the LORD, Who is “wonderful in His saints,” in whom He has given us a support and an example, and has so spread abroad his glory throughout the world, that, from the rising of the sun to its going down, the brightness of his deacon’s light doth shine, and Rome is become as famous in Laurentius as Jerusalem was ennobled by Stephen. By his prayer and intercession we trust at all times to be assisted; that, because all, as the Apostle says, “who wish to live holily in Christ, suffer persecution ,” we may be strengthened with the spirit of love, and be fortified to overcome all temptations by the perseverance of steadfast faith. Through our LORD Jesus Christ.

*-NPNF, Second Series, Vol. 12, Sermon 85- On the Feast of St. Laurence, 4*

**St. John Damascene (AD 645-749)**

1. We worship and adore the Creator and Maker alone, as God who by His nature is to be worshipped. We worship also the Mother of God, not as God, but as God’s mother according to the flesh. Moreover we worship also the saints, as elect friends of God, and as having gotten ready audience with Him.

*-FEF, Vol. 3, Against Those Who Reject Sacred Images, (3,41), p. 344*

2. To the saints honour must be paid as friends of Christ, as sons and heirs of God: in the words of John the theologian and evangelist, *As many as received Him, to them gave He power to become sons of God . So that they are no longer servants, but sons: and if sons, also heirs, heirs of God and joint heirs with Christ:* and the Lord in the holy Gospels says to His apostles, *Ye are My friends. Henceforth I call you not servants, for the servant knoweth not what his lord doeth.* And further, if the Creator and Lord of all things is called also King of Kings and Lord of Lords and God of Gods, surely also the saints are gods and lords and kings. For of these God is and is called God and Lord and King. *For I am the God of Abraham,* He said to Moses, *the God of Isaac and the God of Jacob.* And God made Moses a god to Pharaoh. Now I mean gods and kings and lords not in nature, but as rulers and masters of their passions, and as preserving a truthful likeness to the divine image according to which they were made (for the image of a king is also called king), and as being united to God of their own free-will and receiving Him as an indweller and becoming by grace through participation with Him what He is Himself by nature. Surely, then, the worshippers and friends and sons of God are to be held in honour? For the honour shewn to the most thoughtful of fellow-servants is a proof of good feeling towards the common Master.

These are made treasuries and pure habitations of God: *For I will dwell in them,* said God, *and walk in them, and I will be their God.* The divine Scripture likewise saith that the souls of the just are in God's hand and death cannot lay hold of them. For death is rather the sleep of the saints than their death. *For they travailed in this life and shall to the end,* and *Precious in the sight of the Lord is the death of His saints.* What then, is more precious than to be in the hand of God? For God is Life and Light, and those who are in God's hand are in life and light.

Further, that God dwelt even in their bodies in spiritual wise, the Apostle tells us, saying, *Know ye not that your bodies are the temples of the Holy Spirit dwelling in you? , and The Lord is that Spirit , and If any one destroy the temple of God, him will God destroy .* Surely, then, we must ascribe honour to the living temples of God, the living tabernacles of God. These while they lived stood with confidence before God. The Master Christ made the remains of the saints to be fountains of salvation to us, pouring forth manifold blessings and abounding in oil of sweet fragrance: and let no one disbelieve this. For if water burst in the desert from the steep and solid rock at God's will and from the jaw-bone of an ass to quench Samson's thirst , is it incredible that fragrant oil should burst forth from the martyrs' remains? By no means, at least to those who know the power of God and the honour which He accords His saints.

In the law every one who toucheth a dead body was considered impure, but these are not dead. For from the time when He that is Himself life and the Author of life was reckoned among the dead, we do not call those dead who have fallen asleep in the hope of the resurrection and in faith on Him. For how could a dead body work miracles? How, therefore, are demons driven off by them, diseases dispelled, sick persons made well, the blind restored to sight, lepers purified, temptations and troubles overcome, and how does every good gift from the Father of lights come down through them to those who pray with sure faith? How much labour would you

not undergo to find a patron to introduce you to a mortal king and speak to him on your behalf? Are not those, then, worthy of honour who are the patrons of the whole race, and make intercession to God for us? Yea, verily, we ought to give honour to them by raising temples to God in their name, bringing them fruit-offerings, honouring their memories and taking spiritual delight in them, in order that the joy of those who call on us may be ours, that in our attempts at worship we may not on the contrary cause them offence. For those who worship God will take pleasure in those things whereby God is worshipped, while His shield-bearers will be wrath at those things wherewith God is wroth. In psalms and hymns and spiritual songs, in contrition and in pity for the needy, let us believers worship the saints, as God also is most worshipped in such wise. Let us raise monuments to them and visible images, and let us ourselves become, through imitation of their virtues, living monuments and images of them. Let us give honour to her who bore God as being strictly and truly the Mother of God. Let us honour also the prophet John as forerunner and baptist, as apostle and martyr, *For among them that are born of women there hath not risen a greater than John the Baptist*, as saith the Lord, and he became the first to proclaim the Kingdom. Let us honour the apostles as the Lord's brothers, who saw Him face to face and ministered to His passion, *for whom God the Father did foreknow He also did predestinate to be conformed to the image of His Son, first apostles, second prophets, third pastors and teachers*.

Let us also honour the martyrs of the Lord chosen out of every class, as soldiers of Christ who have drunk His cup and were then baptized with the baptism of His life-bringing death, to be partakers of His passion and glory: of whom the leader is Stephen, the first deacon of Christ and apostle and first martyr. Also let us honour our holy fathers, the God-possessed ascetics, whose struggle was the longer and more toilsome one of the conscience: *who wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; they wandered in deserts and in mountains and in dens and caves of the earth, of whom the world was not worthy*. Let us honour those who were prophets before grace, the patriarchs and just men who foretold the Lord's coming. Let us carefully review the life of these men, and let us emulate their faith and love and hope and zeal and way of life, and endurance of sufferings and patience even to blood, in order that we may be sharers with them in their crowns of glory.

