

ST CYRIL OF JERUSALEM'S PROCATECHESIS AND MYSTAGOGIAL CATECHESSES

THE PROCATECHESIS

1. Already is there on you the savour of blessedness, O ye who are soon to be enlightened: already are you gathering spiritual flowers, to weave heavenly crowns withal: already hath the fragrance of the Holy Ghost refreshed you: already are you at the entrance-hall of the King's house: may you be brought into it by the King! For now the blossoms of the trees have budded; may but the fruit likewise be perfected! Thus far, your names have been given in, and the roll-call made for service; there are the torches of the bridal train, and the longings after heavenly citizenship, and a good purpose, and a hope attendant; for he cannot lie who hath said, *To them that love God, all things work together for good*. God is indeed lavish in His benefits: yet He looks for each man's honest resolve: so the Apostle subjoins, *To those who are called according to their purpose*. Honesty of purpose makes thee *called*: for though the body be here, yet if the mind be away, it avails nothing.

2. Even Simon Magus once came to the Laver of Baptism, he was baptized, but not enlightened. His body he dipped in water, but admitted not the Spirit to illuminate his heart. His body went down and came up; but his soul was not buried together with Christ, nor with Him raised. I mention such instances of falls, that thou mayest not fail; *for these things happened to them for ensamples, and they are written for the admonition* of those, who up to this day are ever coming. Let no one of you be found tempting grace: let no *root of bitterness spring up, and trouble you*: let not any of you enter, saying, Come, let us see what the faithful do: I will go in and see, that I may learn what is done. Expectest thou to see, and not to be seen: and thinkest thou to busy thee with what is doing, and God not be busy with thine heart the while?

3. A certain man in the Gospels busily pried into the marriage feast: he took an unbecoming garment, came in, sat down, and ate; for the bridegroom permitted thus far: whereas, when he saw the white robes of all, he ought himself likewise to have taken such another; yet he shared like meats with them, being unlike them in fashion and in purpose. But the bridegroom, though bountiful, was not undiscerning; and, as he went round to each of the guests and viewed them, (not that he was careful how they feasted, but how they behaved,) seeing a stranger, not having a wedding-garment on, he said to him, *Friend, how camest thou in hither?* With what stained raiments? with what a conscience? What, though the porter stopped thee not, because of the bountifulness of the entertainer? what, though thou wert ignorant in what fashion thou shouldest enter into the banquet? yet thou camest in, thou didst

see the glistering fashion of the guests. Shouldest thou not have learned at least from what thou sawest? Shouldest thou not have made a seasonable retreat, that thou mightest have a seasonable return? but now hast thou turned in unseasonably, that unseasonably thou mightest be thrust out. So he commands his servants, Bind his feet, which have daringly intruded,—bind his hands, which were not skilled to robe him in the bright garment; and cast him into the outer darkness; for he is unworthy of the wedding torches. Thou hast seen how he fared then; take heed to thyself.

4. For we, the ministers of Christ, have admitted every man, and holding as it were the place of door-keepers, have left the door unfastened. Thou hast been free then to enter with a soul bemired with sins, and a defiled purpose. Entered thou hast: thou hast passed, thou hast been enrolled. Seest thou these venerable arrangements of the Church? Viewest thou her order and discipline, the reading of the Scriptures, the presence of the religious, the course of teaching? Let then the place affect thee, let the sight sober thee. Depart in good time now, and enter tomorrow in better. If avarice has been the fashion of thy soul, put on another, and then come in: put off what thou hadst, cloke it not over: put off, I pray thee, fornication and uncleanness, and put on the most bright robe of soberness. This charge I give thee, before Jesus the spouse of souls come in, and see their fashion. Thou art allowed a distant day; thou hast a penitence of forty; thou hast full time to put off, and to wash thee, to put on, and to enter in. But if thou abide in thy evil purpose, he who speaks is blameless, but thou must not look for grace: for though the water shall receive thee, the Spirit will not accept thee. Whoso is conscious of a wound, let him take the salve: whoso has fallen, let him rise: let there be no Simon among you, no hypocrisy, no idle curiosity about the matter.

