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ST JOHN CHRYSOSTOM'S DOCTRINE OF BAPTISM

By

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16 APR 1993

ST JOHN CHRYSOSTOM'S DOCTRINE OF BAPTISM

By

Constantine Kleanthous

This thesis represents a general introductory investigation into St John Chrysostom's doctrine of Baptism on the basis of his Baptismal Catechetical Orations and all other relevant texts from the vast corpus of his writings.

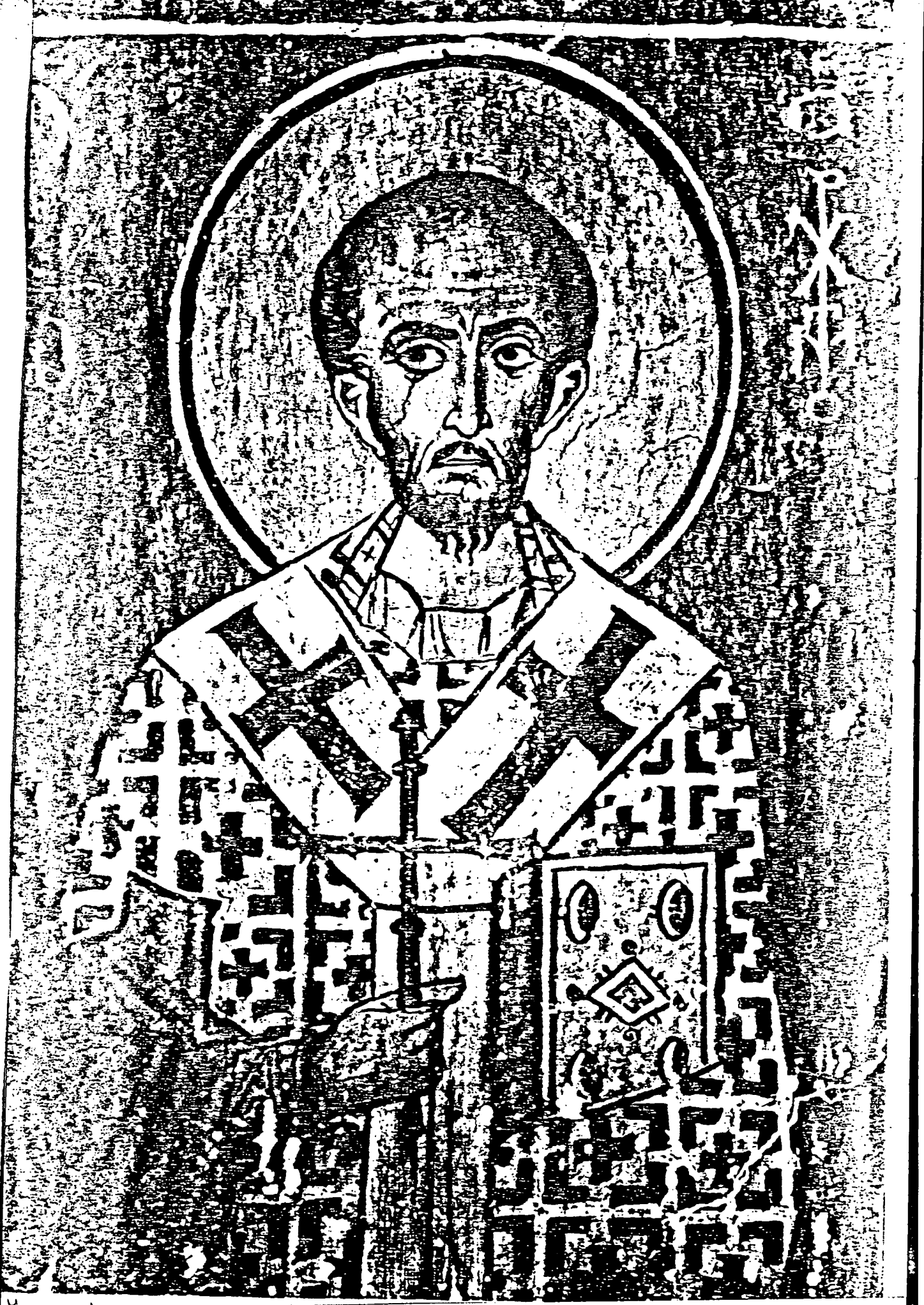
It consists of three parts which deal with: i) the presuppositions and preparation for Baptism, ii) the baptismal liturgy and its meaning and iii) the general understanding of Baptism.

The first part investigates the roles of the candidates for Baptism, their sponsors who accompany them and the priests who baptize them, and concentrates on the themes of repentance, good works, fasting and prayer, which are essential to the preparation of the candidates and the contents of the catechetical teaching which they receive.

The second part goes through the baptismal liturgy step by step and as far as Chrysostom's texts bear witness to it and attempts to bring out the meaning of the various acts involved, especially those of exorcism, renunciation of satan, uniting with Christ, chrismation and anointing, confession, baptism, the new garments, the Lord's prayer, the exchange of brotherly kiss and communion in the Body and Blood of Christ.

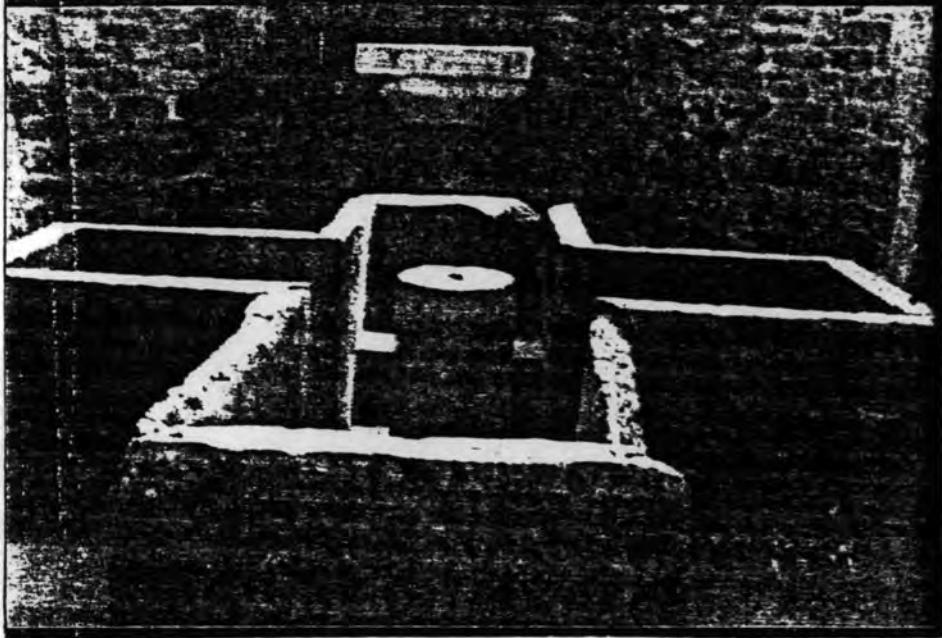
The third part attempts to formulate a general understanding of Baptism by selecting four main themes, 1) the act of Baptism, as an act of divine adoption which is performed only once, 2) the connection between Baptism and Christ, understood on the one hand as participation in his crucifixion, death, burial and resurrection and, on the other hand, as a spiritual wedding, 3) the connection between Baptism and the Holy Spirit, expounded in terms of the Spirit as a gift to the believer and the believer's new life in the Spirit, and finally 4) the connection between Baptism and the believer, expounded in terms of regeneration, forgiveness of sins and purification, mortification of passions and rejuvenation and purity.

What is particularly significant in the emerging conclusions which bring together the main points of the three parts of the dissertation is the free coordination of divine grace and human response, which are typical of the mind of the great catechist and pastor of the early Church, St John Chrysostom.



St John Chrysostom, Panagia Forviotissa, Asinou Cyprus 1105 AD

Βαπτιστήριον 8^{ου} μ.Χ. αιώνος εἰς τὴν Ἑκατονταφυλιανὴν τῆς Πάρου



Baptistery at Hekatontapuliani in Paros, 4th c. AD

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BIBLIOGRAPHY

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PROLOGUE

The topic of this dissertation was suggested to me by my supervisor, the Very Rev. Dr George D. Dragas, to whom I am deeply grateful for his invaluable guidance and assistance. The content is entirely based on the study of the original texts, although secondary literature has also been taken into account. I attempted to be as comprehensive as possible and I believe that not only in the method but also in the content my work exhibits a fair amount of originality.

The composition and completion of this research would have been impossible had it not been for the moral support of my wife and my family. The Pan-Cypriot Gymnasium in Nicosia, Cyprus, where I teach, granted me leave of absence and St John's College, University of Durham, provided me with an excellent environment for pursuing my research. I cannot but acknowledge my debt to the above and especially to the University of Durham and the Department of Theology for granting me the privilege to be associated with such a prestigious institution.

Above all, however, I am grateful to the merciful Lord who enabled me, in spite of many technical difficulties, to bring my work to completion. I would like to dedicate this to my children and to my pupils.

I N T R O D U C T I O N

1. The Twelve Baptismal Orations

It is generally accepted as an indisputable fact that the beginning of the Church is concurrent with the miracle of creation. Through this miracle "the creator of heaven and earth" invites his creatures "which came into being out of nothing" into a true communion of worship and love with himself. Such a communion lies at the heart of the essence of the Church.

More specifically, however, the official foundation of the Church took place "when the day of Pentecost was completed"⁽¹⁾ and the multitudes of people, accepting "Peter's word", were baptized and thus, "three thousand souls were added on that day".⁽²⁾ As time went on the followers of the new faith increased daily, because "the Lord added on those who were saved daily in the Church".⁽³⁾ Consequently, the great miracle of the creation and increase of "the new Israel", the Church, was due on the one hand to its Head, its Divine Founder, who is none other than the Lord Jesus Christ, the invisible guide of "the new race of men" to their final destiny and, on the other hand, to Christ's earthly instruments, the holy Apostles, who, as vessels of his grace, taught the Gospel of Christ "as God's power unto salvation for everyone who believes, first for every Jew and then for every Greek."⁽⁴⁾

While the Church, however, "made disciples of all the nations", initiating them into the world-saving message of Divine Love, already from its first steps it was threatened by "wild wolves which taught in a

distorted fashion".⁽⁵⁾ This internal danger of heresies, which distorted the Church's faith and teaching, led the disciples away from the right path of the Church's faith and made them follow behind these heretical ways.⁽⁶⁾ Besides, it happened that some Pagans as well as some Jews became Christians, not out of true faith and enthusiasm but out of sheer self-interest.

These sad events led the Church to defend its teaching by systematizing its dogmas and to prevent the entry of unworthy and dangerous people into its ranks by instituting stricter measures for accepting new members into its own body. In relation to the latter, already from the early centuries, great care and extensive examination was exercised in connection with those who wished to enter the Church's ranks and be counted as Christians by participating in the sacrament of Baptism.

Thus, in the early Church we witness the creation of an order of people called "the catechumens" (οἱ κατηχούμενοι). Such people were under trial as they were prepared for Holy Baptism, through which they would, in due course, enter the Church, becoming "co-citizens with the saints and fellows of God".⁽⁷⁾

The catechumens had originally their names entered into a special list, but later on they were accepted as such through having hands laid on them and thus becoming accepted into the bosom of the Church as "fellows" (οἰκεῖοι), rather than "faithful children" (τέκνα πιστά).⁽⁸⁾ They had the right to participate in the office and to be present at the celebration of the liturgy of the catechumens.

The catechumens were catechized into the appropriation of certain fundamental Christian truths by clergy and lay people⁽⁹⁾ for a period of

two or three years.⁽¹⁰⁾ The whole programme of catechization was aimed at "the strengthening of the catechumens in the faith of the True God and their total rejection of the superstitions of paganism".⁽¹¹⁾

The most appropriate period for catechetical instruction was that of the Great Lent and the best time for Baptism was the night of Great Saturday leading to Easter Sunday, exactly before the divine Liturgy of the Resurrection. This was done then because "Baptism is a type of the Burial and the Resurrection of the Lord; and because Saturday lies between the Burial and the Resurrection".⁽¹²⁾ Indeed, during the divine Liturgy which followed after Baptism, the whole space of the church building was brightened up by the presence of the newly-illuminated Christians who, dressed up in white (λευχειμονούντων) and carrying lighted candles, came forth first, before everybody else, to receive their first Communion.

Subsequently and during the entire Easter Week (δικαινήσιμος εβδομάς) the "newly-illuminated" (νεοφώτιστοι), or "newly-planted" (νεόφυτοι) Christians, attended Church wearing a "bright dress" (ἐμφώτειον ἐσθήτα)⁽¹³⁾ and stood in the same place⁽¹⁴⁾ listening to catechetical homilies which were known as the "mystagogical" ones. Through these homilies they were led to the knowledge of the Sacraments of the Church in which they were now able to participate.

The mystagogical catechetical teaching was concluded on the Sunday of Thomas and everything ended when each one of the newly-illuminated catechumens, took off the white "bright dress".

This event, being of such a central significance in the life of the early Church, provided the opportunity for Cyril of Jerusalem, Theodore of Mopsuestia, John Chrysostom, Gregory of Nyssa, Augustine of Hippo,

Proclus of Constantinople and others to compile their famous catechetical homilies, among which those Twelve of St. John Chrysostom of Constantinople occupy a notable place.

Originally only two catechetical homilies of Chrysostom were known, namely, those edited in the well known *Patrologia Graeca* of J. P. Migne.⁽¹⁵⁾ Later on, and to be precise, in 1909, Papadopoulos-Kerameus, a Lecturer of Modern Greek Language and Literature at the University of St. Petersburg, discovered in a 10th century Greek Manuscript of the Synodical Library of Moscow, three more catechetical homilies of St. John Chrysostom, which he published in his book, *Varia Graeca Sacra ...* St. Petersburg 1909, pp. 155-186.

Then, in 1955 the Assumptionist Antoine Wenger, Professor of the Theological School of Lyon in France, in his attempt to discover works of Severian of Gabbala in the Monasteries of the Holy Mountain of Athos found by sheer chance in Codex 6 of the Holy Monastery of Stavroniketa an 11th century Manuscript which contained eight catechetical homilies of John Chrysostom, seven of which were completely unknown. Wenger published these homilies with an extensive introduction in the 50th volume of the series *Sources chrétiennes* giving them the title: *Jean Chrysostome huit catéchèses baptismales, inédites*, Paris 1957.

Thus, the number of Chrysostom's surviving Catechetical Homilies became twelve. It should be noted, however, that the first and the second of these homilies, originally published by Bernard de Montfaucon in volume II of his *Opera S.P.N. Ioanni Chrysostomi* (Paris 1834) cls. 265-275 and 276-287, seem to belong to a different cycle from the other ten. It appears that both were delivered in Antioch, the first one thirty days before Easter and the second one ten days after the first.

In Migne's edition the first homily was placed after the homilies *On the statutes*, because it deals with the subject of "the oath" which is treated by John Chrysostom in detail in the previous work. It is because of this that Montfaucon placed this homily after the homilies *On the statutes* around the year A.D. 387 - which, however, was opposed by Tillemont (1677 - 1698). The so-called second homily was delivered after A.D. 387, since it makes mention of the homilies *On the statutes* which had been delivered in that year. Similar points can be made about the three catechetical homilies, Nos 2, 3 and 4, edited by Papadopoulos-Kerameus. The first one is unknown and is believed to have been delivered at Antioch in the year A.D. 388.

As regards the eight homilies of the Holy Monastery of Stavroniketa, which were edited by Wenger, it can be said with good certainty that they form a complete cycle of catechetical homilies exhibiting a wonderful organic unity. The first three are quite similar to those published by Papadopoulos-Kerameus. Indeed the third one is No 4 (3rd) of Papadopoulos-Kerameus and is also known from an ancient Latin version.

It appears that these homilies were delivered in Antioch between the years A.D. 389-398. Nos 4-8 are mystagogical and were delivered as follows: The 4th on Easter Sunday, or on the Monday of New Week, the 5th on the Tuesday, the 6th on the Wednesday, the 7th on the Friday and the 8th on the Saturday when the celebrations of the newly-illuminated ended, since such celebrations, taking place after Baptism, had a duration of seven days.

As far as the genuineness of these homilies is concerned we are certain, according to Wenger's analysis, that we have before us yet

another unknown work of this great Father of the Church. Indeed, Wenger contends that this discovery is the most notable contribution to Chrysostom's literary work since the time of Montfaucon and up to this day.⁽¹⁶⁾ Similar views were entertained by Professor Panagiotis Bratsiotis of the University of Athens who found these homilies "most interesting and most important".⁽¹⁷⁾

The above catechetical homilies together with all such homilies of Chrysostom differ from those of Cyril of Jerusalem and can be characterized as catechisms in the broader sense of the word.

For our present study we have used the following texts:

(1) The eight catechisms of A. Wenger, published in the volume 50bis of *Sources Chretiennes (Jean Chrysostome Huit Catéchèses Baptismales Inédites, 2^e Edition, Paris 1970)*.

(2) Catechisms 9 and 10 of B. de Montfaucon, which are in volume 2, pp. 265-287, and are known as First and Second Catechisms.

(3) Catechisms 11 and 12, published by Papadopoulos-Kerameus (*Varia Graeca Sacra*, Petersburg 1909, pp. 154-175) and known as Nos 2 and 3 because No 4 (3rd) of these is the same with Wenger's third.

2. Other relevant Chrysostomian texts in P.G. vols. 47-63

1.	IN MATTHAEUM HOMIL. X.		P.G. Vol.	57, Col.	185
2.	IN MATTHAEUM HOMIL. X.		P.G. Vol.	57, Col.	186
3.	IN MATTHAEUM HOMIL. X.		P.G. Vol.	57, Col.	190
4.	IN MATTHAEUM HOMIL. X.		P.G. Vol.	57, Col.	193
5.	IN MATTHAEUM HOMIL. XI.4,		P.G. Vol.	57, Col.	196
6.	IN MATTHAEUM HOMIL. XI.5,		P.G. Vol.	57, Col.	197
7.	IN MATTHAEUM HOMIL. XI.6,		P.G. Vol.	57, Col.	198
8.	IN MATTHAEUM HOMIL. XII.2,		P.G. Vol.	57, Col.	203
9.	IN MATTHAEUM HOMIL. XII.		P.G. Vol.	57, Col.	204
10.	IN MATTHAEUM HOMIL. XII.3,		P.G. Vol.	57, Col.	205
11.	IN MATTHAEUM HOMIL. XII.4,		P.G. Vol.	57, Col.	206
12.	IN MATTHAEUM HOMIL. XLIII.al.XLIV		P.G. Vol.	57, Col.	457
13.	IN MATTHAEUM HOMIL. XLIII.al.XLIV		P.G. Vol.	57, Col.	458
14.	IN MATTHAEUM HOMIL. XLIII.al.XLIV ⁴		P.G. Vol.	57, Col.	461
15.	IN MATTHAEUM HOMIL. L. al. LI. 3		P.G. Vol.	58, Col.	507
16.	IN MATTHAEUM HOMIL. L. al. LI.		P.G. Vol.	58, Col.	508
17.	IN MATTHAEUM HOMIL. LIV. al. LV.		P.G. Vol.	58, Col.	537
18.	IN MATTHAEUM HOMIL. LXV.al.LXVI.		P.G. Vol.	58, Col.	619
19.	IN MATTHAEUM HOMIL. LXV.al.LXVI.3		P.G. Vol.	58, Col.	620
20.	IN MATTHAEUM HOMIL. XX,29-XXI, 11 HOMIL. LXVII, al. LXVIII		P.G. Vol.	58, Col.	632
21.	IN MATTHAEUM HOMIL. LXXIX.al.LXXX.		P.G. Vol.	58, Col.	718
22.	IN MATTHAEUM HOMIL. XXVI, 26-35, HOMIL. LXXXII al. LXXXIII		P.G. Vol.	58, Col.	743
23.	IN MATTHAEUM HOMIL. XC. al. XCI		P.G. Vol.	58, Col.	789
24.	IN JOANNEM HOMIL II. al.	1	P.G. Vol.	59, Col.	29
25.	IN JOANNEM HOMIL X. al. IX		P.G. Vol.	59, Col.	75
26.	IN JOANNEM HOMIL X. al. IX,	3	P.G. Vol.	59, Col.	76
27.	IN JOANNEM HOMIL 1, 16-17 HOMIL. XIV, al. XIII,	3	P.G. Vol.	59, Col.	95
28.	IN JOANNEM HOMIL XVI al.XV.	3	P.G. Vol.	59, Col.	105
29.	IN JOANNEM HOMIL XVI.al.XV.		P.G. Vol.	59, Col.	106
30.	IN JOANNEM HOMIL I. 28 HOMIL. XVII. al. XVI. I.		P.G. Vol.	59, Col.	107
31.	IN JOANNEM HOMIL I. 28 HOMIL. XVII. al. XVI.		P.G. Vol.	59, Col.	108
32.	IN JOANNEM HOMIL. VXII. al.XVI	2	P.G. Vol.	59, Col.	109
33.	IN JOANNEM HOMIL. VXII. al.XVI		P.G. Vol.	59, Col.	110
34.	IN JOANNEM HOMIL. VXII. al.XVI		P.G. Vol.	59, Col.	111
35.	IN JOANNEM HOMIL. XVII. al.XVII		P.G. Vol.	59, Col.	114
36.	IN JOANNEM II. 11-23 HOMIL XXIII. al. XXII.		P.G. Vol.	59, Col.	139
37.	IN JOANNEM HOMIL XXV. al. XXIV.		P.G. Vol.	59, Col.	147
38.	IN JOANNEM HOMIL XXV. al. XXIV.		P.G. Vol.	59, Col.	148
39.	IN JOANNEM HOMIL XXV. al. XXIV.		P.G. Vol.	59, Col.	149
40.	IN JOANNEM HOMIL XXV. al. XXIV.		P.G. Vol.	59, Col.	150
41.	IN JOANNEM HOMIL XXV. al. XXIV.	3	P.G. Vol.	59, Col.	151
42.	IN JOANNEM HOMIL XXVI. al. XXV.	6	P.G. Vol.	59, Col.	153
43.	IN JOANNEM HOMIL XXVI. al. XXV.		P.G. Vol.	59, Col.	155
44.	IN JOANNEM HOMIL XXVII. al.XXVI.	9	P.G. Vol.	59, Col.	157
45.	IN JOANNEM HOMIL XXVII. al.XXVI.		P.G. Vol.	59, Col.	158
46.	IN JOANNEM HOMIL XXVIII.al.XXVII	1	P.G. Vol.	59, Col.	161

47.	IN JOANNEM HOMIL. 111 22-30 HOMIL XXIX. al. XXVIII.		P.G. Vol.	59, Col.	167
48.	IN JOANNEM HOMIL. 111 22-30 HOMIL XXIX. al. XXVIII,	2	P.G. Vol.	59, Col.	168
49.	IN JOANNEM HOMIL. XXXV.al.XXXIV.		P.G. Vol.	59, Col.	197
50.	IN JOANNEM HOMIL. XXXVI.al.XXXV.	1	P.G. Vol.	59, Col.	203
51.	IN JOANNEM HOMIL. XXXVI.al.XXXV.		P.G. Vol.	59, Col.	204
52.	IN JOANNEM HOMIL. XVI. 4-15 HOMIL LXXVIII. al. LXXVII.		P.G. Vol.	59, Col.	424
53.	IN ACTA APOSTOLORUM HOMIL. I.		P.G. Vol.	60, Col.	21
54.	IN ACTA APOSTOLORUM HOMIL. I.		P.G. Vol.	60, Col.	22
55.	IN ACTA APOSTOLORUM HOMIL. I.	7	P.G. Vol.	60, Col.	23
56.	IN ACTA APOSTOLORUM HOMIL. I.	8	P.G. Vol.	60, Col.	24
57.	IN ACTA APOSTOLORUM HOMIL. II.		P.G. Vol.	60, Col.	25
58.	IN ACTA APOSTOLORUM HOMIL. II.		P.G. Vol.	60, Col.	26
59.	IN ACTA APOSTOLORUM HOMIL. IV.	2	P.G. Vol.	60, Col.	44
60.	IN ACTA APOSTOLORUM 11, 37-47 HOMIL. VII.	2	P.G. Vol.	60, Col.	68
61.	IN ACTA APOSTOLORUM 11, 37-47 HOMIL. VII.		P.G. Vol.	60, Col.	64
62.	IN ACTA APOSTOLORUM HOMIL. VII.		P.G. Vol.	60, Col.	65
63.	IN ACTA APOSTOLORUM HOMIL. XXIII.		P.G. Vol.	60, Col.	181
64.	IN ACTA APOSTOLORUM HOMIL. XXIII.		P.G. Vol.	60, Col.	182
65.	IN ACTA APOSTOLORUM X. 44-XI.18 HOMIL. XXIV.	1	P.G. Vol.	60, Col.	183
66.	IN ACTA APOSTOLORUM X. 44-XI.18 HOMIL. XXIV.		P.G. Vol.	60, Col.	184
67.	IN ACTA APOSTOLORUM HOMIL. XXIV.		P.G. Vol.	60, Col.	185
68.	IN ACTA APOSTOLORUM HOMIL. XXIV.		P.G. Vol.	60, Col.	186
69.	IN ACTA APOSTOLORUM X. 44-XI. 18 HOMIL. XXIV.	3	P.G. Vol.	60, Col.	187
70.	IN ACTA APOSTOLORUM X. 44-XI. 18 HOMIL. XXIV.	3	P.G. Vol.	60, Col.	188
71.	IN ACTA APOSTOLORUM HOMIL. XXXI.		P.G. Vol.	60, Col.	228
72.	IN ACTA APOSTOLORUM HOMIL. XL		P.G. Vol.	60, Col.	282
73.	IN ACTA APOSTOLORUM HOMIL. XL		P.G. Vol.	60, Col.	283
74.	IN ACTA APOSTOLORUM HOMIL. XL		P.G. Vol.	60, Col.	284
75.	IN ACTA APOSTOLORUM HOMIL. XL		P.G. Vol.	60, Col.	285
76.	IN ACTA APOSTOLORUM HOMIL. XLI		P.G. Vol.	60, Col.	291
77.	IN ACTA APOSTOLORUM HOMIL. XLVII.		P.G. Vol.	60, Col.	325
78.	IN ACTA APOSTOLORUM HOMIL. XLVII.		P.G. Vol.	60, Col.	326
79.	IN EPIST AD ROM HOMIL. II.		P.G. Vol.	60, Col.	409
80.	IN EPIST AD ROM HOMIL. X.	4	P.G. Vol.	60, Col.	479
81.	IN EPIST AD ROM HOMIL. X.	5	P.G. Vol.	60, Col.	480
82.	IN EPIST AD ROM HOMIL. XI.	1	P.G. Vol.	60, Col.	483
83.	IN EPIST AD ROM HOMIL. XI.		P.G. Vol.	60, Col.	484
84.	IN EPIST AD ROM HOMIL. XI.	2	P.G. Vol.	60, Col.	485
85.	IN EPIST AD ROM HOMIL. XI.	3	P.G. Vol.	60, Col.	487
86.	IN EPIST AD ROM HOMIL. XI.	4	P.G. Vol.	60, Col.	488
87.	IN EPIST AD ROM HOMIL. XI.	5	P.G. Vol.	60, Col.	489
88.	IN EPIST AD ROM HOMIL. XI.		P.G. Vol.	60, Col.	490
89.	IN EPIST AD ROM HOMIL. XIII.		P.G. Vol.	60, Col.	520
90.	IN EPIST AD ROM HOMIL. XIV.		P.G. Vol.	60, Col.	525
91.	IN EPIST AD ROM HOMIL. XIV.		P.G. Vol.	60, Col.	533
92.	IN EPIST AD ROM HOMIL. XVI,	4	P.G. Vol.	60, Col.	553

93.	IN EPIST I "AD" COR. HOMIL. III. 3	P.G. Vol.	61, Col.	25
94.	IN EPIST I "AD" COR. HOMIL. III.	P.G. Vol.	61, Col.	26
95.	IN EPIST I "AD" COR. HOMIL. VII.	P.G. Vol.	61, Col.	55
96.	IN EPIST I "AD" COR. HOMIL. VII.	P.G. Vol.	61, Col.	56
97.	IN EPIST I "AD" COR. HOMIL. II. 6-16 HOMIL VII.	P.G. Vol.	61, Col.	68
98.	IN EPIST I "AD" COR. HOMIL. VIII.	P.G. Vol.	61, Col.	69
99.	IN EPIST I "AD" COR. HOMIL. XXIII.2	P.G. Vol.	61, Col.	190
100.	IN EPIST I "AD" COR. HOMIL. XXIII.	P.G. Vol.	61, Col.	191
101.	IN EPIST I "AD" COR. HOMIL. XXIX.1	P.G. Vol.	61, Col.	239
102.	IN EPIST I "AD" COR. HOMIL. XXX.	P.G. Vol.	61, Col.	250
103.	IN EPIST I "AD" COR. HOMIL. XII. 12-20 HOMIL XXX.	P.G. Vol.	61, Col.	251
104.	IN EPIST I "AD" COR. HOMIL. XIV. 29-34 HOMIL. XL.	1 P.G. Vol.	61, Col.	347
105.	IN EPIST I "AD" COR. HOMIL. XIV. 29-34 HOMIL. XL.	2 P.G. Vol.	61, Col.	348
106.	IN EPIST I "AD" COR. HOMIL. XL.	P.G. Vol.	61, Col.	349
107.	IN EPIST I "AD" COR. HOMIL. XLII.	P.G. Vol.	61, Col.	365
108.	IN EPIST II "AD" COR. HOMIL. II.	P.G. Vol.	61, Col.	399
109.	IN EPIST II "AD" COR. HOMIL. II.	P.G. Vol.	61, Col.	401
110.	IN EPIST II "AD" COR. HOMIL. II.	P.G. Vol.	61, Col.	402
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Purpose and aim of the present work is the detailed elucidation of the sacrament of Baptism, which St. John Chrysostom characterizes, as "spiritual wedding" (γάμος πνευματικός), "tomb and resurrection" (τάφος καὶ ἀνάστασις), "faith" (πίστις), "mystical cleansing" (μυστικός καθαρισμός), "means of cleansing" (καθάριον), "bath of grace" (χάριτος λουτρόν), "betrothal ring of the Spirit" (ἀρραβὼν τοῦ Πνεύματος), "sharpened sword" (μάχαιραν ἠκονισμένην), "gift" (δωρεάν), "medicine for sick people" (φάρμακον τῶν νοσοῦντων), "circumcision" (περιτομήν), "bath of regeneration" (λουτρόν παλιγγενεσίας), "dignity of adoption" (υιοθεσίας ἀξίωμα), "mystical birth" (μυστικὴ γέννησις), "illumination" (φώτισμα), "birth" (τόκος), "another child bearing labour", (ἑτέραν λοχείαν), "a bath" (λουτρόν), and regards as the primary means through which (i.e. the triple descent and ascent of Baptism) personal salvation is obtained through participation in the death, burial and resurrection of the Lord.