*-NPNF, Second Series, Vol. 9, An Exact Exposition on the Orthodox Faith, 4, 15*

## ***12. Holiness and Salvation***

### ***Scripture Verses:***

#### ***Holiness***

- |   |                                       |
|---|---------------------------------------|
| 1. Be Holy because I your God am Holy, Be perfect-              | Leviticus 19:2,<br>Mathew 5:48        |
| 2. Remember your creator while you are still young-             | Eccl. 12:1                            |
| 3. Fear God and obey His commandments; that is our duty-        | Eccl. 12:13-14                        |
| 4. What profit is there if we gain the world and not our soul-  | Matthew 16:26                         |
| 5. Sanctify yourself for the sanctification of all-             | John 17:19                            |
| 6. Sanctified by faith in Christ-                               | Acts 26:18                            |
| 7. Whoever sees and listens, God will heal them-                | Acts 28:27                            |
| 8. Death spread to all men, because all sinned-                 | Romans 5:12, 19;<br>3:23              |
| 9. Do not let sin exercise in your body-                        | Romans 6:12                           |
| 10. Present your bodies as living sacrifices to God-            | Romans 12:1-2                         |
| 11. Make no provisions for the flesh to satisfy its desires-    | Romans 13:14                          |
| 12. God's kindness is meant for your repentance-                | Romans 2:4                            |
| 13. Do not say "Let us do evil so good may come out of it"-     | Romans 2:8                            |
| 14. The name of God is blasphemed among the gentiles-           | Romans 2:24                           |
| 15. God's temple is within you; You are the temple of God-      | 1 Cor. 3:16-17,<br>6:19-20, Eph. 2:22 |
| 16. Such sexual immorality found not even in pagans-            | 1 Cor. 5:1-2                          |
| 17. St. Paul says, "Be imitators of me as I imitate Christ"-    | 1 Cor. 4:16,11:1,<br>Phil. 3:17       |
| 18. We are the aroma of Christ for who are saved -              | 2 Cor. 2:15                           |
| 19. We are moved from one glory to another-                     | 2 Cor. 3:18                           |
| 20. Everyone in Christ is a new creation-                       | 2 Cor. 5:17                           |
| 21. Let us cleanse ourselves from every defilement of flesh-    | 2 Cor. 7:1                            |
| 22. The right way of repentance is Godly grief to repentance-   | 2 Cor. 7:9-10                         |
| 23. Our warfare is not against mere humans-                     | 2 Cor. 10:3-5;                        |
| 24. Do not use freedom as an opportunity for self indulgence-   | Galatians 5:13<br>Eph 6:12            |
| 25. Jews who lives as Gentiles-                                 | Galatians 2:14                        |
| 26. Fruit of the light is found in what is good right and true- | Ephesians 5:9                         |
| 27. We were created to be in holiness, in the likeness of God - | Ephesians 4:24                        |
| 28. Expose the works of darkness-                               | Ephesians 5:11-12                     |
| 29. Be imitators of God, a fragrant offering and sacrifice-     | Ephesians 5:1                         |
| 30. Putting on the armor of God-                                | Ephesians 6:14-17                     |
| 31. Try to find what is pleasing to the Lord-                   | Eph. 5:10,<br>Heb. 12:21              |
| 32. I want to know Christ and the power of His resurrection-    | Phil 3:10-11                          |
| 33. Let us be renewed in the image of the Creator-              | Colossians 3:10                       |



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| 34. | To live in holiness of Body-                               | 1 Thess. 4:1-5,<br>7-8                            |
| 35. | May your spirit, soul and body kept sound and blameless-   | 1 Thess. 5:23                                     |
| 36. | The Lord will strengthen us from the evil one-             | 2 Thess. 3:3                                      |
| 37. | We must be able to renounce worldly passions-              | Titus 2:12, 3:3                                   |
| 38. | We are sanctified through offering of the Body of Christ-  | Hebrews 10:10                                     |
| 39. | Friends with the world is enmity with God-                 | James 4:4   |
| 40. | Draw near closer to God; purify your hearts-               | James 4:8   |
| 41. | Each on tempted by their own desires battling with us-     | James 1:14  |
| 42. | Anyone who knows the right thing and fails to do it, sins- | James 4:17  |
| 43. | We are called to be partakers of the Divine Nature-        | 2 Peter 1:4<br>1 Thess. 1:6, 2:14<br>Hebrews 6:12 |
| 44. | To those who entice unsteady souls-                        | 2 Peter 2:14, 18                                  |
| 45. | To those who lust after unnatural desires of lust-         | Jude 7, 2 Peter 2:6                               |
| 46. | Deeds that are profane, Godless and sinful-                | 1 Timothy 1:9-11,<br>Ephesians 5:5                |
| 47. | Christians are a chosen race, a royal priesthood-          | 1 Peter 2:9                                       |
| 48. | When He is revealed we shall be like Him -                 | 1 John 3:2-4                                      |

### ***Salvation***

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|-----|---|---------------------------------|
| 1.  | Lift up the cup of salvation; the cup of blessings-             | Psalms 116:13;<br>1 Cor 10:16   |
| 2.  | Be perfect (not just saved) as your heavenly father is perfect- | Matthew 5:48                    |
| 3.  | Salvation is Christ-  | Luke 19:9; 21:24                |
| 4.  | Saved through saying Jesus Christ is raised from dead-          | Romans 10:8-11                  |
| 5.  | The whole creation is fallen and cries for salvation-           | Romans 8:21-22                  |
| 6.  | Coming of salvation is near-                                    | Romans 13:11                    |
| 7.  | Salvation is transformation; it is a process, glory to glory-   | 2 Cor 3:16-18                   |
| 8.  | My grace is sufficient for you, power made perfect in weak-     | 2 Cor 12:9                      |
| 9.  | Message of salvation that Paul received it not from people-     | Galatians 1:11-12               |
| 10. | We are not justified by works but by faith-                     | Galatians 2:16                  |
| 11. | Salvation is deification-                                       | Ephesians 2:5-6                 |
| 12. | Salvation as a helmet; The helmet, confidence of salvation-     | Ephesians 6:17;<br>1 Thess 5:8  |
| 13. | Work out your salvation with fear and trembling-                | Philippians 2:12                |
| 14. | The throne of Grace-  | Hebrews 4:15-16                 |
| 15. | The source of salvation is Christ-                              | Hebrews 5:8-10                  |
| 16. | We need to believe in truth to experience salvation-            | 2 Thess 2:13                    |
| 17. | The fullness of salvation-spiritual milk is needed-             | 1 Peter 2:2                     |
| 18. | God wills that everyone should be saved, come to repent-        | 1 Timothy 2:3-4,<br>2 Peter 3:9 |
| 19. | Crown of righteousness is reserved for Paul judgment day -      | 2 Timothy 4:8                   |