5. Perhaps thou comest on another ground. A man may be wishing to pay court to a woman, and on that account come hither: and the same applies to women likewise: again, a slave often wishes thus to please his master, or one friend another. I avail myself of this angler's bait, and receive thee, as one who has come indeed with an unsound purpose, but art to be saved by a good hope. Thou knewest not perchance whither thou wast coming, nor what net was taking thee. Thou art within the Church's nets, submit to be taken; flee not, for Jesus would secure thee, not to make thee die, but by death to make thee live. For thou must die and rise again; thou hast heard the Apostle saying, *Dead indeed to sin, but alive unto righteousness*. Die then to thy sins, and live to righteousness: yea, from this day forth, live.

6. Look, I beseech thee, how great dignity Jesus presents to thee. Thou wert called a Catechumen, which means, hearing with the ears, hearing hope, and not perceiving; hearing mysteries, yet not understanding: hearing Scriptures, yet not knowing their depth. Thou no longer hearest with the ears, but thou hearest within; for the indwelling Spirit henceforth fashions thy mind into a

house of God. When thou shalt hear what is written concerning mysteries, then thou shalt understand, what hitherto thou knewest not. And think not it is a trifle thou receivest. Thou, a wretched man, receivest the Name of God; for hear the words of Paul, *God is faithful*; and another Scripture, *God is faithful and just*. This the Psalmist foreseeing, since men were to receive the Name ascribed to God, said in the person of God, *I have said, ye are Gods, and are all the children of the Most High*. But beware lest with the name of believer thou have the purpose of an unbeliever. Thou hast entered into the struggle; labour therefore in the race, for season thou hast none other such. If thou hadst thy wedding day before thee, wouldest thou not make light of aught besides, and be full of preparations for the feast? And wilt thou not then, when on the eve of consecrating thy soul to a heavenly spouse, let go carnal things that thou mayest take hold of spiritual?

7. The bath of Baptism we may not receive twice or thrice; else, it might be said, *Though I fail once, I shall go right next time*: whereas if thou failest once, there is no setting things right, for there is *One Lord, and one Faith, and One Baptism*: none but heretics are rebaptized, since their former baptism was not baptism.

8. For God seeks nothing else from us, save a good purpose. Say not, *How are my sins blotted out?* I tell thee, from willing, from believing; what is shorter than this? But if thy lips declare thy willing, but thy heart is silent, He knows the heart who judgeth thee. Cease then henceforth from every wicked thing: refrain thy tongue from light words, thine eye from sin, thy mind from roving after useless matters.

9. Let thy feet hasten to the Catechizings, receive with earnestness the Exorcisms; for whether thou art breathed upon, or exorcized, the Ordinance is to thee salvation. It is as though thou hadst gold unwrought or alloyed, blended with various substances, with brass, and tin, and iron, and lead: we seek to have the gold pure, but it cannot be cleansed from foreign substances without fire. Even so, without Exorcisms, the soul cannot be cleansed; and they are divine, collected from the divine Scriptures. Thy face is veiled, that thy mind may be henceforth at leisure; lest a roving eye cause a roving heart. But though thine eyes be veiled, thine ears are not hindered receiving what is saving. For as the goldsmith, conveying the blast upon the fire through delicate instruments, and as it were breathing on the gold which is hid in the hollow of the forge, stimulates the flame it acts upon, and so obtains what he is seeking; so also, exorcizers, infusing fear by the Holy Ghost, and setting the soul on fire in the crucible of the body, make the evil spirit flee, who is our enemy, and salvation and the hope of eternal life abide; and henceforth the soul, cleansed from its sins, hath salvation. Let us then, brethren, abide in hope, surrendering ourselves and hoping; so may the God of all, seeing our purpose, cleanse us

from sins, and impart to us good hopes of our estate, and grant us saving penitence! He who calls, is God, and thou art the person called.

10. Abide thou in the Catechizings: though our discourse be long, let not thy mind be wearied out. For thou art receiving thine armour against the antagonist power; against heresies, against Jews, and Samaritans, and Gentiles. Thou hast many enemies; take to thee many darts; thou hast many to hurl them at. And thou hast need to learn how to hurl them at the Greek; how to do battle against heretic, against Jew and Samaritan. The armour indeed is ready, and most ready is the sword of the Spirit; but thou also must stretch forth thy hands with good resolve, that thou mayest war the Lord's warfare, mayest overcome the powers that oppose thee, mayest escape defeat from every heretical attempt.