PART I

PRESUPPOSITIONS AND PREPARATION FOR BAPTISM

1. Baptism of pagans

"While Peter yet spoke these words, the Holy Spirit fell on all of them who heard the word. And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit was also poured out on the gentiles. For they heard them speak with tongues and magnify God".⁽¹⁸⁾

According to St. John Chrysostom the above text reveals "God's economy" (θεοῦ οἰκονομία), since it shows how the Gentiles "received the Spirit when they were persuaded, having first had their mind prepared, and how Baptism incurs the remission of sins", even before Peter's word was completed and even before he gave the command that they should be baptized.⁽¹⁹⁾ Not only did they receive the Spirit but also spoke with tongues - a fact which astonished those who were present. Chrysostom says that, God's economy caused this to happen "on account of the Jews" who greatly hated the Gentiles and avoided entering into contact with them, as well as on account of Peter who was thus taught that the Jews should come in touch with the Nations (ὅτι δεῖ λοιπὸν αὐτοῦς ἄψασθαι τῶν ἔθνῶν) through the mediation of the Apostles. It was precisely because the Gentiles had received the Holy Spirit that Peter came to ask, "can any man forbid water, so that these should not be

baptized in it, who have received the Holy Spirit, just as we have, without lacking any charisms in comparison with us"?(20) It is true, of course, says Chrysostom, "that no one could prohibit the water so that these people may not be baptized, who initially were baptized in the Spirit like the Holy Apostles". And he adds: "it is not astonishing at all that they received the Spirit before Baptism", (21) since it was exactly the same that occurred in the case of the Apostles. Thus, through all this, Peter shows "that they were not baptized like the rest, but in a far better way" (ὅτι οὐδὲ ὡς οἱ λοιποὶ ἐβαπτίσθησαν, ἀλλὰ πολλῶ βέλτιον). Consequently, the most important aspect in the Baptism of the Gentiles and, indeed of all the Christians, is the "invisible action" of the Holy Spirit through the water, whereby the mystery of Baptism "in the name of Jesus Christ" takes place in a "tangible" (αἰσθητόν) way".(22)

From all the above, it appears, that the descent of the Holy Spirit on the Gentiles, in contrast to the Samaritans, who did not receive the Spirit "not only before but even after they were baptized", (23) - hence, they sent men to call the Apostles - was indeed a matter of the right preparation of the human "mind" (διάνοια) and "will" (προαίρεσις) through "repentance" (μετάνοια) and affirmation of faith, and that Baptism is indeed "remission of sins" (ἄφεσις ἁμαρτιῶν) whereby one may become fit to receive salvation and life from the Messiah.

2. Baptism and those who administer it

"Go, then, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit; teaching them to observe all that I have commanded you".(24)

Chrysostom understands this text as referring to the apostolic dissemination of Gospel teaching to the whole world through the sacrament of "Baptism" which was to be accomplished by the apostles and their successors. The successors of the Apostles are implied in the verses preceding and following the above. "All authority in heaven and on earth has been given to me... and lo, I am with you always, to the close of the age".⁽²⁵⁾ "You see", Chrysostom adds, "the distinctiveness of authority? You see how what was said earlier was said as a matter of condescension?" Because he did not say that he would be "only with them" but also "with those who would believe after them", since the Apostles could not themselves remain alive until the close of the age.

It is well known from the general ecclesiastical tradition that the successors of the apostles who received the mandate to administer the divine sacraments were the bishops. It was to such that St Paul referred when he wrote to Timothy "that those who have the office of the presbyter and are good leaders and labour for the flock are worthy of double portion for their upkeep".⁽²⁶⁾ The same applies to such verses as Hebr. 13:17, which asks of Christians to be "obedient to their spiritual leaders and to be completely subjected to them," or 1 Thess 5:12, which asks of Christian brethren to recognize and honour those "who labour among them and are their leaders in Christ". Explaining how such persons are "leaders of Christians before God",⁽²⁷⁾ Chrysostom writes: "because such a person prays for you, serves the spiritual gift to you through Baptism, admonishes and advises you, and comes to your assistance even in the middle of the night if you ask for him".⁽²⁸⁾ So, according to Chrysostom, a Christian "should honour such persons

excessively out of love for their work", because "through them one has been born by an eternal birth, through them one has acquired the kingdom, through their hands everything is performed and through them the heavenly gates are opened to one".(29) Since, then, "to baptize is a right that belongs to everyone who has the priesthood"(30) – for otherwise anyone could take "a catechumen", who has already completed all his preparation by "having made his decision and having accepted the content of the faith", and baptize him – "we hand over to a priest everyone who is prepared, however simple the latter may be".(31)

Chrysostom also stresses in his comments on the above mentioned Pauline statements that the priests should not think too much of themselves "because of their right to baptize", but should be humble in administering the sacrament "so as to show first, that it is not their own gift and second, that thanksgiving for it should be given to God".(32) Baptism, says Chrysostom, is truly "great" (μέγα), "not because of him who administers it, but because of what it means to him who is called to it", since without Baptism no human being can be saved or gain the kingdom ^{of} heaven.

Clearly, then, the administration of the baptismal mysteries, which is marked by "quietness and silence" (ἡσυχία καὶ σιγῇ κατέχει), (33) is the work of the priests, even of the simplest of them (τοῖς ἀφελεστέροις). The last point means that inadequate priests do not render Baptism ineffective, nor do they prevent by their unworthiness the transmission of the divine grace effected through the administration of the sacrament. Chrysostom argues about this point in his exposition of Matth. 7:23, where "carnal and spiritually immature persons, who were able to cast out demons, to make the dead rise and to deliver prophecies, are in

the end cast out of the presence of the Lord".⁽³⁴⁾ Scripture, says Chrysostom in this instance, demonstrates very clearly that God does act even through unworthy persons (e.g. Balaam, Pharaoh, Nebuchadnezar, even Caiaphas). In the NT it is even said that some people who were not with Christ were able to "cast out demons in His name" (Mark 9:38) and this, explains Chrysostom, is allowed to happen because the act does not benefit the unworthy actors but those to whom it is directed (ἐπὶ ἀνδρῶν ἀναξίων δι' ἑτέρουσ ταῦτα γίνεται).⁽³⁵⁾

Here also Chrysostom recalls the words of Paul to the Corinthians and to the Ephesians: "All are yours, whether Paul, or Apollos, or Cephas, or the entire world, or life, or death" (1 Cor. 3:22),⁽³⁶⁾ and "He gave some to be Apostles and others, Prophets, and others Pastors and Teachers", so that the Christians may be trained and the work of the ministry may be done (Eph. 4:11)⁽³⁷⁾ - in order to argue that without such ministerial provisions "nothing would have prevented Christians from becoming corrupted". Indeed, says Chrysostom, it is so common for "leaders to be evil and foul and for their subjects to be humble and meek, or for the laity to live in due reverence and the clergy to live in cunning"⁽³⁸⁾ If grace could be administered only by worthy persons, then, there would be "no Baptism, no body of Christ, nor an offering for it!" Yet, says Chrysostom, God is used "to work also with unworthy persons" (καὶ δι' ἀναξίων ἐνεργεῖν) so that "the grace of Baptism is not affected by the life of the priest". No one, therefore, should be scandalized from "the life of a priest", because it is not a man's act that initiates us into the sacraments, "but the whole operation is the work of God's power (τὸ πᾶν τῆς τοῦ θεοῦ δυνάμεως ἔργον ἐστὶ).⁽³⁹⁾

3. Sponsors and their duties

The name sponsors (ἀνάδοχοι) denotes the responsibility which these persons undertook (ἀνεδέχοντο) in the Church for the preparation and growth of new Christians.⁽⁴⁰⁾ The necessity of sponsors arose in the large cities where the priests could not easily determine the disposition of those who came forward to be catechized and baptized. Sponsors were Christians of good-standing who entered the names of new-comers into the list of the catechumens and stood by them when they were ready to be baptized. It is clear from early baptismal accounts that mature persons did emerge from the font without being helped by any sponsors.⁽⁴¹⁾ Nevertheless there are also witnesses that at least in some cases "a man was welcomed by a deacon and a woman by a deaconess",⁽⁴²⁾ while sponsors intervened only at the dressing up with bright garments of the newly-illumined who were brought to them from the font by the clergy.⁽⁴³⁾

He must have had in mind the signing on of a catechumen's name by a sponsor for the purpose of receiving Baptism, when Chrysostom wrote: "Today there is joy in heaven and on earth. For if there is such joy at one sinner who repents, how much greater is the joy among angels and archangels and all the powers above, as well as among all the creatures of the earth, when they see so vast a throng suddenly scorning the devil's snares and earnestly desiring to be enrolled in the flock of Christ!",⁽⁴⁴⁾ and also, "All of you, then, who have deserved to be enrolled in this heavenly book, bring forward a generous faith and a strong reason".⁽⁴⁵⁾

It is clear that apart from other faithful clergy and laity, sponsors had to be present with the catechumens during their instruction. This is confirmed by the following words of Chrysostom contained in his Second Baptismal Instruction: "Do you wish me to address a word to those who are sponsoring you, that they too may know what recompense they will deserve if they have shown great care for you, and what condemnation will follow if they are careless"?(46)

The role of sponsors was by no means casual, or a matter of mere formality. Theirs was a great responsibility, for they had to "show their parental love by encouraging, counseling and correcting those for whom they go surety".(47) In fact, such was their role that it became "customary to call the sponsors 'spiritual fathers', that they may learn by this very action how great an affection they must show to those they sponsor in the matter of spiritual instruction"; and so Chrysostom could remind them: "You, the sponsors, have learned that no slight danger hangs over your heads if you are remiss"(48) for, "if those you sponsor become careless, you the sponsors yourselves will suffer great punishment".(49)

4. The Candidates for Baptism

At the time of St. John Chrysostom it appears that there were three groups of people in the Church, (a) the catechumens, (οἱ κατηχούμενοι); (b) the newly-illuminated (οἱ νεοφώτιστοι); and (c) the faithful (οἱ πιστοί).

a) The catechumens were those who had initially heard the apostolic kerygma and had expressed the desire to join the blessed company of the

followers of the Lord in order to become in due time faithful members of the Church. To achieve this, however, they had to follow a series of introductory lessons, "not every day but only twice a week",⁽⁵⁰⁾ which they were expected not only to audit but to keep in their memory and, through their good acts and general behaviour, reveal to their catechists and to the other Christians and especially to "God who knows the secrets of one's thoughts"⁽⁵¹⁾ that they truly knew them. This is why these lessons were characterized as a "catechism" (κατήχησις), because "they were meant to echo inside their minds the word of the catechists even when the latter were not present".⁽⁵²⁾

The "catechumen", being still in the stage of religious and moral preparation, was different from the "newly-illuminated" and the "faithful" Christians. As St. Chrysostom put it, "the catechumen does not yet have the same head, nor the same father, nor the same city, nor food, nor clothing, nor table, nor house, for all these things are alien to him, since his king is the devil and his food, sin, which is rotten and corruptible, his clothing, what is provided by worms, and his city, the earth".⁽⁵³⁾ In view of this Chrysostom can make the following appeal: "How much longer are we to spend in exile? We need to regain our ancient fatherland",⁽⁵⁴⁾ because if "we happen to die without having been initiated, we shall most surely enter into the geenna where there is the poisonous worm and the unquenchable fire and the unbreakable bonds, no matter what riches or status we had on the earthly life".

b) The "illuminated" (φωτιζόμενοι, lit. "those who are being illumined") were those who had reached the final stage of catechumenate and were being prepared for "illumination", i.e. holy Baptism (Hebr. 10:32 and Hebr. 6:4).⁽⁵⁵⁾ Chrysostom follows St. Paul and speaks of

Baptism as "illumination" (φώτισμα) and of the person who is to be baptized as "the person who is going to be illumined" (ὁ μέλλων φωτίζεσθαι).(56) The term φώτισμα, and the phrases ὁ μέλλων φωτίζεσθαι and τοὺς φωτισθέντας(57) justify the appellation "illumined" = φωτιζόμενοι. Elsewhere Chrysostom uses a related term. He tells us: "For this reason you shall be called 'newly-illumined' (νεοφώτιστος), because the light will be always new to you, if you so wish, and will never go out".(58) Thus, the appellations "illumined" (φωτιζόμενοι) or "newly-illumined" (νεοφώτιστοι) denoted a special group of catechumens which was brought into existence only for a short period, i.e. from the beginning of Great Lent until the Great Saturday when they were baptized and entered into the bosom of the Church on Easter Sunday. The illumined or those to be newly-illumined represented a sort of transitory condition from what we might call the condition of catechumens (proper) to the condition of the faithful.

"Catechumens" in general were a different group from the "illumined", for they were not of the body of Christ, they had never communicated in the sacraments but were still divided from the spiritual flock.(59) Since "they stood outside the royal courts and far away from the sacred enclosures", they were in need of the prayers of the faithful "so that they might eventually become fellow-members with them and be no longer strangers and aliens".(60) By contrast the "illumined" were those who were being prepared shortly to be baptized, become newly illumined and take on the appellation "faithful". Thus, we should imagine that the link between the "illumined" and the "faithful" was far more intimate than that between the "illumined" and the "catechumens" - for, as St. Chrysostom says, the "illumined" are called thus, "not only because they

believe but also because to them are entrusted by God mysteries which not even the angels knew before them".⁽⁶¹⁾ Here the following statement of Chrysostom is typical: "How beloved and desirable to us is the chorus of the new brothers; yes I call you already brother, even before the labours of birth and I greet the relation which I have with you even before the birth",⁽⁶²⁾ because I know very well what a great honour and authority you shall receive; and because "it is customary to all to honour those who are going to receive some kind of authority even before this happens so as to secure the latter's future friendship and support".

At this point it is appropriate to try to answer the question, concerning the identity of the audience of Chrysostom's catechetical lessons, i.e. whether they were only from the Syrian Antioch, or whether they came from other territories of the countryside. We believe that the answer to this question is to be found in the title of the Eighth Oration of Chrysostom where we read: "to welcome and congratulate those who come from the surroundings" (ἀποδοχή καὶ ἔπαινος εἰς τοὺς ἀπὸ τῆς περιουκίδος παραγινομένους).⁽⁶³⁾ This title is explained in the text which immediately follows: "However, because today those who run to us from the countryside made the gathering much brighter, we too shall lay on a much richer spiritual table, full of the great love which they showed towards us".⁽⁶⁴⁾

5. Repentance, good works, fasting and prayer preceding Baptism

Referring to the repentance which should precede the sacrament of Baptism, Chrysostom says that: "whoever did not rectify the deficiencies of his manners and has not therefore facilitated the work of virtue in

himself, let him not be baptized".⁽⁶⁵⁾ Though Baptism wipes out all sins previously committed, nevertheless there is always the fear and danger "that one may return to the previous condition" and turn the "medicine" into a cause of wound. For Chrysostom the greater the grace is, the greater the punishment will be "for those who sin afterwards". To avoid this problem it is necessary for candidates to prepare themselves before their Baptism. Chrysostom points to Luke 3:8⁽⁶⁶⁾ to argue "that one needs first to repent and abstain from evil and then proceed to the grace" (μετανοήσαντας καὶ τῶν προτέρων ἀποστάντας κακῶν, οὕτω τῇ χάριτι προσιέναι).⁽⁶⁷⁾ He also argues the same point on the basis of Acts 2:38.⁽⁶⁸⁾ Furthermore, Chrysostom says that he who repented does not return to the same things for which he repented. Thus he pleads: "wipe out all the evil habits which were wrongly implanted in you; to swear, to tell lies, to blaspheme, to speak dirty language, to deride, or whatever else you have acquired the habit of doing even though it is prohibited by you; extrapolate every custom, so that you may not come back to any of these after Baptism".⁽⁶⁹⁾ Sins are wiped out by the power of the grace of "the bath", but the evil habits must be rectified by "people themselves". They must quench "anger" even in the face of unjust opposition, and instead, they must acquire the kind of temperance which does not lead the soul to avenge those who have committed injustice against it. "Nobody", says Chrysostom, "is treated unjustly in his soul, unless we ourselves treat our own souls unjustly" (οὐκ ἔστιν οὐδείς εἰς ψυχὴν ἀδικούμενος, ἐὰν μὴ ἡμεῖς ἑαυτοὺς εἰς ψυχὴν ἀδικήσωμεν).⁽⁷⁰⁾ On this gnomic principle Chrysostom wrote an entire treatise.⁽⁷¹⁾ "No injustice can be done to the soul of a Christian, or a faithful, not even by the devil".⁽⁷²⁾ All this is

emphasized in order to show that repentance and confession are prerequisites for all sacraments and therefore for Baptism, even though they are not in themselves capable of cleansing the soul, for this is only possible through Baptism which communicates to the soul the cleansing grace of Christ.⁽⁷³⁾ Elsewhere Chrysostom explicitly speaks of the time of repentance required by the uninitiated before they communicate in the holy sacraments and notes that "repentance is the delivery of one's soul from this fluid and diluted manner of life".⁽⁷⁴⁾

Furthermore Chrysostom teaches that it is impossible to confess and to continue in the practice of sin, and he points to John the Baptist's clothing, food and habitation as symbolic evidence for the opposite and as a plea to people "to awake from the sleep of the life of sin in order to see the sun of righteousness".⁽⁷⁵⁾ To be in the life of sin is to be asleep and to have a life of dreams. To repent, however, and to weep for sin is to shake off this deceitful sleep and to awake to the day of the Son of God. Repentance, says Chrysostom, means the destruction or wiping all the evil habits of man. But, as he further explains, repentance does not work only negatively but also positively, because it does not only involve "departure from previous evils" (τῶν προτέρων ἀποστῆναι κακῶν μόνον), but also "exhibition of the greatest goods" (καὶ τὰ μείζονα ἐπιδείξασθαι καλά), i.e. doing the exact opposite to what was done before. "It is not enough", he says, "simply to remove the arrow, because you also need to put medicine on the wound" and this is precisely the meaning of such precepts as those of Ps. 36:27 and Ps. 33:14.⁽⁷⁶⁾

A closer look at Chrysostom's teaching reveals that, apart from repentance in its negative and positive thrusts, those who were being

prepared for Baptism also had to acquire the virtues of fasting and prayer, which he always understood to exist inseparably, or rather the latter, as following the former. As he explicitly put it, "for prayer should be always wedded to fasting" (καὶ γὰρ τῇ νηστείᾳ τὴν προσευχὴν ἀεὶ συνεζευχθαι δεῖ).⁽⁷⁷⁾ The acquisition of these virtues was necessary to happen before Baptism so that they could be easily retained afterwards, since they were both necessary to the mortal human nature.⁽⁷⁸⁾ Pointing to Matthew 17:21 Chrysostom emphasizes the necessity of prolonging fasting and prayer, especially because of the short course of the present mortal life,⁽⁷⁹⁾ and he tightens his argument yet further by pointing to Acts 14:23 and 1 Cor. 7:5.⁽⁸⁰⁾

6. The content of the Catechetical Teaching

Addressing "those who desired the yoke of Christ and rushed to enrol in this spiritual army",⁽⁸¹⁾ Chrysostom speaks first "about the soul and its salvation".⁽⁸²⁾ He likens the soul to "a bride (νύμφη) who is about to enter the sacred bridal chambers",⁽⁸³⁾ on account of the infinite philanthropy "of the common Master of all", who, having received her "wallowing in a mud of sins and being ugly and shapeless and evil and altogether dirty",⁽⁸⁴⁾ led her afterwards into "the bridal chamber" (νυμφῶνα) as her bridegroom (νυμφίος). Explaining the soul's "previous shapelessness", Chrysostom says, "so that we may wonder at the Master's philanthropy",⁽⁸⁵⁾ that this soul abandoning her honourable position in which she had been and becoming oblivious of "her high divine nobility" (ἄνωθεν εὐγένεια), came to honour "stones and woods and irrational creatures" and also the smell of burnt meat and the clots of blood and

the smoke of the sacrifices of idolatry. And it was from all these, says the holy father, that the multitude of the sinful desires came - "the shameless symposia, the drunkenness, the lasciviousness and all the obscene works which please the demons who are honoured by them".⁽⁸⁶⁾

Since the soul is likened to a "bride", and Christ, to a "bridegroom", mention is subsequently made, of the spiritual gifts and the dowry of the bridegroom and the bride which are in this case transelementated into "obedience", "love" and "responsibilities". These are exactly the gifts which the bridegroom offers before the wedding, as St. Paul indicates when he says: "The men should, on the other hand, love your wives, just as Christ loved the Church and delivered himself to death for her, to sanctify her, having cleansed her through the bath of water, i.e. through Baptism, with the word of invocation which accompanies this bath; and so, having cleansed and sanctified her, he may make her stand by his side as another bride, glorious, the Church, who has no wrinkle or anything that renders her ugly" (Eph. 5:26).⁽⁸⁷⁾ All these reveal the great love and perfect fidelity of the bridegroom towards the bride, on whose account "he shed his blood and suffered the cross, so that he may grant to us salvation through this sanctification and cleanse us through the regeneration of the bath".⁽⁸⁸⁾ If the "love" and the "fidelity" of the bridegroom lead to the utter condescension of his sacrifice for the "bride", then it is obvious that her "responsibilities" towards him ought to be confirmed "not only by the tongue but also by the mind".⁽⁸⁹⁾ As Scripture says, "you shall be saved, because a man believes with his heart, and all his soul and has, as a fruit of this faith, his justification, and confesses with his mouth the faith and enjoys his salvation as the fruit of it."⁽⁹⁰⁾ It is necessary, in other words, that the

mind is firmly based on its firm faith and that the tongue, through confession, declares the firmness of the mind.

Clearly, then, another important element of the catechetical teaching is "the faith" which is necessary to be shown by those who enrol in this peculiar spiritual army "towards the God of all, the Father of our Lord Jesus Christ, who is ineffable and incomprehensible,⁽⁹¹⁾ "and towards our Lord Jesus Christ, his only begotten Son, who is in every respect like to and equal with the Father",⁽⁹²⁾ "and towards the Holy Spirit, who is of the same worth",⁽⁹³⁾ exactly as Christ confirmed this when he said to his holy disciples: "Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit".⁽⁹⁴⁾ Through these truths which they would have in their mind firmly established the Christian candidates would be able to overcome the plots of the devil which were put forth by the various heretics, like those followers of Arius, to whom they would prove that "the Son is coessential with the Father".⁽⁹⁵⁾ Chrysostom states here that the Son's power is indeed equal to that of the Father, for as John 5:21 states, "as the Father raises the dead and gives them life, likewise the Son also has unlimited authority and power to grant life, not only that which is physical, but also that which is moral and spiritual; and that he transmits this moral life to whomsoever he wants and to whomsoever he judges to be worthy of it". Furthermore, they would be able apostles of Christ who would reply to Sabellius that "the essence of the Father and the Son and the Holy Spirit is one and the hypostases are three; for neither the Father could be called a Son, nor the Son a Father, nor the Holy Spirit something else than Spirit, because each of these, remaining (unchangeable) in his own hypostasis, has equal power with the other

two".(96)

Chrysostom goes on to stress that those who have such a great faith are expected "to shine through works appropriate to their new citizenship,(97) so that they may become worthy of "the royal gift" in the future. Therefore the brightness which is obtained through works is a basic element in the teaching of the holy father to those who are being prepared for Baptism. By this brightness the candidates could ensure that "there is no sin in their life which could defeat the attention of the Master"(98) and therefore, be adequately prepared for receiving the gift through abstention from evil works and persistence in good and virtuous actions. Chrysostom emphasizes the last point by recalling the prophetic dictum of Psalm 36:27, "Decline from evil and do good", (99) and the Dominical call of Matth. 11:28-29, "Come to me, all you who labour and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart, and you will find rest for your souls".(100) He, therefore, who accepts to be under this yoke, will learn from the Lord how to be "meek and humble" in his mind and find rest and peace of soul. This is for Chrysostom "The most important chapter of our salvation".(101)

Referring to "external embellishments", (102) Chrysostom admonishes that "everybody's zeal should be directed to making the soul comely, so that the soul's beauty may shine all the more brighter".(103) He also asks of "both men and women" to avoid altogether "omens and superstitions", (104) through which those who have fallen prey to the delusion of idolatry examine carefully "the crowing of crows, the squeaking of mice, the creaking of a beam"(105) and accept with pleasure meetings with evil persons while they avoid the company of the

pious and devout persons regarding them as cause of numberless evils.

Furthermore, Chrysostom teaches about love towards neighbour,⁽¹⁰⁶⁾ purity of tongue by avoiding oaths,⁽¹⁰⁷⁾ abstention from "hippodromes and the lawless spectacles of theatres".⁽¹⁰⁸⁾ Then, he begs the catechumens not to neglect their salvation⁽¹⁰⁹⁾ and admonishes them to attend church,⁽¹¹⁰⁾ to have readiness to pursue virtue,⁽¹¹¹⁾ to practice daily "prayer and confession"⁽¹¹²⁾ with "meditation and compunction"⁽¹¹³⁾ and to direct all their zeal to spiritual conversations so that they may avoid "the guiles of the devil".⁽¹¹⁴⁾ Such in general outline is the content of the catechetical instruction given to those who were being prepared to be baptized.

PART II

THE BAPTISMAL LITURGY AND ITS MEANING

1. Coming to the exorcists

When the hearing of the daily catechetical lectures for those who had been enrolled to Christ's army,⁽¹¹⁵⁾ i.e. the newly-illuminated, was completed, they were sent, accompanied by the priests,⁽¹¹⁶⁾ from the place of the lectures to another place where "the exorcists, who had been appointed for the exorcisms", waited.⁽¹¹⁷⁾ They "all walked together"⁽¹¹⁸⁾ so as to realize that "every discrepancy and difference of office was abandoned here."⁽¹¹⁹⁾ Presumably, this was also reinforced by the fact that the newly-illuminated were presented to exorcists, according to Chrysostom's information, without any internal clothing, i.e. naked (γυμνοί).⁽¹²⁰⁾ The only cover placed over their bodies on this occasion was the so-called little tunic (χιτωνίσκος);⁽¹²¹⁾ otherwise they were completely naked since their feet also were bare (ἀνυπόδετοι) having no sandals.⁽¹²²⁾

This picture enhances the idea of Chrysostom that the newly-illuminated resembled captives (αἰχμαλώτους) from a war which Christ the King had won - an idea which, again according to Chrysostom, is reminiscent of Isaiah 20:3, "as my servant Isaiah has walked naked and barefoot so shall the sons of Israel go naked and barefoot into captivity".⁽¹²³⁾ Naked and barefoot, then, were those to be baptized in order to be reminded of the terrible moment "of the previous tyranny of the devil",⁽¹²⁴⁾ which, as Chrysostom says, reminded them

also of the condition of sin in which they and their generation existed. They also had their hands raised up to indicate their prayerful supplication and their repentance which made them seek the authority of God over their lives.⁽¹²⁵⁾ Whereas previously they were captives and servants of the devil, now they wanted to be under the power, rule and authority of God, to whom they came forth as being all his booty. Chrysostom sees this kind of booty, which actually implies the redemption of spiritual captives, as having been prophesied by Isaiah, "For this reason he (Christ) will take many as his own spiritual inheritance; and will also take from the strong and distribute the booty",⁽¹²⁶⁾ and again, "He came to declare forgiveness and liberation to the slaves of sin";⁽¹²⁷⁾ and also prophesied by David, "Most High Lord, you went up to Zion. You went up to the highest places of heaven, having first brought about an earthly victory and captured captives".⁽¹²⁸⁾

2. Entering in and praying together

Once the newly-illuminated had come to the place of the exorcists they were asked by the priests who accompanied them to kneel, raise their hands to heaven and begin to pray. Their prayer was to be one of thanksgiving for God's great gift which they were to receive on that day. Thus they would be psychologically transferred to heaven, as Chrysostom says, and they would know that all of them were to receive the same divine gifts without any distinction.