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|-----|---|------------------------------|
| 20. | No one is crowned unless competing by the rules-    | 2 Timothy 2:5,<br>1 Cor 9:24 |
| 21. | The grace of God has bought salvation to the world- | Titus 2:7                    |

***From the Holy Fathers:***

**Clement of Rome (AD ?-101?)**

For, if a man be only in name called holy, he is not holy; but he must be holy in everything: in his body and in his spirit. And those who are virgins rejoice at all times in becoming like God and His Christ, and are imitators of them. For in those that are such there is not “the mind of the flesh.” In those who are truly believers, and “in whom the Spirit of Christ dwells” in them “the mind of the flesh” cannot be: which is fornication, uncleanness, wantonness; idolatry, sorcery; enmity, jealousy, rivalry, wrath, disputes, dissensions, ill-will; drunkenness, revelry; buffoonery, foolish talking, boisterous laughter; backbiting, insinuations; bitterness, rage; clamour, abuse, insolence of speech; malice, inventing of evil, falsehood; talkativeness, babbling; threatenings, gnashing of teeth, readiness to accuse, jarring, disdainings, blows; perversions *of the right*, laxness *in judgment*; haughtiness, arrogance, ostentation, pompousness, *boasting* of family, of beauty, of position, of wealth, of an arm of flesh; quarrelsomeness, injustice, eagerness for victory; hatred, anger, envy, perfidy, retaliation; debauchery, gluttony, “overreaching (which is idolatry),” “the love of money (which is the root of all evils);” love of display, vainglory, love of rule, assumption, pride (which is called death, and which “God fights against”). Every man with whom are these and such like things every such man is of the flesh. For, “he that is born of the flesh is flesh; and he that is of the earth speaketh of the earth,” and his thoughts are of the earth. And “the mind of the flesh is enmity towards God. For it does not submit itself to the law of God; for it cannot *do so*,” because it is in the flesh, “in which dwells no good,” because the Spirit of God is not in it. For this cause justly does the Scripture say regarding such a generation as this: “My Spirit shall not dwell in men for ever, because they are flesh.” “Whosoever, therefore, has not the Spirit of God in him, is none of His” as it is written, “The Spirit of God departed from Saul, and an evil spirit troubled him, which was sent upon him from God.”

-ANF, Vol. 8, *First Epistle of Blessed Clement*, 8

**Theophilus of Antioch (AD?-183/185)**

But some one will say to us, Was man made by nature mortal? Certainly not. Was he, then, immortal? Neither do we affirm this. But one will say, Was he, then, nothing? Not even this hits the mark. He was by nature neither mortal nor immortal. For if He had made him immortal from the beginning, He would have made him God. Again, if He had made him mortal, God would seem to be the cause of his death. Neither, then, immortal nor yet mortal did He make him, but, as we have said above, capable of both; so that if he should incline to the things of immortality, keeping the commandment of God, he should receive as reward from Him immortality, and should become God; but if, on the other hand, he should turn to the things of death,

disobeying God, he should himself be the cause of death to himself. For God made man free, and with power over himself. That, then, which man brought upon himself through carelessness and disobedience, this God now vouchsafes to him as a gift through His own philanthropy and pity, when men obey Him. For as man, disobeying, drew death upon himself; so, obeying the will of God, he who desires is able to procure for himself life everlasting. For God has given us a law and holy commandments; and every one who keeps these can be saved, and, obtaining the resurrection, can inherit incorruption.

*-ANF, Vol. 2, The Nature of Man, 2, 27*

**St. Justin the Martyr (AD 100/110-165)**

Indeed, God calls even the body to resurrection, and promises it everlasting life. When He promises to save the man, He thereby makes His promise to the flesh: for what is man but a rational living being composed of soul and body? Is the soul by itself a man? No, it is but the soul of a man. Can the body be called a man? No, it can but be called the body of a man. If, then, neither of these is by itself a man, but that which is composed of the two together is called a man, and God has called man to life and resurrection, He has called not a part, but the whole, which is the soul and the body.

*-FEF, Vol. 1, The Resurrection, 10, p. 64*

**St. Irenaeus of Lyons (AD 140-202)**

Indeed, through the first Adam, we offended God by not observing His command. Through the second Adam, however, we are reconciled, and are made obedient even unto death. For we were debtors to none other except to Him, whose commandment we transgressed at the beginning.

