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**THE CATECHETICAL METHODOLOGY OF SAINT  
JOHN CHRYSOSTOM IN HIS *BAPTISMAL  
INSTRUCTIONS***

**Dissertação Final  
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## ACKNOWLEDGEMENT

Go, therefore and make disciples of  
all nations, baptizing them in the name  
of the Father and of the Son and of the  
Holy Spirit. (Mt 28:19)

The first agonizing moment to finish a paper is to choose the title, because I like all the subjects throughout the four years of my studies. All the subjects tempted me to write about them. But I finally decided to choose Patrology, where I learned about the early Fathers of the Church, both Greek and Latin alike, because of their obvious importance in the development of Sacred Theology. So I opted to write about the catechetical teaching of St. John Chrysostom based on his *Baptismal Instructions*.

First and foremost, I give thanks and praise to the Blessed Trinity for the marvelous gift of life. Secondly, my gratitude goes to my brothers in the Priory of St. Dominic in Macau, without their care and support in many ways, this work will not find its completion. Thirdly, I would like to express my sincere thanks to my supervisor, Prof. Fr. João Eleutério, for his suggestions, guidance and patience during the period of dissertation writing. Lastly, let me say big thanks to all my brothers, professors and friends who understood and accompanied me along the way in this journey of studying here in Macau.

Glory be to God for all things!

## ABBREVIATIONS

### The *Baptismal Instructions* of Saint John Chrysostom

Montf. 1 and 2	The series of Montfaucon
PK 2 and 3	The Series of Papadopoulos-Kerameus
Stav. 1-8	The Series of Stavronikita
CI <sup>1</sup>	Huit Catéchèses Baptismales
CI <sup>2</sup>	Trois Catéchèses Baptismales

Gen	Genesis
Exod	Exodus
Lev	Leviticus
Num	Numbers
Deut	Deuteronomy
Jos	Joshua
Ru	Ruth
Ps	Psalms
Is	Isaiah

Matt	Matthew
Lk	Luke
Jn	John
Acts	Acts of the Apostles
Rom	Romans
1 Cor	1 Corinthians
2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
Col	Colossians
1 Pet	1 Peter
Titus	Titus

Heb	Hebrews
ACW	Ancient Christian Writers
Apud	According to
Bapt. Inst.	Baptismal Instructions
B.C.E	Before Common Era
Ca.	<i>circa</i> , about, approximately
CCC	<i>The Catechism of the Catholic Church</i> (1994)
C.E	Common Era
Cf.	<i>confer</i> , compare
CI	Catecheses ad illuminandos
Ed.	Edition, edited by; editor (pl. eds)
e.g	<i>exempli gratia</i> , for example
esp.	especially
et al.	and others
etc	<i>et cetera</i> , and other things
Gk	Greek
Ibid.	ibidem (meaning: in the same place.)
Idem	the same
LXX	The Septuagint (Greek translation of the Old Testament)
NT	New Testament
OT	Old Testament
PIL	Pontifical Institute of Sacred Liturgy
Trans.	Translator; translated by
Vol.	Volume
vs.	verses

Note: All Scriptures quotations in this paper are taken from the *Baptismal Instructions* of Saint John Chrysostom, translated by Paul W. Harkins (Ancient Christian Writers, 31. New York/ Mahwah: Paulist Press, 1963).

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## INTRODUCTION

The study of the Fathers of the Church in Sacred Theology is gaining greater importance nowadays. One may ask, why do we look back to the past when in the Church and in society today, there are so many serious problems that require urgent solutions? In answer, Saint John Paul II's Apostolic Letter, *Patres Ecclesiae* (January 2, 1980) explains, "The Church still lives today by the life received from her Fathers and on the foundation erected by her first constructions."<sup>1</sup> Also, the Second Vatican Council, which the Church recently celebrated its 50<sup>th</sup> anniversary, has also reminded us of the supreme importance of the study of the Fathers of the Church.<sup>2</sup> The Church also continually reminds us the importance of the study of the Fathers of the Church. The Vatican Congregation for Catholic Education has issued the document *Instruction on the Study of the Fathers of the Church in the Formation of Priests* which explains the importance of the Church Fathers as follows:

- a. They are exceptional witnesses of Tradition;
- b. They have passed down to us a theological method that is both enlightened and reliable;
- c. Their writings offer cultural, spiritual and apostolic richness that makes them great teachers of the Church yesterday and today.<sup>3</sup>

Some of the early Fathers of the Church were Doctors of the Church. Saint John Chrysostom was one of them. Father C. Rengers writes that, "Chrysostom was very capable as

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<sup>1</sup> Charles Belmonte, *the Echo of the Gospel* (Metro Manila: *Studium Theologiae* Foundation, Inc., 1991), 12.

<sup>2</sup> Second Vatican, *Optatam Totius*, 16.

<sup>3</sup> Congregation for Catholic Education, *Instruction: On the Study of the Fathers of the Church in the Formation of Priests* (Rome 1989), 11; also cited in Charles Belmonte, *the Echo of the Gospel* (Metro Manila: *Studium Theologiae* Foundation, Inc., 1991), 13.

an exegete, interpreting Scripture in its literal, historical sense. He was also solid in his knowledge of doctrine.”<sup>4</sup>

### **1. Brief Biography of Saint John Chrysostom**

Saint John Chrysostom was born about 349 C.E. at Antioch, Syrian (today Antakya in Southern Turkey).<sup>5</sup> His father was a high official in the Roman army, but he died young. Saint John Chrysostom was educated by his pious mother Anthusa, a widow of 20 years of age, who instilled in him exquisite human sensitivity and a deep Christian faith.<sup>6</sup> He acquired fame as a student and speaker in the school of the pagan rhetorician Libanius, who was the most famous rhetorician of that time. Of all Libanius’ students of Greek rhetoric John Chrysostom was the most eloquent.<sup>7</sup> The nicknamed “Chrysostom,” that is, “golden-mouthed,” because of his eloquence, is also still alive today because of his works.<sup>8</sup> He was baptized in 368 and trained for the ecclesiastical life by Bishop Meletius, who instituted him as lector in 371.<sup>9</sup> Shortly before Meletius left in 381 to go to the council of Constantinople, he ordained St. John Chrysostom as a deacon. In 386 Flavian, the successor of Meletius as bishop, ordained St. John Chrysostom to the priesthood in Antioch,<sup>10</sup> where the bishop, Flavian, conferred on him the responsibility for preaching. This assignment was exceptional for an age when the ministry of preaching was

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<sup>4</sup> Christopher Rengers, O.F. M. Cap., *The 33 Doctors of the Church* (Rockford, Illinois: Tan Books and Publishers, INC, 2000), 102.

<sup>5</sup> Benedict XVI, *Church Fathers: From Clement of Rome to Augustine* (San Francisco: Ignatius Press, 2008), 97.

<sup>6</sup> *Ibidem*.

<sup>7</sup> Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries*, Second, Revised Edition (Collegeville, Minnesota: The Liturgical Press, 1991), 260.

<sup>8</sup> Benedict XVI, *Church Fathers: From Clement of Rome to Augustine*, 97.

<sup>9</sup> *Ibidem*, 98.

<sup>10</sup> Christopher Rengers, O.F.M. Cap., *The 33 Doctors of the Church*, 104.

normally reserved to the bishop.<sup>11</sup> He carried out his priestly ministry there for about 11 years, until 397, when, appointed Bishop of Constantinople, he exercised his episcopal ministry in the capital of the Empire prior to his two exiles, which succeeded one close upon the other –in 403 and 407.<sup>12</sup> Saint John Chrysostom is among the most prolific of the Fathers: seventeen treatises, more than seven hundred authentic homilies, commentaries on Matthew and on Paul (Letters to the Romans, Corinthians, Ephesians and Hebrews) and two hundred forty-one letters are extant.<sup>13</sup> He died on September 14, 407.<sup>14</sup>

Thus, this research paper attempts at understanding and elucidating St. John Chrysostom's teaching about the *Baptismal Instructions*. This paper is qualitative in nature making use of exegetical and theological methodologies. In order to understand St. John Chrysostom's instruction, the following questions are raised:

1. How is the development of the practice of Christian initiation in the time of St. John Chrysostom?
2. What is the remarkable characteristic of being a baptized person?
3. What is the role of the Holy Spirit in the process of initiation in the *Baptismal Instructions* of St. John Chrysostom?

My intention is to explore on St. John Chrysostom's *Baptismal Instructions*<sup>15</sup> and the research paper will be developed into three parts: The first part is an analysis of the liturgy of Christian initiation; the second chapter explores the pre-baptismal catechesis and the typologies used by Chrysostom's *Baptismal Instructions*; and finally, the third chapter presents the post-

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<sup>11</sup> Pier Franco Beatrice, *Introduction to the Fathers of the Church*, English edition, translated by Placid Solari, O.S.B (Vicenza (Italy): Edizioni Istituto San Gaetano, 1987), 315.

<sup>12</sup> Benedict XVI, *Church Fathers: From Clement of Rome to Augustine*, 97.

<sup>13</sup> *Ibidem*, 99.

<sup>14</sup> Paul W. Harkins, "Introduction," in John Chrysostom, *Baptismal Instructions*, translated and annotated by Paul W. Harkins, ACW, 31 (New York/Mahwah: Paulist Press, 1963), 5.

<sup>15</sup> John Chrysostom, *Baptismal Instructions*, translated and annotated by Paul W. Harkins, Ancient Christian Writers, 31 (New York/Mahwah: Paulist Press, 1963).

baptismal catechesis and the role of the Holy Spirit according to the *Baptismal Instructions* of St. John Chrysostom.

Many scholars and students of Church History have tried to delve on this topic in the past. But it is worth going back to the same theme. I chose this topic and I hope that this humble work will help others to become witnesses to the early works and contributions of the Fathers of the Church.

## CHAPTER ONE

### THE LITURGY OF CHRISTIAN INITIATION

Initiation is the rite of passage marking entrance or acceptance of an individual into a group or society. This initiation rite of passage marks a person's transition from one status to another. Christian initiation always involves the three sacraments of Baptism, Confirmation and Eucharist. They are as it were three aspects of the same mystery.<sup>16</sup> The Church teaches that the faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and receive the food of eternal life in the Eucharist.<sup>17</sup> P. Puthanangady, in his article recently published in the *Indian Theological Series*, mentions that in the early Church these three sacraments were given together in one liturgical action and the whole celebration was called Christian initiation.<sup>18</sup>

#### **1. The Glimpse of Christian Initiation in the East and West**

The most serious schism<sup>19</sup> in Christianity had been that between the Catholic West and the Orthodox East. Although conventionally dated to 1054, this schism had been preceded by many earlier tensions yet was not fully felt by rank-and-file Christians on both sides for a long time

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<sup>16</sup> Philippe Beguerie and Claude Duchesneau, *How to Understand the Sacraments* (New York: Crossroad, 1989), 109.

<sup>17</sup>*The Catechism of Catholic Church*, n. 1212.

<sup>18</sup> Paul Puthanangady, et al., *Baptism & Confirmation*, Indian Theological Series (Bangalore: Theological Publications in India, 2006), 21.