"You must also, then, after you have made your entrance, pay notice to this, namely, to the fact that everything is commonly given to you, so that the rich may not overlook the poor, nor the poor

might think that they are less than the rich; because if they are Christ's, they are neither male nor female, neither Scythian nor Barbarian, neither Jew nor Greek; and it is not only age and nature, but also any irregularity of worth that is removed, since there is one office, one gift, one brotherhood, one bond, the same grace for all. So you must bend your knee and cease from being standing and raise your hands to heaven to thank God for this gift".(129)

Kneeling also meant, that they were subjecting themselves to the Lord as "captives".(130) The "nakedness of the feet and the stretching of the hands"(131) signified both sorrow and great blessedness", (132) sorrow on account of the preceding captivity, which was bodily and meant loss of freedom and subjection to a greater tyranny, and joy, on account of the new spiritual captivity which transferred them from slavery to freedom".(133) "The former captivity", says Chrysostom, "leads to the foreign land, but the latter one leads out of the foreign land to the fatherland, the heavenly Jerusalem".(134) Captivity to men "deprives one of a mother, but this 'captivity' (which the catechumens experience) leads to the common mother of all".(135) The former separates one from relatives and fellow-citizens, but the latter one "leads to the citizens above", (136) since, as the Apostle characteristically says, "you are fellow-citizens with the saints".(137) As, therefore, the time approaches for the newly-illuminated to be spiritually freed from the satanic slavery, they must remind themselves with this external appearance and presence of the sad situation in which they previously lived in order to be able to become conscious as to "who it is that they get rid of and who it is that they run to".(138) This reminder will make them even more grateful

and thankful to God.

At the same time the external appearance of those to be baptized shows that for all of them there is "one dignity, one gift, one conjunction, the same grace", no matter whether they were previously endowed with "a secular dignity", or "pride of richness", or "noble upbringing", or "glory of this present life", or whether they stood "by the side of the beggar", or "with those dressed in rags", or "with the blind", or "with the lame".⁽¹³⁹⁾ This brotherly equality and the appropriation of spiritual charisms and goods which are common to all, are clearly stressed by St. Paul in his well known statement, "In Christ there is no distinction between a man and a woman, nor between a Scythian and a Barbarian, or a Gentile".⁽¹⁴⁰⁾ The stress on equality here has obvious sociological dimensions, which St. Chrysostom points out on many occasions in his writings. Especially interesting are Chrysostom's references to the woman, who, inspite of her seeming difference from man, acquires her objective equality with him in the context of the salvation offered to both man and woman in Christ. Here is a characteristic statement of St. Chrysostom which belongs to this case: "There is no woman to come and to deceive because of her weakness; for, he says, there is no female and male ... since no longer is a woman made from the side of man, but all of us are one from the side of Christ".⁽¹⁴¹⁾

3. Preparation for the contracts

"Then the priest comes to each one and asks for his/her contract and confessions".⁽¹⁴²⁾

The kneeling, the outstretched hands and the prayer which occur after the candidates' entry into the place of the exorcists, are followed by the renunciation (ἀπόταξις) of Satan and the adjoining (σύνταξις) to Christ. These, according to the holy father, "were to be heard only by the candidates".⁽¹⁴³⁾ Such contracts were demanded from the candidates on a particular day and hour and they were addressed to the Lord Himself. "On the day after tomorrow, on Friday, on the ninth hour, you need to be asked to place your words and contracts before the Master".⁽¹⁴⁴⁾

That the priest "comes to each one" probably refers to the "appointed" (τεταγμένους) exorcists,⁽¹⁴⁵⁾ who were a group of *clergy* different from those who brought the candidates in. The duty of the exorcists was to cleanse "the mind" of the newly-illuminated "by means of those awesome words which dispelled every machination of the devil"⁽¹⁴⁶⁾ and thus duly prepare the soul to become a habitation of the King. For this reason it was so designed that the exorcist would pass before each candidate with awesome and powerful cries who continued to be in a kneeling position, and prepare them to be delivered as soon as possible from the wild and hard demon. It has been already pointed out that this kneeling signified servitude and acceptance of subjection - something which is reminiscent of St. Paul's statement in Phil. 2:10, "... he exalted him, so that in his name every knee should humbly bow ...". To confirm this view we turn once again to Chrysostom's teaching and note:

1) that during the catechetical teaching a reference was made to the "contracts" (τὰς συνθήκας), which suggests that only the illumined were present and that the catechumens had to be absent;⁽¹⁴⁷⁾

2) that "the contracts and the confessions" were purposefully made at a set time and date;(148)

3) that "these contracts and confessions" were made to Christ.(149)

In connection with the first point, we note that:

(a) According to the practice of the Early Church, it was necessary that certain issues which had a direct connection with those preparing for illumination were to be heard only by the latter at a given moment and opportunity (ἀνάγκη μόνους ἀκοῦσαι ὑμᾶς νῦν) and not by the uninitiated of the catechumens. The uninitiated did hear the catechetical speeches together with the newly-illuminated, but because they were spiritually immature and unprepared for the sacrament of Baptism, it was not right for them to hear these secret words in case they were misinterpreted by the *uninitiated*.

(b) Chrysostom's expression "τὸ ἐπείγον καὶ ἀναγκαῖον τοῦ πράγματος διὰ τοὺς νεοφωτίστους ταῦτα σήμερον ἀναγκαῖον εἰπεῖν indicates the necessity and urgency of the whole thing. According to Chrysostom no more time can be lost for the postponement of this serious matter which he wants to announce to them today.

Concerning the second point we note the following:

The occasion on which St. Chrysostom prepared the newly-illuminated for the service of the renunciation of the devil and the swearing of allegiance to Christ for their impending Baptism is clearly shown to be the third hour in the afternoon of Good Friday. This is because "the appointed exorcists" shall have to ask for "the words and the contracts", after tomorrow, on "Friday", precisely at "the ninth hour".

To the question why is it on this particular day and hour that "the words and the contracts" have to be asked from those who are to be

baptized? The answer to this question is given once more by Chrysostom who says: "I have not given you the day and the time without reason. Thinking about it you could learn by examining the facts from the Bible that it was on the Friday, at the ninth hour, that the thief (who was hanged on a cross near Jesus) "entered paradise".⁽¹⁵⁰⁾ Moreover it was during the ninth hour that "the darkness which lasted from the sixth hour to the ninth hour was terminated and the sensible and intelligible light (that is, Christ) endured the sacrifice for the world".⁽¹⁵¹⁾ For it was precisely at that fearful and unrepeatable moment for mankind that Christ said, "Father into Your hands I commend my spirit (Luke 23:43)".⁽¹⁵²⁾ "Then, when the "sensible sun" saw the sun of righteousness (that is, Christ) shining⁽¹⁵³⁾ on the cross "it turned its rays away".⁽¹⁵⁴⁾

To conclude, then, we may say, using the words of Chrysostom that the secret of the day and time of "the confession and the contracts", had to be kept in the mind of the newly-illuminated, so that when the time for his own exorcism arrived he would be able to remember the greatness of the "achievements" and to count, for his own good, one by one the gifts and good deeds which God had given him on this day and hour. Then he could be sure and certain that he would not live "upon the earth but would inherit heaven".⁽¹⁵⁵⁾

4. *Apotaxis* (Renunciation) of Satan

"The priest then prepares you to say: I renounce you Satan, along with all your pomp, your worship and your works".⁽¹⁵⁶⁾

"Then the voices and invocations, "awesome and wonderful" and causing such benefits, follow".⁽¹⁵⁷⁾

From the place where they were before, and hearing the "awesome and wonderful" voices of the exorcists, the illumined replied, "I renounce you Satan and all your pomp and all your worship, and all your works".(158) We gather this from Chrysostom's words which are addressed to them: "angels are standing by and the invisible powers, who delighted by your return, accept from your own tongue your words and proclaim this to the Master of all, while your names are being written in the book of heaven".(159)

As we have already seen from the previous chapter the appointed priest comes to each one and asks for the "contract and the confession". This request is a preparation for the pact or contract, in other words for the promises and confessions which will come forth from the mouth of the newly-illumined, reciting the awesome shuddering words: "I renounce you Satan. At this point several questions emerge:

(a) What is the origin of the use of exorcists in general, and how did this use come to be joined with Baptism? (b) Why do "those awesome and wonderful voices and invocations of the exorcists", render such a benefit? (c) What is the deeper meaning and character of the actual exorcism, "I renounce you Satan and all your pomp, and all your worship and all your works"? (d) What is the over-all attitude of the newly-illumined at the time of the renunciation?

(a) Since on this point nothing can be gained from the texts of Chrysostom which we have been examining, we may turn elsewhere for information. The deep-rooted conviction of the first apostolic era, that "the whole world lies in the evil one"(160) belongs to the common consciousness of the first apostolic Church and of the Church of the fathers which succeeded it. At the same time, however, it proceeds from

the conviction that in Christ the dominion of Satan was abolished and the sons of the kingdom came, by divine intervention, to rule over the spirits of evil. "To the believers these signs will follow: "In my name they will cast out demons ...". Thus the early practice of the primitive Church of casting out evil spirits from human beings who were bodily dominated by them, led to the adoption of a sort of spiritual exorcism which was linked with Baptism and the over-all act which is constitutive of it".(161)

(b) To the question concerning the awesome and shuddering voices of the exorcists Chrysostom replies that they are added "because of the shamelessness of the demons".(162) For, according to Chrysostom, the catechumen, in the condition in which he finds himself, is like "a sheep which has not yet been sealed" (πρόβατον ἀσφράγιστον), or like "an inn which is deserted" (πανδοχεῖον ἔρημον), or a "house without doors" which is available to be used by anyone. This house becomes a den of thieves, a place in which the beasts take refuge. Thus it becomes a sort of "house of demons" (δαιμόνων οἰκησις). But since the King decided, because of his love for mankind, to turn this deserted and ruined inn, this "doorless" (ἄθύρωτον) den of thieves, into "a royal court", he sent for this purpose the spiritual teachers and exorcists, precisely for the purpose of preparing the house. These teachers, working and labouring with their teaching, make "the decayed walls" (τοὺς σαθροὺς τοίχους), firm (ὄχυρούς), stout (στιβαρούς), and powerful (ἰσχυρούς). This is all done according to the promise in the Bible, which says, "I will recognize as mine all those who have good virtuous works. Anyone therefore who hears these words of mine and obeys them I will liken him to a wise man, who built his house upon the rock, in

other words upon the solid and unshakable foundation of my teaching and example" (Matth. 7:24).(163)

Chrysostom goes on to say that these spiritual men build their foundations firmly "until the king comes". And if there is anywhere dirt or mire, they clean it up completely, because in essence sin is like "mire, offensive and dirty"! David speaks characteristically about the nature of sin: "For my iniquities have gone over my head; they weigh like a burden too heavy for me. My wounds grow foul and fester because of my foolishness".(164)

It follows, therefore, that the work of the teachers is to remove the offensive smell and to put on "the spiritual ointment", whereas the work of exorcists through the shuddering voices is to look around to see if there is anywhere a beast, serpent viper, scorpion, which with the hearing of the dreadful voice, no matter how wild the beast, may not remain in the person, "but get up and escape" even without wishing to do so.

It follows also, that "with those dreaded words, whereby all the machinations of the evil one disappear",⁽¹⁶⁵⁾ they prepare each one of the newly-illuminated to become "worthy of the King's presence".

Finally, these liturgical acts "dress the soul with much piety and lead it to much compunction".⁽¹⁶⁶⁾

(c) As regards the actual words of renunciation, "I renounce you Satan...",⁽¹⁶⁷⁾ we have the following to say:

The time has come for the illumined believer to part company with Satan and, therefore, to cease to be under the latter's evil tyranny. The time has come when he shall no longer fear the power and authority of this fearful beast. He will have no fear because with his impending

Baptism and the communion of the Saviour's body and blood, he shall remove from him the shame of slavery and the guilt of sin.

"And all your pomp...". According to St. Chrysostom "the pomp" of Satan is connected with ornaments and spectacles of relaxation. Thus he underlines on the one hand the need for a woman to "know by whom she wants to be liked and to decide and to know why she is in this world".⁽¹⁶⁸⁾ "She adorns herself", says Chrysostom, in order to be admired "by the rope maker, the copper smith, and the vulgar". She does not feel shame, neither does she blush, in showing herself to these people, and although she does not condescend to greet them, "it is for these that she does all these things". Thus Chrysostom calls such a woman to distance herself from this way of life because "the mania for pearls is a satanic pomp (πομπή σατανική)"!⁽¹⁶⁹⁾ On the other hand, Chrysostom says characteristically: "The following of Satan is every kind of sin, treaters of lawlessness, hippodromes, meetings of laughter and obscenity. Satan's pomp entails omens and oracles, tempests and watchings of the signs of the times, symbols, amulets and all that is connected with the above".⁽¹⁷⁰⁾ On another occasion Chrysostom is equally categorical: "Behold I forecast and command to all of you; let no one who receives from this table, destroy his soul by poisonous spectacles. Nothing but a satanic pomp are all the things which are said and done in these places".⁽¹⁷¹⁾

"And all your worship...". In our judgment, this is a reference to idol worship through which the evil and dark spirit of the devil is deified by different magical and liturgical acts.

"And all your works...". Again in our judgment, the works of the devil are all the kinds of sins which are committed, either through

words, or deeds, or in the mind, or even by all unlawful and secret inward desires.

The battle for the renunciation of Satan is really a difficult and fearful task. According to Chrysostom it requires first repentance and departure "from previous evils" and then "submission to grace". On this point Chrysostom recalls the words of John the Baptist and of the apostle Peter: "If you wish to be saved from God's wrath, bear fruits that befit repentance, and do not begin to say to yourselves, 'We have Abraham as our Father'" (Luke 3:8),(172) but "Repent, and be baptized in the name of Jesus Christ" (Acts 2:38).(173) It is well known that whoever truly repents "does not touch the evil things for which he has repented; thus one is commanded to say I renounce you Satan, so that he may not return to him".(174) According to Chrysostom, this exorcism has the place of a spiritual contract, "because the Master of all is going to entrust the person concerned not with temporary things, nor with things which are mortal and transient, but with things which are spiritual and heavenly".(175) Furthermore it is characterized as being a "staff" (βακτηρία), a "weapon" (όπλον) and an "unconquerable tower" (πύργος άμαχος).(176) Not only a man but even the devil himself will not be able to harm anyone who, coming through the fore-doors of the gateway, says to himself beforehand, "I renounce you Satan, and all your pomp and worship and I join myself unto you O Christ"!(177)

(d) Finally as regards the attitude of the newly-illuminated during the time of the renunciation, it must have been one of dramatic excitement and unprecedented emotion, especially if we consider the pagan society in which they lived and out of which most of them came, as well as the fact that it marked the climax of their three year course of Christian

instruction and spiritual endeavour in carrying out the orders and commands of the new religion. This is all enhanced by the realization, as Chrysostom points out, of the presence of angels at the time of the renunciation, who "receive from the tongues of the candidates their very voices and pass them on to the common Master of all".(178)

5. Being united with Christ

"After the renunciation of the devil and of all the variety of things that are associated with him, again he [the priest] prepares them saying: And I join Thee, O Christ".(179)

Interpreting these words, Chrysostom writes: "What did actually happen? What paradoxical and peculiar event did take place"? This person who previously feared and trembled, has now revolted against the tyrant. Has he forgotten that he is hard and implacable"?(180) All this has happened, says Chrysostom, precisely because there exists a "strong weapon" in the hands of the newly-illuminated, and not only a weapon but an alliance which is sealed by the words: "I am united unto you O Christ". This is the reason and the cause for the acquisition of such a courage that makes one stand against the devil. Shielded by these words he now possesses a strong refuge which dispels all the fear which possessed him before. The courage and the strength which one acquires after the pronouncement of the words "I am united unto you, O Christ" strengthens him to the point that he can reject not only Satan but all his pomp.(181)

Chrysostom exalts here the goodness, the mercy and the compassion

of God, inasmuch as even the pronouncement of the words "I am united unto you O Christ", is enough for God to entrust one with such great treasure of gifts. God says Chrysostom "forgets all our former ingratitude, and does not remind us of any of our past".(182)

Two questions may be raised here: (a) What great treasure of gifts does God entrust to the newly-illuminated? (b) What exactly is this ingratitude of men which God does not remind them of?

In response to the first question we may note that the great treasure of gifts which God has entrusted to the newly-illuminated, is first of all the deliverance from the devil and the union with Christ. Through these gifts the newly-illuminated will be prepared to put on the "royal garment"(183) of Baptism which is unquestionably the greatest gift. Finding themselves in this state of brightness, they will have the opportunity to receive from God "whatever and as many gifts they may wish", (184) so long as the things they ask for are spiritual as opposed to being carnal. Finally the renunciation of the ancient deceit of the devil and the willful subjection to Christ through Baptism is indeed a great gift for the newly-illuminated, because the devil loses his followers and, thus, is gradually losing his authority and is led to extinction.

As regards the second question we think that it is the self-willed departure from God, as it happened in the beginning, in the case of Adam, and as it happened afterwards in the history of all human beings. Certainly the ingratitude of men has surpassed every point of God's benevolence towards them, inasmuch as, having been led astray, humiliated and mocked by the devil and his angels, even after the coming of "His Son", they have continued to denounce and blaspheme his Holy Name.

6. Being anointed with holy oil (chrism) on the forehead

After this contract, the renunciation of the evil one and the union with Christ, having confessed his dominion, and by word of mouth uniting oneself to Christ as a soldier who now enters into the spiritual contest, one is anointed by the spiritual Chrism as the priest places the seal and says: "the servant of God is anointed in the name of the Father, the Son, and the Holy Spirit".(185)

At this stage the testing of the newly-illuminated appears to be at its climax. The preparation for the pronouncement of the "contracts" (τῶν συνθηκῶν) had already taken place. So had the personal renunciation of Satan and the personal union with Christ. Things change for the newly-illuminated, precisely from the moment he consented and confessed without force and freely with his own mouth that Christ is his Master and Lord and he is aligned with him and has become one true soldier of his spiritual contest. At that crucial moment, the priest commands that he should be sealed on the forehead, while at the same time he anoints each one separately imprinting upon him/her with the spiritual Chrism the sign of the cross, saying: "The servant of God is anointed in the name of the Father and the Son and the Holy Spirit". (Χρίεται ὁ δεῖνα εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος).

From what has been discussed so far two questions arise: (a) Why does the priest "immediately command" that it is upon the forehead that one may be given the cross of the Chrism?(186) and (b) What does the anointing comprise and what is its symbolical significance?

First let us look at the phrase "he immediately commands" (εὐθέως

κελεύει). The newly-illuminated has already renounced Satan and from that moment he does not belong to his followers. Thus according to Chrysostom there is nothing in common between him and them except mutual hatred. The newly-illuminated hates Satan precisely because until now he had hid the true light from him, whilst Satan sees his former subject, won over by Jesus, his opponent. Also it is because Satan is shameless even before he hears "these words" (ταῦτα τὰ ῥήματα) "I renounce you Satan" and "I unite myself unto you O Christ", and that, as it is inevitable, he later becomes even more wild, foaming in the mouth and grinding his teeth and "going about like a roaring lion" and wanting an opportunity for exercising violence against the newly-illuminated.⁽¹⁸⁷⁾ This is precisely the crucial moment when the priest intervenes and "immediately commands" (εὐθέως κελεύει) the attention of the newly-illuminated recalling him to the truth and the light, i.e. to Christ, reassuring him that he belongs, according to Chrysostom, to the "sealed sheep of the Lord", whilst Satan is to be pushed and distanced through the seal of the Chrism (σφραγίζεσθαι διὰ τοῦ Χρίσματος). This seal is given upon the face of the newly-illuminated with the sign of the Cross and as a result of this Satan "will not dare to look upon the face of the newly-illuminated which is radiant with rays springing forth from it, but his eyes, as it were, will be blinded and he will be forced to go away".⁽¹⁸⁸⁾ Also it is because in the future "a battle against and resistance of the neophyte will take place on the part of Satan",⁽¹⁸⁹⁾ that like the athletes he too as Christ's athlete, "should enter into the spiritual stadium having first been anointed".⁽¹⁹⁰⁾ Thus, Chrysostom adds, the newly-illuminated is assured that in his contest against Satan "Christ does not stand by him only in part but is his fully".⁽¹⁹¹⁾ In fact the

newly-illuminated enters into this kind of spiritual contest knowing that Christ has "anointed" (ἠλείψεν) him, whereas he "tied" (ἔδησεν) Satan. The one was "anointed with the oil of gladness"; the other was "tied with chains which cannot be loosened" precisely to impose upon him a hindrance for all "the contests" (πρὸς τὰ παλαίσματα). The newly-illuminated also knows that if he happens to stumble in his daily struggle, it is certain that Christ will give him a helping hand and that "having fallen again he will be raised by him to fight Satan".⁽¹⁹²⁾ This is clearly confirmed in Scripture: "Behold I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you".⁽¹⁹³⁾

With regard to the second question we note that, according to Chrysostom, "The Cross is imprinted through Chrismation; this Chrism consists of oil and ointment together".⁽¹⁹⁴⁾ The seal of the cross which was applied with this Chrism solemnizes the entry of the newly-illuminated into the new faith. The components of the Chrism have, according to Chrysostom, important symbolical meaning. "The ointment is for the bride, the oil, for the athlete".⁽¹⁹⁵⁾ The ointment reflects the character of the Church as a bride of Christ, whilst the oil reflects the character of the believer as an athlete. The Bride is the Church and the neophyte is an athlete, who must be certain that at the time of his Chrismation, "God himself anoints him with spiritual oil".

7. Removing the garments and anointing the body with spiritual oil

"Afterwards, during the night, having taken off all his garments as if to enter heaven through the events which will take place, he [the

priest] anoints him with spiritual oil so that all the parts of the body may be secured and made invincible against the arrows of the enemy".(196)

Darkness having come, the priest responsible in this case removes the last garments from the person to be baptized, the "small tunic" (χιτωνίσκον) and anoints him all over his body with the spiritual oil, with such care that all the parts of the body are secured to the point that they become invulnerable to the poisonous arrows of the enemy, that is, the devil. However the things which are going to happen to the neophyte are surprising and wonderful. It is as if the heavens open for him in order that the Lord may accompany him as conqueror and triumphant.

Two questions arise here: (a) Why are the clothes of the neophyte removed and why does he remain completely naked? (b) When does the anointing take place and at which particular moment is the gift of the Holy Spirit conferred on him and by whom?

In response to the first question we must note that the clothes are removed, because the entire preparation for the Baptism is almost finished, and the immersion into the water will take place. As to why the candidate should be naked,(197) we must turn to Chrysostom who says that it is precisely to remind the neophyte of the nakedness which man had when he was still in paradise in the period before the Fall, without being ashamed, as mentioned in the Bible. "They were both naked, Adam and his wife, and they were not ashamed because they were pure and innocent".(198) Shame,(199) says Chrysostom, began from the moment of transgression, unfaithfulness and disobedience against God when the first human beings trusted the sycophantic words of the serpent

and ate from "the tree of the knowledge of good and evil".(200) It is precisely from that moment that sin became a habit and a manner of life for man and the shame which came from it came to be a way of life. This is what Chrysostom means by his words "until they received the garment of sin which is full of shame".(201) By contrast, in the place of the Baptistry the neophyte should not be at all ashamed because the Baptismal Font, which awaits him to grant him redemption, is, according to Chrysostom, "greater than paradise" (πολὺ βελτίων τοῦ παραδείσου). He should be assured that here there "is no serpent" (οὐκ ἔστιν ὄφις), but Christ, who will guide each one individually "to the regeneration of water and spirit" (πρὸς τὴν ἐξ ὕδατος καὶ πνεύματος ἀναγέννησιν); and here there are no trees which are "good and beautiful to see" (καλὰ καὶ ὠραῖα ἰδεῖν) but "spiritual gifts" (χαρίσματα πνευματικά). Also in this place there is no tree of knowledge of "good and evil" (καλοῦ καὶ πονηροῦ, Gen. 2:17), neither the law and the commandments, but only "grace and gifts" (χάρις καὶ δωρεαί). According to Paul, "Sin can no longer have dominion over you, since you are no longer under the law, which commanded what was right and just but did not give the power required for this to be achieved, but you are now under the dominion of grace, whereby all things that have been committed in the past are forgiven in order that you may now walk in the path of holiness which strengthens and secures you" (Rom. 6:14).(202) Thus the nakedness of the body symbolizes the indifference to shame which Adam possessed "in the paradise of blessedness" before the fall.

With regard to the second question concerning the anointing with the spiritual Chrism we must note that whereas in the previous chapter,

where we dealt with the Chrism, the priest "anoints the candidate's forehead with spiritual Chrism saying, "The servant of God is anointed in the name of the Father, the Son and the Holy Spirit",⁽²⁰³⁾ in this case "... he completely strips the candidate of his garment ... and anoints the whole of the body preparing it with holy oil so that all the parts of the body may be, through this anointing, guarded against the arrows of the adversary".⁽²⁰⁴⁾

According to the two above mentioned cases it appears that the candidates were anointed "upon the forehead with the spiritual Chrism" and then the whole body was covered "with spiritual oil", before, however, they were immersed into the water of the Holy Baptism. But then, if the candidates were anointed before Baptism, they must have received the charismata and the gifts of the Holy Spirit before Baptism itself. Chrysostom's following words seem to support this: "There is nothing surprising, therefore, at the fact that they receive the Holy Spirit before Baptism, for this has happened to us also".⁽²⁰⁵⁾ The precise moment that this took place was according to Chrysostom when the neophyte was "sealed" (ἐσφραγίζετο) crosswise with the Holy Chrism upon the forehead, ("immediately on sealing he commands that they should be sealed and given the cross on their foreheads").⁽²⁰⁶⁾

This point is supported even further by the following texts from Chrysostom:

"Cry ... for those who have departed without receiving Christ's illumination, without having been sealed",⁽²⁰⁷⁾

"we have been sealed by the Spirit and have become as sons".⁽²⁰⁸⁾

"... Baptism through the Cross (must receive the seal) ...".⁽²⁰⁹⁾

In these texts the terms, "sealed", "we have been sealed", "seal",

bring to mind the liturgical act according to which the gifts and charismata of the Holy Spirit are given to the neophyte precisely at the relevant moment of the sealing of the forehead by the spiritual Chrism and the reciting of the words "the servant of God is anointed in the name of the Father and of the Son and of the Holy Spirit".(210)

It is well known that, according to the ancient tradition of the Church, the gift of the Holy Spirit is not the work of the priest but of the Bishop. Chrysostom must have had this in mind when he said: "As it appears Philip was one of the seven, Stephen was another. Although they were able to baptize, the seven did not give the gift of the Spirit to those baptized; neither did they have the authority to do so. This gift was a prerogative of the Twelve. Watch, then, that the deacons did not go out. It was by divine economy that they went out [to baptize], in spite of the fact that they did not possess this grace, since they had not received the Spirit. They had received the power to perform signs but not to give the Spirit to others".(211)

Consequently in the above text, as in other places in his catechisms, Chrysostom does use the word "priest", but actually refers to the Bishop, who anoints the forehead of the neophyte with Holy Chrism. That this is so is confirmed by the fact that the term "priest" has been applied in the past, to bishops, and it continued at the time of Chrysostom to be so used.(212)

The question which arises at this point is this: If, as we saw earlier, they were anointed "upon the forehead with the spiritual Chrism", why was it that subsequently, "in the night" (κατὰ τὸν νυκτὸς καιρὸν) they were anointed again "all over their body with this Holy Oil"?

To begin with, the anointing of the forehead with Holy Chrism,

meant according to Chrysostom the imprinting upon this part of the body of the sign of the Cross; "imprinting upon your forehead the cross".(213) This was done precisely for the abolition of the power and desire of the devil who might try to attract and to tempt even at the last moment the neophyte to come to his side. The divine light, which was radiated through the Cross, and was imprinted upon the forehead by the Holy Chrism, blinded "the father of darkness" the devil, who, becoming now distanced, would attempt to influence the other feelings of the neophyte with his poisonous arrows. For this reason "the whole body is anointed with the Holy Oil", in order that the parts of the body of the neophyte may become guarded, secured and impregnable" against the arrows of the adversary at the impending Baptism "performed in the nightly hour", (the night of Holy Saturday)".(214) In this way he will easily "conquer the dragon"(215) without anything evil happening to him.