11. This charge also I give thee. Study the things that are spoken, and keep them for ever. Think not that they are the ordinary Homilies, which are excellent indeed, and trustworthy, but if neglected today, may be attended to tomorrow. On the contrary, the teaching concerning the laver of regeneration, delivered in course, how shall it be made up, if today it be neglected? Consider it to be the planting season; unless we dig, and that deeply, how shall that afterwards be planted rightly, which has once been planted ill? Or consider Catechizing to be a kind of building: unless we dig deep, and lay the foundation,—unless by successive fastenings in the masonry, we bind the frame-work of the house together, that no opening be detected, nor the work be left unsound, naught avails all our former labour. But stone must succeed stone in course, and corner must follow corner, and, inequalities being smoothed away, the masonry must rise regular. In like manner we are bringing to thee the stones, as it were, of knowledge; thou must hear concerning the Living God; concerning Judgement; concerning Christ; concerning the Resurrection; and many things are made to follow one the other, which though now dropped one by one, at length are presented in harmonious connexion. But if thou wilt not connect them into one whole, and remember what is first, and what is second, the builder indeed buildeth, but the building will be unstable.

12. Now when the Catechizing has taken place, should a Catechumen ask what the teachers have said, tell nothing to a stranger; for we deliver to thee a mystery, even the hope of the life to come: keep the mystery for Him who pays thee. Let no man say to thee, What harm, if I also know it? So the sick ask for wine; but if it be unseasonably given them, it occasions delirium, and two evils follow; the sick man dies, and the physician gets an ill name. Thus is it with the Catechumen also if he should hear from the Believer: the Catechumen is made delirious, for not understanding what he has heard, he finds fault with it, and scoffs at it, and the Believer bears the blame of a betrayer. But now thou art standing on the frontiers; see thou let out nothing; not that the things spoken

do not deserve telling, but the ear that hears does not deserve receiving. Thou thyself wast once a Catechumen, and then I told thee not what was coming. When thou hast by practice reached the height of what is taught thee, then wilt thou understand that the Catechumens are unworthy to hear them.

13. Ye who have been enrolled, are become the sons and daughters of one Mother. When ye have entered in before the hour of exorcizing, let one of you speak what may promote godliness: and if any of your number be not present, seek for him. If thou wert called to a banquet, wouldest thou not wait for thy fellow-guest? If thou hadst a brother, wouldest thou not seek thy brother's good? Henceforth meddle not unprofitably with external matters; what the city hath done, or the town, or Prince, or Bishop, or Presbyter. Look upward, thy present hour hath need of that. *Be still and know that I am God.* If thou seest the Believers ministering without care, yet they enjoy security, they know what they have received, they are in possession of grace. But thou art just now in the turn of the scale, to be received or not: thou must not copy those who are free from care, but cherish fear.

14. And when the Exorcism is made, until the rest who are exorcized be come, let the men stay with the men, and the women with the women. Here I would allude to Noah's ark; in which were Noah and his sons, and his wife and their wives; and though the ark was one, and the door was shut, yet had things been arranged suitably. And though the Church be shut, and all of you within it, yet let there be a distinction, of men with men and women with women. Let not the ground of your salvation become a means of destruction. Even though there be good ground for your sitting near each other, yet let passions be away. Then, let the men when sitting have a useful book; and let one read, and another listen: and if there be no book, let the one pray, and another speak something useful; and let the party of young women be so ordered, that they may either be singing or reading, but without noise, so that their lips may speak, but others may not hear. *For, says the Apostle, I suffer not a woman to speak in the Church:* and let the married woman do the same; let her pray, moving her lips, her voice not sounding: that Samuel may come, and thy barren soul may bear *the salvation of God who hears prayer;* for this is the meaning of the word Samuel.