*-FEF, Vol. 1, Against Heresies, (5, 16, 3), p. 101*

**St. Athanasius (AD 293-373)**

For as, when the likeness painted on a panel has been effaced by stains from without, he whose likeness it is must needs come once more to enable the portrait to be renewed on the same wood: for, for the sake of his picture, even the mere wood on which it is painted is not thrown away, but the outline is renewed upon it; in the same way also the most holy Son of the Father, being the Image of the Father, came to our region to renew man once made in His likeness, and find him, as one lost, by the remission of sins; as He says Himself in the Gospels: "I came to find and to save the lost." Whence He said to the Jews also: "Except a man be born again," not meaning, as they thought, birth from a woman, but speaking of the soul born and created anew in the likeness of God's image. But since wild idolatry and godlessness occupied the world, and the knowledge of God was hid, whose part was it to teach the world concerning the Father? Man's, might one say? But it was not in man's power to penetrate everywhere beneath the sun; for neither had they the physical strength to run so far, nor would they be able to claim credence in this matter, nor were they

sufficient by themselves to withstand the deceit and impositions of evil spirits. For where all were smitten and confused in soul from demoniacal deceit, and the vanity of idols, how was it possible for them to win over man's soul and man's mind whereas they cannot even see them? Or how can a man convert what he does not see? But perhaps one might say creation was enough; but if creation were enough, these great evils would never have come to pass. For creation was there already, and all the same, men were grovelling in the same error concerning God. Who, then, was needed, save the Word of God, that sees both soul and mind, and that gives movement to all things in creation, and by them makes known the Father? For He who by His own Providence and ordering of all things was teaching men concerning the Father, He it was that could renew this same teaching as well. How, then, could this have been done? Perhaps one might say, that the same means were open as before, for Him to shew forth the truth about the Father once more by means of the work of creation. But this was no longer a sure means. Quite the contrary; for men missed seeing this before, and have turned their eyes no longer upward but downward. Whence, naturally, willing to profit men, He sojourns here as man, taking to Himself a body like the others, and from things of earth, that is by the works of His body [He teaches them], so that they who would not know Him from His Providence and rule over all things, may even from the works done by His actual body know the Word of God which is in the body, and through Him the Father.

*-NPNF, Second Series, Vol. 4, On the Incarnation, 14*

**St. Basil the Great (AD 330-379)**

I would say that the exercise of piety is rather like a ladder, that ladder which once was seen by the Blessed Jacob, of which one end was near the earth and reached to the ground, while the other end extended above and reached to heaven itself. What is necessary is that those who are being introduced to the virtuous life should put their feet on the first step and from there mount ever to the next, until at last they have ascended by degrees to such heights as are attainable by human nature.

*-FEF, Vol. 2, Homilies on the Psalms, (Psalm 1, No. 1), p. 20*

**St. Cyril of Jerusalem (AD 315-386)**

Tell me not that the body is a cause of sin . For if the body is a cause of sin, why does not a dead body sin? Put a sword in the right hand of one just dead, and no murder takes place. Let beauties of every kind pass before a youth just dead, and no impure desire arises. Why? Because the body sins not of itself, but the soul through the body. The body is an instrument, and, as it were, a garment and robe of the soul: and if by this latter it be given over to fornication, it becomes defiled: but if it dwell with a holy soul, it becomes a temple of the Holy Ghost. It is not I that say this, but the Apostle Paul hath said, Know ye not, that your bodies are the temple of the Holy Ghost which is in you? Be tender, therefore, of thy body as being a temple of the Holy Ghost. Pollute not thy flesh in fornication: defile not this thy fairest robe: and if ever thou hast defiled it, now cleanse it by repentance: get thyself washed, while time permits. And to the doctrine of chastity let the first to give heed be the order of

Solitaries and of Virgins, who maintain the angelic life in the world; and let the rest of the Church's people follow them. For you, brethren, a great crown is laid up: barter not away a great dignity for a petty pleasure: listen to the Apostle speaking: Lest there be any fornicator or profane person, as Esau, who for one mess of meat sold his own birthright. Enrolled henceforth in the Angelic books for thy profession of chastity, see that thou be not blotted out again for thy practice of fornication.

*-NPNF, Second Series, Vol. 7, Catechetical Lectures, Of the Body, 23-24*

**St. Gregory the Theologian (Nazianzus) (AD 330-389)**

1. This being He placed in Paradise, whatever the Paradise may have been, having honoured him with the gift of Free Will (in order that God might belong to him as the result of his choice, no less than to Him who had implanted the seeds of it), to till the immortal plants, by which is meant perhaps the Divine Conceptions, both the simpler and the more perfect; naked in his simplicity and in artificial life, and without any covering or screen; for it was fitting that he who was from the beginning should be such. Also He gave him a Law, as a material for his Free Will to act upon. This Law was a Commandment as to what plants he might partake of, and which one he might not touch. This latter was the Tree of Knowledge; not, however, because it was evil from the beginning when planted; nor was it forbidden because God grudged it to us ... Let not the enemies of God wag their tongues in that direction, or imitate the Serpent ... But it would have been good if partaken of at the proper time, for the tree was, according to my theory, Contemplation, upon which it is only safe for those who have reached maturity of habit to enter; but which is not good for those who are still somewhat simple and greedy in their habit; just as solid food is not good for those who are yet tender, and have need of milk. But when through the Devil's malice and the woman's caprice, to which she succumbed as the more tender, and which she brought to bear upon the man, as she was the more apt to persuade, alas for my weakness! (for that of my first father was mine), he forgot the Commandment which had been given to him; he yielded to the baleful fruit; and for his sin he was banished, at once from the Tree of Life, and from Paradise, and from God; and put on the coats of skins ... that is, perhaps, the coarser flesh, both mortal and contradictory. This was the first thing that he learnt his own shame; and he hid himself from God. Yet here too he makes a gain, namely death, and the cutting off of sin, in order that evil may not be immortal. Thus his punishment is changed into a mercy; for it is in mercy, I am persuaded, that God inflicts punishment.

*-NPNF, Second Series, Vol. 7, On the Theophany or the Birthday of Christ, 38, 12*

2. What was Adam? A creature of God. What then was Eve? A fragment of the creature. And what was Seth? The begotten of both. Does it then seem to you that Creature and Fragment and Begotten are the same thing? Of course it does not. But were not these persons consubstantial? Of course they were. Well then, here it is an acknowledged fact that different persons may have the same substance. I say this, not that I would attribute creation or fraction or any property of body to the Godhead (let none of your contenders for a word be down upon me again), but that I may

contemplate in these, as on a stage, things which are objects of thought alone. For it is not possible to trace out any image exactly to the whole extent of the truth. But, they say, what is the meaning of all this? For is not the one an offspring, and the other a something else of the One? Did not both Eve and Seth come from the one Adam? And were they both begotten by him? No; but the one was a fragment of him, and the other was begotten by him. And yet the two were one and the same thing; both were human beings; no one will deny that. Will you then give up your contention against the Spirit, that He must be either altogether begotten, or else cannot be consubstantial, or be God; and admit from human examples the possibility of our position? I think it will be well for you, unless you are determined to be very quarrelsome, and to fight against what is proved to demonstration.