At this point one may ask: What is the difference between "Holy Chrism and Holy Oil"? Were these two different oils or one and the same? On the basis of textual evidence, however poor this may be, we can argue that "Holy Chrism" (πνευματικὸν μύρον) and "Holy Oil" (πνευματικὸν ἔλαιον) must have been one and the same thing given at different times for different purposes.

That they were the same thing is proven by the following text of Chrysostom: "... because you confessed the dominion and with your words, *I unite myself unto Christ*, you join as a soldier the spiritual stadium, you are anointed upon the forehead with the holy Chrism ..."(216) and after a while, "the whole of the body is prepared to be anointed with the Holy Oil, so that all the parts may become impregnable and untouchable through the anointing".(217)

Concerning the different times that these anointings are conferred we note: "The Holy Chrism" was given to the neophytes "after the treaty, the renunciation and uniting"⁽²¹⁸⁾ and the I am united unto you, O Christ"⁽²¹⁹⁾, which took place "after the morrow, on the Friday at the ninth hour"⁽²²⁰⁾ (3 pm), whereas the spiritual oil, "in the night hour, when the whole of the garment is removed ... and the whole body is prepared and anointed by the Holy Oil".⁽²²¹⁾

8. Being asked to intercede to God

"When you descend down the font of water remember my unworthiness ... You will all have now great courage before our heavenly King. We send you as common ambassadors to him, for mankind. You do not offer him a crown of gold, but a crown of faith; he will receive you with great love. Plead therefore on behalf of our common mother of all, the Church, that it may be irremovable and unshakable, and for the high priest from whose hands and voice you receive these gifts. Say many things on behalf of the priests who stand with us, plead on behalf of the human race, so that he may give no monetary riches but forgive sinful debts and let the virtuous achievements, become common to all; you will be worthy before the Lord, and he will receive you with a kiss.⁽²²²⁾

The word ambassador (πρέσβυς) refers "to one who is sent as a representative of a country, or one sent to a foreign land entrusted as a high ranking diplomat of another nation".⁽²²³⁾ Something similar applies

to the neophytes, who, finding themselves in the font of Holy Baptism are sent as "common ambassadors" (κοινοὶ πρέσβεις) of all mankind to the dominion and power of Christ the King, not to present him with just a simple ephemeral crown of gold, but with the odour of faith and the fragrance of their love. It is a fact that during this fearful and unrepeatable moment, all the aforegone events - teaching, fasting, prayer, renunciation, uniting, crossing and anointing by Holy Chrism and confession of faith - strengthen the certainty of salvation through Baptism and magnify one's courage and worthiness to communicate with God without the fear of the envious and deceitful devil. And because God wishes that "all men should be saved and come to the knowledge of the truth" (1 Tim. 1:4), it is certain that he will receive "favourably" both of them and those on whose behalf they pray and beseech. And because all belong to the Church, which is the visible and sensible body of the Lord, they are prompted to plead with him persistently "on behalf of the common mother of all" to protect her from schisms and heresies and to preserve her, "unshakable and immovable", "from the powers of the adversary".

Finding themselves in this spiritual purity, they are encouraged to plead for the bishop and the rest of the clergy, under whose spiritual guidance and responsibility they find themselves, on this noteworthy day when they remove "the old man of sin" (τὸν παλαιὸν τῆς ἁμαρτίας ἄνθρωπον). Especially when the hands and voice of the bishop are the means by which the "visible" (ὄρατά) signs of the sacrament will be presented, so that this may be "sensibly" (αἰσθητά) comprehended not only by the neophytes but by all present.

Furthermore they are encouraged to plead to him for all the human

race, which should cease to struggle to gather together more money and other objects of material nature, and ask of Him instead to grant them forgiveness of sins and a virtuous life. After these things, they will be assured and greatly encouraged, when through Baptism they meet the Lord, who as a gesture of his love, receives them "with a kiss".

9. Confession of Faith

There are two texts of Chrysostom which are particularly important here:

1. "After the reciting of those mystical and fearful words, and the terrible rules of dogmas which have come down from heaven, we add this to be said towards the end, when we intend to baptize, 'I believe in the resurrection of the dead', and upon this faith we are baptized. After this confession, along with the others, then we sit at the font of that holy spring".(224)
2. "As a result of what we have said above, the first thing which takes place is the forgiveness of sins. Afterwards one confesses the resurrection of the dead and from here you are guided by the hand to that (resurrection). Afterwards, because the name of the resurrection is not sufficient to show all things (for many who were resurrected from the dead died again, as in the O.T. cases, i.e. the case of Lazarus, or the case of those resurrected during Christ' crucifixion), he commands that the phrase, 'and life everlasting' is said, in order that one may not think of death after that resurrection".(225)

As it was mentioned in Chapter three, the service of renunciation of the Devil and uniting with Christ, took place, according to Chrysostom, "on the Friday at the ninth hour". In Chapter one, however, and at the point where the entrance of the neophytes in the place where the exorcism was to occur is mentioned, it is said that: after the hearing of the daily catechetical words, they were sent to the "appointed" (τεταγμένους) exorcists for the exorcisms.⁽²²⁶⁾

It is known that the sacrament of Baptism, took place on the *night* of Holy Saturday towards the dawn of Easter Sunday, before the Divine Liturgy. Moreover, it is mentioned in the texts of Chrysostom which were set forth at the beginning, that "after the reciting of the mystical and awesome words"⁽²²⁷⁾ we add that which is required of them to say when prepared for Baptism, i.e. the statement, "I believe in the resurrection of the dead"⁽²²⁸⁾ and in this faith "we are baptized". Afterwards, continuing his sermon Chrysostom says:

"Because of this, having first confessed through Baptism remission of sins, then you confess the resurrection of the dead⁽²²⁹⁾ because you are guided to that. Afterwards because the name of resurrection of the dead is not enough to show all these things ... you are commanded to say, (the church commands us to confess), *And life everlasting*, in order that no one may think of death after the resurrection".⁽²³⁰⁾

From the above mentioned we note the following:

- a) Renunciation and Uniting took place on Good Friday at the 9th hour of the afternoon and also after the last daily lessons (one service).
- b) Baptism took place on the eve of Great Saturday towards the dawn of Easter Sunday (another service).

The question which naturally arises here has to do with that which unites the two services. The text clearly shows, that this can be nothing else except the confession, "I believe in the resurrection of the dead" "and in life everlasting". From then on the rubric of Baptism at Antioch in Syria at the period of Chrysostom (4th century) is as follows:

Renunciation-Uniting, Confession of Faith, Baptism.

The analysis of the rubrics as a whole is as follows:

In the beginning the Renunciation of the devil took place "with the reciting of these awesome mystical words".(231)

After these things the Uniting with Christ occurred: "with the awesome rules of the dogmas which descend from heaven".(232)

There followed the Creed (Confession of Faith): "I believe in the resurrection of the dead"(233) "and in life everlasting".(234)

Then immediately afterwards the Baptism took place: "Then we are placed in the spring of the holy water".(235)

Consequently we may say concerning the Baptismal service that Chrysostom joined together the two services: that of the Renunciation of the devil and the uniting with Christ (Good Friday and the last daily classes) and that of the service of Baptism. He did this by using the confession of faith, which was the common element in both of them.(236)

This confession is not connected with the candidates' belief in the resurrection of the dead in the general eschatological sense of the term, but "with the specific belief in the resurrection of the body from death"(237) as central to the meaning of Baptism. It is true, however, that confessing the resurrection of a dead body, is still exposed to the danger of misunderstanding, because, as Chrysostom observes, "the mere mentioning of the name of the Resurrection is not enough to show

everything".⁽²³⁸⁾ This is seen from the many cases of individuals who rose from the dead, as for example, those who died in the period of the O.T., like Lazarus, or "those who rose from the tombs at the time of the Crucifixion" all of whom died afterwards. Thus to avoid any misunderstanding and error concerning this confession, the Church added: "And life everlasting",⁽²³⁹⁾ "so that no one may think of death after this resurrection".⁽²⁴⁰⁾ The kind of resurrection which takes place through Baptism, has no relation to death, but introduces man into eternal life and blessedness.

Finally from the first extract⁽²⁴¹⁾ and especially from the phrase "and after confessing this along with the others"⁽²⁴²⁾ a further question arises. Was the confession recited individually by each one of the illumined, or was it said by all jointly? The above mentioned phrase sufficiently shows that a joint reciting was required. Although it is "from each candidate who comes forth that the priest demands the pact and the confession",⁽²⁴³⁾ (a) the possible increase in number of converts to Christianity and (b) the time limitations of that occasion, necessitated the joint recitation of Confession of Faith "along with the rest of the candidates".

10. Baptism

"After the anointing he immerses him into the holy springs⁽²⁴⁴⁾, the priest exclaiming the words, *The servant of God is baptised in the name of the Father and the Son and the Holy Spirit*, three times immersing his head totally into the water and lifting it up again".⁽²⁴⁵⁾

This text should have started to state the events following on after the Confession of Faith. Since, however, the confession of Faith which we observed in the previous chapter is not mentioned at all in Chrysostom's Catechisms, the text under examination begins with the rubric, "After this anointing" -- referring "to the Holy Oil which makes all members like impregnable walls and protected against the arrows sent by the adversary"⁽²⁴⁶⁾— and proceeds immediately to the act of Baptism. The priest now immerses (baptizes) the neophyte into the sanctified waters, whilst at the same time he exclaims the words: "The servant of God is baptized in the name of the Father and of the Son and of the Holy Spirit". Performing the Baptism the priest actually "immerses the head of the candidate three times into the water and lifts it up again". "Thus Baptism is delivered through a medium perceptible to bodily senses, i.e. the gift of the water, whereas the result, i.e. the gift of birth and rebirth", is perceptible to the mind.⁽²⁴⁷⁾ According to Chrysostom "Faith is needed for what happens here and the eyes of the soul, so that one may not notice only the visible element, but be led by this to perceive that which is invisible".⁽²⁴⁸⁾ This is exactly what faith is: to be mindful of the invisible as if it were visible. According to the Bible "Faith is the assurance of things hoped for, which do not exist now, but, through faith, become present into the soul of the believer, as if they really existed here and now. Faith is a proof of things which cannot be seen by the bodily eyes, but faith brings such information about these things to the believer as if he saw them and perceived them by his bodily senses" (Hebr. 11:1).⁽²⁴⁹⁾ Chrysostom says the following concerning the role of faith in relation to the Sacrament of Baptism:

"For this reason God gave us two sets of eyes: the eyes of the flesh and the eyes of faith. When one enters into the sacrament, the eyes of the flesh see the water and the eyes of faith see the Spirit".(250)

The fleshly eyes see "the body being baptized", whereas the eyes of faith see "the old man being buried; the former see the flesh washed, the latter see the soul cleansed; the former see the body emerging out of the water, the latter see the new man emerging radiant from this sacred cleansing".(251)

Several questions emerge from this text:

First of all, what is precisely the work of the priest in the whole rite of the sacrament of Baptism? According to Chrysostom:

a) The priest is the one who "immerses" (βυθίζει) the candidate "into the holy springs". Therefore from the point of view of the fleshly eyes, he is the performer of the sacrament. The act which is seen by the eyes of faith is the burial of the old man of sin and the resurrection of the new man⁽²⁵²⁾ who becomes renewed by receiving the form of the icon of Christ who created him" (Col. 3:10).(253)

b) The priest is the one who exclaims, "The servant of God is baptized in the name of the Father and of the Son and of the Holy Spirit" and this is at least what the carnal man hears. The man of faith confirms that "he who fills all things is the Father, the Son, and the Holy Spirit, the undivided Trinity. It is to this faith that remission of sins is granted, and to this confession that the gift of sonship by adoption is conferred".(254)

c) The priest is also the one who "places the head of the candidate three times in and out" of the water. This is exactly what the fleshly

eyes see. The eyes of faith confirm, however, that "the priest who immerses the head is at no time acting alone, for he is Christ's right hand".(255) This is particularly revealed by the words spoken by the priest. He does not say "I baptize the servant of God", but "The servant of God is baptized". Thus he shows that "he is just a minister, or servant of grace, who only lends his hand, since for this cause he was chosen by the Holy Spirit".(256)

A second question has to do with the precise effect of this Baptism. Setting aside man's ethical conduct, the bath of grace has the power to wipe out all impurity of soul and body. According to Chrysostom: "Whatever one might be, soft (effemin^{te}), fornicator, idol-worshipper, or doer of whatever evil work, or possess or of all the deceit of mankind, once he falls into the font of the water, he becomes purer than the rays of the sun when he emerges from the holy springs".(257) St. Paul's words are characteristic of the aforementioned text, inasmuch as they refer to the power of the bath, upon which Chrysostom based his above mentioned views. "Do not be deceived; neither idol-worshippers, nor fornicators, nor adulterers, nor softies, (effeminate and womanizers) nor sodomites, nor pleasure seekers, nor drunkards, nor those who insult others, nor those who steal from others, will inherit the kingdom of God" (I Cor. 6:9,10).(258) According to Chrysostom all these things are cleansed through the washing, as characteristically, St. Paul affirms in the continuation of the above verse. "Some men may be like this, but you have been washed, and sanctified, justified in the name of the Lord Jesus Christ, and in the Spirit of our God" (I Cor. 6:11).(259) Chrysostom, says that those who come forth from the bath are not simply cleansed, but also justified and sanctified, because the Apostle

does not just say "you have been washed" (ἀπελούσθητε) but "you have become holy and justified" (ἡγιασθητε καὶ ἐγίνατε δίκαιοι). What could be more paradoxical that this, says Chrysostom, when a man, without labour or sweat or acquisition of virtue, is reborn in justice? "This is the gift of divine philanthropy; for without shedding any sweat, men are made just".(260) And Chrysostom observes: If a letter of some King, bearing a few words, has the power to set free men who are responsible for so many crimes, whilst it may lead others to such high honour, "how much more so would God's Holy Spirit be able to do all things, i.e. to free us from every kind of evil, to grant us justice, to fill us with much courage"?(261) Or again, Just as a spark, when it falls into the sea, immediately disappears, because it is overwhelmed by the water, "likewise all human deceit, when it falls into the font of the divine springs, becomes overwhelmed and disappears more quickly and in an easier way than the spark".(262) This, then, is the beneficent, saving, redemptive and regenerating power of Baptism, which is the first sacrament of the Church.

There are three elements in this sacrament which are underlined by Chrysostom and deserve special attention: the Holy Spirit, the water and the recipients of Baptism.

(i) As far as the descent of the Holy Spirit at Baptism is concerned Chrysostom writes:

"All drunk from one Spirit; for the body is not made up from one member, but from many".(263)

Explaining the above text, Chrysostom says that all Christians have come forth to the same sacraments and all are rewarded from the same table. He does not say that they eat from the same body and drink from

the same blood, because in the text he has replaced these with the Spirit. "By saying Spirit he means both the blood and the flesh; because it is through both of them, that we drink from one Spirit", i.e., as Chrysostom explains, "experience the descent of the Holy Spirit (which comes to them at Baptism before partaking of other sacraments)".(264)

He said "we all have drunk" (ἐποτίσθημεν), because the metaphorical meaning of the word was relevant for the theme he was discussing. As if he was talking about a garden with trees and saying that all these were watered "from the same spring, because they received from the same water".(265)

In the same way and in the afore-mentioned case, it is "From the same Spirit that we all have drunk, and from the same grace that we all have received". Therefore, through the sacrament of Baptism the "one Spirit" (ἐν πνεύμα) has joined all into "one body" (ἐν σώμα), in order that we all may preserve the perfection of the one body among us".(266) This is the reason why they were baptized, so that they may be "one body".

(ii) The water of Baptism

As regards Chrysostom's teaching concerning the water of Baptism we may note the following:

a) Its power:

"For, as in the beginning, the earth [i.e. the soil] was the underlying element and the whole [creation] was the [work] of the Creator; so now [in Baptism] the underlying element is the water, while the whole renewal is the [work] of the grace of the Spirit".(267)

And further on:

"For as the earth which is soulless, and immovable has been strengthened by the power of God, and so many wonders have issued out of it; likewise, when the Holy Spirit is present in the water all these paradoxical things which exceed every logic are easily achieved".(268)

The earth offers roses and other flowers during spring time. "The waters today present a meadow much more beautiful from that of the earth".(269) It should not now puzzle anyone, if from the waters meadows with flowers are derived. For it is a well known fact that not even the earth gave forth at the beginning the different types of trees, on account of its nature, "but because it obeyed the command of its Master". Indeed the waters gave forth at that time living creatures precisely because they heard [the commandment], "Let the waters give forth living creatures" (Gen. 1:20), and the command was actualized and the lifeless matter gave forth living creatures. It is in the same way that everything occurs now also. The same command has done it all. At that time it commanded, "Let the waters give forth the reptiles; now the command is not about reptiles, but about spiritual gifts".(270) At that time the waters "gave forth irrational fish" (ἰχθύας ἀλόγους ἐξήγαγε), but now they give forth "rational and spiritual fish", which the apostles caught. For Scripture says: "Follow me and I will make you fishers of men" (Matth. 4:19).(271) To be precise, it has been "since the time when Christ entered into the waters of the Jordan, that the water no longer gives forth reptile creatures but rational and Spirit-bearing souls".(272)

b) The necessity of using the water of Baptism:

According to Chrysostom,

"The water is used as place of birth for the person who is to be born. It becomes to the believer what the womb is to the embryo, because it is in the water that the believer is transformed".(273)

Yet, "whereas a baby needs time to grow bigger in the womb, the believer's condition in the water is not so, since it is in one stroke that everything happens".(274) This is so, because, where life "is temporary" (ἐπίκηρος) and depends upon bodily corruption, the birth takes place gradually, "delaying the offspring" (βραδύνει τὸ τικτόμενον). In spiritual things, however, it is not so, because it is "from the beginning that all things are produced".(275)

(iii) The recipients of Baptism become "spiritual flowers".

It is in praising "those who in the light-bearing night were deemed worthy to receive the gift of Holy Baptism", (276) that Chrysostom speaks of the baptized as, "the good plants of the Church", (καλὰ τῆς Ἐκκλησίας φυτά), "the spiritual flowers" (ἄνθη πνευματικά), "the new soldiers of Christ" (νέους τοῦ Χριστοῦ στρατιώτας).

Like Christ, who, "yesterday" "was upon the cross" but is now risen, "so it is with them", who up until then "were slaves to sin", but now, what a miracle!, are risen together with Christ, "who died in the flesh" and "rose again" in the flesh, whereas they, having been dead with sins, have now "risen from sin". It is because of this that they have been renewed, and made a new creation, namely, because of "God's only Son who has made them worthy of such great sacraments".(277) It is precisely because he has introduced them into a new world, through Baptism, that they are changed into "spiritual flowers" of his Church.

11. Coming out of the waters and beseeching God

"When, therefore, you enter into the holy springs and indicate the symbol of the resurrection by your ascent from the water, ask for his alliance, in order that you may be able to preserve well his gifts, and may become implacable to the devices of the devil. Pray for the peace of the Church, intercede for those who are deceived, fall down before him praying for those who lie in sin so that they may be deemed worthy of his clemency.⁽²⁷⁸⁾

What Chrysostom is saying here is that because through Baptism Christians attain to the gift of sonship, as sons of God they will have greater boldness in his presence. Thus in their prayer, which would be the epitome of their love as sons to Father, they will be able to beseech him for peace, quiet and prosperity of all Christians, who are members of God's Holy Churches.

Moreover they will beseech him "for those who are now deceived", i.e. for those who have been led into heresy and schisms and continue to live away from Christ's fold. As sin is the greatest foe of humanity, they will also beseech him for "those who find themselves in sin", in order that they may become worthy of some sort of clemency.

Chrysostom emphasizes that God would not ignore, "these petitions" because it is he who

- a) has given them such "boldness",
- b) "has written them in the list of his first friends" and
- c) has raised them "to sonship".

a) Concerning the first point we may note that as people who have

been redeemed and reborn through Baptism, they will find themselves very near the throne of grace, and consequently, they will be able to ask of his gifts with much more boldness and courage, both for themselves and others. Indeed this great boldness has not been achieved immediately by themselves, "but" was given to them by Christ in exchange for their faith, love and obedience, and it is so "great", that whatever spiritual gift they may ask for, he will grant it to them.

b) Concerning the second point, we may note that it is in chapter four and after the renunciation of Satan by the neophytes, that the "angels and the invisible powers", who are standing by and rejoicing, "accept their words and speak to the common Master of all that their names may be written in the heavenly books".(279)

c) Finally, with regard to the third point, it is well known that man's salvation entails his return to the prefallen state, at which time, having been created "in the image" and "likeness of God" (Gen. 1:26), he was a "little God upon earth and was related to God as a "son". It is this filial relationship of man with God that was destroyed through Satan's envy and man's original sin. And it was the same that Christ restored through his coming into the world, for he restored the captives and servants to the prefallen state and raised them to "divine sonship" through the sacrament of Baptism on account of his great goodness.

12. "The shining garment"

"And as now the shining baptismal garment makes you well sighted to all, and its cleanliness bears witness to the great purity of the soul ...".(280)

Those who had been baptized, were dressed, as they came out of the font, with a special, Baptismal garment. Chrysostom does not give here any precise information on this point. It is from other homilies, however, that we obtain some interesting details:

a) that this garment was called a "shining garment" (φαιδρὸν ἑσθής), because it pointed to the recently received gifts of the Spirit;(281)

b) that it was white, since "its brightness attracted the eyes of all...";(282)

c) that its cleanliness witnessed to the purity of the soul,(283) which had to be kept free from becoming dirty or small by the use of pointless words ...";(284)

d) that it was probably obtained by being bought or borrowed, as it is suggested in the following text:

"If in worldly weddings those invited, even if they happen to be amongst the poorest, buy or borrow a pure garment in order to meet those who extended the invitation to them, how just should it be that you who are invited should purchase a garment appropriate for the occasion of a spiritual wedding [Baptism] and of royal feasts [Eucharist]. The rich would possess their own bright garment, whereas the poor who did not have the power to buy would borrow from elsewhere";(285)

e) that the excessive purity of the soul which was witnessed to by "the brightness of the garment and became an object of discussion by all,(286) could be preserved (διαφυλάττειν) "through godly life" (διὰ τῆς κατὰ θεὸν πολιτείας) unlike material garments which dissolve with time.(287)

13. "The Lord's Prayer"

The Lord's prayer is not mentioned in Chrysostom's Catechisms, but we find references to it elsewhere which indicate that it was part of the Liturgy.

"Immediately after coming out of the font, he recites these words: Our Father, who art in heaven, Thy will be done on earth as it is in heaven" (Matth. 6:9-10).(288)

Elsewhere he refers to the Lord's prayer as a confession after Baptism, which complements the confession which preceded it, namely the Creed.

"What is more graceful than these words with which we renounce Satan? and with which we are united with Christ? the confession before the bath? and the confession after the bath"?(289)

14. Being received into the flock after baptism

Chrysostom tells us that as soon as the newly baptized come out of the holy water, all those present embrace them, greet them, kiss them, and rejoice with them, because, being previously slaves and captives, they have at once become free sons of God who have been invited to the royal table.(290) Clearly, the reason for this rejoicing, is the fact that the newly baptized have shaken the burden and the tyranny of servitude to sin and the devil and have become "free" and "sons of God by adoption". It is through this "freedom" in Christ and "Sonship by adoption" that the gate opens to them for participation in the Eucharist at the royal table.

15. Kissing each other with a holy embrace

Chrysostom tells us that, when the newly baptized were to touch the Holy table (for Communion) they were commanded to kiss each other with a holy embrace.⁽²⁹¹⁾ He also explains that this takes place, "because, whereas, in the flesh they are divided, but at that moment their souls are woven together "and give each other a holy kiss".⁽²⁹²⁾ It is a fact that each candidate comprises an individual corporeal being which, however, is transcended at the moment when the newly baptized are joined together spiritually with the kiss which is the expression of their spiritual purity attained through Baptism. In this way the group of the baptized "is the same as that of the apostles" and all believers "whose heart and soul is one and the same" (Acts 4:32).

This kiss also signifies, as Chrysostom explains elsewhere, the reconciliation which should precede the approach to the altar, as Christ has said: "If you offer your gift at the altar and there you remember that your brother has a grudge against you, because you have caused him an injustice, leave your gift before the altar and go to be reconciled with your brother, having been reconciled, come and offer your gift, because only then will it be acceptable to God" (Matth. 5:23-24).⁽²⁹³⁾ Christ does not say "first offer" but "first be reconciled and then offer". It is precisely for this reason that when the gifts of the Holy Eucharist are presented to all, all must, according to Chrysostom, "be first reconciled with each other" and "then come to the sacrifice of the Holy Eucharist".

Chrysostom, however, goes on to say that there is another reason

why a kiss should be exchanged before the Eucharist. He says that, "The Holy Spirit has made us into temples of Christ and therefore, at the time when we kiss each other, we kiss the "outer door of the Temple". Consequently, "a kiss that is holy", i.e. not accompanied by an "evil mind", is recommended by St. Paul who says "kiss each other with a holy kiss" (1 Cor. 16:20).(294)

16. Receiving the Body and Blood of the Lord

"After the ascent from there, they [the newly baptized] are brought immediately to the Table, which is awesome and full of innumerable gifts, and taste the Body and Blood of the Master and become a dwelling place of the Holy Spirit".(295)

According to Chrysostom, it is a fact that when the newly baptized "come out of the holy spring of the font", a new beginning of struggle and fighting against the powers of darkness commences, because the devil continues to behave "as a roaring lion in order to swallow" them. That is why God, according to Chrysostom, has his own equipped with weapons which are "much brighter than gold, much stronger than diamonds, much warmer and fearful than fire and lighter than the wind".(296) These weapons do not burden the knee", but rather "give wings to these parts, and lift them high".

A "believer who bears flesh", says Chrysostom "is obliged to fight and struggle against "bodiless powers". To help him in this God has produced "a shield and a helmet for him, not made of metal, but of justice and faith". Furthermore, says Chrysostom, God has produced for

the faithful "a table which is stronger than any weapon".⁽²⁹⁷⁾ The Holy Eucharist is stronger than any weapon because it feeds the believer and strengthens him against the evil one".⁽²⁹⁸⁾ Chrysostom says that the devil, is so fearful of the "Master's Table", that when he finds one returning from the "Masters' Table, even if he is alone, he disappears more quickly than the wind, like one who sees a lion blowing fire out of its mouth. In vivid and graphic language Chrysostom says that for the devil it is even more than magic. "If you show him your tongue, dyed with the Holy Blood of the Lord" - for he cannot stand this at all - he is like a beast which turns away and disappears quickly away, if you show him the mouth dyed with the Blood of the Lord".⁽²⁹⁹⁾ Chrysostom parallels Satan with the angel of death in the Old Testament, who, seeing the doors painted red, "did not dare to enter" into the homes of the Israelites to kill their children. This is all the more so now, when Satan sees not symbolic blood, but "the Blood of the Truth with which the mouth of the faithful is anointed",⁽³⁰⁰⁾ which becomes the doors of the Temple into which man has now been transformed. If the angel gave way in seeing the symbol alone, how much more will the devil do so in countenancing the Truth.

Chrysostom also points out that the Divine Eucharist as a sacrament is the primary factor for the existence of the Church. The Holy Eucharist, i.e. ~~is~~ the Blood of Christ, says Chrysostom, "has its beginning and source from the cross above, i.e. from the Master's side".⁽³⁰¹⁾ According to the Scriptures when Christ died and was still on the cross "the soldier came and pierced his side with a spear", after which, "blood and water came out". The water was a symbol of the font, the sacrament "of Baptism", and the blood, "of the sacrament of

the Eucharist". That is why he does not say "blood and water came out", but "water came out first and then blood".⁽³⁰²⁾ Also that is why Baptism comes first and then the other sacrament. As a result, it is "from these two that the Church has been born",⁽³⁰³⁾ namely, "from the bath of regeneration [Baptism] and the renewal in the Holy Spirit [Eucharist]" (Tit. 3:5).⁽³⁰⁴⁾ As the symbols of Baptism and the [Eucharistic] Mysteries came out of "Christ's side", and so "Christ created the Church from his side, as Eve was created from Adam's side".⁽³⁰⁵⁾ Then, Chrysostom points out that all that Moses said concerning the first man, "bone of my bones and flesh of my flesh", (Gen. 2:23) refers to the Lord's side. "For just as God took Adam's side and created the woman, in the same way he took blood and water from his side and created the Church".⁽³⁰⁶⁾

Finally, Chrysostom speaks of the divine Eucharist as food for those who are born again by the Lord. "As a woman feeds her own child continuously with blood and milk, in the same way Christ feeds those born to him continuously with his blood which is the Holy Eucharist".⁽³⁰⁷⁾

P A R T III

THE GENERAL UNDERSTANDING OF BAPTISM

Research into Chrysostom's texts reveals an inexhaustible "goldmine" of teaching, as it were, relating to the manifold meaning of the ~~mystery~~ mystery of Baptism. We shall attempt to present it here on the basis of the following plan:

1. The Act of Baptism
 - a) Adoption
 - b) One and Only
2. Baptism and Christ
 - a) Crucified with Christ, assimilated with his death, being circumcised with him, entombment with him, resurrected with him.
 - b) The Church as the bride of Christ dressed up in golden attire
3. Baptism and the Holy Spirit
 - a) The grace and gift of the Holy Spirit
 - b) A lengthy and fruit bearing life
4. Baptism and the Believer
 - a) Spiritual regeneration
 - b) Forgiveness of sins and cleansing of soul
 - c) Mortification of passions
 - d) Youth and life of purity.