15. I will behold each man's earnestness; each woman's reverence. Let your mind be refined as by fire unto reverence, let your soul be forged as metal. Let the stubbornness of unbelief feel the anvil, let the superfluous scales drop off as of iron, and what is pure remain: let the rust be rubbed off, and the true metal be left. May God at length show you that night, that darkness which shows like day, concerning which it is said, *The darkness shall not be darkened from thee, and the night shall be light as the day.* At that time to each man and woman among you may the gate of paradise be opened; may you then enjoy the fragrant waters, which contain Christ; may you then receive Christ's name,

and the efficacious power of divine things! Even now, I beseech you, lift up the eye of your understanding; imagine the angelic choirs, and God the Lord of all sitting, and His Only-Begotten Son sitting with Him on His right hand, and the Spirit with them present, and thrones and dominions doing service, and each man and woman among you receiving salvation. Even now let your ears ring with the sound: long for that glorious sound, which after your salvation, the angels shall chant over you, *Blessed are they whose iniquities have been forgiven, and whose sins have been covered*; when, like stars of the Church, you shall enter in it, bright in the outward man and radiant in your souls.

16. Great indeed is the Baptism which is offered you. It is a ransom to captives; the remission of offences; the death of sin; the regeneration of the soul; the garment of light; the holy seal indissoluble; the chariot to heaven; the luxury of paradise; a procuring of the kingdom; the gift of adoption. But a serpent by the wayside is watching the passengers; beware lest he bite thee with unbelief; he sees so many receiving salvation, and seeks to devour some of them. Thou art going to the Father of Spirits, but thou art going past that serpent; how then must thou pass him? Have *thy feet shod with the preparation of the gospel of peace*; that even if he bite, he may not hurt thee. Have faith indwelling, strong hope, a sandal of power, wherewith to pass the enemy, and enter the presence of thy Lord. Prepare thine own heart to receive doctrine, to have fellowship in holy mysteries. Pray more often, that God may make thee worthy of the heavenly and immortal mysteries. Let neither day be without its work, nor night, but when sleep fails thine eyes, at once abandon thy thoughts to prayer. And shouldst thou find any shameful, any base imagination rising, reflect upon God's judgement, to remind thee of salvation; give up thy mind to sacred studies, that it may forget wicked things. If thou find anyone saying to thee, And art thou going to the water, to be baptized in it? what, hath not the city baths of late? Be sure that it is the dragon of the sea, who is plotting this against thee; give no heed to the lips of him who speaketh, but to God who worketh. Guard thine own soul, that thou mayest escape the snare, that abiding in hope, thou mayest become the heir of everlasting salvation.

17. We indeed, as men, charge and teach these things; for you, see you make not our building *hay and stubble, and chaff*; that we may not *suffer loss, our work being burnt*; but make our work, *gold and silver and precious stones*. It is for me to speak, but thine to second me, and God's part to perfect. Let us nerve our minds; let us brace up our souls; let us prepare our hearts; the race is for our soul, our hope about eternal things. God is able, who knows your hearts, and perceives who is sincere, and who is a hypocrite, both to preserve the sincere and to give faith to the hypocrite; nay even to the unbeliever, if he give Him but his heart. And may He *blot out the handwriting that is against you*, and grant you forgiveness of your former trespasses; may He plant you in the Church, and enlist you for Himself, putting on you the armour of righteousness! And may

He fill you with the heavenly things of the New Testament, and give you the indelible seal of the Holy Spirit, throughout all ages, in Christ Jesus our Lord, to whom be glory for ever and ever! Amen.

MYSTAGOGICAL CATECHESIS I ON THE RITES BEFORE BAPTISM

1 Peter 5:8–14

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, &c.

1. I long ago desired, true-born and dearly beloved children of the Church, to discourse to you concerning these spiritual and heavenly Mysteries; but knowing well, that seeing is far more persuasive than hearing, I waited till this season; that finding you more open to the influence of my words from this your experience, I might take and lead you to the brighter and more fragrant meadow of this present paradise; especially as ye have been made fit to receive the more sacred Mysteries, having been counted worthy of divine and life-giving Baptism. It remaining therefore to dress for you a board of more perfect instruction, let us now teach you exactly about these things, that ye may know the deep meaning to you-ward of what was done on that evening of your baptism.