*-NPNF, Second Series, Vol. 7, Oration 32, Concerning the Holy Spirit, 11*

3. A little later on you will see Jesus submitting to be purified in the River Jordan for my Purification, or rather, sanctifying the waters by His Purification (for indeed He had no need of purification Who taketh away the sin of the world) and the heavens cleft asunder, and witness borne to him by the Spirit That is of one nature with Him; you shall see Him tempted and conquering and served by Angels, and healing every sickness and every disease, and giving life to the dead (O that He would give life to you who are dead because of your heresy), and driving out demons, sometimes Himself, sometimes by his disciples; and feeding vast multitudes with a few loaves; and walking dryshod upon seas; and being betrayed and crucified, and crucifying with Himself my sin; offered as a Lamb, and offering as a Priest; as a Man buried in the grave, and as God rising again; and then ascending, and to come again in His own glory. Why what a multitude of high festivals there are in each of the mysteries of the Christ; all of which have one completion, namely, my perfection and return to the first condition of Adam.

*-NPNF, Second Series, Vol. 7, On the Theophany or the Birthday of Christ, 38, 16*

4. If anyone has put his trust in Him as a Man without a human mind, he is really bereft of mind, and quite unworthy of salvation. For that which He has not assumed He has not healed; but that which is united to His Godhead is also saved. If only half Adam fell, then that which Christ assumes and saves may be half also; but if the whole of his nature fell, it must be united to the whole nature of Him that was begotten, and so be saved as a whole. Let them not, then, begrudge us our complete salvation, or clothe the Savior only with bones and nerves and the portraiture of humanity.

*-NPNF, Second Series, Vol. 7, Letter to Cleodnius the Priest against Apollinaris, 101*

5. Art thou young? Stand against thy passions; be numbered with the alliance in the army of God: do valiantly against Goliath. Take your thousands or your myriads; thus enjoy your manhood; but do not allow your youth to be withered, being killed by the imperfection of your faith. Are you old and near the predestined necessity? Aid your few remaining days. Entrust the purification to your old age. Why do you fear

youthful passion in deep old age and at your last breath? Or will you wait to be washed till you are dead, and not so much the object of pity as of dislike? Are you regretting the dregs of pleasure, being yourself in the dregs of life? It is a shameful thing to be past indeed the flower of your age, but not past your wickedness; but either to be involved in it still, or at least to seem so by delaying your purification.

*-NPNF, Second Series, Vol. 7, Orations on the Holy Baptism, 40, 17*

6. Let us become like Christ, since Christ became like us. Let us become God's for His sake, since He for ours became Man. He assumed the worse that He might give us the better; He became poor that we through His poverty might be rich; He took upon Him the form of a servant that we might receive back our liberty; He came down that we might be exalted; He was tempted that we might conquer; He was dishonoured that He might glorify us; He died that He might save us; He ascended that He might draw to Himself us, who were lying low in the Fall of sin. Let us give *all*, offer *all*, to Him Who gave Himself a Ransom and a Reconciliation for us. But one can give nothing like oneself, understanding the Mystery, and becoming for His sake all that He became for ours.

*-NPNF, Second Series, Vol. 7, Orations I On Easter and His Reluctance, 5*

**St. Gregory of Nyssa (AD 335-394)**

But since the human being is a twofold creature, compounded of soul and body, it is necessary that the saved should lay hold of the Author of the new life through both their component parts. Accordingly, the soul being fused into Him through faith derives from that the means and occasion of salvation; for the act of union with the life implies a fellowship with the life. But the body comes into fellowship and blending with the Author of our salvation in another way. For as they who owing to some act of treachery have taken poison, allay its deadly influence by means of some other drug (for it is necessary that the antidote should enter the human vitals in the same way as the deadly poison, in order to secure, through them, that the effect of the remedy may be distributed through the entire system), in like manner we, who have tasted the solvent of our nature, necessarily need something that may combine what has been so dissolved, so that such an antidote entering within us may, by its own counter-influence, undo the mischief introduced into the body by the poison. What, then, is this remedy to be? Nothing else than that very Body which has been shown to be superior to death, and has been the First-fruits of our life. For, in the manner that, as the Apostle says, a little leaven assimilates to itself the whole lump, so in like manner that body to which immortality has been given it by God, when it is in ours, translates and transmutes the whole into itself.

For as by the admixture of a poisonous liquid with a wholesome one the whole drouth is deprived of its deadly effect, so too the immortal Body, by being within that which receives it, changes the whole to its own nature. Yet in no other way can anything enter within the body but by being transfused through the vitals by eating and drinking. It is, therefore, incumbent on the body to admit this life-