During the course of our present research we discovered that the basic principle in Chrysostom's understanding of all the sacraments, and

particularly of this sacrament, is the realization, that "we do not believe what we see, but we see different things and believe different things; for such is the nature of our sacraments. So, it is differently that I, and differently that the unbeliever think of these".⁽³⁰⁸⁾ We have also discovered that the secret of entering into Chrysostom's understanding is the close examination of his texts: what he says, where and why he says it, and what points of meaning are derived from what he says. This has been the pattern of our method in what follows.

1. The act of Baptism

a) Adoption

Following St. Paul, Chrysostom understands Baptism in terms of divine adoption which entails the gift of the Holy Spirit. Yet his view of adoption is a dynamic one. He lays the emphasis not on the mere gift of the Spirit, but on the life of the Spirit which entails the Spirit's lead in the life of the believer. This is clearly expressed in his *Hom. XIV* of his commentary on Romans and with reference to the verse Rom. 8:14.

"... all those who are governed by the Spirit of God, are sons of God" (Rom. 8:14).

"This crown is much more important than the previous one. Because of this he did not simply say, all those who live by the Spirit of God, but "all those governed by the Spirit of God", indicating in this way, that he requires the Spirit to dominate our life, as the

captain of a ship and the coachman of a pair of horses. And not only the body but also the very soul he does not want them to be master, but he placed the soul's authority under the power of the Spirit. For in this way they will not neglect the new manner of life, as they take courage from the gift of the bath, because even if you receive Baptism, you will lose the value which has been given and the honour of adoption, if you are not going subsequently to be guided by the Spirit. This is the reason why he did not say "those who received the Spirit", but "those who are governed by the Spirit of God", that is, those who during their entire life-span live in this way, "these are sons of God".(309)

Here Chrysostom clearly maintains that even though one may obtain Baptism, he may lose the value which has been given and the honour of adoption, if he is not governed in his life by the Holy Spirit. On the contrary those governed and directed in this life by the Holy Spirit will live eternally and blissfully and because of this they will obtain as a wreath the title to be named "sons of God". This is achieved when both body and soul find themselves under the authority and the power of the Spirit. To be governed by the Spirit is, according to the holy father, indispensable and necessary, even though one is baptized, not with the Baptism of repentance, but with the Baptism of adoption which takes place in the name of the Holy Trinity.(310)

It is a fact, then, that if one does not exhibit, after Baptism, a moral and spiritual life, one will definitely lose the value which has been donated to him and the honour of adoption. This can also be seen from

the case of the Jews who were blessed with a similar honour. Chrysostom cites several verses from the scriptures in support of this: "I have said You are gods and all of you sons of the Most High" (Psalm 81:6), and again, "Sons I have begotten and glorified" (Is. 1:2), and "Israel is my firstborn son" (Ex. 4:22) and Paul says: "These are Israelites and to them belongs the sonship" (Rom. 9:4). But subsequently it is shown how great the difference is between that honour and this one; because although the names are similar, the substance is different. Chrysostom supplies the proof of his claim by a comparison of the two cases. He firstly indicates that in the case of the Israelites what was given was a "spirit of slavery". Thus St. Paul could say to those baptized: "For you did not receive the spirit of servitude to fall back into fear, but you have received the Spirit of sonship" (Rom. 8:15).⁽³¹¹⁾

Interpreting "the spirit of servitude" Chrysostom refers to "the scriptures, because they were spiritual in this sense of servitude, and also to the spiritual law, to the water from the rock and to the manna".⁽³¹²⁾

"And all ate the same food of manna, and it was granted to them by the supernatural activity of the Spirit. And they all drank the same drink, which sprang up by supernatural, spiritual energy, because they drank from a supernatural and invisible Rock which followed them" (I Cor. 10:3-4). For all that was accomplished "was above nature" and because of this he named it all spiritual, not because those participating in these were then granted the Spirit. Explaining more clearly the "scriptures of servitude", Chrysostom says that one may understand better the meaning of this phrase if one checks their entire behaviour. According to the punishments and the reward, which followed after these,

they were regular and were given as daily food to slaves and the fear from all sides was great and the purifications "relating to the bodies" and the temperance manifested by the deeds.

By contrast, Chrysostom says, this does not happen to the Christian believers "because both logic and conscience are cleansed". This is shown from the fact that he does not only say "do not kill", but also "do not be angry", not only "do not commit adultery", but also "do not look lustfully".⁽³¹³⁾ Thus the habit of virtue and everything achievable takes place not because of any cause or reason of fear for the present punishment, but because of love of him. Also he does not promise "earth flowing honey and milk", but makes us co-heirs along with the Only-begotten son, keeping us away from the present and promising to give us those "which must be obtained by the adopted sons of God", none of which is sensible or corporeal, for "all of them are spiritual". The Jews, then, even though they are named sons, they actually were servants to the letter of the law. Christians, however, are from the very beginning "made free, obtaining adoption and expecting heaven".⁽³¹⁴⁾

Furthermore, God taught the Jews "through others", but he taught the Christians "through himself". The Jews did everything because of fear of punishment, the Christians act "because of free choice and desire". The Jews acted as hired and ungrateful servants, who never ceased from moaning, but Christians operate as beloved sons of the Father. The Jews cursed whilst they were being blessed, whereas the Christians give thanks even when they are exposed to danger.

Chrysostom also says that there is substantial difference between the Jews and the Christians, even in the instance of punishment which is due

to sin, because the Christians do not repent as the Jews do, who are "stoned and burnt, and maimed by the priests", since it is enough for them to be kept off "the father's table" and not to look at it for some days.

To Jews, then, adoption was only honour of a mere name. But to Christians adoption is a real thing, "followed by the purification of Baptism, the gift of the Spirit and the donation of other goods". Besides these, of course, it is possible to mention many others which confirm the Christian nobility and the Jewish lowliness (τὴν παρ' ἡμῖν εὐγένειαν καὶ τὴν ἐκείνων εὐτέλειαν). Christian "nobility" consists of spiritual and moral guidance, given by the Spirit after Baptism and the divine illumination. This is granted through this sacrament not by necessity, as it happened "last year when God shook the entire town" and all "run for the illumination", including "adulterers and self-abusers and corrupt men", who, pretending at first to be pious, "returned again three days later to their own wickedness".⁽³¹⁵⁾ Rather it is granted when one freely allows the Spirit to govern and rule not only the body but also the soul. Thus, according to Chrysostom, "Christians who have been truly cleansed, acquitted of crimes and become sons",⁽³¹⁶⁾ are obliged to live like angels, having no need of earthly things here, and knowing that for them their adoption is the cause of blessedness in the coming ages into which they look forward to enter.⁽³¹⁷⁾ These are things which Christians learn and understand only when their life is guided and directed by the Holy Spirit, because where there is exaltation of adoption, there also is cancellation of misdeeds and acquisition of all the goods".⁽³¹⁸⁾

From the moment when they enter into the "Baptism of adoption,

"Christians experience eternal life and angelic conduct. Indeed the power of the sacrament is so great that "it renders different those participating in the gift"⁽³¹⁹⁾ to the point that they are no longer simply men, but "brothers", for Baptism and communion of the mysteries [of the Eucharist]" transform the participant into a brother.⁽³²⁰⁾

Thus Chrysostom challenges pagans and idol-worshippers to believe "that the power of the Spirit is so great, that it transforms (μεταπλάττειν) and reforms (μεταρρυθμίζειν)".⁽³²¹⁾ He also challenges the Christians to "remember the former days, when after [they] were enlightened [by Baptism and the knowledge of the truth] [they] sustained a hard struggle with afflictions (Heb. 10:32), because God "did not create [them] as angels and archangels, but as sons of God who are beloved, and whom he draws to that inheritance".⁽³²²⁾

Comparing those who did not accept God with those who accepted him, Chrysostom says that the former are punished because, although they had the authority to become God's children, they did not do so, but willingly deprived themselves of such a great nobility and honour; whereas the latter, that is, "all those who accepted him, were given by him authority to become children of God". This is because, according to St. Paul, "it is impossible those who attained once for all the light of the Christian truth and tasted in their personal experience the sweetness and the height of the gift that was given to them by the Heavenly God, including the pardon of their sins, and became participants of the grace of the Holy Spirit, it is impossible to restore them anew to repentance" (Hebr. 6:4,6). They all enjoy the same honour, whether they are slaves or free men, Greeks, or Barbarians, or Scythians, or unwise, or wise, or

women, or men, or young, or elderly, or dishonored, or honored, or rich, or poor, or noblemen, or laymen, because, according to Chrysostom, "the faith and the grace of the Spirit, having removed the anomaly of the secular ranks, have created one form and imprinted one royal character".(323)

Finally, Chrysostom asks himself why the Gospel text did not say that he made them children of God, but that "he gave them authority to become children of God?" His reply points to the great effort which is required in order to preserve entirely unstained and intact "the image of the adoption which is impressed upon Christians in Baptism" (ὥστε τὴν ἐν τῷ βαπτίσματι τῆς υἰοθεσίας ἡμῖν ἐντυπωθεῖσαν εἰκόνα, ἀκηλίδωτον δι' ὅλου διατηρῆσαι καὶ ἀνέπαφον)(324) and at the same time to reveal that no one is able to take away from them this authority, if they do not do so themselves. In addition he points to the fact that "grace does not come to all indiscriminately, but to those who want it and study it. This is why it rests upon them "to become children", for if they do not wish it, neither the donation comes nor any result can be brought about.

b) One and only

In his 9th homily on the 6th chapter of the Epistle to the Hebrews and commenting on the text Rom. 6:12 Chrysostom writes :

"... What then, shall we insist on sinning so that grace may be given in abundance? God forbid! Because if we are always to be

saved by grace, we shall never be good. For even where only one grace exists (one Baptism) we are still indolent. If we knew that it would be possible against to get rid of sins by Baptism, would we stop sinning? I do not think so. Here he presents many gifts and you must listen to learn. You, the enemy, who beforehand were sitting in darkness, the adversary, the alienated, the ones who hated God, the ones who found themselves on the road to destruction were made worthy, he says, of such pardon; so you who were in such a state and suddenly have been enlightened, have been granted the Spirit, the heavenly donation, the adoption, the kingdom of heaven, the other riches, the secret mysteries, and you have not improved by all this, but although you were worthy of total loss, you found salvation and honour, as if you had achieved great things, how could you be re-baptized? Therefore he said that in two ways the thing is impossible and he placed the stronger way on top of the latter. He said on the one hand, that he who had secured such charisms and yet had betrayed everything that was granted to him, he was not worthy of all these; and on the other hand, that it was not possible for him to be re-crucified, because this is to give an example. Therefore, there is no second bath; if there was, then there would be also a third one, and a fourth one, and always the preceding one would be washed away by the next one and this would go on *ad infinitum*. What then, he says, is there no repentance? There is repentance, but there is no second Baptism.(325)

Pointing to Rom. 6:12 Chrysostom maintains, that even if we were always to be saved by grace we would not have always remained good. This follows from the fact that we do not give up sinning after we have our sins washed through the one Baptism. It would be futile, then, says Chrysostom, to let one be rebaptized, when you know that he will go on sinning even after receiving such great gifts. According to the holy father, rebaptism cannot be done, because on the one hand it is not possible to have him who betrayed by his conduct so many donations be renewed and, on the other hand, it is not possible for Christ to be recrucified. Consequently, on the basis of what has been said so far, there is one and only Baptism. Indeed if it was possible for a second one to exist, then a third and a fourth would also have to exist, for the last one would have abolished the previous one and this would never find an end.

Chrysostom agrees that there is repentance, but no second Baptism. It seems clear, however, that it is his wish to prevent Christians from falling into possible indifference and idleness "and to render them more careful", that makes him say that it is not possible, "if now they live leisurely" and "neglect the faith, that should again be able to receive remission of their sins, if they were to be rebaptized and to enjoy the same privileges as before".⁽³²⁶⁾ "You are wrong", he says, "in believing it to be so", because, according to St. Paul, "it is necessary to progress always and never to retreat. Renewal by repentance is not possible for those, who received once the light of the Christian faith and tasted by personal experience the sweetness and the height of the gift given to them by the heavenly God along with the forgiveness of their sins, and

who also became partakers of the charisms of the Holy Spirit and tasted how sweet the word of God in the Gospel is, and how it pacifies and gladdens the soul, and gained an experience of the supernatural powers and miracles, which are operative in this age of the Messiah and are about to demonstrate the perfection of the future life, and who fell after all these blessings. It is not possible, because by their defection they crucify again the Son of God to their own destruction and ridicule him before the world" (cf. Hebr. 6:4-6).

It is not enough that now "we become new" (καινοὶ ἐγενόμεθα) by virtue of our Baptism, for "a lot of attention is subsequently required",⁽³²⁷⁾ so that "by abandoning carelessness altogether we may show a worthy life" (ἄξιον βίον). Unfortunately, says the holy father the fact is that "we have become old" because of sin and immorality and consequently "we are close to destruction and loss".⁽³²⁸⁾ It is possible, however, by "repentance", says Chrysostom, that we can "write off this old age", since "by bath it is not possible to do so any more". By saying this Chrysostom confirms the fact that the sacrament of Baptism is one and unrepeatable and without it nobody can be saved.⁽³²⁹⁾

The above points are also confirmed by an earlier homily of Chrysostom according to which the "recorded" (ἐγγεγραμμένα) sins are not only written off but also purged away, so that no remnant of them remains.⁽³³⁰⁾

Chrysostom also insists that sins committed "after Baptism" (τὰ μετὰ τὸ βάπτισμα) are not erased, as it happens with those recorded before the bath which are wiped out by the waters of Baptism and the cross of Christ".⁽³³¹⁾ This point is clearly supported by the words of St. Paul:

"And he wrote off entirely the weight of our debt, which was written in accordance with the Mosaic Law, which was impossible for us to keep and because of this we became guilty and debtors to holy justice. This debt was against us and the Lord took it off from us and nailed it to the cross and there he erased it with his blood" (Col. 2:14). For the sins which take place "after Baptism" to be abolished a lot of care and effort is required "again", because "there is no second bath" (μηδ' ἔστι δεύτερον λουτρόν).(332) But for Chrysostom Baptism is not only unique and unrepeatable, but a "great sacrament" (μέγα μὲν γὰρ τὸ Βάπτισμα),(333) because "without it it is impossible to obtain the kingdom", (334) or to "be united with God".(335)

2. Baptism and Christ

a) Crucified with Christ, assimilated with his death, being circumcised with him and resurrected with him

Chrysostom expounds the relation of Baptism to Christ by speaking of Baptism in terms of a) Christ's Cross, b) likeness to his death, c) Circumcision, d) tomb and mortification, resurrection and life.

a) "Baptism is called a cross, because our old man was crucified along with Christ, so that the body of sin may be abolished" (*Ad illuminandos catechesis* 1).(336)

b) "This is what he says, Baptism is a cross, for our old man was crucified along with Christ. And again, we have become conformed

to the likeness of his death" (*In epist. ad hebraeos cap. vi, homil. ix*).⁽³³⁷⁾

c) "For in it (him), he says, you have been circumcised with a circumcision which was not done by a human hand, by putting off the sins of the flesh in the circumcision of Christ" (*In cap. xvii genes. homil. xl*).⁽³³⁸⁾

d) "What then is the need of water, I mean the sacrament, which he covers up for us as a secret thing? For there are some secret reasons of the thing, and before the many there is the reason connected with myself. Divine symbols (signs) are celebrated in it, tomb and mortification, resurrection and life, and all these take place simultaneously. For the old man is buried as in a tomb as we submerge our heads and our old man is completely hidden as he sinks below. For as it is easy for us to be baptized and to emerge again, so it is easy for God to bury the old man and reveal the new one. Indeed this takes place three times, so that you may learn that it is the power of the Father and the Son and the Holy Spirit which fulfils all these things" (*In Joannem homil., xxv. al. xxiv*).⁽³³⁹⁾

I. Baptism is connected with Christ's Cross, because through it "the old man is crucified, so that the body of sin is abolished" (Rom. 6:6). Chrysostom understands this in a variety of ways since he speaks of various "ways of mortification" (πολλοὶ τῆς νεκρότητος τρόποι).⁽³⁴⁰⁾ One way is the death of the body, as contrasted to the soul. Chrysostom's example in this case is that of Abraham, who was dead in

the body but was alive in the soul, since it was said that his "God is not God of the dead but of the living" (Matth. 22:32). Another kind of death is "that of the soul" which Christ implied in saying: "leave the dead to bury their dead" (Matth. 8:22). Yet another kind of death, which is particularly praised, is connected with the endurance of asceticism and has to do with St. Paul's statement, "Mortify your members on earth" (Col. 3:5). Finally another death, which seems to be the cause of the previous one, is that which takes place at the time of Baptism and according to which "the old man is crucified" (Rom. 6:6). It is on this final type of death that Chrysostom lays particular emphasis.⁽³⁴¹⁾ The old man is the human nature which Adam transmitted to the human race in a corrupt state and which through Baptism, is crucified along with Christ in an inexplicable and mysterious way in order to cease to be corrupt and to die (Rom. 6:6). This death is obviously based on the work of Christ which is appropriated by human beings through Baptism. As Chrysostom says, "It was necessary for the Son of God to come and baptize the human race in order to drown the old man and destroy sin, reintroduce the blessing, abolish the curse, grant justice and transform human beings into angels."⁽³⁴²⁾ Thus to live with God man needs to be crucified along with Christ" (ἵνα Θεῷ ζήσω, Χριστῷ συνεσταύρωμαι, Gal. 2:19-20).⁽³⁴³⁾ Chrysostom explains that it is actually Christ who suffered the crucifixion and that those baptized into Christ become participants in his death,⁽³⁴⁴⁾ i.e. they die to sin,⁽³⁴⁵⁾ by ceasing to obey it,⁽³⁴⁶⁾ and live for Christ and in Christ (Gal. 2:20). Thus Chrysostom understands Baptism as participation in Christ's Cross and death.⁽³⁴⁷⁾

II. If Baptism is connected with Christ's crucifixion and cross, then, those who partake of it participate "in the likeness of Christ's death" (Rom. 6:5).⁽³⁴⁸⁾ This does not mean that they are crucified in the same way as he was, or that they die on a cross, but that they have become like Christ through receiving holy Baptism, namely, they have, like him, "put death to death by their death" and thus remain immortal.⁽³⁴⁹⁾ Just as Christ's death took place once and resulted in immortality, so Baptism is celebrated once and produces the same result. The reason for this lies in the fact that Christ died for the sins of humanity so that he may abolish the power of sin over the human race.⁽³⁵⁰⁾ Thus St Paul speaks of the participation of Christians in Christ's death in terms of likeness rather than nature,⁽³⁵¹⁾ the reason being that the death of the flesh is one thing and the death for sin is another.⁽³⁵²⁾ Before Christ's advent the human body was indulging in sin, but after his advent and the descent of the Spirit humanity has been able to mortify sin in the soul,⁽³⁵³⁾ and carry the mortification of the Lord in the body.⁽³⁵⁴⁾

III. "Although you were circumcised with a circumcision not made by hand, the body got rid of the sins of the flesh, in the circumcision of Christ" (Col. 2:11).⁽³⁵⁵⁾ Through union with Christ Christians join the great army of those circumcised with a spiritual circumcision, which does not take place by a human hand as in the case of Judaism. This circumcision is called spiritual, because it is operated by the intervention of the Holy Spirit and consists in the putting off of the body which performed the sins of the flesh. This putting off of the body of sin is not of course done by cutting out pieces of the body, but is

connected with the circumcision which one gets from Christ himself. According to Chrysostom, St. Paul explains thoroughly this kind of circumcision when he says that it occurs when Christians are buried together with Christ at their Baptism (Col. 2:12).(356)

Continuing on the same theme the holy father observes that, as circumcision distinguished the Jews "from the other nations" and proved without doubt their acquaintance with God, so the baptismal circumcision distinguishes more accurately "the believers from the unbelievers". Baptismal circumcision means "the removal of sins" (τὴν τῶν ἁμαρτημάτων ἀπόθεσιν). Once "the sins of the flesh are got rid of for ever", and the dress of righteousness is put on, Christians become superior to the passions of the flesh and acquire the virtues".(357) In another instance Chrysostom, considering again the subject under consideration, praises God for his charity and indescribable generosity towards the human kind, because unlike the bodily circumcision "which incurred suffering and pain for no other benefit save the mark of distinction from other people, Christian circumcision, effected through the grace of Baptism, is procured without pain and incurs thousands of blessings through the grace of the Spirit".(358) Another advantage of the Christian circumcision, which is not made by hand in contrast to the Jewish one, is that it has no exact time, for it is possible for one to receive it in "infancy", or in "middle age", or even in "the old age". Whatever the time may be, no pain is inflicted, but the burden of sins is removed since forgiveness for the sins of one's entire life is granted.

Chrysostom explains that it was the benevolent God who saw mankind's incurable disease and the requirement of a prolonged therapy

and a lot of charity, and donated to mankind the regeneration of the bath, so that the old self may be left behind, with all its wicked acts, and a new self may be put on which follows the road of virtue.⁽³⁵⁹⁾ Consequently, the holy father warns Christians not to become worse "than the ungrateful and senseless Jews", who, took circumcision lightly, but "once they accepted baptismal circumcision", they regulate their life according to what concerns them.

IV. As regards the theme of the divine symbols (signs) which are performed in Baptism, namely the tomb and the mortification, or the resurrection and the new life, Chrysostom tries to expound it by turning to the earth during spring when "it gives us roses and violets and other flowers".⁽³⁶⁰⁾ These flowers are not a creation of the waters because neither they nor the earth act by themselves simply and according to their own "nature" but by the "order of the Ruler". It is known from the scriptures that in the beginning of the creation waters "produced living creatures" obeying God's creative command; "let the waters produce reptiles of living creatures" (Gen. 1:20) And immediately "that lifeless substance bore living creatures".⁽³⁶¹⁾ As at that time, so at the present time the waters become productive at the hearing of the divine command, but this time it is not reptiles of living creatures that they produce but spiritual graces"⁽³⁶²⁾ and, as a result, "divine symbols (signs) are simultaneously granted, entombment and mortification, resurrection and life".⁽³⁶³⁾ It is as if there is a certain grave, which contains water and into which we submerge our heads, so that our old self is buried as it sinks down into the waters and when we come out of the water our

new self resurfaces. This is exactly what happens at the time of Baptism, for "being baptized and submerged into the water and, later on, ascending from it, is a symbol of Christ's descent into hell and ascension from there".⁽³⁶⁴⁾ Thus St. Paul "calls Baptism a grave" (καὶ τάφον τὸ βάπτισμα καλεῖ) saying, "we were buried together with him in death by Baptism" (Rom. 6:4).

Chrysostom explains that this happens because of Christ, who, being sinless and hence, not bound by death, entered into death in order to destroy it and to bring to light the grace of the resurrection. Thus we become conformed to his death so that we may also participate in his resurrection.⁽³⁶⁵⁾ The difference between Christ and us is that he became the firstfruits of the resurrection, whereas we die twice and ^{ωὐ}are twice ~~we~~ resurrected.⁽³⁶⁶⁾ One resurrection is delivery from the weight of sins which follows immediately after burial along with Christ in Baptism. This resurrection is deliverance from sins,⁽³⁶⁷⁾ because death rests upon sin" (Rom. 6:7) and "because once one dies in this way, he must remain dead for ever in sin".⁽³⁶⁸⁾ It produces as fruit justice, sanctification, adoption and a thousand riches",⁽³⁶⁹⁾ in other words, "the new estate, which, in the present life, changes our ways".⁽³⁷⁰⁾ It makes the adulterer "wise", the greedy, a "giver" and the harsh, "tamed". It is without doubt, as Chrysostom says, "the prelude of the second resurrection which is connected with the body".⁽³⁷¹⁾ The first resurrection is followed by the second. Thus, once the Lord has given to us the first one, which is the "greater", we must also expect the second which is the lesser. The resurrection of "deliverance from sins" is greater "than seeing the body risen", because it was on account of sin that "the body fell" into death.

Yet in the Gospel the perspective is reversed. If the beginning of the fall of the body was sin, "the beginning of the resurrection of the body is the abolition of sins".⁽³⁷²⁾ Put in another way the resurrection of righteousness and the disappearance of the old life bring about the new and angelic type of life.⁽³⁷³⁾ Thus, when they are baptized, Christians rise to the higher resurrection which abolishes the difficult death of sin. In the words of St Paul, "by removing the old garment" as Christ rose from the dead by his father's glory, so shall they walk in newness of life" (Rom. 6:4).⁽³⁷⁴⁾ As regards the second resurrection, which is connected with the resurrection of the body, Chrysostom says that it is of less value, because it follows after the first one. It is by becoming one with Christ in Baptism, i.e. by reproducing the likeness of his death through dying to sin that as a natural consequence Christians can be certain that they shall become one not only in the likeness of resurrection, but also in the resurrection itself" (Rom. 6:5).⁽³⁷⁵⁾

According to Chrysostom, this resurrection leads to "eternal life",⁽³⁷⁶⁾ because "we believe and live by this, knowing that Christ, having risen from the dead, never dies" (Rom. 6:8,9).⁽³⁷⁷⁾ Nevertheless, it is evident that for Chrysostom "the Baptism into the future life has the greater part of the reward", because according to St. Paul Christians are not attracted any more by earthy things, since they have died sacramentally in the holy Baptism along with their old and earthy belief, and have been given a new life by divine grace, which is hidden together with Christ in God and its glory and bliss have not yet been revealed. As Christ appeared to be the cause and donor of the spiritual life, so will the Christians appear in glory along with him". (Col. 3:3-4)

b) The Church as the bride of Christ dressed up in golden attire

In his exposition of Psalm 44 Chrysostom speaks of the Church as the people of God, who have been gathered out of all the nations through the preaching of the Word of the Gospel and who constitute the Bride of Christ, standing next to him and dressed up in royal attire. All this, he says, has been brought about through Baptism.

"... Wishing to indicate the power of the Gospel, the prophet Amos says how it conquered, how it subjected women, men, simple men, rich, those wearing royal crowns and those dwelling with them, in order to build temples for God everywhere. Later on, as he touches the same subject, he analyses it more thoroughly, describing those who worship and bow before Christ. He indicates how people submitted to him and how he touched their heart, how he overpowered his enemies, how his right hand guided him to success, how he planted truth in the world, meekness and justice; and again he speaks metaphorically describing the Church as an icon and those things that were later said by the Apostles, the one saying, "I betrothed you to one man in order to present you to Christ as a pure virgin" (II Cor. 11:2), the other, "he who has the bride is the bridegroom" (John 3:29) and the other, "The kingdom of Heaven looks like a king who performed a marriage for his son" (Matth. 22:2). These he foretold, speaking about the bride who is at the same time a queen; this is why he says "the queen stood on your

right". Another one says "she ^Proped herself up", which means, she stood firm and immovable, something that Christ says on another occasion that "the gates of hell will not surpass her" (Matth. 16:18). Have you witnessed great honour? Have you witnessed great dignity? The one scorned, the one who dragged herself low, has been raised to such a height in order that she may stand next to him. Have you thought to what dignity the one who was imprisoned, alienated, a whore, a sinner was brought to? She stood next to him together with the ministering powers. Because the Son, being equal to the Father, sits on his right hand and she sits next to him. Because although she is a queen, yet she is of creaturely substance. How does Paul put it? "He resurrected us along with him and made us sit with him in Heaven through Jesus Christ" (Eph. 26). Because, he says, our head is above, and we are the body, once the head sits in heaven on high, we too share in the honour, if indeed we stand there in golden and coloured attire and in golden crown made from sapphire.