<sup>19</sup> Earle Cairns explains that the "Schism," means Great division. The two churches clashed over theological matters. In 867 Photius the Patriarch in the East, charged Nicholas I and the Church in the West had the *filioque* clause in its form of the Nicene Creed. The West accepted the procession of the Holy Spirit from the Son, but this was rejected by the East, then a series of controversies embittered relations between the East and West. With each dispute the hostility increased, cited in Earle E. Cairns, *Christianity through the Centuries: A History of the Christian Church*, Revised and Enlarged Edition (Grand Rapids, MI: Zondervan Publishing House, 1981), 205, while August Franzen remarked that, it is not only the dispute on the *filioque* in the Creed, but also, the political power between German Pope Leo IX (1049-1054) and Patriarch Michael Cerularious of Constantinople (1043-1058), see in August Franzen, *A History of the Church*, revised and edited by John P. Dolan, translated from the German by Peter Becker (Montreal: Palm Publishers, 1968), 185.

afterwards.<sup>20</sup> A. Franzen wrote that the views of the Eastern and Western churches had developed along diverging lines for a long time. Many contrasts were found in the areas of liturgy, discipline, politics, and dogma.<sup>21</sup>

The Liturgy practiced in both the Eastern and Western Churches is ultimately based on the liturgical practices of the Apostles and the Fathers of the Church. Greek was the common language of the Roman Empire in the first century and its cultural background was influenced by the Hellenic culture. It was no surprise then that liturgical practices in the early Church, although largely shaped by Jewish influences, were also influenced by Greek ritual practices.<sup>22</sup>

Furthermore, the purificatory ritual washings of the Jews also influenced the liturgies of the East and the West. Ferguson states in his book *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries* that the use of water as a means of purification is widespread in the many religions of the world. It was also common in the religious activities of Greeks and Romans in the period surrounding the rise of Christianity.<sup>23</sup> For the Jewish tradition, ablution as a means of ritual purification was generally accomplished by washing with water and sprinkling with blood.<sup>24</sup> Ablution can be performed through washing with water, through immersion, or through sprinkling. These symbolic actions are not meant to create physical

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<sup>20</sup> Gerald O' Collins, S.J. and Edward G. Farrugia, S.J., "Schism," *A Concise Dictionary of Theology*, revised and expanded edition (Quezon City, Philippines: Claretian Publications, 2001), 236.

<sup>21</sup> Franzen, *A History of the Church*, 185.

<sup>22</sup> Peter V. Armenio, *The History of the Church: A Complete Course*, ed. James Socias (Woodridge, IL: Midwest Theological Forum, 2005), 277.

<sup>23</sup> Everett Ferguson, *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries* (Grand Rapids, MI/ Cambridge, UK: Eerdmans, 2009), 25.

<sup>24</sup> Thomas M. McFadden, "Ablution," *Encyclopedia Dictionary of Religion*, vol. A-E, eds. Paul Kevin Meagher Thomas C. O'Brien, Consuelo Maria Aherne (Washington, D.C.: Corpus Publications, 1979), 10.

cleanness but to remove ritual uncleanness or pollution.<sup>25</sup> A source of water for purification was a requirement for healing sanctuaries. Bathing was also sometimes prescribed by the god as part of procedure for the cure.<sup>26</sup> In apostolic times, Ferguson writes, the catechumens who receive the *kerygma* ought to recognize Jesus as Lord and Messiah (Acts 2:36); they had to repent, receive forgiveness, and be baptized in his name (Acts 2:38) in order to receive the Holy Spirit and obtain salvation (Acts 2:38-39, 46). Only then can they fully participate in the life of the community (Acts 2:41-47).<sup>27</sup> Another feature during the apostolic period was the laying of hands: “by prayer and laying of hands Peter and John gave them the Holy Spirit” (Acts 8:15, 17). Laying of hands was a form of blessing, which is accompanied by prayer invoking the indwelling of the Holy Spirit. Furthermore, Ferguson states that in the conversion of the Apostle Paul, there were two actions performed by Ananias and received by Saul, namely, the imposition of hands and baptism.<sup>28</sup> These two actions brought about Paul’s reception of the Holy Spirit.<sup>29</sup>

So, I am going to demonstrate the difference between the East and the West rites of Initiation.

### **1.1 In the East: Syria and Antioch**

The pre-baptismal anointing in the early Syrian tradition is so significant that its Syriac term, *rushma*, translated correctly as “sign” or “mark,” becomes the way to refer to the whole of

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<sup>25</sup> “Ablution,” <http://www.encyclopedia.com/article-1G2-3424500025/ablutions.html>(accessed on February, 27, 2014).

<sup>26</sup> Ferguson, *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries*, 26.

<sup>27</sup>*Ibidem*, 170.

<sup>28</sup>*Ibidem*, 174.

<sup>29</sup>*Ibidem*.

Christian initiation.<sup>30</sup> At the end of fourth century in the Antiochene tradition, we usually find, although not everywhere: (a) a signing (*rushma*) on the forehead with olive oil (*meshha*) before the blessing of the water; (b) an anointing of the entire body (*mshihuta*) with oil after the blessing of the water.<sup>31</sup>

*Didascalia Apostolorum* or “The Catholic Teaching of the Twelve Holy Apostles and Disciples of Our Savior,” devotes two chapters on the rites of Christian initiation particularly in chapters 9 and 16.<sup>32</sup> These chapters mention about the role of the bishop and the process of Christian initiation under four circumstances:

1. A pre-baptismal anointing of the head with oil, accompanied by an imposition of the bishop’s hand;
2. The formula of hand laying and anointing, saying Psalm 2:7, “ You are my son, I have begotten you;”
3. The anointing of the whole body of candidate administered by the appropriate minister; and
4. Baptism itself accompanied by the “invocation of the divine names,” presumably some version of a baptismal formula.<sup>33</sup>

Among the large number of fourth-century baptismal instructions that have survived, many take the form of the explanations of the rites of initiation.<sup>34</sup> In the Eastern Church, the rite

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<sup>30</sup> Maxwell E. Johnson, *The Rites of Christian Initiation: Their Evolution and Interpretation*, Revised and expanded edition (Collegeville, MN: The Liturgical Press, 2007), 59.

<sup>31</sup> Stefano Parenti, “Christian Initiation in the East,” *Sacraments and Sacramentals*, Handbook for Liturgical Studies, vol. IV, ed. Anscar J. Chupungco, O.S.B. (Quezon City, Philippines: Claretian Communications Foundation, Inc., 2004), 29-48, esp, 31.

<sup>32</sup> Scott Hahn writes that the *Didascalia Apostolorum* includes pages of texts of prayers as well as detailed instructions for the liturgical roles and etiquette of bishops, priests, deacons, women, children, young adults, widows, orphans, and travelers-cf. Scott Hahn, *The Lamb’s Supper: The Mass as Heaven on Earth* (New York: Doubleday, 1999), 37.

<sup>33</sup> Johnson, *Rites of Christian Initiation*, 53-54.

<sup>34</sup> E. J. Yarnold, SJ, “Baptismal Catechesis,” *The Study of Liturgy*, eds. Cheslyn Jones, Geoffrey Wainwright and Edward Yarnold, SJ (New York: Oxford University Press, 1978), 61-64, esp, 61.

for the gift of the Spirit is not so consistently located, nor indeed always easy to identify. In many early Syrian liturgies, the rites of initiation consist solely of an epiclesis over oil and water, and an anointing and signing with oil followed by baptism.<sup>35</sup>

In the East, especially, Origen of Alexandria also used the Jordan event of Jesus' own baptism as his primary model for interpreting Christian initiation. Like Clement of Alexandria, Origen makes frequent reference to Israel's crossing of the Jordan under Joshua as an Old Testament allegory for Christian baptism. Saint Paul likewise uses the Exodus from Egypt typology in 1 Cor 10:1-5. Like St. John Chrysostom, Origen also sees in the Exodus crossing of the Red Sea a typology of one's entrance into the catechumenate.<sup>36</sup>

Unlike Cyril of Jerusalem and others, St. John Chrysostom did not spend much time explaining the "mysteries" during Easter Week. Following the Apostle Paul, whom he greatly admired, he emphasized instead that "baptism marks the entrance into a new life and is a new creation that must show itself in new ways of behavior."<sup>37</sup> A Swiss Patristic scholar Basil Studer states that when the Fathers refer at different times to Christian initiation, either in catechesis or in theological treatises, they stress on its community significance. They not only emphasize that baptism means admission to the community; they also point out the community aspects of the celebration, the common prayer and fasting as parts of the preparation for baptism.<sup>38</sup>

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<sup>35</sup> Idem, "Fourth and Fifth Centuries," *The Study of Liturgy*, 105.

<sup>36</sup> Johnson, *Rites of Christian Initiation*, 71.

<sup>37</sup> Basil Studer, O.S.B, "Liturgy and the Fathers," *Introduction to the Liturgy, Handbook for Liturgical Studies*, vol. I, ed. Anscar J. Chupungco, O.S.B (Quezon City, Philippines: Claretian Publications, 2004), 53-79, esp, 59.

<sup>38</sup> *Ibidem*, 53-79, esp, 70.

## 1.2 In the West: North Africa and Rome

There were some profound differences between the West and the East concerning liturgical structures and theologies. With regard to the rite of Christian initiation in the Western tradition beginning from the early to mid-third century, there was important information about the overall theological interpretation of those rites, the preferred days for baptism.<sup>39</sup> Tertullian provides us with valuable details on the structure and interpretation of the rites of Christian initiation with the North African Church of his days.

E. Johnson writes that according to the description of the rites of Tertullian in the beginning of third century, there were seven patterns of initiation:

1. Catechumenate of an unspecified length and an immediate preparation for baptism;
2. Prayer of sanctification invoking the Holy Spirit on the baptismal waters;
3. Affirmation of the renunciation of the devil and his pomp and his angels “under the bishop’s control” or “hand;”
4. Three-fold interrogatory profession of faith in the water, which connected with the three-fold submersion or immersion;
5. Post-baptismal anointing with oil (“chrism”) with signing of the cross;
6. Hand laying “in benediction, inviting and welcoming the Holy Spirit;”
7. Eucharist, which included the reception “of a compound of milk and honey.”<sup>40</sup>

The rites of Christian initiation in the pre-Nicene Churches of the East and in the West have shown considerable variety both in ritual structure and theological interpretation. Firstly, in Syria, possibly in Egypt, we have seen a ritual structure consisting of anointing(s), baptism, and Eucharist. Secondly, as in North Africa, we have observed a ritual process of baptism, anointing,

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<sup>39</sup> Johnson, *Rites of Christian Initiation*, 83.

<sup>40</sup>*Ibidem*, 84-85.

laying of hands and Eucharist. Thirdly, as possibly in early Rome, and certainly in later Rome, we have noted an evolving pattern of baptism, anointing, laying of hands, and a second postbaptismal anointing culminating in the Eucharist.<sup>41</sup> At the end of the fourth century in a document called the *Canones ad Gallos*, i.e., “Canons to the Gauls” (ca. 400), we can see that exorcism is one of the obligations throughout the time of preparation for Easter baptism in Rome.<sup>42</sup> Odo Casel, a Benedictine monk and renowned liturgist, in his article *Mystery and Liturgy* states that another custom of the Western Church was for a newborn child to take milk, mixed with honey.<sup>43</sup> St. Peter tells the Christians in his first letter, that like newborn children, they have to long for the Spirit’s milk, so that they may grow in salvation (1 Pet 2:2).

To conclude: In the Roman rite, a person is not considered fully Christian until he/she has participated in the three celebrations of initiation consisting of what we today call the three sacraments of Baptism, Confirmation and Eucharist and which are celebrated at three distinct moments. In the Oriental rite, however, the three celebrations are always given together at one moment.<sup>44</sup> Father Gerald O’Collins affirms that in the Western Church the second sacrament of initiation called Confirmation is administered mostly by the Bishop; while in the Eastern Churches, it is called Chrismation and is administered by a priest immediately after baptism and before receiving their first communion.<sup>45</sup>

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<sup>41</sup>*Ibidem*, 110.

<sup>42</sup>*Ibidem*, 161.

<sup>43</sup> Cf. Odo Casel, “Mystery and Liturgy,” *Primary Sources of Liturgical Theology: A Reader*, ed. Dwight W. Vogel (Collegeville, MN: The Liturgical Press, 2000), 29-35, esp. 34.

<sup>44</sup> Puthanangady, et al., *Baptism & Confirmation*, 22.

<sup>45</sup> Gerald O’Collins, S.J. and Edward G. Farrugia, S.J., “Confirmation,” *A Concise Dictionary of Theology*, revised and expanded edition (Quezon City, Philippines: Claretian Publications, 2001), 50.