producing power in the one way that its constitution makes possible. And since that Body only which was the receptacle of the Deity received this grace of immortality, and since it has been shown that in no other way was it possible for our body to become immortal, but by participating in incorruption through its fellowship with that immortal Body, it will be necessary to consider how it was possible that that one Body, being for ever portioned to so many myriads of the faithful throughout the whole world, enters through that portion, whole into each individual, and yet remains whole in itself. In order, therefore, that our faith, with eyes fixed on logical probability, may harbour no doubt on the subject before us, it is fitting to make a slight digression in our argument, to consider the physiology of the body. Who is there that does not know that our bodily frame, taken by itself, possesses no life in its own proper subsistence, but that it is by the influx of a force or power from without that it holds itself together and continues in existence, and by a ceaseless motion that it draws to itself what it wants, and repels what is superfluous? ... The question was, how can that one Body of Christ vivify the whole of mankind, all, that is, in whomsoever there is Faith, and yet, though divided amongst all, be itself not diminished? Perhaps, then, we are now not far from the probable explanation. If the subsistence of every body depends on nourishment, and this is eating and drinking, and in the case of our eating there is bread and in the case of our drinking water sweetened with wine, and if, as was explained at the beginning, the Word of God, Who is both God and the Word, coalesced with man's nature, and when He came in a body such as ours did not innovate on man's physical constitution so as to make it other than it was, but secured continuance for His own body by the customary and proper means, and controlled its subsistence by meat and drink, the former of which was bread, just, then, as in the case of ourselves, as has been repeatedly said already, if a person sees bread he also, in a kind of way, looks on a human body, for by the bread being within it the bread becomes it, so also, in that other case, the body into which God entered, by partaking of the nourishment of bread, was, in a certain measure, the same with it; that nourishment, as we have said, changing itself into the nature of the body.

For that which is peculiar to all flesh is acknowledged also in the case of that flesh, namely, that that Body too was maintained by bread; which Body also by the indwelling of God the Word was transmuted to the dignity of Godhead. Rightly, then, do we believe that now also the bread which is consecrated by the Word of God is changed into the Body of God the Word. For that Body was once, by implication, bread, but has been consecrated by the inhabitation of the Word that tabernacled in the flesh. Therefore, from the same cause as that by which the bread that was transformed in that Body was changed to a Divine potency, a similar result takes place now. For as in that case, too, the grace of the Word used to make holy the Body, the substance of which came of the bread, and in a manner was itself bread, so also in this case the bread, as says the Apostle, "is sanctified by the Word of God and prayer"; not that it advances by the process of eating to the stage of passing into the body of the Word, but it is at once changed into the body by means of the Word, as the Word itself said, "This is My Body."



Seeing, too, that all flesh is nourished by what is moist (for without this combination our earthly part would not continue to live), just as we support by food which is firm and solid the solid part of our body, in like manner we supplement the moist part from the kindred element; and this, when within us, by its faculty of being transmitted, is changed to blood, and especially if through the wine it receives the faculty of being transmuted into heat. Since, then, that God-containing flesh partook for its substance and support of this particular nourishment also, and since the God who was manifested infused Himself into perishable humanity for this purpose, viz. that by this communion with Deity mankind might at the same time be deified, for this end it is that, by dispensation of His grace, He disseminates Himself in every believer through that flesh, whose substance comes from bread and wine, blending Himself with the bodies of believers, to secure that, by this union with the immortal, man, too, may be a sharer in incorruption. He gives these gifts by virtue of the benediction through which He transelements the natural quality of these visible things to that immortal thing.

*-NPNF, Second Series, Vol. 5, The Great Catechism, 37*

**St. John Chrysostom (AD 344/354-407)**

And if any one should examine accurately, he will see that even to these things somewhat is added, much greater than they are. For neither did He simply command to love, but to pray. Seest thou how many steps He hath ascended, and how He hath set us on the very summit of virtue? Nay, mark it, numbering from the beginning. A first step is, not to begin with injustice: a second, after he hath begun, to vindicate one's self by equal retaliation; a third, not to do unto him that is vexing us the same that one hath suffered, but to be quiet; a fourth, even to give one's self up to suffer wrongfully; a fifth, to give up yet more than the other, who did the wrong, wishes; a sixth, not to hate him who hath done so; a seventh, even to love him; an eighth, to do him good also; a ninth, to entreat God Himself on his behalf. Seest thou, what height of self command?

Wherefore glorious too, as we see, is the reward which it hath. That is, because the thing enjoined was great, and needed a fervent soul, and much earnestness, He appoints for it also such a reward, as for none of the former. For He makes not mention here of earth, as with respect to the meek; nor of comfort and mercy, as with regard to the mourners and the merciful; nor of the kingdom of Heaven; but of that which was more thrilling than all; our becoming like God, in such wise as men might become so. For He saith, "That ye may become like unto your Father which is in Heaven." And observe, I pray thee, how neither in this place, nor in the preceding parts, doth He call Him His own Father, but in that instance, "God," and "a great King," when he was discoursing about oaths, and here, "their Father." And this He doth, as reserving for the proper season what He had to say touching these points.

*-NPNF, First Series, Vol. 10, Homilies on the Gospel of Matthew, 18, 4*

2. “Love your enemies,” He says. (Matt. v. 44.) Love thou therefore thy enemy: for thou art doing good not to him, but to thyself. How? Thou art becoming like God. He, if he be beloved of thee, hath no great gain, for he is beloved by a fellow-slave; but thou, if thou love thy fellow-slave, hast gained much, for thou art becoming like God. Seest thou that thou art doing a kindness not to him but to thyself? For He appoints the prize not for him, but for thee. What then if he be evil (you say)? So much the greater is the reward. Even for his wickedness thou oughtest to feel grateful to him: even should he be evil after receiving ten thousand kindnesses. For if he were not exceedingly evil, thy reward would not have been exceedingly increased; so that the reason [thou assignest] for not loving him the saying that he is evil, is the very reason for loving him. Take away the contestant and thou takest away the opportunity for the crowns. Seest thou not the athletes, how they exercise when they have filled the bags with sand? But there is no need for thee to practice this. Life is full of things that exercise thee, and make thee strong. Seest thou not the trees too, the more they are shaken by the winds, so much the more do they become stronger and firmer? We then, if we be long-suffering, shall also become strong. For it is said, “a man who is long-suffering abounds in wisdom, but he that is of a little soul is strongly foolish.” (Prov. xiv. 29.) Seest thou how great is his commendation of the one, seest thou how great his censure of the other? “Strongly foolish,” i.e. very [foolish]. Let us not then be faint-hearted one towards another: for this does not rise from enmity, but from having a small soul. As if the soul be strong, it will endure all things easily, and nothing will be able to sink it, but will lead it into tranquil havens. To which may we all attain, by the grace and loving kindness of our Lord Jesus Christ, with whom to the Father together with the Holy Ghost, be glory, power, honor, now and for ever and world without end. Amen.