As in the case of the king we do not mean spears and arrows, so in this case of the bride you must not think of material attire, but with these perceptible things you must think divine thoughts. In order that no one may suspect something similar, he added the following, "All the glory of the king's daughter comes from the internal world of her virtues". And of course the attire is external and invites pleasure to those who see it, but it is corporeal, whereas when the question is about spiritual things, then you must turn your thoughts to the world inside. This attire was

woven by the king and was put on her at Baptism. Because he says, "those of you who were baptized into Christ, have put on Christ" (Gal. 3:27). For before this, she was naked, she performed indecencies and was at the disposal of all those who followed her on this road, but since she put on this attire she reached that height and was made worthy to stand on his right hand. He is right in calling it colourful, as this garment is not simple, because it is not possible for one to be saved by grace alone, for faith and virtue are also required.⁽³⁷⁸⁾

Take care of the attire which you received, because if you lose it, it is not possible to borrow it or to buy it, as you cannot buy anywhere such a garment".⁽³⁷⁹⁾

I. Using Amos 6:4,⁽³⁸⁰⁾ with the purpose of proving the power of the Gospel in the growth of the Church, Chrysostom says that this power was so great and strong that all categories of people "women, men, private citizens, rich" and even kings "and the women dwelling with them" built temples for God as a result of their true and real faith towards him. The preaching of the Gospel contributed greatly to the cultivation of the peoples who submitted to Christ, really since he "overpowered his enemies", because actually "he planted truth, meekness and justice"⁽³⁸¹⁾ in the world. Truth, meekness and justice are, of course, Christian virtues which befit believers, who composes the Church, which (Church) is compared, according to the prophet Amos, to a "bride" (νύμφη) and a "queen" (βασίλισσα). The Church is seen as a Bride because St. Paul in II Cor. 11:2 speaks about her betrothal to one

man, Christ, to whom she presents herself as a pure virgin. What he has in mind here is connected with the souls of the faithful Christians, which are pure and free from any deceit and sin, are united with a pure and real faith as well as with guileless love into one spiritual body, one "spiritual bride", having as their bridegroom Christ himself. St John the evangelist also characterises Christ as a "groom" in 3,29, saying: "Do not be surprised if all go to him and follow him. The groom is the one whom the Bride follows and to whom she goes as his own".

The Church is also seen as a "Queen", because it is about this Church, who was previously called a bride, that Matthew the evangelist says emphatically in 22:2 that "The kingdom of heaven may be compared to a king who gave a feast for his son's marriage", while in Psalm 44:10 it is said of Christ that "the Queen stands magnificent at his right hand. On another occasion, Chrysostom says that the Church stood firm, unbending and immovable, something that was also strengthened by Matthew 16:18, where "death and the organized forces of evil will not surpass and will not defeat the Church, who will be eternal and immortal". Certainly the honour made to the Church and the dignity offered to her is excessive and great, especially if we compare the previous condition of the members of the Church,⁽³⁸²⁾ who were scorned because of sin and ignorance of the Christian virtues and were dragged here and there as prisoners of their passions, estranged from the truth and the light, sunk into immorality and waste, full of dirt from sin. Indeed St. Paul in an eloquent and especially representative way described its ugliness as follows: "because we too were once foolish, disobedient, led astray and wandering away from God and the truth and

being enslaved to passions and every kind of pleasure, living our lives in malice and envy, hated by men and hating one another" (Titus 3:3).⁽³⁸³⁾

Human wickedness became very great because human beings hated each other, but "God did not hate them on account of their hating one another, but intervened to save those who were found in such great deformity of soul" (ἀμορφία ψυχῆς),⁽³⁸⁴⁾ raising them and the whole Church to the level of the Son, who, being equal with the Father, "sits on the Father's right hand" (ἐκ δεξιῶν κάθεται). It is well known, that since Christ is the head of the Church "and as such he is above", the believers, i.e. the actual members of the Church, who form her perceptible body, are also partakers of this excellent honour, standing exactly there, "wearing a garment woven with golden threads and varied embroideries and colours" (Psalm 44:10).

II. Furthermore Chrysostom points out that the garment of the bride, in this particular case, should not be taken as something perceptible, so as to create in our mind the impression of real garments "woven with golden threads and varied embroideries and colours", but as perceptible imagery through which we may transport ourselves to "divine perceptions" referring to "the rich internal decoration of the bride's virtue as well as to her spiritual charisms". It is a fact, that one is greatly impressed by the brightness of external garments, because this reflects immediately our lower self, who is coquettish, and as a result it provokes delight and pleasure from anyone seeing them. In the case of spiritual matters, and therefore garments, one needs, according to Chrysostom, to turn "inside the eye of the mind" so as to realize that from the moment

when the bridegroom came and found his future bride lying "naked and behaving indecently, he covered her with a clean dress, the brightness and fame of which no word nor mind could describe".⁽³⁸⁵⁾ So great was the bridegroom's love for all of us, for the Church, that the king himself "wove" the garment and by himself, through Baptism, "dressed her" with "the greatest cloth", for, according to St. Paul, "those baptized in the name of Christ had put on Christ" (Col. 3:27).⁽³⁸⁶⁾

Thus through this spiritual garment every member of the Church becomes son of God by adoption and, therefore, all members of the Church are sons of God, since through the sacrament of Baptism, which takes place in the name of Christ, faith in Him as the only Saviour and Liberator of mankind is assured. This assurance is, in a way, the dress, armor and shield of the believer in Christ, and an actual union with Christ in order to be victorious against any plots and tricks of the devil. The fact, of course that by Baptism the Church's members are able to stand "on the right hand" of Christ, is an indication that this garment of Baptism is not simple, accidental or temporary, but "multicoloured, expensive and permanent".

The condition, of the person who was deemed worthy of this garment and who was reborn through Baptism and became a Christian, is called "grace", as distinguished from the notion of grace as God's special love towards sinful men, although they are not worthy of it. The grace, however, which is obtained through the garment of Baptism, becomes fruitful, says Chrysostom, "where there is faith and virtue".⁽³⁸⁷⁾ Faith is necessary in the life of a Christian, because it is exactly a result of this regenerative power of the sacrament of Baptism⁽³⁸⁸⁾ which cleanses and

purifies the soul from any dirt of sin and results in virtuous life and abiding with Christ. "Therefore if one is in Christ, he is a new creation" (II Cor. 5:17), because through the garment of Baptism "the old had passed away, behold, all have become new" (τὰ ἀρχαῖα παρῆλθεν ἰδοὺ γέγονεν τὰ πάντα καινὰ) (II Cor. 5:17). All this takes place because we died along with Christ and the old condition, which was created for humanity by submission to the law and enslavement to the sin, has now in any case gone and everything have been renewed from the beginning, and become new.

Thus, the grace of God "entering into the human condition has recreated and transformed the souls changing them from one type to another".(389) "The recreation (μετάπλασις)" and "the transfiguration (μεταμόρφωσις)" of the souls by the grace of God has not changed the very substance of the souls, but, as Chrysostom says, "has changed only their will (προαίρεσιν)". And the light, which the soul accepted from the regenerating power of Baptism, rendered the mind and intellect unable to see from now on the things from their opposite point view. Once the eyes of the soul are cleansed from discharge, they are enabled to see both "the ugliness and deformity of wickedness and the great beauty and joy of virtue".(390) Consequently the faith towards Christ, which we put on through the garment of Baptism which the king "has woven", requires that "we forget all the past" in order to live in a new life and estate and that all our words and deeds are equal to the high rank "of the one who dwells in us".(391)

Living in such a manner it is necessary that all our actions are spiritual, because they will be the fruit of the Spirit which has



regenerated us. And as it is known from St. Paul, "the fruit of the Spirit is love, joy, peace, forbearance, honesty, kindness, faith, meekness, temperance" (Gal. 5:22-23).⁽³⁹²⁾

III. "Therefore take care of the garment which you received" on the day of Baptism, because this became the cause of "having Christ and his Father dwelling in the soul and the presence of the Holy Spirit".⁽³⁹³⁾

Certainly the^l outward dress and the brightness of the garments with which those baptized circulated, became the reason which made all to see them and also to pay special attention to them. But as on another occasion the holy father pointed out that it is necessary for us to be ⁿtransposed from things perceptible by the bodily senses (αἰσθητά) to things "divine" (θεοπρεπῆ), so here we must understand that, by keeping and preserving the garment of Baptism, he means the manner ^{of} life which is pleasing to God ("the state according to God"), which those baptized should, exhibit in the future, as well as the great precision with which they must fulfil their duties, so that not only they themselves, but also everyone who sees them, may follow their example and be led "to adopt the same zeal and doxology for the Master".⁽³⁹⁴⁾ Thus, in writing that "if one is united with Christ, he is a new creation, the old has passed away, behold all have become new", St Paul urges Christians, as Chrysostom explains: "to understand that they have left behind them the old dress" and received and worn the new one, which is certainly so brilliant to the point of competing with the brilliance of "the rays of the sun" itself. Take care, says the holy father, so that in your later life you may always preserve the same brilliance of "the beauty of the garment".

Because as long as the devil, that wicked demon "and enemy of our salvation", sees "this spiritual dress of ours shining" he greatly fears "the radiance of it", and for this reason not only is he unable, but also does not dare to stand next to us, because "the lightning" which comes from this garment "blinds his face". The holy father further says, that now that the newly baptized find themselves in the beginning of their spiritual life, they must struggle very hard not only "to exhibit much radiance of pleasure" and "make the beauty of their garment brighter and more radiant",⁽³⁹⁵⁾ but also take care, with a lot of effort and dilligence, of "the dress they received", because if they lose it (ἐάν γὰρ ἀπωλέσης) they will neither be able to use it (χρήσασθαι οὐ δυνήση) nor to purchase it (οὐδὲ πριάσθαι), because, where ever they may search, they will be able to trace nowhere such an expensive garment which is nowhere being sold (οὐδαμοῦ γὰρ πωλεῖται τοιοῦτον ἱμάτιον).⁽³⁹⁶⁾ Indeed, Chrysostom suggests ways by which this colourful and most important garment should be preserved and looked after. As a matter of principle no word should come out of our mouth but "before speaking we should think if there is anything useful in it and if it will help those hearing it".⁽³⁹⁷⁾ Rather they should speak with great care keeping in mind the words of the Lord, "I tell you that for any unnecessary and useless word that people may say, they will give an account for it on the day of judgment". (Matth. 2:36). Consequently, no "wordly and useless talk" has a place for the newly baptized, because through Baptism, they belong to a new and different manner of life than they did before "and it is necessary for them to keep this manner so that they do not become unworthy".⁽³⁹⁸⁾

The holy father also says that not only those who have now been initiated (οἱ τε νῦν μεμωημένοι), but also those who since a long time became worthy of this grace, i.e. all who are members of the "spiritual council" (σύγκλητος ἡ πνευματική), should not copy what other people are doing, but be careful of what precisely their tongue says (γλώττης ἀκριβείας) and exhibit all the purity of their mind, and set every part of their body accustomed to not doing anything which will not bring great profit to the soul (πολὺ τὸ κέρδος). Chrysostom also spells out the manner of behaviour of every member, so that the "colourful dress may not be lost, which each Christian has received through Baptism, by saying that the tongue must be used "only for hymns and doxology and reading the holy words and the spiritual teachings".(399) Particularly relevant here is St. Paul's statement: "Let no evil talk come out of your mouths, but only as such as is good for edifying, as fits the occasion, that it may impart grace to those who hear. Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption" (Eph. 4:29). If by any chance nothing is carried out as it should, the newly baptized must take care in future not to perform any of those actions which grieve the Holy Spirit. Of course, if there is need for somebody to come out of his house, let him not go to dangerous gatherings, or to frequent "foolish associations, which are filled with idle talk", but "there should be nothing more preferable to him" than the Church of God, the sounds of prayer and the associations where spiritual lectures take place.

Adding more directions, the holy father, says that all the actions of the baptized Christians must be distinguished by seriousness and orderly

conduct, because it is known from the Scriptures "that one's dress, the way he laughs and walks make clear, what type of person he is" (Wisdom of Sirach 19:30).⁽⁴⁰⁰⁾ And rightly, of course, because, as he says, "the external appearance" shows the exact condition of the soul, whereas the movement of the various parts of his body show exactly "the soul's beauty". As a result, when somebody walks in the market, his walking must be so quiet and serious, so as to attract the attention of those meeting him. In addition, he should "neither look here and there, nor his feet should walk irregularly, but his tongue should pronounce the words quietly and generously and generally all his external behaviour should show the beauty inside his soul".⁽⁴⁰¹⁾

From everything said so far concerning the "colourful" garment, which all the baptized receive during Baptism, it can be concluded that the conduct of all of them is expected to be different "strange and differentiated", because new and strange are the donations which they receive and the spiritual life into which they have entered through the sacrament.

3. Baptism and the Holy Spirit

a) The grace and gift of the Holy Spirit

In his *Expositio in psalmum XLV* Chrysostom says the following concerning the grace of the Holy Spirit:

"And the Spirit of God shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and strength, the

Spirit of knowledge and godliness shall fill him, the Spirit of the fear of God (Is. 11:2-3). But there the whole grace was given whereas in the case of men only a small portion and a drop from that grace of his. This is the reason why he did not say "I shall pour out of my Spirit upon all flesh". (Joel 2:28). This is, indeed, what happened. Because the whole world received from his Spirit.

" ... and this drop and tiny portion of the Spirit filled the world with divine knowledge. It was through this that miracles took place and sins were forgiven. But the grace granted to so many places is a small part of the donation and a pledge. Because he says "he gave to our hearts the pledge of the Spirit, (II Cor. 1:22), meaning that one part of the energy for the Comforter is not divided. See the sense; how great it is. Because the Spirit grants a word of wisdom to one and the same Spirit gives a word of knowledge to another, and to another faith, to another the gifts of curing diseases, and to another the operations of powers in the Spirit, and to another prophecy, and to another the ability to distinguish the spirits, and to another the gift of many languages" (I Cor. 12:8-10). Indeed the grace of baptism extended so many gifts to so many nations in the entire world; and all these are done by the little portion of the Holy Spirit ... Consider, therefore, how all plentiful and strong is the grace of the Spirit, so as to be sufficient for such an ecumene for so many years: it is neither circumscribed nor spent, but fills all with richness and grace whilst it is not diminished at all ..."(402)

Referring, among other things, to the passage from Isaiah, according to which "the Spirit of God will rest on Christ", Chrysostom says that in this way all the grace was given to him, whereas only a part or drop of it was given to men. Analysing further this grace of Jesus, the holy father says that it is by this that he taught and performed miracles and that it was made known in a "perceptible" manner, by means of a dove (περιστερᾶς) which descended on Jesus on the day of his Baptism; (John 1:33).

From all the above it is clear that whereas "the temple received the whole of the grace",⁽⁴⁰³⁾ "men received only a little and a drop from that grace". According to the holy father, the grace of a king, who with every authority forgives sins, performing himself the donation,⁽⁴⁰⁴⁾ which requires faith in order to be understood,⁽⁴⁰⁵⁾ was offered "to everyone of us" (ἐνὶ ἐκάστῳ ἡμῶν), beginning "from Palestine" and spreading to Egypt, Phoenicia, Syria, Scythia, Thrace, Greece, France, Italy, the whole of Libya, Asia and even reaches "this very ocean". It is by this drop of grace, that the supernatural miracles and the previously mentioned forgiveness of all sins by the king, take place. These are offered "according to one's faith" and "according to the measure of the donation of Christ" (Eph. 4:7) by the mystery of Baptism, which belongs to "the most important of all" gifts, along with "the salvation through faith, the possession of God as a Father, and the participation of everyone in the same grace".⁽⁴⁰⁶⁾ As it is known the grace of God is given through Baptism. The question however arises in this case: What is the relation between Baptism and the grace of the Spirit? In our judgment the grace of the Spirit is the "betrothal pledge" (ἄρραβῶν), that is, the promise

whereby "Baptism is constituted" on the one hand, and on the other hand, the abundance of the gifts, which are channel^ed to the believers through holy Baptism. The relation, therefore, between Baptism and the grace of the Spirit is realized exactly in the existence of the "betrothal pledge", which, "if it did not exist now, then no Baptism would exist, no pardon of sins would be granted, there would be no justice and sanctification, no adoption would be received, no mysteries enjoyed; for the mystical body and blood would not come to pass without the grace of the Spirit; no priests would be ordained; for no ordinations would take place without that descent of the Holy Spirit. Indeed several other things one would be able to say about the signs (σύμβολα) of the grace of the Spirit".(407) The grace of Christ, which "donated gifts to our nature through Baptism",(408) leads man to the font of the waters "without making his sins evident to anyone, for on the one hand, the donation is evident and is made obvious to all, and on the other hand, the sins are not known to anyone but to him and to the one who received his pardon".(409) The grace "is great, as it consists of great mysteries; it is large as it contains the whole energy of the Spirit"(410).

It is a fact that the Comforter, the Holy Spirit, is not divided because "the spring" (ἡ πηγή) is endless and never becomes empty, while "each one receives the charism, which serves the interest and the benefit of all the members of the Church" (I Cor. 12:7). Thus, if it is given to somebody by the Spirit, "that is exactly in order that he may explain in depth and wisdom the mysterious counsels and saving truths of God; whereas to another speech is given so that he may explain to the believers all that the Word of wisdom uncovers and thus transfers to

them the saving knowledge. Along with these there is to another who is given by the same Spirit the gift of faith, with which the supernatural miracles take place,⁽⁴¹¹⁾ and another who is given concerns the gifts of curing several types of sickness, which undoubtedly are cured by the wondrous activity of the Holy Spirit; whereas there are others who are given achievements and deeds of supernatural powers, a gift of prophecy, a gift by which one distinguishes the real prophets from the crooks and the true gifts of the Spirit from the false ones, which deceptively hide the delusion, and also there is another who is given the gift of speaking in various languages" (I Cor. 12:8-10).⁽⁴¹²⁾ Furthermore Chrysostom says that all these gifts were distributed to so many nations of the earth" with such an abundance" by the grace of the Holy Spirit through the Sacrament of Baptism, who, as he says elsewhere, helps us "if we wish to increase and to magnify the grace which is given to us".⁽⁴¹³⁾ If, according to the holy father, "you have not been deprived of the grace of the Spirit",⁽⁴¹⁴⁾ but "you too have enjoyed the divine grace and partaken of the Spirit, by being baptized",⁽⁴¹⁵⁾ you can increase it "with good deeds" (δι' ἔργων ἀγαθῶν) so that it "becomes brighter and sheds the light more radiantly".⁽⁴¹⁶⁾ When this is achieved by our good character and our good and decent deeds, we can be sure with a lot of boldness that we shall enter with the groom Christ into the marriage chamber to enjoy, as Chrysostom says, "the goods" which are found there for all those who love him.

It is a fact that all those who "accepted Baptism and partook of the Sacraments"⁽⁴¹⁷⁾ received "the grace of the Spirit", which, "when it comes it drives away the darkness of mind",⁽⁴¹⁸⁾ so that one *may*

distinguish clearly reality from falsehood and despise all that previously caused his fear. Thus, as Chrysostom makes clear, although all "run" to Baptism at different times, "one being first, an other second", "the first one does not receive more than the second, nor the second more than the one after him, but all enjoy the same things".⁽⁴¹⁹⁾ "Being first" in this case is an honour of words and not an excess of grace.

b) A lengthy life bearing fruit

In *Acta apostolorum cap. 1, 1-2, homil. ii* Chrysostom says:

"... How much do you think I grieve, when I hear that someone departed from this life without having been initiated, as I bear in mind those unbearable tortures, the inescapable punishment? How much again am I distressed, when I see others reaching the last breaths of their life and not coming to their senses even then? Thus, a lot that is unworthy of the donation, takes place. It is good to rejoice in yourselves, to dance and to be glad and to be crowned when someone else is about to be catechized, and not act as the wife of a sick^{man}, who on hearing what the doctor orders, as if it is something bad, she breaks up and cries and her screams and wailings are heard throughout the house, as in the case of convicts when they are led to their last road. Then the sick^{man} suffers much more, and although he may recover from his sickness, he continues to be in worse pain, because, having been influenced by the wailings and not having been prepared for virtue, he is reluctant to move on

and avoids taking part in the subsequent struggles.

You see what kind of tricks the devil invents, how much shame, how much sarcasm? Let us, therefore, get rid of sarcasm; Let us live as Christ commanded. For he granted Baptism, not that we may die, after receiving it, but that we may live and produce fruit. How could you say "be fruitful" to the one who is cut off from life? Have you not heard that "the fruit of the Spirit is love, joy, peace? How then does the reverse take place?"(420)

What Chrysostom stresses here is that Baptism is granted so that those who receive it may live abundantly and produce fruit, in the Spirit, love, joy, peace. The importance which Baptism must have in the life of the believer, can be understood when considered in the light of someone who dies without being catechized, who having arrived close to his end still fails to come to his senses and accept the sacrament of Baptism. Chrysostom labours over this point because he wants to show how wrong they are all "those who give themselves to Baptism at their last breath" (εἰς ἐσχάτας ἀναπνοᾶς τῷ βαπτίσματι διδῶσιν ἑαυτούς).(421) Such people fail to perceive that Baptism is given for life which bears fruit and that they deprive themselves of the blessings which follow after the reception of Baptism.(422) Such persons are like a useless piece of wood or stone, without any difference from a dead man. Thus, the holy father urges that nobody must "obtain the bath when in agony of death" (ψυχορραγῶν λουτρὸν λαμβανέτω),(423) because this is not the time for sacraments but for last wills and testaments. The time for the sacraments ought to be a time of "health of mind" and "sobriety of

soul" (ὕγείας φρενῶν, σωφροσύνης ψυχῆς), or a time of "sober thought and virtuous manner of life" (σώφρονα λογισμὸν καὶ ἐνάρετον πολιτείαν).(424)

Chrysostom recognizes however, that those are also exceptions to his rule for he says elsewhere that no one should consider, especially no one who is close to death, that "it is an inappropriate time to receive Baptism if it is not the time of Lent".(425) The time of Lent is most appropriate, because it is the time of fasting, prayer and uplifting of soul, but this does not render inappropriate any other time, as the case of the Eunuch of Acts 8:27, or of the prison officer of Acts 16:27ff, clearly indicate.(426) The difference between those who are baptized young and those who are baptized on their death bed is measured not by the grace granted, which is the same in consisting in forgiveness of sins for both cases, but by the fruit which this grace may produce in their lives.(427)

4. Baptism and the Believer

a) Spiritual Regeneration

In *Joannem homil. xxv, al xxiv* and with reference to what the Lord said to Nicodemus (John 3:5), Chrysostom says the following:

"... in truth I say, that unless one is born from water and the Spirit, one is unable to enter the kingdom of God" (John 3:5). The meaning of this is as follows: You insist that this is impossible,

however, I assure you that this is possible as well as necessary and that there is no other way for one to be saved. Because God has made all essential things very easy for us. Now because earthly birth, according to the flesh, is from the soil, for this reason it has been excluded from the heavenly. For what is common between earth and heaven? But the birth which is from the Spirit easily opens the heavenly arches for us.

Listen all of you, who have not yet been enlightened. Shiver and moan, because the threat is terrible and the decision also terrible. It is not possible, he says, for one who is not born from water and Spirit, to enter the kingdom of heaven, because he wears the garment of death, of curse and of corruption and he never received the Master's sign.

He is an alien and a stranger and does not have the royal mark. "Unless one, he says, is born from water and the Spirit, ^{he} is unable to enter the kingdom of heaven". But Nicodemus still did not understand. There is nothing worse than to entrust spiritual matters to human thoughts. It was this that prevented Nicodemus from thinking something high and great. For this reason we are called believers, so that, having abandoned the weakness of the human thought which lies below, we may ascend to the height of faith and allow with this teaching the magnitude of our own riches. Had Nicodemus done the same, he would not have considered the task to be impossible. And what did Christ do? In order to keep him away from this thought, which was dragging him to the ground, and in order to indicate that he does not speak about this birth, he says:

"If one is not born from water and the Spirit, one is unable to enter the kingdom of heaven" (John 3:5). He said these words because he wanted to attach him to the faith by the fear of the threat and to convince him not to regard the task impossible, and also because he took care to keep his thought away from the bodily birth. I mean a different birth, O Nicodemus, he remarks. Why do you bring the word to the earth? Why do you submit the task to the necessity of nature? This birth is beyond birth pangs and has nothing in common with you. It is also called birth, but it only shares the name, whereas it differs in reality.

Abandon the common attitude. I bring to the earth a new birth. I want the people to be born in another way. I came to bring a new manner of creation. I created man from earth and water and the creature was not useful, but the container suffered distortion. I do not want, therefore, to create any more from earth and water, but from water and Spirit."⁽⁴²⁸⁾

I. The main point in the renowned dialogue of the Lord with the official of the Jewish Council, Nicodemus, (John 3:1-21) is about the "birth from water and the Spirit" (τὴν ἐξ ὕδατος καὶ πνεύματος γέννησιν), through which alone one enters into the kingdom of God.

Nicodemus, as previously shown,⁽⁴²⁹⁾ confined himself to the borders of human logic, and was unable to realize the spiritual power of the sacrament of Baptism, as "spiritual bath" (πνευματικὸν λουτρόν), "although he conversed about birth, Baptism and spiritual regeneration".⁽⁴³⁰⁾

Chrysostom, analysing the subject under consideration, points out that the "birth from water and the Spirit" is both possible and necessary, because, "not only does it remit sins and cleanses from wrong doings, but also supplies birth from above".⁽⁴³¹⁾ Though this sacrament, God "creates and constructs us from above" (ἀνωθεν ἡμᾶς δημιουργεῖ καὶ κατασκευάζει). He shapes us, not from the earth as in the beginning of the creation, but from "the nature of the water", for he does not simply wipe off and clean the utensil, but pours it again into the melting-pot. It is a fact that the utensils which are wiped off and cleansed "still bear the traces of quality and the relics of stain",⁽⁴³²⁾ whereas those dropped into the melting-pot and fire are renewed, are rid of all dirt and shine as new ones as they come out of the furnace.

Furthermore the holy father compares the human nature with a "golden statue" (ἀνδριάντα χρυσοῦν) which is covered because of its age with dirt due to smoke (τῷ κοπνῷ), dust (τῇ κόνει) and rust (καὶ ἰῶ) and as a result, has lost its brightness. When, however, somebody throws this statue into the melting-pot, it is returned cleaner and brighter. This is exactly what happens in the case of our own nature. Seeing it rusty from sin and from the smoke of the faults, to the point of losing the beauty given to it in the beginning, "God takes it from above and reshapes it" by throwing it into the melting-pot, i.e. into the Baptismal font, into which he sends the grace of the Holy Spirit as a kind of fire.⁽⁴³³⁾ Then, having recreated human nature, rendering it new and equal in brightness to the sun's rays, he takes it out of the water "having destroyed the old man" (τὸν μὲν παλαιὸν συντρίψας ἄνθρωπον) and having created instead a new one who is brighter "than

the one formerly created" (τοῦ προτέρου κατασκευάσας). Chrysostom sees this destruction of the old man, through the mystical purification of Baptism, in the prophet's statement of Psalm 2:9: "You will crush them like ceramic utensils".

It is evident, that "when God gives birth, the gift belongs to him alone",⁽⁴³⁴⁾ and as a result unity is established among those who are born, through the regenerative power of the one Spirit, for they constitute "one body whether they are Jews or Greeks, slaves or freemen".⁽⁴³⁵⁾ On the other hand God has in this way introduced them to a new world and made them a new creation, saving them "according to his mercy through the bath of regeneration and the renewal of the Holy Spirit",⁽⁴³⁶⁾ since "making men new only takes place through the bath" (τὸ καινοῦς ποιῆσαι, τοῦ λουτροῦ μόνον ἐστίν),⁽⁴³⁷⁾ and as the Apostle says, "if one is united with Christ, one is a new creation" (II Cor. 5:17).

St. Chrysostom explains this new creation, by pointing to the words of the Lord to Nicodemus: "Unless one is born from water and the Spirit, one cannot enter the Kingdom of heaven" (John 3:5).⁽⁴³⁸⁾ The reference to the Kingdom of heaven leads one to understand that the renewal of Baptism is a sort of weaving of our nature "above" (ἄνω). This is achieved by water, which, according to the holy father, is used to facilitate "the birth of the one who is to be reborn" (τοκετὸς διὰ τὸν γεννώμενον), just as in the woman's womb "the embryo" (τῷ ἐμβρύῳ) is born with the facility of water".⁽⁴³⁹⁾ The Spirit, however, is also active in this new birth "in the same way as he was in the womb of the Virgin for the birth of Christ, the new Adam".⁽⁴⁴⁰⁾

The child which is formed in a natural way in the womb requires time, whereas the spiritual formation and renaissance in the water of Baptism is short and quick.(441)

This is because, according to the holy father, where life is short and is influenced by "the bodily waste", birth takes place in accordance with the nature of the bodies so that it can be perfected with the passing of time. In spiritual things, however, it does not happen in the same way, because "the products are made perfect from the beginning".(442) Furthermore Chrysostom says that God "takes the soul to heaven above, and there he transforms it" and "puts it to stand next to the royal throne".(443) In this way he who is recreated through the water and receive the Holy Spirit in his soul is not, after this regeneration, destined to rule over wild animals, but over demons, "trampling down snakes and scorpions" (Luke 10:19).