## 2. Overview on the *Baptismal Instructions* of Saint John Chrysostom

Paul W. Harkins mentions in his translation of St. John Chrysostom that there are three overlapping series of *Catechetical Instructions*: the one of Montfaucon (Montf), the series of Papadopoulos-Kerameus (PK), and the recently discovered Stavronikita Series (Stav.).<sup>46</sup> E. Yarnold, a prominent Jesuit theologian, also affirmed that “we possess three sets of baptismal sermons by John Chrysostom. The Greek texts are dispersed among three collections: *Huit Catecheses Baptismales*, ed. A. Wenger, SC 50; *Varia Graeca Sacra*, ed. A. Papadopoulos-Kerameus (St Petersburg 1909); and PG 49.223-40, ed. B. de Montfaucon.”<sup>47</sup>

We can summarize the whole *Baptismal Instructions* by dividing according to chronological order. There are three series in the whole instruction. They are the series of Montfaucon (Montf), the series of Papadopoulos-Kerameus (PK), and the series of Stavronikita Series (Stav.). The series of Montfaucon consists of two instructions, which is the great Benedictine scholar called *Ad Illuminandos catechesis prima et altera*.<sup>48</sup> McDonnell writes that “these two of the baptismal catecheses of John Chrysostom delivered to the catechumens were known up until 1909. These two lectures were delivered in 388.<sup>49</sup> The Papadopoulos-Kerameus series contain for instructions, which is discovered by the learned byzantine scholar, published a complete series in 1909.<sup>50</sup> The last series by Peré A. Wenger is the Stavronikita

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<sup>46</sup> Paul W. Harkins, “Introduction” in John Chrysostom, *Baptismal Instructions*, 9.

<sup>47</sup> Yarnold, “Baptismal Catechesis,” 63.

<sup>48</sup> Paul W. Harkins, “Introduction” in John Chrysostom, *Baptismal Instructions*, 9.

<sup>49</sup> Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries*, 261-262.

<sup>50</sup> Paul W. Harkins, “Introduction” in John Chrysostom, *Baptismal Instructions*, 10.

Series, which embrace eight instructions, recently discovered in the monastery of Stavronikita on Mount Athos in 1955.<sup>51</sup>

Since the three overlap, it may be well to summarize their relationships. The series published by Papadopoulos- Kerameus is continuous and complete with its four homilies. The first instruction of PK is identical with the first of Montf, whereas, the fourth of PK identical with the third of Stav.<sup>52</sup> McDonnell continuously agrees that, there seems duplication; but the total number of catechetical lectures of St. John Chrysostom comes to twelve. All were delivered in Antioch before St. John Chrysostom was a bishop, all around the year 388.<sup>53</sup>

In presenting these twelve instructions of St. John Chrysostom, the Stavronikita Series of eight will be presented in their proper sequence; these will be followed by Montf. 1, PK 2 and 3, which are really the first three of the Papadopoulos- Kerameus series, of which the fourth appears as Stav. 3; in the last place will be Montf. 2, the sole survivor of its series. Although these twelve will be numbered consecutively, it may be more profitable to read them in the following order: Stav. 1, Montf. 1, Stav. 2, PK 2 and 3, Montf. 2, and Stav. 3-8, or, following the numbering of these volumes: 1, 9, 2, 10-12, and 3- 8.<sup>54</sup>

I divide the instructions of St. John Chrysostom into two parts. The first part is called the period of pre-baptism, which contains six instructions (Bapt. Inst. 1, 2, 9 (Montf. 1 and PK. 1), 10 (PK. 2), 11 (PK. 3), 12 (Montf. 2)). Saint John Chrysostom addressed these six instructions to those about to be baptized. He speaks the first and the ninth instructions to the catechumens on

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<sup>51</sup> Killan McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit*, 262.

<sup>52</sup> Paul W. Harkins, "Introduction," in John Chrysostom, *Baptismal Instructions*, 13.

<sup>53</sup> Kilian McDonnell and George T. Montague, *Christian Initiation and Baptism in the Holy Spirit*, 262.

<sup>54</sup> Paul W. Harkins, note 23 in John Chrysostom, *Baptismal Instructions*, 202.

the first Sunday of Lent. The tenth and the twelfth probably addresses on third Sunday of Lent. Other instructions, the second and the eleventh addresses to the catechumens on Holy Thursday.<sup>55</sup> In these instructions, St. John Chrysostom reminds and gives explanation to the catechumens of what is accomplished in a symbolic and figurative way in Holy Baptism.

The second part of the *Baptismal Instructions* of St. John Chrysostom are related with the post-baptism, which embraces six instructions (Bapt. Inst. 3 [Stav. 3= PK 3]), 4 (Stav.), 5 (Stav.), 6 (Stav.), 7 (Stav.), 8 (Stav.). Saint John Chrysostom makes these instructions as homilies to the Neophytes. The Third Instruction was very likely given on Easter morning after the candidates had received baptism and the Eucharist. Saint John Chrysostom congratulates the newly-illuminated and urges them to the spiritual combat. He reminds the neophytes that Christ is with them and in them as they enter the arena of conflict. He not only has given them- weapons but also the food of his own Body and Blood. He continually tells them that, the newly-illuminated remain faithful to their vow to serve Christ; let them fear to fall back into sin, since there can be no second rebirth through a second baptism.<sup>56</sup>

### **3. The Liturgy of Saint John Chrysostom**

McDonnell notes that, “The liturgical language of the earliest community in Jerusalem and the Judaeo-Christian communities in Palestine was very likely Syro-Aramaic. But from the beginning, the liturgical language of the Antioch community was Greek.”<sup>57</sup> He continually writes

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<sup>55</sup> Ferguson, *Baptism in the Early Church*, 534.

<sup>56</sup> Paul W. Harkins, note 1 in John Chrysostom, *Baptismal Instructions*, 230.

<sup>57</sup>McDonnell & Montague, *Christian Initiation and Baptism in the Holy Spirit*, 260-261.

that “liturgically both Antioch and Jerusalem belonged to the same Syriac family. John Chrysostom’s baptismal homilies are indeed, one of the sources of Syriac rites.”<sup>58</sup> Ephrem Carr says that the shape of the rite in the late fourth century can be gathered from the *Apostolic Constitutions*, the writings of John Chrysostom as presbyter at Antioch (386-398), and the *Baptismal Catecheses* of Theodore of Mopsuestia.<sup>59</sup> The so-called Liturgy of John Chrysostom is an abridgment and improvement of the Liturgy of St. Basil, and both descended from the Liturgy of James, which they superseded.<sup>60</sup>

The *Baptismal Instructions* of St. John Chrysostom, particularly in the Second Instruction, which portrays the goodness of God towards humankind, even after the Fall.<sup>61</sup> The different rites are expressions of God’s mercy: the rite of exorcism and the addresses to the sponsors on the gravity of their obligations, the renunciation of Satan and the covenant with Christ, the pre-baptismal anointing and the ritual of regeneration, giving us in each instance the sacramental formula used at Antioch. The instructions of St. John Chrysostom ends by recommending to the Catechumens that they pray for peace in the Church, the return of those who have strayed and the conversion of sinners and the welcoming of one another with a kiss.

There are many rites in the Eastern tradition, but according to St. John Chrysostom, there are mainly four rites, including the address to the sponsors and the petition and prayers, which

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<sup>58</sup>*Ibidem*.

<sup>59</sup> Ephrem Carr, O.S.B, “Liturgical Families in the East,” *Introduction to the Liturgy, Handbook for Liturgical Studies*, vol. I, ed. Anscar J. Chupungco, O.S.B (Quezon City, Philippines: Claretian Publications, 2004), 11-24, esp, 14.

<sup>60</sup> “The writing of John Chrysostom,” [http://www.ccel.org/ccel/schaff/npnf109.iii.xii.html?highlight=liturgy.of.john.John Chrysostom#highlight](http://www.ccel.org/ccel/schaff/npnf109.iii.xii.html?highlight=liturgy.of.john.John%20Chrysostom#highlight) (accessed on January 30, 2014).

<sup>61</sup> Cf. Paul W. Harkins, note 7 in John Chrysostom, *Baptismal Instructions*, 215.

the catechumens have to undergo in order to receive baptism. He humbly urges the catechumens to pray for the peace in the Church and to pray for their spiritual leaders and finally to make petition for one another.

The main rites St. John Chrysostom mentions in his instructions are: the rite of Exorcism, the rite of Renunciation of Satan and adherence to Christ, the rite of Anointing of the Catechumens and Baptism, the rite of the sacred kiss, the address to the sponsors and petition and prayers.<sup>62</sup>

### 3.1 The Symbolism of Exorcisms

Saint John Chrysostom in his Second Instruction urges the catechumens to understand his instruction very well, to hear the words of the exorcists so as to fortify themselves with the eyes of faith. Exorcisms were employed frequently during the Lenten Season. What profit those words and wonderful invocations bring with them. He continues, “But the show of bare feet and the outstretched hands point out something else to us.”<sup>63</sup> Saint John Chrysostom describes the attitude of the catechumens, those who go to the exorcist bare feet and naked (γυμνοί),<sup>64</sup> except for a single short garment. They stand silent while the exorcist, his advocate pleads his cause, and that he stands on sackcloth to remind him of his sins and those of his fathers.<sup>65</sup> As God spoke to the Jews “Just as my servant Isaiah has walked naked and barefoot for three years as a sign and a portent against Egypt and Ethiopia (Is 20:3). Hence, you are not only stand naked and

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<sup>62</sup> John Chrysostom, “The Second Baptismal Instructions,” 12-31, in *Baptismal Instructions*, 47-55.

<sup>63</sup> *Ibidem*, 48. The original text states: τὸ δὲ σχῆμα τῆς τῶν ποδῶν γυμνότητος καὶ τῆς τῶν χειρῶν ἐκτάσεως ἕτερόν τι ἡμῖν ἐνδείκνυται (CI<sup>1</sup> 2.14.2-4).

<sup>64</sup> The term γυμνοί means ‘without an outer garment’; cf. note 31 in John Chrysostom, *Baptismal Instructions*, 220.

<sup>65</sup> Paul W. Harkins, note 31 in John Chrysostom, *Baptismal Instructions*, 220.

unshod, but you even stand with upturned.”<sup>66</sup> Isaiah mentioned this spoils long ago, before the release from troubles, when he prophesied as follow: “Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong” (Is 53:12), again, “The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed” (Is 61:1), but David, as well as Isaiah, explained this captivity and said “You ascended the high mount leading captives in your train and receiving gifts from the people, even from those who rebel against the Lord God’s abiding there.” (Ps 68:18). Saint John Chrysostom says that: “This captivity of men leads one from freedom to slavery, but this captivity changes slavery into freedom.”<sup>67</sup>

### **3.2 The Renouncement of Satan and the Profession of Faith**

According to the Second Instruction of St. John Chrysostom, after the rite of Exorcism, the candidates take another step in a solemn ceremony of renunciation of Satan and the covenant with Christ. Usually this ceremony takes place at three o’clock on Good Friday afternoon, but Stav. 2, does not specify the time but hints that it occurred on Saturday afternoon.<sup>68</sup>

Saint John Chrysostom usually reserves the word “mysteries” for the sacrament of the body and blood of Christ. He means the sacred actions which play a part in the initiation proper. According to St. John Chrysostom the renunciation of Satan and the attachment to Christ is equivalent to a contract between Christ and the soul; “this contract is called faith, since it

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<sup>66</sup> Cf. Paul W. Harkins, note 52 in John Chrysostom, *Baptismal Instructions*, 309.

<sup>67</sup> John Chrysostom, “The Tenth Baptismal Instruction,” 15, in *Baptismal Instructions*, 154. The original text states: ἡ μὲν γὰρ τῶν ἀνθρώπων αἰχμαλωσία ἀπὸ ἐλευθερίας εἰς δουλείαν ἄγει, αὕτη δὲ ἀπὸ δουλείας εἰς ἐλευθερίαν μεθίστησι (CI<sup>2</sup> 161.15-17).