*-NPNF, First Series, Vol. 15, Homilies on the Epistle to the Hebrews, 19, 5*

**St. Cyril of Alexandria (AD 378-444)**

1. Our forefather Adam does not seem to have progressed gradually in wisdom as is the case with us, but immediately and from the very first days of his existence he is found perfected in intelligence, preserving in himself the enlightenment given him by God still unsullied and pure, and having the dignity of his nature still unadulterated.

*-FEF, Vol. 3, Commentary on John (1,9), p. 221*

2. We became sinners through the disobedience of Adam in this way: he was created in immortality and in life; and in the paradise of pleasure his manner was always and entirely absorbed in the vision of God, his body in tranquility and quiet, without any shameful pleasure; for there was in him no uproar of untoward movements. But when he fell into sin and became subject to corruption, then impure pleasures crept in upon the nature of the flesh, and the law of the violent was brought forth in our members. Our nature, therefore, contracted the illness of sin “through the disobedience of the one,” that is, of Adam; and this “the many were made sinners”

not as if they had sinned along with Adam, for they did not yet exist, but as having his nature, which fell under the law of sin.”

*-FEF, Vol. 3, Commentary on Romans (5:18), p. 225*

**St. John Damascene (AD 645-749)**

1. Concerning the Divine economy and God’s care over us, and concerning our salvation: Man, then, was thus snared by the assault of the arch-fiend, and broke his Creator’s command, and was stripped of grace and put off his confidence with God, and covered himself with the asperities of a toilsome life (for this is the meaning of the fig-leaves); and was clothed about with death, that is, mortality and the grossness of flesh (for this is what the garment of skins signifies); and was banished from Paradise by God’s just judgment, and condemned to death, and made subject to corruption. Yet, notwithstanding all this, in His pity, God, Who gave him his being, and Who in His graciousness bestowed on him a life of happiness, did not disregard man. But He first trained him in many ways and called him back, by groans and trembling, by the deluge of water, and the utter destruction of almost the whole race, by confusion and diversity of tongues, by the rule of angels, by the burning of cities, by figurative manifestations of God, by wars and victories and defeats, by signs and wonders, by manifold faculties, by the law and the prophets: for by all these means God earnestly strove to emancipate man from the wide-spread and enslaving bonds of sin, which had made life such a mass of iniquity, and to effect man’s return to a life of happiness. For it was sin that brought death like a wild and savage beast into the world to the ruin of the human life. But it behooved the Redeemer to be without sin, and not made liable through sin to death, and further, that His nature should be strengthened and renewed, and trained by labour and taught the way of virtue which leads away from corruption to the life eternal and, in the end, is revealed the mighty ocean of love to man that is about Him.

For the very Creator and Lord Himself undertakes a struggle in behalf of the work of His own hands, and learns by toil to become Master. And since the enemy snares man by the hope of Godhead, he himself is snared in turn by the screen of flesh, and so are shown at once the goodness and wisdom, the justice and might of God. God’s goodness is revealed in that He did not disregard the frailty of His own handiwork, but was moved with compassion for him in his fall, and stretched forth His hand to him: and His justice in that when man was overcome He did not make another victorious over the tyrant, nor did He snatch man by might from death, but in His goodness and justice He made him, who had become through his sins the slave of death, himself once more conqueror and rescued like by like, most difficult though it seemed: and His wisdom is seen in His devising the most fitting solution of the difficulty. For by the good pleasure of our God and Father, the Only-begotten Son and Word of God and God, Who is in the bosom of the God and Father, of like essence with the Father and the Holy Spirit, Who was before the ages, Who is without beginning and was in the beginning, Who is in the presence of the God and Father, and is God and made in the form of God, bent the heavens and descended to earth: that is to say, He humbled without humiliation His lofty station which yet could not

be humbled, and condescends to His servants, with a condescension ineffable and incomprehensible: (for that is what the descent signifies).

And God being perfect becomes perfect man, and brings to perfection the newest of all new things, the only new thing under the Sun, through which the boundless might of God is manifested. For what greater thing is there, than that God should become Man? And the Word became flesh without being changed, of the Holy Spirit, and Mary the holy and ever-virgin one, the mother of God. And He acts as mediator between God and man, He the only lover of man conceived in the Virgin's chaste womb without will or desire, or any connection with man or pleasurable generation, but through the Holy Spirit and the first offspring of Adam. And He becomes obedient to the Father Who is like unto us, and finds a remedy for our disobedience in what He had assumed from us, and became a pattern of obedience to us without which it is not possible to obtain salvation .

*-NPNF, Second Series, Vol. 9, An Exact Exposition on the Orthodox Faith, 3, 1*

2. The creator, therefore, made this man male, imparting to him something of His own divine grace, and thereby bringing him into communion with Himself. And thus man gave living creatures their names in a prophetic manner, with authority, as if they were to be his slaves. ... But since God knew by His foreknowledge that man would trespass and become liable to destruction, He made from him a female like man himself to be a help to man; a help, indeed, for the continuance of the race from age to age by generation, after the transgression.