2. First, ye entered into the outer hall of the Baptistery, and there facing towards the West, ye heard the command to stretch forth your hand, and as in the presence of Satan ye renounced him. Now ye must know that this figure is found in ancient history. For when Pharaoh, that most cruel and ruthless tyrant, oppressed the free and high-born people of the Hebrews, God sent Moses to bring them out of the evil thralldom of the Egyptians. Then the door-posts were anointed with the blood of the lamb, that the destroyer might flee from the houses which had the sign of the blood; and the Hebrew people was marvellously delivered. The enemy, however, after their rescue, pursued them, and saw the sea wondrously parted for them; nevertheless he went on, following in their footsteps, and was all at once overwhelmed and engulfed in the Red Sea.

3. Now turn from the ancient to the recent, from the figure to the reality. There we have Moses sent from God to Egypt; here, Christ, sent by His Father into the world: there, that Moses might lead forth an oppressed people out of Egypt; here, that Christ might rescue mankind who are whelmed under sins: there, the blood of a lamb was the spell against the destroyer; here, the blood of the unblemished Lamb Jesus Christ is made the charm to scare evil spirits:

there, the tyrant pursued even to the sea that ancient people; and in like manner this daring and shameless spirit, the author of evil, followed thee, even to the very streams of salvation. The tyrant of old was drowned in the sea; and this present one disappears in the salutary water.

4. However, thou art bidden with arm outstretched to say to him as though actually present, I renounce thee, Satan. I wish to say, wherefore ye stand facing to the West; for it is necessary. Since the West is the region of sensible darkness, and he being darkness, has his dominion also in darkness, ye therefore, looking with a symbolical meaning towards the West, renounce that dark and gloomy potentate. What then did each of you standing up say? 'I renounce thee, Satan, thou wicked and most cruel tyrant!' meaning, 'I fear thy might no longer; for Christ hath overthrown it, having partaken with me of flesh and blood, that through these He *might by death destroy death*, that I might not for ever be *subject to bondage*. I renounce thee, thou crafty and most subtle serpent. I renounce thee, plotter as thou art, who under the guise of friendship didst work all disobedience, and bring about the apostasy of our first parents. I renounce thee, Satan, the artificer and abettor of all wickedness.'

5. Then in the second sentence thou art told to say, and all thy works. Now the works of Satan are all sin, which it is necessary to renounce also;—just as if a man has escaped a tyrant, he would have doubtless escaped his instruments also. All sin therefore, according to its kinds, is included in the works of the devil. Only know this; that all that thou sayest, especially at that most thrilling hour, is written in God's books; when therefore thou doest any thing contrary to these, thou shalt be judged as *a transgressor*. Thou renoucest therefore the works of Satan; I mean, all deeds and thoughts which are against thy better judgement.

6. Then thou sayest, And all his pomp. Now the pomp of the devil is the madness of shows, and horse-races, and hunting, and all such vanity: from which that holy man praying to be delivered, says unto God, *Turn away mine eyes from beholding vanity*. Be not interested in the madness of the shows, where thou wilt behold the wanton gestures of players, carried on with mockeries and all unseemliness, and the frantic dancing of effeminate men;—nor in the madness of them who in hunts expose themselves to wild beasts, that they may pamper their miserable appetite; who, that they may indulge their belly with meats, become themselves truly meat for the belly of ravenous beasts; and to speak justly, they for the sake of their proper god, their belly, cast away their life headlong in single combats. Shun also horse-races, that frantic spectacle, which subverts souls. For all these are the pomp of the devil.

7. Moreover, things also hung up at idol festivals, either meat or bread, or other such things which are polluted by the invocation of the unclean spirits,

are reckoned in the pomp of the devil. For as the Bread and Wine of the Eucharist before the holy invocation of the Adorable Trinity was simple bread and wine, while after the invocation the Bread becomes the Body of Christ, and the Wine the Blood of Christ, so in like manner, such meats belonging to the pomp of Satan, though in their own nature plain and simple, become profane by the invocation of the evil spirit.