<sup>68</sup> Cf. Paul W. Harkins, note 37 in John Chrysostom, *Baptismal Instructions*, 221.

possesses nothing visible but all things which can be seen by the Spirit.”<sup>69</sup> Saint John Chrysostom admonishes the catechumens that “The words they utter during their profession of faith are registered in heaven, and the agreement they make by their tongue abides indelibly with the Master.”<sup>70</sup>

The candidates were led in by the priests, and the priest asked for their contract and confession, here the priest would probably be the bishop, those who were initiating the catechumens. Saint John Chrysostom said: “First they bid to pray on bent knees, with your hands outstretched to heaven, and to remind themselves by their posture from what evil they are to be delivered and to what good they will dedicate themselves.”<sup>71</sup> This formula is Antiochene, which was made clear by two other Catecheses: the formula of Cyril and of Theodore. Then, the candidates are asked for their contracts and confession one by one and to prepare them to utter those awesome and frightening words ““I renounce thee, Satan,” the words are few but their power is great.”<sup>72</sup> After the renunciation of the wicked one and of all things which are important to him, the priest asked you say immediately “And I enter into thy service, O Christ,”<sup>73</sup> Here St. John Chrysostom made no mention of a change of posture on the part of candidates.

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<sup>69</sup> John Chrysostom, “The Second Baptismal Instruction,” 17, in *Baptismal Instructions*, 50. The original text states: Διὰ γὰρ τοῦτο καὶ πίστις λέγεται ἐπειδὴ οὐδὲν ὁρώμενον ἔχει ἀλλὰ πάντα τοῖς τοῦ πνεύματος ὀφθαλμοῖς κατοπτεῦεσθαι δυνάμενα (CI<sup>1</sup> 2.17.9-11).

<sup>70</sup> *Ibidem*, the original text states: Τὰ γὰρ ῥήματα ἃ ἐνταῦθα προείσθε ἐγγράφεται ἐν τῷ οὐρανῷ καὶ τὰς συνθήκας ἅς διὰ τῆς γλώττης προσφέρετε ἀνεξάλειπτοι μένουσι παρὰ τῷ δεσπότῃ (CI<sup>1</sup> 2.17.13-16).

<sup>71</sup> John Chrysostom, “The Second Baptismal Instruction,” 18, the original text states: εἰσάγοντες γὰρ ὑμᾶς οἱ ἱερεῖς πρότερον μὲν κελεύουσι τὰ γόνατα κλίναντας καὶ τὰς χεῖρας ἀνατείναντας εἰς τὸν οὐρανὸν οὕτω προσεύχεσθαι καὶ διὰ τοῦ σχήματος ἑαυτοὺς ὑπομιμνήσκειν τίνος μὲν ἀπαλλάττεσθε, τίνι δὲ μέλλετε ἑαυτοὺς προσνέμειν (CI<sup>1</sup> 2.18.1-6).

<sup>72</sup> *Ibidem*, in 20, the original text states: Αποτάσ σομαί σοι, Σατανᾶ, καὶ τῇ πομπῇ σου καὶ τῇ λατρεία σου καὶ τοῖς ἔργοις σου." Ὀλίγα τὰ ῥήματα ἀλλὰ μεγάλη τούτων ἡ δύναμις (CI<sup>1</sup> 2.20.2-5).

<sup>73</sup> *Ibidem*, in 21, the original text states: Καὶ συντάσ σομαί σοι, Χριστέ (CI<sup>1</sup> 2.21.3-4).

### 3.3 Anointing of the Candidates for the Baptism

The rites of anointing of the candidates can be found in Bapt. Inst. 2.22 and in 11.27, where the priest anoints the forehead of the candidates with oil of the spirit and signs on them saying “So-and-so is anointed in the name of the Father and the Son, and of the Holy Spirit.”<sup>74</sup> He said, “Therefore, the priest anoints you on the forehead and puts on you the sign [of the Cross], in order that the enemy may turn away his eyes.”<sup>75</sup> He continually said, “On this account the priest leads you into the spiritual arena as athletes of Christ by virtues of this anointing.”<sup>76</sup> The second anointing of the whole body was on Holy Saturday, because it seems to have been followed immediately by Baptism and candidate strips off the garments which is symbolic of stripping off the old man of sin and mortality and of a return to primitive innocence.<sup>77</sup> Saint John Chrysostom tells the catechumens that: “As if he were going to lead you into heaven itself by the ritual, he causes your whole body to be anointed with that olive oil of the spirit, so that all you limbs may be fortified and unconquered by the darts which the adversary aims at you.”<sup>78</sup> According to St. John Chrysostom, the anointing has the double symbolism of healing the soul of all trace of sin

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<sup>74</sup> John Chrysostom, “The Second Baptismal Instruction,” 22, the original text states: “Χρίεται ὁ δεῖνα εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος” (CI<sup>1</sup>2.22.6-7).

<sup>75</sup>*Ibidem*, in 23. The original text states: διὰ τοῦτο ἀλείφει ἐπὶ τοῦ μετώπου καὶ τὴν σφραγίδα ἐπιτίθησιν ἵνα ἀποστρέψῃ τὰς ὄψεις ἐκεῖνος (CI<sup>1</sup> 2.23.6-7).

<sup>76</sup>*Ibidem*, the original states: διὰ τοῦτο καθάπερ ἀθλητὰς τινὰς Χριστοῦ οὕτω διὰ τῆς ἀλοιφῆς εἰς τὸ στάδιον τὸ πνευματικὸν εἰσάγει (CI<sup>1</sup> 2.23.10-12).

<sup>77</sup> John Chrysostom, *Baptismal Instruction*, 225. n. 54. This is the commentary of P. Harkins on the meaning of “anointing.”

<sup>78</sup> John Chrysostom, “The Second Baptismal Instruction,” 24, in *Baptismal Instructions*, 52. The original text states: καὶ καθάπερ εἰς αὐτὸν τὸν οὐρανὸν εἰσάγειν μέλλων διὰ τῶν τελουμένων οὕτως ἅπαν τὸ σῶμα ἀλείφεται παρασκευάζει τῷ ἐλαίῳ ἐκεῖνῳ τῷ πνευματικῷ ὥστε πάντα τὰ μέλη διὰ τῆς ἀλοιφῆς τειχισθῆναι καὶ ἀχειρώτα γενέσθαι τοῖς παρὰ τοῦ ἐναντίου πεμπομένοις βέλεσι (CI<sup>1</sup> 2.24.2-6).

and of strengthening the soul for its conflict with Satan. The oil is both a remedy for the sick and a preparation for the athlete.<sup>79</sup>

### 3.4 Sacred Kiss

The sacred kiss is found in the Eleventh Instruction, where, St. John Chrysostom contrasts the joy of the newly-baptized with the cries of the newly-born. He says: “There are no tears here after baptism, not laments, but greetings, kisses, and embracing’s of brothers who recognize their own member and receive him as if he had returned from a long journey. Before baptism he was a foe; after baptism he has become the common friend of all of us who belong to the Master, and hence we all rejoice together.”<sup>80</sup> But St. John Chrysostom goes on to say that the kiss is called “peace” that we may learn that God has finished the war and received us into His friendship. Even though this kiss is called “peace,” Wenger seems to be right in separating it from the liturgical *pax*, which is connected with the Holy Eucharist in PK 3.32.<sup>81</sup> According to St. John Chrysostom, as soon as the neophytes emerged from the baptismal water, they recited the *Pater Noster*,<sup>82</sup> because those who were heretofore slaves and captives have suddenly become free men and sons. According to St. John Chrysostom, we kiss because, “Why? Since we have been divorced from our bodies, we join souls with one another on that occasion by means of the kiss, so that our gathering becomes like the gathering of the apostles, when, because all believed, there was one heart and one soul.”<sup>83</sup>

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<sup>79</sup> Cf. Paul W. Harkins, note 54 in John Chrysostom, *Baptismal Instruciones*, 225.

<sup>80</sup> *Ibidem*, note 62 in John Chrysostom, *Baptismal*, 229.

<sup>81</sup> *Ibidem*.

<sup>82</sup> Cf. Paul W. Harkins, note 61 in John Chrysostom, *Baptismal Instruciones*, 228.

<sup>83</sup> John Chrysostom, “The Eleventh Baptismal Instruction,” 32, in *Baptismal Instructions*, 171. The original

Another meaning of the sacred kiss, according to St. John Chrysostom, is to be an expression of reconciliation among the brothers and the sisters. He finds this understanding of the rite of sacred kiss from the statement of Jesus in the Gospel of Matthew: “If thou art offering thy gift at the altar, if you remember thy brother has something against thee, go first to be reconciled to thy brother and then offer thy gift” (Mt 5:23-24). Saint John Chrysostom emphasizes that: “He did not say: “first offer,” He said: First be reconciled and then offer.”<sup>84</sup> He proposes a mystical meaning for the rite of the kiss, which consists in the fact that the Holy Spirit makes of the Christians, temples of Christ (1 Cor 3:16; 6:19). Therefore, according to this mystical understanding, Saint John Chrysostom understands and says, “Therefore, when we kiss each other’s mouth, we are kissing the entrance of the temple.”<sup>85</sup> And also the apostle Paul said, for the kiss is the holy thing, he greeted to the community of Corinthians, said: “greet one another with a holy kiss” (1 Cor 16:20).

### 3.5 Address to the Sponsors

The character of sponsor is a noble works and it is an important role in Antioch. Harkins points out that for Theodore, a contemporary and lifelong friend of St. John Chrysostom.<sup>86</sup> The sponsor plays important role both in the registration of the catechumen and in his subsequent instruction. The sponsor’s name is also entered in the register, and becomes the neophytes’ guide

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text states: ἐπειδὴ τοῖς σώμασιν ἐσμὲν διηρημένοι, τὰς ψυ χὰς ἀλλήλαις συμπλέκομεν κατ’ ἐκείνον τὸν καιρὸν διὰ τοῦ φιλήματος, ὥστε γενέσθαι τὸν σύλλογον ἡμῶν τοιοῦτον, οἷος ἦν ἐκεῖνος ὁ ἀποστολικός, ὅτε πάντων τῶν πιστευόντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία (CI<sup>2</sup> 175.4-8).

<sup>84</sup>*Ibidem*, 33, in *Baptismal Instructions*, 171. The original text states: οὐκ εἶπε "πρότερον προσένεγκε", ἀλλὰ "πρότερον διαλλάγηθι καὶ τότε προσένεγκε" (CI<sup>2</sup> 175.12-14).

<sup>85</sup> John Chrysostom, “The Eleventh Baptismal Instruction,” 34, in *Baptismal Instructions*, 172. The original text states: φιλοῦντες οὖν ἀλ λήλων τὰ στόματα, τὰ πρόθυρα τοῦ ναοῦ καταφιλοῦμεν (CI<sup>2</sup> 175.17-18).

<sup>86</sup> Johannes Quasten, *Patrology: The Golden Age of Greek Patristic Literature*, vol. III (Westminster, Maryland: Christian Classics, Inc., 1986), 401.

in the city and the leader of his citizenship therein, although St. John Chrysostom is not so specific as Theodore, his address to the sponsor in this passage shows their importance and it is not unlikely that they played an important part in the ritual at Antioch.<sup>87</sup> The address to the sponsors can be found in Second Instruction.

Saint John Chrysostom is very much concerned about the sponsors, particularly in his Second Instruction; he mentions that the sponsors will be rewarded if they are good care on those whom they sponsored, but there also a punishment if they are unconcerned. He instructs: “that they too may know what recompense they deserve if they have shown great care for you, and what condemnation follows if they are careless.”<sup>88</sup> Sponsors are called “spiritual fathers”<sup>89</sup> and their godchildren “spiritual sons.”<sup>90</sup> Since the sponsors are the spiritual fathers, they ought to show their paternal love by encouraging, counseling and correcting those whom they sponsored in the presence of the great mystery.

### 3.6 Petitions and Prayers

After the reception of baptism, St. John Chrysostom requests the neophytes to pray for the Church, the leaders and each other. He mentions the importance of the prayer for the Church the leaders in his Second Instruction and the Eleventh Instruction. Harkins mentions that St. John Chrysostom points out the means which will prevent us from growing old spiritually, and the

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<sup>87</sup> Cf. Paul W. Harkins, note 33 in John Chrysostom, *Baptismal Instructions*, 220.