*-FEF, Vol. 3, The Source of Knowledge, (3, 2, 30), p. 336*

## Appendix - List of Suggested Reading Materials and Websites

*The Orthodox Way*- Bishop Kallistos Ware  
*The Orthodox Church*- Bishop Kallistos Ware  
*The Early Church*- Henry Chadwick  
*Introducing the Orthodox Church: Its Faith and Life*- Anthony M. Coniaris  
*The Historical Road of Eastern Orthodoxy*- Alexander Schmemmann  
*The Orthodox Church of India*- David Daniel  
*Of Water and The Spirit*- Alexander Schmemmann  
*The Truth of Our Faith (Vols. I & II)* - Elder Cleopa of Romania  
*The Fathers of the Church*- Homilies of St. John Chrysostom on Genesis 1-17  
*Orthodox Dogmatic Theology*- Michael Pomazansky  
*The Knowledge of God*- Dr. Harry M. Boosalis  
*The Joy of the Holy*- Dr. Harry M. Boosalis  
*Commentary on the Divine Liturgy*- St. John Chrysostom  
*The Devil and Magic*- St. John Chrysostom  
*Fifty Spiritual Homilies and the Great Letter*- St. Macarius of Egypt  
*The Collection of the Fathers*, Logos Library System: Roman Catholic Edition  
*Ante Nicene, Nicene, Post-Nicene Fathers*- Philip Schaff  
*Life after Death*- Metropolitan Hierotheos  
*The Mystery of Death*- Nikolaos P. Vassiliadis  
*The Person in the Orthodox Tradition* - Metropolitan Hierotheos of Nafpaktos  
*Orthodox Psychotherapy*- Metropolitan Hierotheos of Nafpaktos  
*The Mind of the Orthodox Church*- Metropolitan Hierotheos of Nafpaktos  
*Hesychia and Theology*- Metropolitan Hierotheos of Nafpaktos  
*The Feast of the Lord*- Metropolitan Hierotheos of Nafpaktos  
*Orthodox Spirituality*- Metropolitan Hierotheos of Nafpaktos  
*Illness and Cure in the Orthodox Tradition*- Metropolitan Hierotheos of Nafpaktos  
*In the Image and Likeness of God*- Vladimir Lossky  
*The Mystical Theology of the Eastern Church*- Vladimir Lossky  
*Orthodox Theology: An Introduction*- Vladimir Lossky  
*The Experience of God (Vols. I & II)* - Dumitru Staniloae  
*Deification of Man*- Giorgios I. Mantzarides  
*Orthodox Spiritual Life*- Giorgios I. Mantzarides  
*Deification in Christ*- Panayiotis Nellas  
*Being as Communion*- John Zizioulas  
*Eucharist, Bishop, Church*- John Zizioulas  
*The Life in Christ*- Nicholas Cabasilas  
*The Commentaries on the Gospels*- Blessed Theophylact  
*Commentary on the Acts of the Apostles*- Venerable Bede  
*A Commentary on the Seven Catholic Epistles*- Venerable Bede  
*St. Paul's Epistle to the Romans*- Archbishop Dimitri Royster  
*The Epistle to the Hebrews*- Archbishop Dimitri Royster  
*The Parables*- Archbishop Dimitri Royster

*The Kingdom of God*- Archbishop Dimitri Royster  
*The Miracles of Christ*- Archbishop Dimitri Royster  
*The Orthodox Study Bible*- St. Athanasius Academy of Orthodox Theology  
*The Ancestral Sin*- John S. Romanides  
*Ancient Christian Commentaries on Scriptures*- InterVarsity Press, IL  
*The Faith of the Early Fathers*- William A. Jurgens, Volumes 1, 2, 3  
*The Sacred Gift of Life*- John Breck  
*Women and The Priesthood*- Fr. Thomas Hopko, editor  
*Beginning to Pray*- Anthony Bloom  
*Courage to Pray*- Anthony Bloom  
*Popular Patristics Series*- SVS Press  
*The Life of Moses*- St. Gregory of Nyssa  
*The Ladder of Divine Ascent*- St. John Climacus  
*The Way of the Ascetic*- Tito Colliander  
*The Way of the Pilgrim*- R. M. French, Trans.  
*Unseen Warfare*- Lorenzo Scupoli  
*Spiritual Combat*- Lorenzo Scupoli  
*Prayer, Victory & Virtue in the Unseen Warfare*- Jack N. Sparks  
*The Philokalia*- Compiled by St. Nikodimos of the Holy Mountain  
 and St. Makarios of Corinth  
*The Path to Salvation*- St. Theophan the Recluse  
*The First Created Man*- St. Symeon the New Theologian  
*St. Silouan the Athonite*- Elder Sophrony  
*Wounded by Love*- Elder Porphyrios

### **Websites with Resources**

Orthodox Church in America -	<a href="http://www.oca.org">www.oca.org</a>
Greek Orthodox Archdiocese-	<a href="http://www.goarch.org">www.goarch.org</a>
Antiochian Orthodox Archdiocese-	<a href="http://www.antiochian.org">www.antiochian.org</a>
Syrian Orthodox Resources-	<a href="http://www.sor.cua.edu">www.sor.cua.edu</a>
Malankara (Indian) Orthodox Church-	<a href="http://www.mosc.in">www.mosc.in</a>
Oriental Orthodox Church Resources-	<a href="http://www.erkohet.com">www.erkohet.com</a>
Various Articles on the Orthodox Faith-	<a href="http://www.monachos.net">www.monachos.net</a>
	<a href="http://www.thevoiceoforthodoxy.com">www.thevoiceoforthodoxy.com</a>
	<a href="http://www.orthodoxresearchinstitute.org">www.orthodoxresearchinstitute.org</a>
	<a href="http://www.orthodoxinfo.com">www.orthodoxinfo.com</a>
On Various Christian Confessions in India-	<a href="http://www.indianchristianity.org">www.indianchristianity.org</a>
Audio Files on the Orthodox Faith-	<a href="http://www.ancientfaithradio.com">www.ancientfaithradio.com</a>
Eastern Orthodox Lecture Series-	<a href="http://www.philokalia.org">www.philokalia.org</a>
Video Presentations on the Orthodox Faith-	<a href="http://www.indian-orthodox.net">www.indian-orthodox.net</a>
Writings of the Church Fathers-	<a href="http://www.ccel.org">www.ccel.org</a>
Biblical Studies-	<a href="http://www.greekbiblestudy.org">www.greekbiblestudy.org</a>
The English Translation of the Septuagint-	<a href="http://www.ecmarsh.com/lxx">www.ecmarsh.com/lxx</a>
The Prologue of the Orchard (Lives of Saints)-	<a href="http://www.westsrbdio.org/prolog/my.html">www.westsrbdio.org/prolog/my.html</a>

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