8. And after this thou sayest, and all thy service. Now the service of the devil is prayer in idol temples; things done to the honour of lifeless idols; the lighting of lamps, or burning of incense by fountains or rivers, (for some cheated by dreams or by evil spirits, have passed to these places, thinking to find a cure even for their bodily ailments,) and the like. Go not therefore after them. The watching of birds, divination, omens, or amulets, or charms written on leaves, sorceries, or other evil arts, and all such things, are services to the devil; therefore shun them. For if after renouncing Satan and ranging thyself with Christ, thou fall under their influence, thou shalt find the tyrant more bitter in his temptations; perchance, because he treated thee of old as his own, and has let thee off from severe slavery, and has been greatly exasperated against thee; so thou wilt be bereaved of Christ, and be tempted by him. Hast thou not heard the old history which tells us of Lot and his daughters? Was not he himself saved with his daughters, because he gained the mountain, while his wife became a pillar of salt, set up as a beacon for ever, as the memorial of her depraved will and her turning back. Take heed therefore to thyself, and turn not again to *what is behind*, going back after having put thine hand to the plough, to the salt savour of this life's doings; but escape to the mountain, to Jesus Christ, that stone hewn without hands, which has filled the world.

9. When therefore thou renoucest Satan, utterly breaking all covenant with him, that ancient league with hell, there is opened to thee the paradise of God, which He planted towards the east, whence for his transgression our first father was exiled; and symbolical of this was thy turning from the west to the east, the place of light. Then thou wert told to say, I believe in the Father, and in the Son, and in the Holy Ghost, and in one Baptism of repentance. Of which things we spoke at length in the former Lectures, as God's grace allowed us.

10. Therefore, guarded by these considerations, be sober. *For our adversary the devil, as was just now read, as a roaring lion, walketh about, seeking whom he may devour.* In former times death was mighty and devoured; but at the holy Laver of regeneration, God has *wiped away every tear from off all faces.* For thou shalt no more mourn, now that thou hast put off the old man; but thou shalt keep holy-day, clothed in the garment of salvation, even Jesus Christ.

11. And these things were done in the outer chamber. But if God will, when in the succeeding expositions of the Mysteries we have entered into the Holy of Holies, we shall then know the symbolical meaning of what is there

accomplished. Now to God the Father, with the Son and the Holy Ghost, be glory, and power, and majesty, for ever and ever. Amen.

MYSTAGOGICAL CATECHESIS II

ON THE RITES OF BAPTISM

Romans 6:3–14

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? &c.... for ye are not under the Law, but under grace.

1. These introductions into the Mysteries day by day, and these new instructions, which are the announcements of new truths, are profitable to us; and most of all to you, who have been renewed from oldness to newness. Therefore, as is necessary, I will lay before you the sequel of yesterday's Lecture, that ye may learn of what those things, which were done by you in the inner chamber, were the emblems.

2. As soon, therefore, as ye entered in, ye put off your garment; and this was an image of *putting off the old man with his deeds*. Having stripped yourselves, ye were naked; in this also imitating Christ, who hung naked on the Cross, and by His nakedness *spoiled principalities and powers, and openly triumphed over them on the tree*. For since the powers of the enemy made their lair in your members, ye may no longer wear that old vestment; I do not at all mean this visible one, but that *old man, which is corrupt according to the deceitful lusts*. May no soul which has once put him off, again put him on, but say with the Spouse of Christ in the Song of Songs, *I have put off my coat, how shall I put it on? O wondrous thing!* ye were naked in the sight of all, and were not ashamed; for truly ye bore the likeness of the first-formed Adam, who was naked in the garden, and was not ashamed.

3. Then, when ye were stripped, ye were anointed with exorcized oil, from the very hairs of your head, to your feet, and were made partakers of the good olive-tree, Jesus Christ. For ye were cut off from the wild olive-tree, and grafted into the good one, and were made to share the fatness of the true olive-tree. The exorcized oil therefore was a symbol of the participation of the fatness of Christ, the charm to drive away every trace of hostile influence. For as the breathing of the saints, and the invocation of the Name of God, like fiercest flame, scorch and drive out evil spirits, so also this exorcized oil receives such virtue by the invocation of God and by prayer, as not only to burn and cleanse away the traces of sins, but also to chase away all the invisible powers of the evil one.