<sup>88</sup> John Chrysostom, “The Second Baptismal Instruction,” 15, in *Baptismal Instructions*, 48-49. The original text states: ἵνα εἰδέναι ἔχωσι κάκεῖνοι οἷων μὲν ἀξιοῦνται τῶν ἀμοιβῶν εἰ πολλὴν σπουδὴν περὶ ὑμᾶς ἐπιδείξαντο, οἷα δὲ αὐτοῖς κατάγνωσις ἔπεται ῥαθυμίας (CI<sup>1</sup> 2.15.2-4).

<sup>89</sup> In Byzantine Greek the term “spiritual father” means a director of souls and, later, a confessor, cf. Paul W. Harkins, note 36 in John Chrysostom, *Baptismal Instructions*, 221.

<sup>90</sup> Cf. Paul W. Harkins, note 36 in John Chrysostom, *Baptismal Instructions*, 221.

first of these means is prayer. He is eloquent on the power and loftiness of prayer. Saint John Chrysostom says in his other work, “There is nothing more powerful than prayer, nothing equal to it.”<sup>91</sup> In his Eleventh Instruction, he asks them, saying:

You bring to Him no crown of gold, but a crown of faith. He will receive you with abundant good will; ask Him, then, in behalf of the common mother of us all, that she be neither in tumult nor disturbed. And beg Him also in behalf of the Archbishop through whose hands and words you gain these blessings. Speak with Him at length of the priests who sit with us in council, of the race of men, that He may remit not the remainder of their wealth but the remainder of their sins.<sup>92</sup>

Saint John Chrysostom frequently urges the catechumens in the Second Instruction that, “But since you stand at the threshold of the royal palace and are about to approach the very throne where sits the King who apportions the gifts, show every ambition in your requests. Only as for nothing worldly or human; make your petition worthy of Him who grants the gifts.”<sup>93</sup> By making petition and prayers, he says “and change your thoughts from earth to heaven, from visible things to those which are unseen. And we see the objects of bodily sight more clearly with the eyes of the spirit.”<sup>94</sup>

One of the instructions for the neophytes, particularly, in the Seven Instruction, he points out that the remedy of prayers in our earthly life. Saint John Chrysostom states:

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<sup>91</sup> Apud Paul W. Harkins, note 41 in John Chrysostom, *Baptismal Instructions*, 227-278.

<sup>92</sup> John Chrysostom, “The Eleventh Baptismal Instruction,” 31, in *Baptismal Instructions*, 171. The original text states: οὐ χρυσοῦν στέφανον αὐτῷ προσφέρετε, ἀλλὰ πίστεως στέφανον• μετὰ πολλῆς ὑμᾶς δέξεται εὐνοίας. δεήθητε τοίνυν ὑπὲρ τῆς κοινῆς ἀπάντων μητρὸς, ὥστε ἀσάλευτον εἶναι αὐτὴν καὶ ἄσειστον• καὶ ὑπὲρ τοῦ ἀρχιερέως, δι’ οὗ τῶν χειρῶν καὶ τῆς φωνῆς τῶν ἀγαθῶν τούτων τυγχάνετε. ὑπὲρ τῶν συνεδρευόντων ἡμῖν ἱερέων πολλὰ αὐτῷ διαλέχθητε, ὑπὲρ τοῦ ἀνθρωπέου γένους, ὥστε μὴ ἡμῖν χρημάτων λοιπάδας ἀλλὰ ἁμαρτημάτων ἀφεῖναι (CI<sup>2</sup> 174.23-30).

<sup>93</sup> John Chrysostom, “The Second Baptismal Instruction,” 29, in *Baptismal Instructions*, 54. The original text states: Ἀλλ’ ἐπειδὴν πλησίον γένησθε τῶν προθύρων τῶν βασιλικῶν καὶ μέλλητε αὐτῷ προσεγγίσειν τῷ θρόνῳ ἔνθα προκάζεται ὁ βασιλεὺς ὁ τὰς δωρεὰς διανέμων, πᾶσαν φιλοτιμίαν περὶ τὰς αἰτήσεις ἐπιδείξασθε, μηδὲν βιωτικόν, μηδὲν ἀνθρώπινον, ἀλλ’ ἀξίαν τὴν αἴτησιν τοῦ παρέχοντος ποιούμενοι (CI<sup>1</sup> 2.29.1-6).

<sup>94</sup> John Chrysostom, “The Second Baptismal Instruction,” 28, in *Baptismal Instructions*, 54. The original text states: καὶ μεταστήσητε ὑμῶν τὸν λογισμὸν ἀπὸ τῆς γῆς εἰς τὸν οὐρανόν, ἀπὸ τῶν ὀρωμένων ἐπὶ τὰ μὴ ὀρώμενα. Σαφέστερον δὲ ταῦτα τῶν αἰσθητῶν ὄψεων βλέπομεν τοῖς πνευματικοῖς ὀφθαλμοῖς (CI<sup>1</sup> 2.28.5-8).

Prayer is the fortress of the faithful, prayer is our invincible weapon, prayer is the cleansing of our souls, prayer is the ransom for our sins, and prayer is the foundation and source of countless blessings. For prayer is nothing more than conversation with God and association with the Master of all, what could be more blessed than a man who is deemed worthy of constant association with the Master?<sup>95</sup>

Saint John Chrysostom constantly explains the effectiveness of prayer of in the life of Christian, saying: “If by his prayer he should obtain the help of heaven, such a man would be happier than the king who wears the crown.”<sup>96</sup>

In another place also, he says:

Prayer, above all, can guard continuously for us the luster of this spiritual garment. Along with prayer goes generosity in almsgiving, which is our crowning good deed and the means of our soul’s salvation. Prayer together with almsgiving can furnish us with countless good things from above; they can quench the fire of sin in our souls and can give us great freedom.<sup>97</sup>

One of the favorite themes of St. John Chrysostom is the fact that the Church makes no distinction of persons in the Christian initiation and in the celebration of the mysteries. He loses no opportunity to emphasize this and to draw profit from it to the honor of the Church. He quotes from the epistle of Galatians, “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus” (Gal 3:28). Saint John Chrysostom means that, there is no distinction in the Church, there is no different between foreigner and citizen, old and young, wise and foolish, private citizen and king, female and male.

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<sup>95</sup> John Chrysostom, “The Seventh Baptismal Instruction,” 25, in *Baptismal Instructions*, 115. The original text states: Εὐχή τὸ τεῖχος τῶν πιστῶν, εὐχή τὸ ὄπλον ἡμῶν τὸ ἀκαταγώνιστον, εὐχή τὸ καθάρσιον τῆς ἡμετέρας ψυχῆς, εὐχή ἢ ἀπολύτρωσις τῶν ἡμετέρων ἀμαρτημάτων, εὐχή ἢ ὑπόθεσις τῶν μυρίων ἀγαθῶν. Εὐχή γὰρ οὐδὲν ἕτερόν ἐστιν ἢ διάλεξις πρὸς τὸν Θεὸν καὶ ὁμιλία πρὸς τὸν τῶν ὅλων δεσπότην. Τί οὖν ἂν εἴη μακαριώτερον τοῦ καταξιουμένου συνεχῶς τῆς πρὸς τὸν δεσπότην ὁμιλίας; (CI<sup>1</sup> 7.25.10-17).

<sup>96</sup> *Ibidem*, in 26, in *Baptismal Instructions*, 115. The original text states: Ὁ τοιοῦτος καὶ αὐτοῦ τοῦ τὸ διάδημα περικειμένου μακαριώτερος ἂν γένοιτο εἰ διὰ τῆς εὐχῆς ἐπισπάσαιτο τὴν ἄνωθεν ῥοπήν (CI<sup>1</sup> 7.26.14-16).

<sup>97</sup> John Chrysostom, “The Seventh Baptismal Instruction,” 25-27, in *Baptismal Instructions*, 115. The original text states: Αὕτη πρὸ πάντων δυνήσεται τοῦ ἐνδύματος τούτου τοῦ πνευματικοῦ τὴν φαιδρότητα διηνεκῶς ἡμῖν διαφυλάττειν καὶ μετὰ ταύτης ἢ δαμιλῆς ἐλεημοσύνη, τὸ κεφάλαιον τῶν ἡμετέρων ἀγαθῶν, ἢ σωτηρία τῶν ἡμετέρων ψυχῶν. Αὕτη ἢ καὶ πολλὴν ἡμῖν παρασχεῖν τὴν παρρησίαν (CI<sup>1</sup> 7.27.3-7).

Men and women of every age and condition go into that bath of baptismal waters in the same way; kings and peasants enjoy the same cleansing.

This, above all others, is the greatest proof of the nobility among us, that we initiate in the same manner the beggar and the prince. Again, St. John Chrysostom shows that often in the Church the poor man is preferred to the rich; if the poor man has been baptized, he is admitted to the mysteries, whereas an unbaptized rich man is excluded; if both be baptized, the poor man is received at the sacred table, while the rich man, if he is undeserving, is turned away despite his riches.<sup>98</sup>

To sum up: St. John Chrysostom mentions the rite of exorcism and the sponsors on the gravity of their obligation, next he describes the renunciation of Satan and the covenant with Christ, the pre-baptismal anointing giving them in each instance the Sacramental formula used at Antioch and also he recommends the catechumens that they pray for the peace of the Church and the leaders, and for one another and lastly for the conversion of the sinners.

## **CHAPTER TWO**

### **THE *BAPTISMAL INSTRUCTIONS*: METAPHORS AND TYPOLOGY OF THE BAPTISM**

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<sup>98</sup> Cf. Paul W. Harkins, note 30 in John Chrysostom, *Baptismal Instructions*, 220.

The *Baptismal Instructions* are a very important testimony of the practice of the Christian initiation in the Fifth century. The texts also reveal the theological understanding of the different rites, as well as the proposed understanding to the catechumens. Saint John Chrysostom is aware of the diversity of ways to name the baptism: “If you are willing, let me first tell you the names we give to this mystic cleansing, for it does not have one name but is spoken of in many and varied ways.”<sup>99</sup>

Through different kinds of metaphors and applying the method of typology, St. John Chrysostom gives a diverse and enriching understanding of the Christian initiation always keeping the Scriptures and liturgical celebration as the substratum of his reasoning.

### **1. Baptism and its Metaphors**

Father Lucio writes that, “One of the famous schools of ancient Christianity is the School of Antioch, where the Holy Bible was deeply studied. The Exegetical School of Antioch, like the even more famous Catechetical School of Alexandria, is the two intellectual pillars of ancient Christianity. Their fame was due to the great men who greatly contributed to the growth and development of Christian life and doctrine.”<sup>100</sup> Saint John Chrysostom was of the Antiochene School of exegesis and gave to the Scripture their literal and grammatical sense. The allegory of Alexandria is foreign to Chrysostom’s exegesis; where he does use allegory at all, it is the simple kind which sees a reality through a type.<sup>101</sup>

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<sup>99</sup> John Chrysostom, “The Ninth Baptismal Instruction,” 12, in *Baptismal Instructions*, 135. The original text states: Ἀλλ’, εἰ βούλεσθε, πρότερον περὶ τῆς προσηγορίας τοῦ μυστικοῦ τούτου καθαρμοῦ διαλεχθῶμεν. Οὐ γὰρ ἔστιν ἐν αὐτῷ ὄνομα, ἀλλὰ πολλὰ καὶ παντοδαπά (CI<sup>2</sup> 49.225.40-42).

<sup>100</sup> Lucio Gutierrez, O.P., *Patrology-2* (Encoded under Microsoft word by Bro. Moises Eduardo S. Ciego, Redemptoris Mater Seminary, March, 2005), 69.

<sup>101</sup> Paul W. Harkins, “Introduction” in John Chrysostom, *Baptismal Instructions*, 6.

Harkins says that, “Baptism completely transforms the new Christian, so that he is completely spiritual. Just as his garb, his food, and his drink are all spiritual, so too his conduct must match his newly-given spiritual nature. Earth is exchanged for heaven.”<sup>102</sup> As an exegete, St. John Chrysostom constantly quotes comparison from the Scripture with spiritual meaning. Thus, he uses and classifies these metaphors under the headings of Baptism as the metaphor of Spiritual marriage, the military metaphor, a new creation, regeneration and a cross, death and resurrection.