Nicodemus, as Chrysostom says, listened with attention to all these strange things and "was continuously disturbed, but Jesus, in a way only he himself knew, opened to him "the secret of the sacrament" (τὸ ἀπόρρητον τοῦ μυστηρίου) and made clear that which previously was unclear to him, saying "whatever has been born from flesh is flesh and whatever from Spirit is Spirit" (John 3:6). Thus he detached him from all thoughts perceived by bodily senses, not leaving him to explore the mysteries with the eyes of the body. As Chrysostom puts it, the Lord made no reference "to the flesh" (περὶ σαρκός) but "to the Spirit" (περὶ Πνεύματος). What is perceptible by bodily senses had no place in this particular instance, because the Spirit could neither be seized by the eyes of the body, nor could he, as Nicodemus imagined,

"beget flesh". Thus, by saying that "whatever is born from the Spirit is Spirit", he does not mean a birth according to essence (τὴν κατ' οὐσίαν γέννησιν) but one which is "according to honour and grace" (κατὰ τιμὴν καὶ χάριν), which is performed "by the grace of the Spirit" and differs from the earthy birth which is of the flesh. It is the superiority and peculiar manner of this spiritual rebirth, as compared to the one involving bodily labour, that the statement of John 1:13 is designed to bring forth: "Only those who were not born from a woman's blood, or from bodily desire, or from the wish and will of a man, but were born by God have the right and the gifts to become children of God".⁽⁴⁴⁴⁾ This was precisely said "so that, learning the lowly and humble way of the previous birth",⁽⁴⁴⁵⁾ which takes place by blood and the will of the flesh, one may come to understand "the height" and the "nobility" of the second birth, which takes place by grace, and may realize exactly "what is common between earth and heaven"?⁽⁴⁴⁶⁾

It is known from holy Scripture that the creation of Adam was "from the earth (ἀπὸ γῆς)", of Eve, "from a side" (ἀπὸ πλευρᾶς), of Abel, "from a sperm" (ἀπὸ σπέρματος). Even so, none of these types can be investigated or explained by words, "although they are very roughly presented" (καίτοι παχύτατα ὄντα). How then, Chrysostom says, could one give an account of his own spiritual rebirth, according to which it is not nature, but the words of God which are pronounced by the priest "over the Baptismal font and the water, as in some sort of womb that reform and regenerate the one who is baptized"?⁽⁴⁴⁷⁾ Such a spiritual rebirth, a wonderful and strange birth, at which "Father, Son and Holy Spirit perform everything", is much higher than human

conceptions and cannot be explained by human logic.(448)

The fact that "what is accomplished is a birth" is confirmed by Chrysostom "by the will of Christ" which "no doubt is the greater and clearer proof as it produces beings that do not exist. Chrysostom does not divide the water from the Spirit in this spiritual birth. If anybody wished to ask "for what cause has the water been used", it will be pointed out to him that "the use of water is necessary and indispensable" (ἀναγκαῖα καὶ ἀπαραίτητος ἡ τοῦ ὕδατος χρεῖα).(449) Besides everything else, this is most clearly inferred from the case of Acts 10:47, which shows that even he who has received the spiritual birth has to be baptized in water. Consequently one needs to be reborn both by water and the Spirit in order to enter the kingdom of heaven, because, according to the holy father, one who is not baptized wears the garment of death, curse and destruction and is compared to a wanderer and a stranger who does not bear the royal mark of the divine light and the spiritual regeneration.

II. It is a matter of fact that spiritual subjects "are understood by faith" (πίστει ἐστὶν καταληπτὰ),(450) contrary to earthly ones which, "taking place on the earth", are understood only through bodily perception and human logic. Something comparable, says Chrysostom, happened to Nicodemus, who during his discussion with Jesus entrusted the spiritual meaning of "the birth from above which is a secret that transcends every mind"(451) to human thought-processes. It was this fault that "did not permit him to consider something higher and greater".(452) Christians, however, "are called believers", so that they may be able,

through faith, to ascend to "the height of the sacrament" and to realize the deeper meaning of the mystery of their spiritual rebirth.

Indeed Christians are obliged only by faith to penetrate into the meaning and value of "the other pregnancy" (ἑτέρας λοχείας) and "spiritual birth" (πνευματικῶν τόκων) which enters into the world through the sacrament of Baptism, and which is the result of "the grace and charity of God",⁽⁴⁵³⁾ and is full of "joy and gladness". Thus "the sons" (οἱ υἱοί) who received this honour "not by law but by the bath of regeneration" (οὐ γὰρ διὰ νόμου, ἀλλὰ διὰ λουτροῦ παλιγγενεσίας)⁽⁴⁵⁴⁾ do not "call anyone on earth as their father" (Matth. 23:9), not because of contempt for their earthly parents, but because they wish to place before all worldly things, Him who created them and enrolled them in the list of his sons. Furthermore Chrysostom says, that if men, who adopt "sons" (υἱοποιουμένους) here on earth, as is known, do not entrust the matter to their slaves, "but they themselves go to court",⁽⁴⁵⁵⁾ this is much more applicable to God who does not entrust this matter to angels.

Discussing this spiritual birth Chrysostom urges those who received it and have come to be under the yoke of Christ and enjoy the divine adoption,⁽⁴⁵⁶⁾ to imitate "the zeal", warmth, faith, bravery, patience, magnanimity and firmness of thought"⁽⁴⁵⁷⁾ of St. Paul. Here he draws a parallel between the adoption granted through Baptism and the story of Noah's salvation from the flood. When the whole world, he says, faced the common wreck, that is, the flood, which took place at the time of Noah, "and our race was in danger of being extinguished, the Dove showed up and made known the end of the calamity by bringing an olive

branch and declaring the good news of the common peace of the ecumene".(458) "Now, however, revealing herself as grace and ineffable gift" (νῦν δὲ διὰ χάριτος καὶ δωρεᾶς ἀφάτου) during the Baptism of the Lord, the Dove does not hold "an olive branch" in her beak but points out to all the liberator of all evils "and unfolds to us all good hopes". She does this, because now she does not take out of an ark one man, but, by her presence, "leads the whole world to heaven" and, instead of an olive branch, she "brings adoption to the whole of the human race".(459)

It is a fact that the Baptism of the Lord, which is the first-fruits of Christian Baptism, has to do with the grace of the Spirit, whereby according to Chrysostom, one is transported out "of the old to the new manner of life, while the gates above are opened and the Spirit is sent from there, inviting all humanity to the homeland above".(460) This is not a simple invitation, because it is accompanied by a higher honour, namely, the fact that it does not render human beings angels and archangels but "sons of God" (υἱοὺς Θεοῦ) and, indeed, his beloved ones.

Pleased by the introduction into the world of "the other manner of pregnancy", Chrysostom cries out triumphantly: "Oh clean birth pangs! Oh spiritual birth! O new pregnancy! conception without a womb, child delivery without a belly, birth without flesh, spiritual birth"!(461) He compares the "spiritual birth" with the "previous one", i.e. the bodily one, and finds that the former one is not like the latter which starts with wailings and cries of "the child coming out of the womb", (462) foretelling that the future will be "painful". Certainly, when man was still

in the pre-lapsarian state, "prior to sin", and God said to him to "be fruitful and to multiply" (Gen. 1:28), this was meant as a blessing. After the entry of sin, however, God said "you will bear your children in pain" (Gen. 3:16), and this was meant as a punishment. It is true that in the case of bodily birth there are not only tears but also "swaddling clothes and bonds". Since however, as the holy father says, there are "tears in birth and tears in death, swaddling clothes in birth and swaddling clothes in death", it is also true that this birth is destined to end in death.

Contrary to bodily birth, the "spiritual birth", i.e. the "other manner of child birth", does not have tears and swaddling clothes, but he who is born in this way is untied and ready for struggle. For this reason "his feet and hands" are free to run and to fight. In this spiritual birth there are, instead of wailings and tears, "greetings and friendships and embracements among the brothers, who know their own members, as if they have received him back after a long absence".⁽⁴⁶³⁾ This is because prior to the illumination of Baptism the believer was the enemy of "the common Master of all", but after this he became his friend and thus made all so much pleased and joyful. It is for this reason that the kiss of Christians "is called kiss of peace", so that all may come to know that God abolished war and led all to reconciliation.

Considering "the height and nobility of the second birth, the birth by grace", and that it is not "from blood, or from the will of the flesh or from the will of man, but from God himself", one forms a great idea about it, which is equal to the donation of him who begets and which requires of those begotten to make an extra effort to prove themselves

worthy of it in the future. This new "manner of child birth" and adoption is offered as a "free gift" from God himself to all men without exception and it consists of a new manner of creation of post-lapsarian man through water and Spirit.

Chrysostom wonders whether one might ask why from water, and he answers with the question why originally it was from the earth? "How was the mud divided into various parts"?(464) How was it that the substratum was of one type only (only soil) and all those derived from it are "various and of all kinds"? "Where were bones and nerves, arteries and veins" derived from? "Where did the membranes and organic vessels, the cartilages and the liver, the spleen and the heart come from? Where from are the skin, the blood, the phlegm and the gall? Where from are the so many actions? Where from are the various colours"?(465) Indeed it is well known that all these do not derive from the soil, or from mud. But there are more inexplicable wonders in the world. "How does the earth receive seeds which grow, and the body receive sperms which rot"? How does the earth feed the seeds which are thrown on it, "whilst the flesh is fed by these" without feeding them? For example "the earth receives water and transforms it into wine". But when the flesh receives wine, it transforms it into water! The point which the holy father wishes to make with all this is that, it is impossible for human thought to reply to such questions and for this reason one accepts the evidence "by faith alone" (πίστει δὲ μόνῃ). If then, all that happens in everyday life requires faith, how much more is faith required for those which are more mysterious and spiritual? Thus, Chrysostom argues that lifeless and immovable earth receives potentiality by the will of God and consequently

many miracles are derived from it, in the same way as "when the Spirit is present in all the water" and all these happenings, which are strange and exceed logic, take place so easily.

b) Forgiveness of sins and cleansing of soul

In *Epist. I ad Cor. XV, 29-34, Hom. xl, 1* and in discussing Matth. 9:5 (Whether it is easier to say, your sins are forgiven, or to say, take your bed and walk) Chrysostom says:

"... He says that it is more difficult for the sins to be forgiven; but because you do not believe, as it is not yet clear, and you consider that which is easier to be more difficult, so that my power may be proven, I will not refuse to you this proof. "Then he says to the paralytic: arise, take your bed and go to your home". But why is this difficult, one might say, when this is possible even for lords and kings? Because they too forgive both adulterers and assassins. You play, O man, by saying these things; because only God can forgive sins; if lords and kings forgive adulterers and assassins, they only absolve them from punishment in the present life. They do not erase their sins, even if they promote those they forgive to high ranks and dress them with the royal purple and place a crown on their head. Though promoted, they have not been liberated from sin, because only God can do this. This is exactly what God does in Baptism, because grace touches the very soul and uproots from it all sins.

For this reason you will see that the soul of the one forgiven by a king is dirty, whereas the soul of the one baptized is not so. Indeed, the latter is cleaner even more than the rays of the sun, and exactly as it was when it was created in the beginning, and even much better than that. This is because it receives the Holy Spirit, which brightens it and cleanses it completely and fills it with fire and increases holiness in it. Thus, just as when you melt and pour again iron or gold, you render it clean and new, likewise the Holy Spirit as through a melting-pot melts the soul and, having erased its sins, renders it brighter and clearer than pure gold".(466)

I. This text contains several important points which have direct bearing on our research. First of all the context of it is Chrysostom's explanation concerning the descent and ascent of Baptism. He says that to be baptized, i.e. to descend and to ascend, is a symbol of the descent into hell and the ascent from there since Paul likens Baptism to a Tomb".(467) He also explains that "burial with Christ through Baptism" (Rom. 6:4) renders the future worthwhile, because it anticipates and confirms the resurrection of the body".(468) This is so, he says, "because it is much greater to destroy sins than to resurrect the body".(469) For Christ asked "whether it is easier to say, your sins are forgiven, or to say take your bed and walk"? (Matth. 9:5), in order to show that it is more difficult to pardon sins. He says this, not of course, from the point of view of God who can do anything, but from the rational perspective of the human nature, since human beings are unable to believe, in the supernatural and spiritual fact of forgiveness and the erasure of sins

because it is not yet clear.

Yet to help them realize, in a "perceptible" manner, that the Lord can manage all and that his authority covers, not only spiritual, but also to the material things, he does not refuse to prove to men his "perceptible" power, although they see, so that they believe without doubting and without tangible proof. Because of this, he says to the paralytic, "Arise, take your bed and go to your home".

The fact remains, however, "that the most difficult task was", the erasure and pardon of all sins, without exception, from the soul of men, in a more perceptible way for them, so that, they might not be unfaithful any more, but with greater faith and love they might submit themselves to the omnipotence and mercy of the Lord.

II. The example of the forgiveness granted by lords and kings to adulterers and assassins is used by Chrysostom in order to show that real forgiveness entails a far greater depth than human forgiveness. Human forgiveness has no deep spiritual basis, or even true love towards others. In most cases it is a dry and typical attachment to the letter and spirit of the human law, which is incomplete, or can be adopted to a large extent to suit existing interests. For this reason all that happens in the case of human forgiveness is a simple deliverance from punishment, whereas the numerous sins and faults continue to weigh down the soul in the very depth of man's spiritual self.

On the other hand, human forgiveness is granted by persons who are themselves burdened with their own personal sins and who cannot, therefore, offer forgiveness of sins without the grace of God.

Thus Chrysostom concludes that "only God can forgive sins, and that he does this through the bath of regeneration, that is, Baptism. On this occasion grace touches the soul and uproots from there every sin".⁽⁴⁷⁰⁾ This is clearly attested by Moses who says characteristically: "If you can forgive their sin, then forgive" (Ex. 32:32);⁽⁴⁷¹⁾ and also by David, who being assured of the kindness, compassion and control of God, adds, "and erase all my iniquities" (Psalm 50:11).⁽⁴⁷²⁾

It is a fact, then, says Chrysostom, that it is by divine condescension that the erasure and forgiveness of "all iniquities" (πασῶν τῶν ἄνομιῶν) takes place in the bath of regeneration, where "the Holy Spirit of God, who is capable of doing everything, releases us of all our wickedness, grant us much justice, and fills us with much boldness".⁽⁴⁷³⁾

III. Furthermore Chrysostom explains that repentance is joined with Baptism in the name of Christ precisely for the forgiveness of sins. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins (Acts 2:38).⁽⁴⁷⁴⁾ Christ's charitable power is regarded as greatly beneficial, so that "innumerable assassins and thieves receive the grace⁽⁴⁷⁵⁾ and "if one killed, or committed adultery, or became engaged in something worse",⁽⁴⁷⁶⁾ "he has his sins erased" (ἐξαλείφεται τὰ πρότερα)⁽⁴⁷⁷⁾ and "through the bath" (καὶ διὰ τοῦ λουτροῦ)⁽⁴⁷⁸⁾ "he receives forgiveness of sins" (ἄφεσις ἐστὶν ἁμαρτημάτων)⁽⁴⁷⁹⁾ and the gift of the Holy Spirit" (λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος),⁽⁴⁸⁰⁾ "for the grace is divine" (θεία ἐστὶν ἡ χάρις)⁽⁴⁸¹⁾ and "all grace is inscribed on his heart as on a flat stone"⁽⁴⁸²⁾ and "touches the soul, and uproots all sin"⁽⁴⁸³⁾ from it.

Indeed, the power of grace is so strong and purificatory, that as

soon as it touches a soul, however dirty and stained from sin it may be, it is able not only to cleanse it, but also to uproot from it every sin and make it completely free from it.

IV. "Thus, the soul of the one whose wrong-doings were forgiven by a king is full of the dirt of sin" precisely because the power and authority of mortal man reaches only the external and superficial forgiveness of faults. On the contrary, the soul of the one who is baptized is completely cleansed from all dirt and sin. According to the holy father, the soul of the baptized is even clearer than the sun's rays, for it becomes exactly as it was created in the beginning and even better. The reason for all this is the gift of the Holy Spirit to the soul, which not only enlightens and cleanses it completely from any dirt, but also fills it with its breath and holiness. Consequently, forgiveness of sins is "the purification of the soul by the Spirit" (ψυχῆς καθαρμὸς διὰ τοῦ Πνεύματος)(484) and the conviction "that it has become pure and holy", (485) because "it was emptied from greediness, anger and every other evil", (486) "by the grace of the Spirit". (487) Thus, the baptized are able, according to Chrysostom, "both to see the glory of God and to reflect it in themselves", (488) just as a piece of silver, found under the rays of the sun, "sends rays not only by its own nature but also by reflecting the sun's splendor". (489) In the same way the soul from the moment "grace touches it", uproots all sin and is purified and brightened more than silver. It receives a ray from the glory of the Spirit and reflects it again". (490) It shines more clearly than the cleanest gold". (491) It is transformed from glory to glory". (492)

Chrysostom's insistence on the fact that the soul of the baptized is "exactly as it was when created in the beginning, or rather much better than that",⁽⁴⁹³⁾ raises the obvious question concerning the precise consequences of the sin of Adam's disobedience on the human soul and the human nature in general. Chrysostom supports the view that man is undoubtedly weighed down by "the disobedience of Adam". Yet he insists that through Jesus Christ justification is also communicated to the whole of the human race" (Rom. 5:12).

Men are justified through the death of Christ - for he would not have died if he could not effect man's justification".⁽⁴⁹⁴⁾

To the question "how and in what way and from where death entered into humanity and how it prevailed",⁽⁴⁹⁵⁾ Chrysostom replies by recalling "the [original] sin of the one man" (διὰ τῆς ἁμαρτίας τοῦ ἐνός). He says that "in the flesh of Adam all his descendants sinned", because through it all have become mortals". Indeed, leaning on the letter to Romans, Chrysostom says "that the consequences of the violations of the one man spread to all men. Up to the period when the written law was given, sin prevailed in the world, since its consequence, that is, death was in the force. But sin is not taken into consideration and is not charged as guilty where there is no law. (Rom. 5:13). The phrase "up to the time of the law" (ἄχρι νόμου), that is, "up to the time when the written law was given, signifies for some the time "prior to the setting of the law", e.g. "the time of Abel, Noah, Abraham and until the birth of Moses".⁽⁴⁹⁶⁾

According to the holy father, this subject gives rise to the question, "about what was then considered as sin". His reply is summed up in the

saying: "Some say that he talks about the one in paradise" because "it has not been dissolved yet, but its fruit bloomed".⁽⁴⁹⁷⁾ It was indeed that sin that "brought in the common death, which held sway and tortured humanity".⁽⁴⁹⁸⁾ And so he continues: For what reason then "is sin not taken into consideration and is not charged as guilt, where there is no law by the violation of which sin is completed"? St. Paul, says Chrysostom, mentioned this against the Jews, saying "that if there is no sin without law, how did death devoured everyone before the existence of the law"?⁽⁴⁹⁹⁾ Indeed he supports the view, that it is reasonable enough to be found in apostolic thought that up to the time of the law, sin existed in the world".

This, says Chrysostom, is what St. Paul meant, when he wrote that "after the law was given, sin held sway on account of the transgression and until that time it also hold sway even though there was law; therefore, it is said that sin cannot be completed without the existence of the law".⁽⁵⁰⁰⁾

If, then, it was sin that resulted from the transgression of the law that brought in death, "why did the people who lived before the time of the law die"? Indeed if the law acquired its root from sin, and if "without the existence of the law no sin was counter" then "how did death prevail"? It is clear from this that it was "not sin, which is due to the transgression of the law, but the one which comes from Adam's disobedience, that caused every harm".⁽⁵⁰¹⁾ The holy father finds support for this view once again in St. Paul, who says: "Nevertheless, although the law did not exist, even then death reigned from Adam to Moses and over the descendants of Adam who did not sin" (Rom. 5:14). How did

death reign? "On account of the transgression of an expressed command of God to Adam, who is the figure (type) of the future new Adam, i.e. of Jesus Christ" (Rom. 5:14). And furthermore he says: "For by the disobedience of one man, Adam, all the descendants of Adam were made sinners and guilty" (Rom. 5:19). This, says Chrysostom, seems to be introducing not a small controversial point, namely the saying, that by the disobedience of one, the many became sinners.⁽⁵⁰²⁾ Yet if one is careful, this point can be easily be solved. First of all it must be said that the fact that those who descended from Adam are mortals, because he sinned and became mortal, is not unnatural. What seems unnatural and unreasonable is the fact that Adam's descendants became sinners because of "his disobedience" (τῆς παρακοῆς ἐκείνου) how can this be logically explained? In his attempt to answer this contradiction Chrysostom examines here the meaning of the word "sinners" (ἁμαρτωλοί), and concludes that it means those who are "responsible for punishment and are condemned to death".⁽⁵⁰³⁾ He also explains that in his view the fact that death took place because of Adam, does not mean that "we are to be hurt from this death and condemnation, if we are sober, but that we have profitted from being called mortal".⁽⁵⁰⁴⁾ Firstly by not sinning "in an immortal body" (ἐν ἀθανάτῳ σώματι) and secondly by having innumerable "reasons for perseverance". This is because death (θάνατος) convinces us when it is "present" (παρών), or when it is "expected" (προσδοκώμενος) that we must be modest and sensible and also humble "so that we may be liberated from all wickedness". It is true that even, before all these, he also introduced "many other goods". Because it is from here that "the wreaths of the

martyrs and the prizes of the apostles are derived; it was in this way Abel was justified, in this way that Abraham slaughtered his son, in this way that John was murdered for Christ's sake, in this way that the three youths, became martyrs and that in this way Daniel acquired perfection".(505) The point, then, is that, of course, if we want, not only death, but the devil will not be able to harm us. And thus it may be concluded that the soul really is being weighed down by the sin "of Adam's disobedience" (ἐκ τῆς παρακοῆς τοῦ Ἀδάμ), which is removed by the new Adam, that is Christ, who reconciled us with God by the martyrdom of the Cross and the sacrament of Baptism.

2. Mortification of passions

In *Epist. ad Rom. homil. XIV* Chrysostom says:

"... And bearing this in mind, first he warns against the danger from the sad faults and the evil happenings which come from the life of the flesh, and says: "For if you live according to the flesh, you are expected to die; insinuating that immortal death for us, that is, the hell and punishment in the geenna. And moreover, if one wishes to examine this in detail, even in this life such one has died; a fact we have made clear to you also in the previous speech; "But if you mortify the evil deeds of the body by the Spirit, you will live" (Rom. 8:13).

Do you see that he does not discuss about the nature of the body, but about fleshly deeds? For he did not say, you will live if

you kill by the Spirit the very nature of the body, but the "deeds". And not all of them, but the evil ones; and this is clear from the following: Because, he says, if you do this you will live. And how could this be done, if he was talking about all deeds generally? Because seeing, hearing, speaking and walking are deeds of the body, and if we are to kill them, we shall abstain from life and we shall even be punished for murder.

So what deeds does he tell us to mortify? The cunning ones, the ones that lead to wickedness, and the ones that we cannot kill in any other way, except only by the Spirit. Because we can destroy the others if we kill ourselves, which is not permitted. But these ones only by the Spirit. Because if this (Spirit) is present, all storms are suppressed and all passions retreat, and they never go against us. Do you see that from all these, which are to take place, he urges us, as I said before, and proves that we are debtors, not only by those which have already taken place? Because, as he says, this is not the only achievement of the Spirit, that is the fact, that he liberated us from the previous sins, but also that he renders us undefeated in the future and deems us worthy of eternal life.(506)

I. Chrysostom presents here the severity of the immoral way of life, through which human beings enslave themselves to the desires and passions of the flesh. It is by committing this sin that they die an immortal death, which is eternal separation from God and inheritance of eternal hell. Elsewhere he says, that "when we sin, we abandon God, we escape or go to a foreign country"(507) exactly as the prodigal son, who,

having devoured all his father's inheritance, went to a foreign country and lived there in great hunger and misfortune. In a similar way, says the holy father, God gives us his "paternal substance" (πατρικὴν οὐσίαν), by which "he liberates us from our sins, grants us strength and power to labour for virtue, willingness, patience, and above all, the Holy Spirit through Baptism".(508) It is obvious that to dispense with all these is to opt to live in the future in a real state of spiritual hunger.

Chrysostom uses here the example of the sick, who, as long as they are troubled by fever (πυρετοῖς) and diseases of the watery parts of the body, they are not able to stand up, or to work, or to do anything, except if one helps them, relieving them of the sickness by giving them back their health. But they continue, even after this, not to work, a fact that takes place on account of their own indolence. Something similar, says Chrysostom, happens in our own spiritual life, due to our enslavement to evil desires and passions of the flesh. During this illness "we do not lie in bed", but on this very wickedness "as in manure", abandoned in a state of evil, full of wounds, exhausted, "being ghosts rather than humans".(509) In this case we are encircled by "wicked demons" and the ruler of this world, who ridicules and condemns us. As long as we were sick, it is evident that we were troubled by fever, i.e. "evil desire", inflammations which amount to "insanity", hunger through "avarice", complete decay through "prostitution", damage of the eyes through "idolatry", deafness and paralysis through "worship of stones and woods and conversation with these" and generally much ugliness through "wickedness" as a disgusting and most difficult sickness. According to the holy father, the most fearful thing of wickedness is that it does not allow

those mixed up in it to be able to see the extent of the damage it causes, but makes them think that they lie in perfume although they "wallow in mud". For this reason they are unwilling to relieve themselves from the worms that eat them, but being full of them, they feel proud "as if they are making themselves beautiful with valuable stones".⁽⁵¹⁰⁾

Thus, Chrysostom says, that "there is no benefit to us, and we cannot see the sun and eat and drink, if the life of the good deeds does not accompany us".⁽⁵¹¹⁾ Because, as he points out, there is no benefit to a king, who wears the purple garment and possesses armament, but does not have any subjects and finds himself in front of all those who want to attack and ridicule him. Likewise, the gift of Baptism is no benefit to a Christian who does not have faith, since he will be subjected to every passion",⁽⁵¹²⁾ which will result in greater contempt and greater shame. For just as he who wears the crown and the purple garment does not gain any honour from his uniform if his life is offensive and shameful, "so the believer who leads a corrupt life" does not enjoy respect, but is rather ridiculed. According to Scripture, "those who have sinned without the law will also perish without the law, and those who have sinned under the law will be judged by the law" (Rom. 2:12). And again: if one who has violated the Mosaic law is condemned to death without mercy at the testimony of two or three witnesses, how much worse punishment will be deserved by the one who has spurned the Son of God and profaned the blood of the covenant by which he was sanctified and outraged the Spirit of grace" (Hebr. 10:28-29). Consequently Chrysostom can write: "There is no benefit for a Christian from the gift of Baptism, if he has no faith but is subjected to passions."⁽⁵¹³⁾ Enslavement, then,

to the desires of the flesh and to passions is an eternal death which involves man's abandonment to eternal hell and separation from God himself.

II . "On the other hand if by the Spirit you mortify the deeds of the body, you will live" (Rom. 8:13). Chrysostom explains the above verse by distinguishing evil deeds of the body from other deeds. The latter are not applicable here, because, as he says, it is not possible to mortify the eyesight, the hearing, the speech and the Baptism, for in this way we would lead ourselves to destruction, which is altogether prohibited. On the contrary, evil and cunning deeds are exposed as deeds to be extinguished by the coming into the world of the Only begotten Son of God, who "did not detest or hate us",⁽⁵¹⁴⁾ although he saw us being in such great wickedness, but sent the rays of his presence "and immediately removed the darkness" by the sacrament of Baptism, which as an antidote against sin, helped us to reject "all wickedness". Thus "everything was suddenly removed and the inflammation ceased, and the fever stopped and the septic wounds were cauterized".⁽⁵¹⁵⁾ For, according to Chrysostom, "All evils derived from avarice and anger, as well as all the rest were extinguished by the Spirit".⁽⁵¹⁶⁾ Eyes and ears "were opened", the tongue uttered an honourable voice, the soul received strength, this body received beauty and blossom, like the beauty which befits a Son of God born through the Spirit", and like the glory which is natural to a Son born only a while ago by a King and nourished within the royal purple.

It is a fact that by the grace and the sanctification of the Spirit,

which from now on rules in the life of the believer, the believer's renewed and regenerated powers are able to stop and silence all storms and adversities of his lower self, and so all passions of the body retreat and are no longer able to revolt against him. Thus for Chrysostom the mortification of passions and evil deeds of the body need to become a manner of living and a real consciousness in the life of every believer. Otherwise, once again he avoids his benefactor, who gave him "strength" "forgiveness of sins", "wealth" and "the gift of the Spirit" through submission ^{of} _^ passions to the sacrament of Baptism. One cannot help wondering, says Chrysostom, how/why a believer may commit an offence against such a great gift and become so different from what he is supposed to be? Indeed he sees God saying to such a person: "I killed and buried your previous faults, as if they were worms. Why have you given birth to other sins which are far worse than worms? Do you not know that worms harm the body, whereas these sins harm the soul"?(517)

Continuing on the same theme Chrysostom says that while we are in a foreign country "and eat carobs", we do not say "let us return to our Father and tell him that we have sinned against heaven and him". Yet God's love and charity are to be such, that if we return regenerated and with the deeds of our body mortified, he will not tolerate any accusation "for our previous" mistakes.