4. After these things, ye were led to the holy pool of Divine Baptism, as Christ was carried from the Cross to the Sepulchre which is before our eyes. And each of you was asked, whether he believed in the name of the Father, and of the Son, and of the Holy Ghost, and ye made that saving confession, and descended three times into the water, and ascended again; here also covertly pointing by a figure at the three-days and three nights in the heart of the earth, so you also in your first ascent out of the water, represented the first day of Christ in the earth, and by your descent, the night; for as he who is in the night, sees no more, but he who is in the day, remains in the light, so in descending, ye saw nothing as in the night, but in ascending again, ye were as in the day. And at the self-same moment, ye died and were born; and that Water of salvation was at once your grave and your mother. And what Solomon spoke of others will suit you also; for he said, *There is a time to bear and a time to die*; but to you, on the contrary, the time to die is also the time to be born; and one and the same season brings about both of these, and your birth went hand in hand with your death.

5. O strange and inconceivable thing! we did not really die, we were not really buried, we were not really crucified and raised again, but our imitation was but in a figure, while our salvation is in reality. Christ was actually crucified, and actually buried, and truly rose again; and all these things have been vouchsafed to us, that we, by imitation communicating in His sufferings, might gain salvation in reality. O surpassing loving-kindness! Christ received the nails in His undefiled hands and feet, and endured anguish; while to me without suffering or toil, by the fellowship of His pain He vouchsafes salvation.

6. Let no one then suppose that Baptism is merely the grace of remission of sins, or further, that of adoption; as John's baptism bestowed only the remission of sins. Nay we know full well, that as it purges our sins, and conveys to us the gift of the Holy Ghost, so also it is the counterpart of Christ's sufferings. For, for this cause Paul, just now read, cried aloud and says, *Know ye not that as many of us as were baptized into Christ Jesus, were baptized into His death? Therefore we are buried with Him by baptism into death*. These words he spake to them who had settled with themselves that Baptism ministers to us the remission of sins, and adoption, but not that further it has communion also in representation with Christ's true sufferings.

7. In order therefore that we may learn, that whatsoever things Christ endured, He suffered them for us and our salvation, and that, in reality and not in appearance, we also are made partakers of His sufferings. Paul cried with all exactness of truth. *For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection*. Well has he said, *planted together*. For since the true Vine was planted in this place, we also by partaking in the Baptism of death, *have been planted together with Him*. And fix thy mind with much attention on the words of the Apostle. He has not said, 'For if we

have been planted together in His death', but, *in the likeness of His death*. For upon Christ death came in reality, for His soul was truly separated from His body, and His burial was true, for His holy body was wrapt in pure linen; and every thing happened to Him truly; but in your case only the likeness of death and sufferings, whereas of salvation, not the likeness, but the reality.

8. Of these things then having been sufficiently instructed, keep them, I beseech you, in your remembrance; that I also, unworthy though I be, may say of you, *Now I love you, brethren, because ye remember me in all things, and keep the ordinances, as I delivered them unto you*. And God, who has presented you as it were alive from the dead, is able to grant unto you to walk in newness of life; because His is the glory and the power, now and for ever. Amen.

MYSTAGOGICAL CATECHESIS III

ON THE HOLY CHRISM

1 John 2:20–8

But ye have an unction from the Holy One, &c.... that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.

1. Having been *baptized into Christ*, and *put on Christ*, ye have been made conformable to the Son of God; for God having *predestinated us to the adoption of sons*, made us *share the fashion of Christ's glorious body*. Being therefore made *partakers of Christ*, ye are properly called Christs, and of you God said, *Touch not My Christs*, or anointed. Now ye were made Christs, by receiving the emblem of the Holy Ghost; and all things were in a figure wrought in you, because ye are figures of Christ. He also bathed Himself in the river Jordan, and having imparted of the fragrance of His Godhead to the waters, He came up from them; and the Holy Ghost in substance lighted on Him, like resting upon like. In the same manner to you also, after you had come up from the pool of the sacred streams, was given the Unction, the emblem of that wherewith Christ was anointed; and this is the Holy Ghost; of whom also the blessed Esaias, in his prophecy respecting Him, says in the person of the Lord, *The Spirit of the Lord is upon Me, because He hath anointed Me to preach glad tidings to the poor*.