### **1.1 Baptism and the metaphor of the Spiritual Marriage**

Ferguson states that, St. John Chrysostom employs images to convey the significance of baptism and one of his favorite images is that of marriage.<sup>103</sup> The catechumens are invited to a spiritual marriage.<sup>104</sup> So much so that he begins his First Instruction to those about to be baptized with the headline (Χαρᾶς καὶ εὐφροσύνης πνευματικῆς ὁ παρῶν καιρός·), that is to say; the catechumens is invited to a spiritual marriage. We find his almost invariable method of development proof of the affirmation drawn from Scripture, most often from St. Paul. In the particular case of the image of marriage to illustrate the meaning of the baptism and its consequences, St. John Chrysostom quotes the second epistle to the Corinthians: “I betrothed you to one spouse, that I might present you a chaste virgin to Christ” (2 Cor 11: 2).<sup>105</sup> This image does not emphasize only the change of life, but allows showing the difference between a past and

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<sup>102</sup> Cf. Paul W. Harkins, note 55 in John Chrysostom, *Baptismal Instructions*, 251-252.

<sup>103</sup> Everett Ferguson, *Baptism in the Early Church: History, Theology and Liturgy in the First Five Centuries*, 548.

<sup>104</sup> John Chrysostom, “The First Baptismal Instruction,” 1-10, in *Baptismal Instructions*, 23-26.

<sup>105</sup> Cf. *Ibidem*, 1, in *Baptismal Instructions*. The original text states: “Ἡρμωσάμην ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ” (CI<sup>1</sup> 1.19-10).

a hope, as well as the difference between the visible and spiritual marriage. Simultaneously, the imaginary associated with the nuptial chamber can be related to the experience of the catechumens going to the baptistery<sup>106</sup> and the languages of a contract is employed to explain the difference between the natural and spiritual gifts which are involved:

Just as for a marriage in the sensible order a document covering the dowry is executed and gifts are given, the man bringing the gifts and the prospective bride the dowry contract, so in the spiritual marriage it is natural that something of that sort must take place. For the understanding must be led from things of the body to those which belong to the spirit, to things which come closer to God.<sup>107</sup>

Saint John Chrysostom quotes from Paul's letter to the Colossians, "And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross," (Col 2: 12-13). Saint John Chrysostom says, "This is why He did not just erase it, but he tore it to pieces."<sup>108</sup> He exhorts neophytes saying: "Keep strong and unshaken your contract with the Master, which you wrote not with ink nor on paper, but with faith and in confession."<sup>109</sup> Ferguson says: "The contract with Christ belonged in the whole context of baptismal ceremony."<sup>110</sup>

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<sup>106</sup>*Ibidem.*

<sup>107</sup> "The First Baptismal Instruction," 16, the original states: Καθάπερ γὰρ ἐπὶ τῶν αἰσθητῶν γάμων προικῶα συντελεῖται γραμματεῖα καὶ ἔδνα δίδοται καὶ τὰ μὲν ὁ ἀνὴρ προσάγει, τὰ δὲ ἡ μέλλουσα συνάπτεσθαι, εἰκότως καὶ ἐνταῦθα τοιοῦτόν τι γίνεσθαι ἐχρῆν. Δεῖ γὰρ ἀπὸ τῶν σωματικῶν ἐπὶ τὰ θεϊότερα καὶ πνευματικὰ μετὰγειν τὴν διάνοιαν (CI<sup>1</sup> 1.16.3-8).

<sup>108</sup> Cf. John Chrysostom, "The Third Baptismal Instruction," 21. The original text states: Διὰ τοῦτο οὐκ ἀπήλειπεν ἀλλὰ διέρρηξεν (CI<sup>1</sup> 3.21.11-12).

<sup>109</sup> Cf. John Chrysostom, "The Fourth Baptismal Instruction," 31. The original text states: Τὰς συνθήκας τοίνυν ἄς πρὸς τὸν δεσπότην ἔθεσθε, οὐ μέλανι οὐδὲ χάρτῃ ταύτας ἐγγράψαντες ἀλλὰ τῇ πίστει καὶ τῇ ὁμολογίᾳ (CI<sup>1</sup> 4.31.1-3).

<sup>110</sup> Everett Ferguson, *Baptism in the Early Church: History, Theology and Liturgy in the First Five Centuries*, 550.

The First Instruction of St. John Chrysostom compares Baptism to a spiritual marriage, which gives a summary exposition of the faith and creed, and which exhorts the candidates to practice the Christian way of life. The perspective is sacramental rather than mystical on the personal level, each soul becomes the spouse of Christ by Baptism, which makes it a member of the Church and a sharer in all its prerogatives. The soul which is invited to become God's bride must forget its entire past, just as in marriage of the flesh. The betrothed forgets her parents and her father's home, to be united to a bridegroom who she has never seen. Saint John Chrysostom asks the catechumens saying: "was not that blessed teacher of the whole world correct in saying that it is a mystery? And he did not simply say a mystery, but: This is a great mystery" (cf. Eph 5: 32).<sup>111</sup>

The usage by St. John Chrysostom of the metaphor of marriage issued interestingly, more to explain the differences than the similarities. He insists in comparing the marriage of the flesh and the spiritual marriage:

In the marriage of the flesh the bridegroom seen by bodily eyes, no man would allow himself to take any woman as his wife without first taking pains to learn not only of her beauty and her bodily charm, but also, and of greater importance than these, her wealth, whereas in the spiritual marriage there is nothing like this, because this ritual belongs to the spiritual order. Moved by his kindness, our Bridegroom hurries to save our souls. Even if someone is ugly, or ill-favored to the eye, or poor as poor can be, or lowborn, or a slave, or an outcast, or maimed, or burdened with the weight of his sins, the Bridegroom does not split hairs, nor is He inquisitive, nor does he demand an accounting. The gifts He gives are a master's munificence and grace. He asks one thing only from us: to forget the past and to show good will for the future."<sup>112</sup>

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<sup>111</sup> Cf. John Chrysostom, "The First Baptismal Instruction," 13. The original text states: Οὐ καλῶς ἔλεγεν ὁ μακάριος οὗτος ὁ τῆς οἰκουμένης διδάσκαλος ὅτι μυστήριον ἐστὶ· Καὶ οὐχ ἀπλῶς εἶπεν μυστήριον ἀλλά· "Τὸ μυστήριον τοῦτο μέγα ἐστίν (CI<sup>1</sup> 1.13.17-20).

<sup>112</sup> "The First Baptismal Instruction," 14-15. The original text states: Ἐπι μὲν γὰρ τοῦ γάμου τοῦ αἰσθητοῦ οὐκ ἂν τίς ποτε καταδέξοιτο ἀγαγέσθαι πρότερόν τινα εἰς γυναῖκα μὴ τὴν εὐμορφίαν αὐτῆς περιεργασάμενος καὶ τοῦ σώματος τὴν ὥραν, καὶ οὐ τοῦτο μόνον ἀλλὰ καὶ πρὸ τούτων τῶν χρημάτων τὴν εὐπορίαν. 1.15 Ἐνταῦθα δὲ τοιοῦτον οὐδέν. Διὰ τί; Ἐπειδὴ πνευματικά ἐστὶ τὰ τελούμενα καὶ ὁ νυμφίος ὁ ἡμέτερος ἀπὸ φιλανθρωπίας ὀρμώμενος ἐπιτρέχει τῇ σωτηρίᾳ τῶν ἡμετέρων ψυχῶν. Κἂν γὰρ ἄμορφος ἦ τις, κἂν αἰσχροὺς ὀφθῆναι, κἂν πένης

Saint John Chrysostom describes the intimacy of the union between Christ and the catechumens using the quotation from the book of Genesis where the first woman is formed from Adam: “Adam, the first formed man, with prophetic eyes foresaw this very thing and said: She shall be called woman, because she was taken out of her man. Wherefore, a man shall leave his father and mother and shall cleave to his wife, and they shall be two in one flesh” (Gen 2: 23-24).<sup>113</sup>

As it happens with St. Paul, presenting parallels between two realities is one of Chrysostom’s favorite strategies. And so, when establishing a parallel between the love of Christ towards his Church and the love of a husband for his wife, he quotes St. Paul to the Ephesians: “Husbands, love your wives, just as Christ also loved the Church and gave Himself up for her, that He might sanctify her, cleansing her in the bath of water by means of the word.”<sup>114</sup> This metaphor of marriage seems to be associated with the liturgical setting for baptism. This seems to be clear in the Eleventh Instruction, where St. John Chrysostom addresses the candidates by saying: “Today is the last day for your instruction. And I, the last of all men, have come to my last instruction. I have come as the last to tell you that after two days the Bridegroom is coming.”<sup>115</sup>

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πενίαν τὴν ἐσχάτην, κἂν ἀγένης, κἂν δοῦλος, κἂν ἀπερριμμένος, κἂν λώβην σώματος ἔχων, κἂν φορτία ἁμαρτημάτων ἐπιφερόμενος, οὐδὲν ἀκριβολογεῖται οὐδὲ περιεργάζεται οὐδὲ εὐθύνας ἀπαιτεῖ· δωρεὰ γὰρ ἐστὶ καὶ φιλοτιμία καὶ χάρις δεσποτικὴ καὶ ἐν μόνον ἐπιζητεῖ παρ’ ἡμῶν, τὴν λήθην τῶν παρελθόντων καὶ τὴν μετὰ ταῦτα εὐγνωμοσύνην. (CI<sup>1</sup> 1.14.5-1.15.10).

<sup>113</sup> John Chrysostom, “The First Baptismal Instruction,” 13. The original text states: Καὶ τοῦτο αὐτὸ προφητικοῖς ὀφθαλμοῖς προορῶν ὁ πρωτόπλαστος ἔλεγεν· "Αὕτη κληθήσεται γυνὴ ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη αὕτη· ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν (CI<sup>1</sup> 1.13.1-5).

<sup>114</sup> *Ibidem*, in 16. The original text states: Οἱ ἄνδρες ἀγαπᾶτε τὰς γυναῖκας καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς ἵνα αὐτὴν ἀγάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι (CI<sup>1</sup> 1.16.12-15).

<sup>115</sup> Cf. *Idem*, “The Eleventh Baptismal Instruction,” in 1. The original text states: Ἐσχάτη τῆς κατηχήσεως ἡ

The meaning, not only ritual, is to explain the initiative of Christ coming to the catechumens, even assuming all the consequences of the differences of the nature between the Bridegroom and the human nature which he spouses in each one of the candidates. The nakedness is used to illustrate the grace of giving the clean robe of baptism: “He came to her who was about to become his bride and found her naked and disgracing herself. He threw around her a clean robe, whose brightness and glory no word or mind will be able to describe.”<sup>116</sup>

## 1.2 Baptism and the Military metaphors

A marvelous and quite prominent in St. John Chrysostom’s mystagogy is the identification of the candidates as the special army of the spirit.<sup>117</sup> In the First Instruction, St. John Chrysostom compares baptism with marriage and military service<sup>118</sup> and presents the baptismal condition using the word enlistment with military resonances but giving it a spiritual meaning: “You who are now the soldiers of Christ forget about the past and forget your wicked ways. Hear and incline your ears and receive this, the best of admonitions.”<sup>119</sup>

Those soldiers of Christ, as a consequence of hearing the prophet, as St. John Chrysostom says, believe in God the Father “Πατερ” in Jesus Christ, his only begotten Son “τοῦ Υἱοῦ” and

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σήμερον ἡμέρα• διὸ καὶ ὁ πάντων ἔσχατος εἰς τὴν ἐσχάτην ἀφῆγμαι• ἀφῆγμαι δὲ ἔσχατος ἀπαγγέλλων ὑμῖν, ὅτι μετὰ δύο ἡμέρας ὁ νυμφίος ἔρχεται (CI<sup>2</sup> 166.21-23).