In view of this, there is one obvious conclusion: The need to return and cease to keep ourselves away". We need, says Chrysostom, to realize fully the extent of the moral fall to which our sin leads us and to comprehend exactly the fact that our malice transforms us into pigs, or that "malice brings hunger to the soul". One needs to return to his

previous nobility, so that, by his own powers and regenerated by divine grace, he may succeed in the mortification of his fleshly deeds and be rewarded with eternal and blissful life in heaven.

3. Youth and life of purity

In his *Inscriptionem altaris et principium actorum I* Chrysostom says:

"... I, therefore, wish to address the neophytes. And I call neophytes not only those enlightened two or three days ago, or even ten days ago, but also those who were enlightened a year ago, and those who were enlightened at a more distant time than that. Because this is how we must call them too. For if we show great willingness for their soul, it is right for them to be neophytes even after ten years, if, of course, we want to preserve the youth which is ingrafted within us from the day of the enlightenment. This is because time does not make one to be a neophyte, but pure life does. Indeed, it is possible for one who is not careful with the office of the neophyte, to lose it after two days. And I will give you an example regarding this fact, i.e. how a neophyte immediately lost after two days both the grace and the honour of the neophyte. And I will mention this example so that you may realize the fault and secure your salvation. For you must correct and heal your soul not only by observing those who stand well but also those who have fallen. Simon, the magician, he says, was changed and, having been

baptized, he attached himself to Philip, watching the miracles. But after a few days he quickly returned to his wickedness and wanted to buy his salvation with money. What then did Peter say to the neophyte? "I see you full of bitter wrath, and strongly tightened by injustice; and pray, therefore, to God ^{lest} lest this wickedness of yours may be forgiven". (Acts 8:22-23) He had not yet entered the struggles and immediately fell into an unforgiven error. Thus, as it is possible that one may fall and lose both the appellation and the grace of the neophyte after two days, so it is also possible that after ten, or twenty years, or up to the last day one may maintain the name and the reality of the neophyte bright and modest. And the proof for this is St. Paul, who shined more greatly in his old age. This is because this youth does not exist by nature, but we are responsible for choosing one of the two, which means that it is up to us both to become old and to remain young inside us. With regard to the body, even if one does all that he can not to tire it, even if he makes it stay indoors and does not exhaust it with labour and continuous efforts, it is certain that according to the law of nature it will be subdued by old age. With regard to the soul, however, the case is different. If you do not wear it out, or tire it with worldly needs and worldly cares, it remains always untouched and maintains its youth. Do you see the stars in the sky? They have been shining for six thousand years for us, and none of them has become darker. If the light has retained its purity, where there is nature, how much more will it remain exactly the same as it was in the beginning where there is a will? Indeed, if we wish, it will not

only remain such, but will be even so brighter and compete with the rays of the sun. Do you want to know how it is possible to be a neophyte after such a long time? Listen to what Paul says to people who had been enlightened a long time ago. "Among whom you shine as lights in the world, holding firmly the word of life, so that in the day of Christ I may be proud that I did not run in vain or labour in vain" (Phil. 2:15-16). Remove the old and torn garment and anoint yourselves with the spiritual myrrh, so that all of you may become free. Let no one return to the previous slavery. The circumstances are those of war and struggle".(518)

Chrysostom's main point here is that a person who is baptized, i.e. a neophyte, is committed[†] to a life of purity. He is to live a chaste, moral and pure life, which emanates from his faith in God. For this reason a neophyte is also called a believer who receives from God as a reward for his faith "justice, holiness, purity of soul, adoption and the kingdom of heaven".(519) It is well known that God entrusts everyone who is baptized, not only those baptized recently but also those who received Baptism long ago, with all these rewards, so that the believer may yield not only this trust[†] (παρακαταθήκη), but also the other one, i.e. the trust[†] of charity, prayer, wisdom and "every other virtue".

God is satisfied not only by a great charity, but also by "a glass of cold water" which one may give to a thirsty person. This virtue is not lost, because God "keeps it safely until that day, when he will return it with a great reward".(520) What is admirable in this case is that God

does not only keep the heritages, but also gives much more in return and repayment.

Continuing on the same theme Chrysostom says, that if the neophyte is to save the youth which has been offered to him through Baptism, he must observe all things which were entrusted to him by God. This means that he needs to increase "holiness", to render "justice brighter" and the "gift merrier" by his moral and exemplary life. It also means imitating St. Paul, who "multiplied all the goods he received" by his labour, willingness and zeal, or who "washed away all the past by Baptism and lived decently thereafter"⁽⁵²¹⁾ to the point that nothing weighed upon his conscience or gave him any reason to sigh. Paul constantly remembered all that he did "prior to Baptism" and used to say that: "Jesus Christ came to the world to save sinners, of whom I am the first" (I Tim. 1:15); or "I thank him who has given me strength for this, Jesus Christ our Lord, because he deemed me worthy of his trust and placed me in his service, even though I was formerly a blasphemer, a persecutor and an insulter of his Church" (I Tim. 1:12-13), "You have heard that I excessively persecuted the Church of God and tried to destroy it" (Gal. 1:13); or again, "I am not worthy to be called an Apostle" (I Cor. 15:9). All these, says Chrysostom, help us to realise "the gravity of previous sins" and "the excess of the grace of God", and thus, bow down in shame, because "we are responsible for many faults".⁽⁵²²⁾ The point is, however, not only that this does not happen, but also that many Christians "do not want to remember what has taken place after Baptism for therein lurks so much danger for our moral life. If they ever remember these, they immediately keep away from them, "for they do

not wish to bring sorrow even for a while to their soul by their remembrance. The fact is that they have the same wickedness and therefore, the punishment for their sins will be far worse".(523)

Thus Chrysostom urges the Christians saying: "Watch the guardianship of God"; of course he did not give you all the goods in this world, but neither has he deprived you from all. He gave some and promised others". His aim in this behaviour towards us was that we may show our faith you have towards him", believing fully in what he has not yet granted us and which we know through His promise.

Again Chrysostom perhaps asks why God has not kept everything in heaven, but has also granted here the grace of the Spirit, justification and sanctification. The reason, he says, was God's wish to render our labours lighter "and make us optimists about the future"(524) and about spiritual and moral formation. Thus we are called "newly-illuminated" (νεοφώτιστοι), because we will always have a new and inextinguishable light, if we keep the youthfulness which we received at our Baptism, not just for two, three, ten and twenty days, "but for ten and twenty and thirty years, and become worthy of this appellation in this life"(525). It is actually by doing good deeds that we render more bright and inextinguishable "the light which is in us" (τὸ ἐν ἡμῖν φῶς), i.e. "the grace of the Spirit" (τοῦ Πνεύματος τὴν χάριν).

II. Chrysostom holds that any sober and careful person, who has been baptized, runs the risk of losing the name of the baptized or newly-illuminated, even within two days after his Baptism, if he pays no attention to his conduct, morality and behaviour.(526) He actually

mentions here as a classic example of this case of Simon the magician, who, although he was converted and baptized, he "attached himself to Philip, watching the signs" and after a few days returned to the wickedness of his previous self and wanted to buy his salvation "with money".(527)

Unfortunately, many Christians return to their condition of wickedness which existed prior to their Baptism, imitating Simon, and by their senseless and reprehensible conduct, they grumble at God because of their unbelief which actually pushes them away and alienates them from him. As the scriptures put it, "Your grumbling emanates from your unbelief. And you are unfaithful because my Father found you unworthy of bringing you to me. No man can come to me with faith in my divine origin and mission, unless the Father, who sent me into the world, does not change his interior heart and does not attract him by his divine power" (John 6:44).

Chrysostom goes on to say that "the one who attracts, attracts one who is willing, or one who lies down and reaches out his hand".(528) It is clear that in the matter of salvation God "wishes all men to be saved and come to the knowledge of truth" (I Tim. 2:4). Since, however, salvation is a personal affair, "God does not introduce it by force; he wishes all to be saved, but he forces no one".(529) In order that we realize, says Chrysostom, that God does not force anyone in this case, even if he himself wishes, "that we are saved against our wish", he permits the failure of of our salvation. This is not because his will is weak, but because precisely he does not want to force anyone on this. There are, nevertheless, several people who, "being entr^eated a lot about

accepting illumination" (παρακαλούμενοι πολλάκις ἐπὶ τὸ φῶτισμα) with the view to acquire personal conversion and "life of excellence", respond, that if God wished to persuade them, they would change, because precisely they pay no attention and are indifferent to the struggle of keeping a moral and holy life.⁽⁵³⁰⁾ It is not God but their indolence, indifference and carelessness that contribute greatly to their failure of acquiring the name of the newly-illuminated, and the grace and betrothal of the Spirit, which accompanies it and which as the goods of the present life constitute the fitting prelude to the future one. Chrysostom expressing his wonder at man's indifference to so many and so great divine gifts which have been granted or promised to him. Thus, in order to awake man from his spiritual indolence and moral carelessness to a holy life without sins, the holy father enumerates one by one all the gifts and charities of God towards him. He actually recalls the miracle of creation and redemption: that God himself created the human body and placed the soul in it, that out of all the creatures of the earth he honoured man alone with the benevolent endowment of reason and speech and with the ability to rule, to make use of all that he sees and to know him personally, and finally "he gave his Son for him" and "granted him the Baptism, which is full of so many goods, the holy Table [of the Eucharist], and the promise of the kingdom and the hidden goods of heaven".⁽⁵³¹⁾

It can be concluded, then, from all the above-mentioned, that on account of careless conduct and behaviour one can easily lose within a short space of time "the dignity of appellation of being newly-illuminated or baptized". It is equally possible, however, for the opposite to happen,

namely that even "after ten and twenty years, and indeed up to the last day" one may maintain bright and holy the name and the "dignity of the appellation" of being newly-illuminated or neophyte. This is what Paul had in mind when he wrote to the Philippians "that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that in the day of Christ I may be proud that I did not run in vain" (Phil. 2:15-16).

In other words the "children of God", living in the dark and perverse world of sin and immorality, are called to be "as lights", whose "light shines before men, so that they can see their good works and glorify their Father who is in heaven" (Matth. 5:16).

The light, says the holy father, which is placed by God in every Christian, must shine forth "not from the garments but from the deeds" (οὐ διὰ τῶν ἱματίων, ἀλλὰ διὰ τῶν ἔργων).⁽⁵³²⁾ Indeed, this light is not extended only to the senses of the body, but goes further, enlightening "the souls and minds of the on-lookers, and having scattered the darkness of evil, it attracts them to the imitation of virtue and to the brightness of the light itself. So, virtue and care in Christian conduct, as well as the "achievement of good deeds, incite all those who see to praise the common Lord of all".⁽⁵³³⁾ This praise of "the Lord of all" as a response to the Gospel, reminds of St. Paul's statement that the Gospel "was not preached in word alone, but also in power and in the Holy Spirit and with full conviction" (I Thes. 1:5).

To conclude, then, Chrysostom, stresses the need for great effort and continuous struggle for both those who recently became worthy of

the grace of Baptism and those who received this gift long ago".(534) Both of them need to ensure that they do not return "to the previous servitude" (ἐπὶ τὴν δουλείαν τὴν προτέραν).(535) The latter are required to cleanse themselves "by confession and tears and honest repentance from all intruding dirt".(536) The former are obliged to maintain the joy and blossom of spiritual youth paying great attention to keeping the beauty of their soul unimpaired. It is clear from all this that in this "new manner of life" (καινῆς πολιτείας), sin is mortified, and righteousness is cultivated as the old and sinful life is replaced by the one which is "new and angelic" (καινὴν καὶ ἀγγελικὴν ζωὴν).

GENERAL CONCLUSIONS

On the basis of what has been said the following general conclusions may be drawn:

1. The most important point in the doctrine of Christian Baptism is related to the Holy Spirit, who acts invisibly through the water "in the name of Jesus Christ" (Acts 10:48).(537)

2. The life of the priest should not be a cause of scandal for anyone, because it is not he who effects the initiation into the sacrament, "since everything is the work of the power of God" (ἀλλὰ τὸ πᾶν τῆς τοῦ Θεοῦ δυνάμεως ἐστί).(538)

3. The sponsors, whose work is neither conventional nor accidental, are responsible for the spiritual formation and the overall growth in the

life of virtue of the new Christians. Failure on this will incur "much blame which will be laid upon both of them" (πολλή αὐτοῖς κείσεται ἡ κατάγνωσις).(539)

4. The catechumens are different from the other Christians because "they are not yet members of the body of Christ, nor have they communicated in the holy sacraments, but are still separated from the spiritual flock".(540) In contrast, the newly-illuminated are by virtue of their impending baptism included in the army of the blessed followers of Christ.

5. The content of the catechetical teaching given to the newly-illuminated had to do, as Chrysostom's Catechism I shows, with "matters concerning the soul and its salvation" (περὶ ψυχῆς καὶ τῆς ταύτης σωτηρίας)(541) and with the "obedience" (ὕπακοῆς) and "love" (ἀγάπης), which bind bridegroom and Church. The newly-illuminated also had to have faith in the Holy Trinity: "the God of all, the Father of our Lord Jesus Christ who is inexpressible", (542) "the Lord Jesus Christ, his only Son, who is the Father's exact and equal image"(543) and "the holy Spirit who shares the same honour".(544) Along with this faith, the believers, must "shine through their good deeds".

6. Before Baptism there is need for "confession and many tears" (ἐξομολογήσεως καὶ πολλῶν δακρύων), as well as repentance, so that the believer may "approach grace with many good and kind deeds. In addition, fasting and prayer were also an indispensable preparation, not only after, but also before Baptism, because the human nature happens to be "mortal".

7. The sense of responsibility on the part of the Church is shown in

the acceptance and preparation of the "new brothers" for Baptism as they come from the world of the Gentiles and the Jews and are united spiritually into one body by the mystery of holy Communion, through which they continue to be fed by Him who redeemed them.

8. Those who, after the Baptism, are led in their life by the Holy Spirit, are called "sons of God" and for this reason they will receive as their reward the wreath of eternity and blessedness in the presence of God. For this reason they are not over-shadowed anymore by a "spirit of servitude" (πνεῦμα δουλείας) but by the "Spirit of adoption" (πνεῦμα υιοθεσίας) who raises them to the dignity of "divine sons by grace" (κατὰ χάριν υἱῶν) (Rom. 8:15).

(9) The uniqueness of the mystery of Baptism, which is also called a Cross, because those baptized become participants in the likeness to Christ's death, is not changed by the candidate's repentance which "only scrapes off the old age" (ἀποξύει μόνον τὸ γῆρας) of sin, for through Baptism not only the "recorded" (ἐγγεγραμμένα) sins are "erased but also the baptized is purified in a way that no remnant of sin remains".(545)

(10) The spiritual circumcision operated by the Holy Spirit, at the time of Baptism, consists in the rejection of the fleshly body, which was subjugated to the sins and passions of the flesh. The use of water, however, is of greatest necessity, because by it the holy symbols are performed in a "perceptible" (αἰσθητόν) way: entombment and burial of the old man of sin; mortification of the old and evil self through submersion; and resurrection and vivification through "being released from sins" and being awarded with "eternal life".

(11) The soul as "bride" (νύμφη), i.e. Church, who formerly was

sinful and wicked, is now betrothed to Christ the "Bridegroom", and is dressed by virtue of Baptism ⁱⁿ golden and multicoloured garments, for "those who were baptized into the name of Christ, have put on Christ" (ὅσοι ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Χριστοῦ ἐνεδύθησαν τὸν Χριστόν) and have sat with him in heaven.

(12) Christ as man was granted the whole of grace, whereas the people who join him through Baptism are granted only a small part and a drop from the grace which was given to Him.

(13) The mystery of Baptism is a "new birth", whereby people are recreated by Water and the Spirit in order to enter the kingdom of heaven.

(14) Human lords and kings can excuse adulterers and assassins from a certain punishment in the present life, but they are not able to wipe out their sins. The forgiveness of sins is indisputably the exclusive act of the inexpressible will and omnipotence of the Great God, which "becomes perceptible to the senses" through the sacrament of Baptism, during which the grace of the All-holy Spirit touches the soul and uproots sin entirely from it.

(15) The various passions and desires of the flesh are defeated, withdrawn and mortified by the spiritual powers of the believers, who, having been regenerated by Baptism already, enjoy eternal life and blessedness in God.

(16) Through Baptism the old and worn out garment of sin is rejected, spiritual freedom is established, youthfulness [from the illumination] is maintained and pure and moral life is inaugurated. This is a life according to God where "indifference" and "laziness" in the

performance of the divine commandments has no place. In the case of a fall the "remedies of repentance" and in extraordinary cases the baptism of blood (martyrdom) provide restoration and reward.

(17) The Baptism of John with water alone was only preparatory and introductory for repentance, whereas the Baptism of the Lord, being "full of ineffable donations", grants "forgiveness of sins and cancellation of punishment, as well as justification and sanctification, redemption and sonship, brotherhood and participation in a heavenly inheritance, and finally a rich endowment of the Holy Spirit".⁽⁵⁴⁶⁾

(18) The sacrament of Baptism is formulated, illustrated and expressed through mystical expressions both in the Old and the New Testament, so that human beings may be gradually prepared for it and come to understand through the limited powers of their perception this "new" (καινόν) and spiritual way of purification and salvation.

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- 28 P.G. 62:456:8-11
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- 31 P.G. 61:26:34-35
- 32 P.G. 61:25:37-39
- 33 P.G. 60:228:6-7
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- 53 3 P.G. 59:151:57-50
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- 56 P.G. 49:225:7
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- 58 P.G. 49:233:3-5; cf. also SC 50:5, para. 20:2-5, *ibid.*, para.

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- 60 P.G. 61:399:31-33
- 61 P.G. 62:301:28-29
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- 64 SC 50, 8 para. 1:5-8
- 65 P.G. 49:234:38-40; cf. also P.G. 63:78:13-16
- 66 3 P.G. 49:234:52-54
- 67 3 P.G. 49:234:48-49
- 68 3 P.G. 49:234:54-56, and also 1 P.G. 60:63:50-52, *ibid.*, 65:23-25
and *ibid.*, 65:30-31
- 69 P.G. 49:235:13-18
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- 71 P.G. 47:423-496
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- 75 P.G. 57:190:45-46
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- 77 5 P.G. 53:279:46-47; c.f. also P.G. 49:307:42-55
- 78 5 P.G. 53:279:38-40
- 79 5 P.G. 53:279:38-40
- 80 *Ibid.*
- 81 SC 50, 1 para. 8:4-5
- 82 SC 50, 1 para. 4:2-3
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- 84 SC 50, 1 para. 3:11-13
- 85 SC 50, 1 para. 5:2-3
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- 87 Ephes. 5:25-27; SC 50, I, para. 16:12-17
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- 93 SC 50, I, para. 23:2
- 94 Cf. Matth. 28:19; SC 50, I, 23:3-5
- 95 SC 50, I, para. 22:6-7
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- 100 SC 50, I, para. 26:6-10
- 101 SC 50, I, para. 30:11-12
- 102 SC 50, I, para. 34:1
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- 106 SC 50, I, para. 41:7-9
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- 110 SC 50, I, para. 46:2-3
- 111 SC 50, I, para. 46:4-5
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- 115 SC 50, II, para. 1:1-2
- 116 SC 50, II, para. 18:2
- 117 SC 50, II, para. 12:6-7
- 118 VARIA GRAECA SACRA, oration III, p. 171:20
- 119 SC 50, II, para. 13:1-2
- 120 Ἰωάννου τοῦ Χρυσοστόμου τὰ εὕρισκόμενα πάντα, vol. ii, p. 268:16, [Montfaucon edition]
- 121 *ibid.*, p. 268:17
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- 123 VARIA, oration II, p. 161, para. 6:1-3
- 124 VARIA, oration II, p. 161, para. 6:4-5

- 125 VARIA, oration II, p. 161, para. 6:6-7
- 126 cf. Isaiah 53:12; *ibid.*, p. 161, para. 6:11
- 127 cf. Isaiah 61:1; *ibid.*, p. 161, para. 6:12
- 128 cf. Ps. 67:19; VARIA II: p. 161, para. 6:13-14
- 129 VARIA, oration III, para. 4:20-30
- 130 SC 50, II, para. 18:1
- 131 SC 50, II, para. 14:2-3
- 132 VARIA, oration II, para. 161:14-15
- 133 *ibid.*, oration II, para. 161:17
- 134 *ibid.*, oration II, para. 161:18-20
- 135 *ibid.*, oration II, para. 161:20-21
- 136 *ibid.*, oration II, para. 161:22-23
- 137 Eph. 2:19
- 138 SC 50, II, para. 14:11
- 139 SC 50, II, para. 13:3-7
- 140 cf. Col. 3:11 etc., also cf. PG 51, 247:9-13
- 141 PG 62, 342:54-55 and 59-61; cf. WENGER *op. cit.* p. 140, footnote 2
- 142 SC 50, II, para. 18:6-7
- 143 VARIA, oration III, para. 171, 4:3-5
- 144 *ibid.*, oration III, para. 171, 4:5-7
- 145 Chrysostom does not give us any detailed information concerning the order of exorcists. Such information can be obtained from St. Cyril of Jerusalem, who says that they constituted a special order belonging to the lower clergy (Eusebius, *Ecclesiastical History*, VIII, 6, 9; cf. ΒΕΠΕΣ vol. 20, p. 49, 40 the Synod of Laodicea. The number of the exorcists must have been great. In Rome, for example, at the time of Cornelius there were fifty-two clergy (Eusebius, *Ecclesiastical History*, VI, 43:11) ΒΕΠΕΣ vol. 19 p. 380, 29.
- 146 SC 50, II, para. 12:10, 12-14
- 147 VARIA, oration III, p. 171, para. 4:3-5: ἅ δε ἀνάγκη μόνους ἀκοῦσαι ὑμᾶς νῦν καὶ οὐ δυνατὸν ἐκείνων ἀναμειγμένων ἡμῖν εἰπεῖν, ταῦτα τήμερον ἀναγκαῖον εἰπεῖν.
- 148 VARIA, oration III, p. 171, para. 4:5-7: μετὰ τὴν αὔριον τῆ Παρασκευῆ ὥρα ἐννάτῃ ἀνάγκη τινὰ ὑμᾶς ἀπαιτηθῆναι ῥήματα

καὶ συνθήκας.

149 VARIA, oration III, p. 171, para. 4:7 -36: θέσθαι πρὸς τὸν δεσπότην.

150 VARIA, oration III, p. 171, para. 4:10

151 *ibid.*, 4:11-13

152 *ibid.*, 4:13-14

153 Mal. 4,2

154 VARIA, oration III, p. 171, para. 15-16

155 *ibid.*, 4:19-20

156 SC 50, II, para. 20:2-4

157 SC 50, II, para. 14:1-2

158 VARIA, oration III, p. 172 6:19

159 SC 50, II, para. 20:5-9

160 I John 5:19

161 cf. A. VOULGARAKIS, Αἱ κατηχήσεις τοῦ Κυρίλλου Ἱεροσολύμων, pp. 131f.

162 VARIA, oration II, p. 161, para. 7:27-28

163 VARIA, oration II, p. 161, para. 7:8-10

164 Ps. 37, 5-6

165 SC 50, II, para. 12:12-14

166 SC 50, II, para. 12:19-20

167 SC 50, II, para. 20:2-4

168 Ἰωάννου τοῦ Χρυσσοστόμου τὰ εὕρισκόμενα πάντα, vol. II, p. 285:15-16 (edit. Montfaucon) and P.G. 49, 238:57-59

169 Ἰωάννου τοῦ Χρυσσοστόμου τὰ εὕρισκόμενα πάντα, vol. II, p. 285:25-26 (edit. Montfaucon) and P.G. 49, 239:07-08

170 VARIA, Oration III, p. 172, 6:27-32, Cf. P.G. 49 239:47-49

171 P.G. 59 29:2-6

172 Ἰωάννου τοῦ Χρυσσοστόμου τὰ εὕρισκόμενα πάντα, vol. II, p. 280:10-12 (edit. Montfaucon) and 3 P.G. 49, 234:52-54

173 *Ibid.* vol. II, p. 280:12-14 (edit. Montfaucon) and 3 P.G. 49, 234:54-56

174 *Ibid.* vol. II, p. 280:14-17 (edit. Montfaucon) and 3 P.G. 49, 234:57-59

175 SC 50, II, para. 17:7-9

- 176 Ibid. vol. II, p. 287:41-42 (edit. Montfaucon) and P.G. 49, 240:56-57
- 177 ibid., p. 287:37-40 and P.G. 49, 240:52-55
- 178 SC 50, II, para . 20:6-8
- 179 SC 50, II, para. 21:1-4 and P.G. 49, 240:54-55
- 180 VARIA, oration III, pp. 172, 6:20
- 181 VARIA, oration III, p. 172, 6:27
- 181 VARIA, oration III, p. 172, 6:27
- 182 SC 50, II, 21:6-7
- 183 SC 50, II, 19:9-10
- 184 SC 50, II, 19:10-11
- 185 SC 50, II, p. 22:1-7. cf. also VARIA, oration III, p. 173:7-12-16
- 186 VARIA, oration III, p. 173 7:14-16
- 187 SC 50, II, 23:2
- 188 VARIA, oration III, p. 173, 7:19-22
- 189 SC 50, II, 23:9-10
- 190 SC 50, II, 23:11-12
- 191 SC 50, III, 9:5
- 192 SC 50, III, 9:10-11
- 193 SC 50, III, 9:11-12; Lk 10:19
- 194 VARIA, oration III, p. 173 7:22-23
- 195 VARIA, oration III, p. 173 7:23-24
- 196 SC 50, II, 24:1-6. Cf. VARIA, oration III, p. 173 8:30-32:3, P.G. 62, 645:61-62 and P.G. 62, 645:1-4 P.G. 62, 342:12-16 and also VARIA, oration III, p. 173 7:27-28; For the service in general, see: HARKINS, P.W., "Pre-Baptismal Rites in Chrysostom's Baptismal Catecheses", *Studia Patristica* (Texte und Untersuchungen, 93), 8 (1966) 234-238.
- 197 VARIA, oration III, p. 173 8:32
- 198 VARIA, oration III, p. 174 8:1-2; Genesis 2:25
- 199 Genesis 3:8-11
- 200 Genesis 2:17
- 201 VARIA, oration III, p. 174, 8:2-3
- 202 VARIA, oration III, p. 174, 8:9-10; Romans 6:14
- 203 SC 50, II, 22:6-7

- 204 SC 50, II, 24:1-2, 3-6
- 205 P.G. 60, 187:6-8
- 206 VARIA, oration III, p. 173 7:14-16
- 207 P.G. 62, 203:42, 43-44
- 208 P.G. 62, 18:36-37
- 209 P.G. 62, 277:10-11. Compare P.G. 61, 418:5-6
- 210 SC 50, II, 22:6-7
- 211 P.G. 60, 144:23-32
- 212 P.G. 62, 553:5-14 compare P.G. 62, 183:15-16 and 29-33 Compare HARKINS, Paul W., *St. John Chrysostom: Baptismal Instructions*, Ancient Christian Writers XXXI, London 1963, p. 216, note 21.
- 213 VARIA oration III, p. 173 7:18-19
- 214 SC 50, II, para. 24:6
- 215 VARIA oration III, p. 173, para. 7:28
- 216 SC 50, II, para. 22:2-5 Compare VARIA oration III, p. 173 7:14-15 and 18
- 217 SC 50, II, para. 24:3-6 Compare VARIA oration III, p. 173 7:27-28
- 218 SC 50, II, para. 22:1-2
- 219 SC 50, II, para. 21:3-4
- 220 VARIA oration III, p. 171, para. 4:5-6
- 221 SC 50, II, para. 24:1-4
- 222 VARIA oration III, p. 174 9:13-14 and 21-32
- 223 D. DEMETRAKOS, Μέγα Λεξικὸν ὅλης τῆς Ἑλληνικῆς Γλώσσης, τομ. IB, σελ. 6048
- 224 P.G. 61, 348:22-30
- 225 P.G. 61, 349:28-35
- 226 SC 50, II, 12:6-7
- 227 P.G. 61, 348:22-23
- 228 P.G. 61, 348:27; Compare: P.G. 63, 77:13-14; P.G. 63, 78:25-27
- 229 P.G. 61, 349:28-29
- 230 P.G. 61, 349:30-31 and 33-35
- 231 P.G. 61, 348:22-23
- 232 P.G. 61, 348:23-25
- 233 P.G. 61, 348:27

- 234 P.G. 61, 349:34
- 235 P.G. 61, 348:29-30
- 236 The Confession of Faith Creed is not mentioned in any of Chrysostom's Catechisms.
- 237 P.G. 61, 348:33-34
- 238 P.G. 61, 349:30-31
- 239 P.G. 61, 349:34
- 240 P.G. 61, 349:34-35
- 241 P.G. 61, 348:22-30
- 242 P.G. 61, 348:28-29
- 243 SC 50, II, 18:6-7
- 244 SC 50, II, 25:1-2 Compare VARIA oration III, p. 173 8:30-31
- 245 *ibid.* II, 26:3-5
- 246 SC 50, II, 24:4-6
- 247 P.G. 58, 743:22-24
- 248 SC 50, II, 9:3-5
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