2. For Christ was not anointed by men with oil or material ointment, but the Father having appointed Him to be the Saviour of the whole world, anointed Him with the Holy Ghost, as Peter says, *Jesus of Nazareth, whom God anointed with the Holy Ghost*. And David the Prophet cried, saying, *Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom; Thou hast loved righteousness and hated iniquity; therefore God even Thy God hath anointed Thee with the oil of gladness above Thy fellows*. And as Christ was in truth

crucified, and buried, and raised, and you in likeness are in Baptism accounted worthy of being crucified, buried, and raised together with Him, so is it with the unction also. As He was anointed with the spiritual oil of gladness, the Holy Ghost, who is so called, because He is the author of spiritual gladness, so ye were anointed with ointment, having been made partakers and *fellows* of Christ.

3. But beware of supposing this to be plain ointment. For as the Bread of the Eucharist, after the invocation of the Holy Ghost, is mere bread no longer, but the Body of Christ, so also this holy ointment is no more simple ointment, nor (so to say) common, after the invocation, but the gift of Christ; and by the presence of His Godhead, it causes in us the Holy Ghost. It is symbolically applied to thy forehead and thy other senses; and while thy body is anointed with visible ointment, thy soul is sanctified by the Holy and life-giving Spirit.

4. And ye were first anointed on your forehead, that ye might be delivered from the shame, which the first man, when he had transgressed, bore about with him everywhere; and that *with open face ye might behold as in a glass the glory of the Lord*. Then on your ears; that ye might receive ears quick to hear the Divine Mysteries, of which Esaias has said, *The Lord wakened mine ear to hear*; and the Lord Jesus in the Gospel, *He that hath ears to hear let him hear*. Then on your nostrils; that receiving the sacred ointment ye may say, *We are to God a sweet savour of Christ, in them that are saved*. Then on your breast; that having put on the breastplate of righteousness, ye may stand against the wiles of the devil.⁶ For as Christ after His baptism, and the descent of the Holy Ghost, went forth and vanquished the adversary, so likewise, having, after Holy Baptism and the Mystical Chrism, put on the whole armour of the Holy Ghost, do ye stand against the power of the enemy, and vanquish it, saying, *I can do all things through Christ which strengtheneth me*.

5. When ye are counted worthy of this Holy Chrism, ye are called Christians, verifying also the name by your new birth. For before you were vouchsafed this grace, ye had properly no right to this title, but were advancing on your way towards being Christians.

6. Moreover, you should know that this Chrism has its symbol in the old Scripture. For what time Moses imparted to his brother the command of God, and made him High-priest, after bathing in water, he anointed him; and Aaron was called Christ or Anointed, from the emblematical Chrism. So also the High-priest raising Solomon to the kingdom, anointed him after he had bathed in Gihon. To them, however, these things happened in a figure, but to you not in a figure, but in truth; because ye were truly anointed by the Holy Ghost. Christ is the beginning of your salvation; He is truly the First-fruit, and ye the mass; but if the First-fruit be holy,³ it is manifest that Its holiness will pass to the mass also.

7. Keep This unspotted: for It shall teach you all things if It abides in you, as you have just heard declared by the blessed John, who discourses much concerning this Chrism. For this holy thing is a spiritual preservative of the body, and safeguard of the soul. Of this in ancient times the blessed Esaias prophesying said, *And in this mountain,*—(now he calls the Church a mountain elsewhere also, as when he says, *In the last days the mountain of the Lord's house shall be established;*)—*in this mountain, shall the Lord make unto all people a feast; they shall drink wine, they shall drink gladness, they shall be anointed with ointment.* And that he may make thee sure, hear what he says of this ointment as being mystical; *Give all these things to the nations, for the counsel of the Lord is unto all nations.* Having been anointed, therefore, with this holy ointment, keep it unspotted and unblemished in you, pressing forward by good works, and becoming well-pleasing to the Captain of your salvation, Christ Jesus, to whom be glory for ever and ever. Amen.

Cyril of Jerusalem. (1977). *Lectures on the Christian Sacraments: The Procatechesis and the Five Mystagogical Catecheses.* (F. L. Cross & J. Behr, Eds.) (pp. 40–67). Crestwood, NY: St Vladimir's Seminary Press.