<sup>116</sup>*Ibidem*, in 6. The original text states: καὶ ἐλθὼν καὶ εὐρὼν τὴν μέλλουσαν αὐτῷ νυμφαγωγεῖσθαι γυμνὴν καὶ ἀσημονοῦσαν ἱμάτιον αὐτὴν περιέβαλε καθαρὸν καὶ οὐ τὴν λαμπρότητα καὶ τὴν δόξαν οὐδεὶς οὐ λόγος οὐ νοῦς παραστήσαι δυνήσεται (CI<sup>2</sup> 169.13-16).

<sup>117</sup> Cf. Idem, “The Second Baptismal Instruction,” 1, in *Baptismal Instructions*, 43; see also in in “The Twelfth Instruction,” 30-32, in *Baptismal Instructions*, 182.

<sup>118</sup> Idem, “The First Instruction,” 1, in *Baptismal Instructions*, 23.

<sup>119</sup> *Ibidem*, 8, in *Baptismal Instructions*, 25. The original text states: “Ἐπιλάθεσθε, οἱ νέοι τοῦ Χριστοῦ στρατιῶται, τῶν προτέρων ἀπάντων, λήθην ποιήσασθε τῶν πονηρῶν ἐπιτηδευμάτων· ἀκούσατε καὶ κλίνετε τὸ οὖς ὑμῶν καὶ δέξασθε τὴν ἀρίστην ταύτην νοουθεσίαν (CI<sup>1</sup> 1.8.7-10).

the Holy Spirit “τοῦ ἁγίου Πνεύματος.”<sup>120</sup> As a background of the Trinitarian profession of faith, the First Instruction reveals the delicate situation created by the Arianism and Sabellianism<sup>121</sup> and how the baptized were recommended and saying: “Avoid the companionship of such people as you would avoid drugs, which destroy you. For this people are more dangerous than poisonous drugs. The drugs do harm only to the body; these people destroy the very salvation of the soul.”<sup>122</sup>

In the beginning of his Second Instruction, he presents the catechumenate as a military enlistment. He calls the candidates to be baptized “those who have enlisted in Christ’s special army.”<sup>123</sup> Harkins explains that since the profession of faith immediately follows the “registration,” this might have been associated in St. John Chrysostom’s mind with the military oath.<sup>124</sup>

He instructs, saying:

If you, the soldiers of Christ, will show your eagerness to be grateful for these ineffable gifts which are coming to you, if you will be alert to guard those which have already come, what great munificence will you win from him for having

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<sup>120</sup> “The First Instruction,” 23, in *Baptismal Instructions*. In this particular number, St. John Chrysostom teaches the union and the same dignity of the Holy Trinity: God the Father, the Son and the Holy Spirit.

<sup>121</sup> Cf. “The First Instruction,” 22, in *Baptismal Instructions*, 31. Sabellianism is a group of people [heresy] during third and fourth century, who belong to the school of modalist, they denied the distinction of the Trinity, according to them, the divine unity as to assert that Father, Son, and Spirit are only distinctions made by the human mind and are not personally distinct, cf. Gerald O’Collins and Edward G. Farrugia. *A Concise Dictionary of Theology*, revised and expanded edition (Quezon City, Philippines: Claretian Publications, 2001), 162.

<sup>122</sup> Cf. The First Instruction, 24, in *Baptismal Instructions*. The original text states: Ἀλλὰ φεῦγε τῶν τοιούτων τὰς συνουσίας ὡς τῶν φαρμάκων τὰ δηλητήρια. Καὶ γὰρ ἐκείνων οὗτοι χαλεπότεροι· ἐκεῖνα μὲν γὰρ μέχρι τοῦ σώματος ἴστησι τὴν βλάβην, οὗτοι δὲ αὐτῇ τῇ σωτηρίᾳ τῆς ψυχῆς λυμαίνονται (CI<sup>1</sup> 1.24.5-8).

<sup>123</sup> Idem, “The Second Baptismal Instruction,” 1, the original text states: τοῖς εἰς τὸ ἴδιον τοῦ Χριστοῦ ἀπογραψαμένοις (CI<sup>1</sup> 2.1.1-2).

<sup>124</sup> Cf. Paul W. Harkins, note 3 in John Chrysostom, *Baptismal Instructions*, 214.

guarded his gifts well? For it is the Master who said: To everyone who has shall be given, and he shall have abundance.<sup>125</sup>

This idea of the military oath as a metaphor to express the meaning of baptism is also present in the Twelfth Instruction. St. John Chrysostom assumes the superstitions among the soldiers to criticize the Christians who forget how powerful the renounce to Satan is.<sup>126</sup> We have seen the rite of renunciation in instruction two above in Chapter one. Saint John Chrysostom presents again the renunciation as the weapons of the soldiers of Christ:

When you are going to cross the threshold of a doorway, first speak these words: “I renounce thee, Satan, thy pomps and service, and I enter into thy service, O Christ.” And never go forth without saying these words. This will be your staff, this will be your armor, this will be impregnable tower. And after you speak these words make the sign of the cross on your forehead. In this way no man will be able to hurt you, nor will the devil himself be able to do so, when he sees you appear with these weapons to protect you one every side.<sup>127</sup>

These spiritual weapons have, as corollary, the seal that is given to each of the candidates: “Therefore, teach yourself now, so that when you receive the sign, you will be a ready soldier, and that after you raise the trophies of your rout of the devil, you will receive the crown of justice.”<sup>128</sup>

## 2. Baptism and New Testament metaphors

Some of the metaphors used by Saint John Chrysostom are inspired by different baptismal texts of the New Testament. He uses the traditions of the Christian initiation

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<sup>125</sup> John Chrysostom, “The Second Baptismal Instruction,” 8, the original text states: ἐὰν ὑμεῖς οἱ τοῦ Χριστοῦ στρατιῶται περὶ τὰς παρεχομένας ὑμῖν ἀφάτους ταύτας δωρεὰς εὐγνώμονες γενέσθαι σπουδάσητε καὶ περὶ τὴν φυλακὴν τῶν παρασχεθέντων διαγρηγορήσητε, πόσης εἰπέ μοι τεύξεσθε τῆς παρ’ αὐτοῦ φιλοτιμίας μετὰ τὴν φυλακὴν; Αὐτὸς γὰρ ἐστὶν ὁ εἰρηκῶς. "Τῷ ἔχοντι δοθήσεται καὶ περισσευθήσεται" (CI<sup>2</sup> 2.8.4-9).

<sup>126</sup> Cf. “The Twelfth Instruction,” 57-59, in *Baptismal Instructions*, 190-191.

<sup>127</sup> *Ibidem*, this quotation can not be found in the original text both, ‘Huit Catéchèses Baptismalis and Trois Catéchèses Baptismales,’ because according to Harkins, “this discourse stands in isolation from the rest, since it belongs neither to the Stavronikita series nor to that of Papadopoulos-Kerameus. Montfaucon called it Catechesis altera because it is the second of a series, but the rest of that series has been lost. Cf. Paul W. Harkins, note 1 in John Chrysostom, *Baptismal Instructions*, 322.

<sup>128</sup> *Ibidem*.

considered as new Creation, as regeneration and as enlightenment, as well as the tradition associating the understanding of the baptism with death, burial and resurrection.<sup>129</sup>

## 2.1 Baptism as a New Creation

According to the Fourth Instruction of St. John Chrysostom, baptism was not only a death, but it also represented a new creation (Bapt. Inst. 4. 12-16).<sup>130</sup> He addresses the neophytes saying:

Did you see how a new creation has truly taken place? The grace of God has entered these souls and molded them anew, reformed them and made them different from what they were. It did not change their substance, but made over their will, no longer permitting the tribunal of mind's eyes to entertain an erroneous notion, but by dissipating the mist which was blinding their eyes. God's grace made them see the ugly deformity of evil and virtue's shining beauty as the truly are.<sup>131</sup>

Saint John Chrysostom quotes from St. Paul's letter to the Corinthians: "So if anyone is in Christ, there is a new creation" (Cf. 2 Cor 5: 17). He interprets the text as applying to a visible creation as he states: "If any man is in Christ, teaching us that if any man has gone over to the side of those who believe in Christ, he is an example of a new creature."<sup>132</sup> He persistently says, "This is what the blessed Paul called a new creature, and so straightway he went on to say: "If

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<sup>129</sup> Cf. John Chrysostom, "The Tenth Baptismal Instruction," 8-13 in *Baptismal Instructions*, 151-153.

<sup>130</sup> Everett Ferguson, *Baptism in the early Church: History, Theology and Liturgy in the First Five Centuries*, 553.

<sup>131</sup> John Chrysostom, "The Fourth Baptismal Instruction," 14, in *Baptismal Instructions*, 71-72. The original text states: Εἶδες πῶς ὄντως καινὴ κτίσις ἐστὶ τὸ γεγενημένον; Ἡ γὰρ τοῦ Θεοῦ χάρις ἐπεισελοῦσα μετέπλασε καὶ μετερρῦθμισε τὰς ψυχὰς καὶ ἄλλας ἀντ' ἄλλων αὐτὰς εἰργάσατο, οὐ τὴν οὐσίαν μεταβαλοῦσα ἀλλὰ τὴν προαίρεσιν μετασκεύασα καὶ τῶν ὀφθαλμῶν τῆς διανοίας τὸ κριτήριον οὐκ ἀφιείσα λοιπὸν ἐναντίαν περὶ τῶν πραγμάτων ἔχειν τὴν ὑπόληψιν, ἀλλὰ καθάπερ λήμην τινὰ τῶν ὀφθαλμῶν ἀποσκεδάσασα παρέσχεν ἀκριβῶς ὄραν καὶ τῆς κακίας τὸ δυσειδὲς καὶ ἄμορφον καὶ τῆς ἀρετῆς τὴν πολλὴν εὐμορφίαν καὶ τὴν φαιδρότητα (CI<sup>1</sup> 4.14.1-9).

<sup>132</sup> John Chrysostom, "The Fourth Baptismal Instruction," 12, in *Baptismal Instructions*, 71. The original text states: "εἴ τις ἐν Χριστῷ" διδάσκων ἡμᾶς ὅτι εἴ τις πρὸς τὴν εἰς τὸν Χριστὸν πίστιν μετετάξατο, καινὴν κτίσιν ἡμῖν ἐπιδείκνυσι (CI<sup>1</sup> 4.12.5-7).

any man is in Christ, he is a new creature: the former things have passed away; behold, they are all made new.”<sup>133</sup> He continually reminds them that, “By this he showed in brief that those who, by their faith in Christ, had put off like an old cloak the burden of their sins, those who had been set free from error of and been illumined by the light of justification, had put on this new and shining cloak, this royal robe.”<sup>134</sup>

The Ninth Instruction of St. John Chrysostom urges them that, after receiving the sacrament of Baptism, we become different. We are different in terms of the renewal of human nature (Bapt. Inst. 9. 21-26).<sup>135</sup> Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ. Who died for our sins and rose for our justification, so that “we might walk in newness of life” (CCC no. 977).

## 2.2 Baptism as the Bath of Regeneration

Saint John Chrysostom also names the mystic cleansing of baptism a λουτρὸν παλιγγενεσίας, that is to say a *bath of regeneration*.<sup>136</sup> According to Paul Puthanangady such designation finds echo in the Syriac tradition when he points out that the Syriac tradition does not use the designation ‘sacrament of initiation’ for the mysteries (sacrament) that are administered for the

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<sup>133</sup> *Ibidem*, the original text states: Τοῦτο γὰρ καινὴν κτίσιν καὶ ὁ μακάριος οὗτος ὠνόμασε, διὸ καὶ ἐπήγαγεν εὐθέως· "Τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε τὰ πάντα καινὰ"( CI<sup>1</sup> 4.12.10-12).

<sup>134</sup> *Ibidem*, the original text states: μονονουχὶ δεικνὺς ὅτι καθάπερ ἱμάτιον παλαιὸν ἀποδυσάμενοι τῶν ἁμαρτημάτων τὸ φορτίον διὰ τῆς εἰς τὸν Χριστὸν πίστεως, τὸ καινὸν τοῦτο καὶ φαιδρὸν ἱμάτιον καὶ τὴν στολὴν τὴν βασιλικὴν περιέθεντο οἱ τῆς πλάνης ἐλευθερωθέντες καὶ τῷ φωτὶ τῆς δικαιοσύνης καταυγασθέντες· (CI<sup>1</sup> 4.12.12-17).

<sup>135</sup> Everett Ferguson, *Baptism in the Early Church: History, Theology and Liturgy in the First Five Centuries*, 554.

<sup>136</sup> John Chrysostom, “The Ninth Baptismal Instruction,” 12-15, in *Baptismal Instructions*, 135-136. This same designation is also used Instructions 1.17, 3. 17; 23), (9. 12), (10. 14), (11. 29). □ Also cited in □ Ferguson, *Baptism in the Early Church: History, Theology and Liturgy in the First Five Centuries*, 555.

first time in human life. Syriac tradition calls them “the mystery [sacrament] of regeneration from water and Spirit.”<sup>137</sup>

The side of Christ is the source of the water with which the bath of regeneration mytically cleanses the church as St. John Chrysostom points out when he says:

There was a symbol of baptism and the mysteries in that blood and water.<sup>138</sup> It is from both of these that the Church is sprung through the bath of regeneration and renewal by the Holy Spirit (Titus 3:5), through baptism and mysteries.<sup>139</sup>

In the First Instruction, St. John Chrysostom addresses the neophytes saying that “The Church is formed from the side of Jesus Christ.” In the same instruction, he constantly urges them saying:

Just as Christ also loved the Church and delivered himself up for her. No man would ever have allowed himself to do this, namely, to pour out his blood for the woman who was going to be his bride. But the kindly Master, imitating His own goodness, has accepted this great and marvelous sacrifice because of His solicitude for her, that by His own blood He might sanctify her; that, having cleansed her by the bath of Baptism, He might present her to Himself a Church in all her glory. To this end He poured forth His blood and endured the cross, that through this He might freely give sanctification to us too, and might cleanse us through the bath of regeneration, and might present to Himself those who before were in dishonor and unable to speak with confidence, but now are glorious, without spot or wrinkle, or any such thing.<sup>140</sup>

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<sup>137</sup> Paul Puthanangady, et al., *Baptism & Confirmation*, 59.

<sup>138</sup> The word “water and blood,” issue from the side of Christ, symbolize more than the mysteries of Christian initiation, i.e., baptism and the Eucharist; they signify also the birth of the Church, spouse of the new Adam, formed from his side while he was asleep on the Cross, just as Eve was formed from Adam’s side while he slept. Cf. Paul W. Harkins, note 35 in John Chrysostom, *Baptismal Instructions*, 237.

<sup>139</sup> John Chrysostom, “The Third Baptismal Instruction,” 17, in *Baptismal Instructions*, 62. The original text states: εἶπον ὅτι τοῦ βαπτίσματος σύμβολον καὶ τῶν μυστηρίων ἐστὶ τὸ αἷμα ἐκεῖνο καὶ τὸ ὕδωρ. Ἐξ ἐκατέρων τούτων ἡ ἐκκλησία γεγέννηται, “διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου”, διὰ βαπτίσματος καὶ διὰ μυστηρίων (CI<sup>1</sup> 3.17.3-7).

<sup>140</sup> John Chrysostom, “The First Baptismal Instruction,” 17, 29-30. The original text states: Καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς. Τοῦτο οὐκ ἂν τις ποτε ποιῆσαι κατεδέξατο, τὸ αἷμα ἐκχεῖν ὑπὲρ τῆς μελλούσης αὐτῷ συνάπτεσθαι. Ἄλλ’ ὁ φιλόανθρωπος δεσπότης τὴν οἰκείαν μιμούμενος ἀγαθότητα, τοῦτο τὸ μέγα καὶ παράδοξον διὰ τὴν περὶ αὐτὴν κηδεμονίαν κατεδέξατο, ἵνα διὰ τοῦ αἵματος τοῦ ἰδίου ταύτην ἀγιάσῃ, ἵνα καθάρσας τῷ λουτρῷ τοῦ βαπτίσματος παραστήσῃ ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν (CI<sup>1</sup> 1.17.2-9).

It is necessary that for us as sinners, to be cleansed in order to be saved and adopted as sons and daughters of God. Saint John Chrysostom asks that:

And why, someone might say, if the bath takes away all our sins, is it not called the bath of the remission of sins, or the bath of cleansing, rather than the bath of regeneration? But he explained that, the reason is that it does not simply remit our sins, nor does it simply cleanse us of our faults, but it does this just as if we were born anew. For it does create us anew and it fashions us again, not molding us from earth, but creating us from a different element, the nature of water.<sup>141</sup>

In the last instruction of St. John Chrysostom to those who are about to receive baptism, he urges them to be confident, because after a little while, they are going to be free from sin and called to be adopted sons and daughters of God. He says:

Do not, then, feel shame here, for the bath is much better than the garden of Paradise. There can be no serpent here, but Christ is here initiating you into the regeneration that comes from the water and the Spirit. You cannot see here beautiful trees and fruits, but you can see spiritual favors. You cannot find here the tree of the knowledge of good and evil, no law and commandments, but you can find grace and gifts. "For sin will have no dominion over you, since you are not under law but under grace."<sup>142</sup>

### 2.3 Baptism as a Cross, Death, and Resurrection

Another New Testament metaphor used by Saint John Chrysostom is the Paschal mystery in its different dimensions. The baptism is presented by St. John Chrysostom as the cross, death,

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<sup>141</sup> John Chrysostom, "The Ninth Baptismal Instruction," 20, in *Baptismal Instructions*, 138. The original text states: Καὶ τίνας ἔνεκεν, φησὶν, εἰ τὰ ἁμαρτήματα ἡμῖν ἅπαντα ἀφήσῃ τὸ λουτρὸν, οὐχὶ λουτρὸν ἀφέσεως ἁμαρτημάτων καλεῖται, οὔτε λουτρὸν καθάρσεως, ἀλλὰ λουτρὸν παλιγγενεσίας; Ὅτι οὐχ ἀπλῶς ἡμῖν ἀφήσῃ τὰ ἁμαρτήματα, οὐδὲ ἀπλῶς ἡμᾶς καθαίρει τῶν πλημμελημάτων, ἀλλ' οὕτως ὡς ἂν εἰ ἄνωθεν ἐγεννήθημεν. Καὶ γὰρ ἄνωθεν ἡμᾶς δημιουργεῖ καὶ κατασκευάζει, οὐκ ἀπὸ γῆς διαπλάττον πάλιν, ἀλλ' ἐξ ἐτέρου στοιχείου τῆς τῶν ὑδάτων φύσεως δημιουργοῦν (CI<sup>2</sup> 49.227.13-21).

<sup>142</sup> John Chrysostom, "The Eleventh Baptismal Instruction," 29, in *Baptismal Instructions*, 170. The original text states: μὴ τοίνυν μηδὲ ἐνταῦθα αισχύνου• πολὺ γὰρ τοῦ παραδείσου βελτίων ἢ κολυμβήθρα. οὐκ ἔστιν ἐνταῦθα ὄφις, ἀλλὰ Χριστός ἐστιν ἐνταῦθα μυσταγωγῶν σε πρὸς τὴν ἐξ ὕδατος καὶ πνεύματος ἀναγέννησιν. οὐκ ἔστιν ἐνταῦθα δένδρα καλὰ καὶ ὠραῖα ἰδεῖν, ἀλλ' ἔστιν ἐνταῦθα χαρίσματα πνευματικά. οὐκ ἔστιν ἐνταῦθα ξύλον γνωστὸν καλοῦ καὶ πονηροῦ, οὐδὲ νόμος καὶ ἐντολαί, ἀλλὰ χάρις καὶ δωρεαί. "ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει• οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν" (CI<sup>2</sup> 174.3-10).

burial and resurrection.<sup>143</sup> The doctrine on baptism as a death and resurrection is a common one with Fathers including St. John Chrysostom.<sup>144</sup>

After Jesus in the Gospel of St. Luke (Lk 12:50), also St. John Chrysostom compares Baptism to a cross. In fact, he considers that the word, cross and the word baptism can be interchangeably, when he asks to the catechumens, saying:

Did you see how baptism is a cross? Learn that even Christ called baptism the cross when He used the name of baptism interchangeably [with that of the cross]. He called your baptism a cross. "I call my baptism a cross," he says. Where does He say this? I have a baptism to be baptized with, of which you do not know. And how is it clear that He is speaking of the cross?<sup>145</sup>

When St. John Chrysostom uses the word, "interchangeably," Harkins translates that: "Baptism is to us what the cross and burial were to Christ, although not with regard to the same things. He died and was buried with regard to the flesh; both of these happen to us with regard to sin. Therefore, St. Paul did not say we have been united to Him in death but in the likeness of death. Both the one and the other are death, but not of the same things. Christ's death was death of the flesh; whereas our death is the death of sin."<sup>146</sup>

Saint John Chrysostom mentions another metaphor of Baptism as a burial and a resurrection in Second Instruction, he writes:

Baptism is a burial and a resurrection. For the old man is buried with his sin and the new man is resurrected, being renewed according to the image of his Creator.

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<sup>143</sup> John Chrysostom, "The Tenth Baptismal Instruction," 8, in *Baptismal Instructions*, 151.

<sup>144</sup> Apud Paul W. Harkins, note 23 in John Chrysostom, *Baptismal Instructions*, 217.

<sup>145</sup> John Chrysostom, "The Tenth Baptismal Instruction," 9, in *Baptismal Instructions*, 151. The original text states: εἶδες, πῶς σταυρὸς τὸ βάπτισμα; μάθε, ὅτι καὶ τὸν σταυρὸν βάπτισμα ἐκάλεσεν ὁ Χριστός, ἀντιδιδούς σοι καὶ ἀντιλαμβάνων τὸ ὄνομα τοῦ βαπτίσματος. τὸ βάπτισμα τὸ σὸν ἐκάλεσε σταυρὸν· τὸν σταυρὸν τὸν ἐμόν, φησί, καλῶ βάπτισμα. καὶ ποῦ τοῦτο φησί; "βάπτισμα ἔχω βαπτισθῆναι, ὃ ὑμεῖς οὐκ οἴδατε". καὶ πόθεν δῆλον, ὅτι περὶ τοῦ σταυροῦ λέγει(CI<sup>2</sup> 158.1116).

<sup>146</sup> Paul W. Harkins, note 26 in John Chrysostom, *Baptismal Instructions*, 306-307.

We put off the old garment, which has been made filthy with the abundance of our sins; we put on the new one, which is free from every stain. What am I saying? We put on Christ Himself.<sup>147</sup>

Saint John Chrysostom often cites this biblical text especially for Pauline writings but without elaborating on it. In Tenth Instruction, he quotes the ideal of baptism of St. Paul, saying:

Listen, then, to what St. Paul says and how he speaks of baptism as both the death of sin and the cross. Do you not know that all you who have been baptized into Christ, have been baptized into His death? And again: Our old self has been crucified with Him, in order that the body of sin may be destroyed. That you may not be frightened when you hear the words “death” and “cross,” St. Paul added that the cross is the death of sin.<sup>148</sup>

Saint John Chrysostom insistently quotes from Paul’s letter to the Romans, where he reminds the catechumens that, when we initiate, we undergo the death of our Master and we share also His benefits, which is His resurrections. The Tenth Instruction states:

For in baptism there are both burial and resurrection together at the same time. He who is baptized puts off the old man, takes the new, and rises up, just as Christ has arisen through the glory of the Father. Do you see how, again, [St. Paul] calls baptism a resurrection?<sup>149</sup>

### 3. Baptism and Typology

Harkins writes that, “Chrysostom manifests a profound knowledge of the Sacred Scripture which he had studied for four years under his teacher, Diodorus of Tarsus. Like his

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<sup>147</sup> John Chrysostom, “The Second Baptismal Instruction,” 11, in *Baptismal Instructions*, 47. The original text states: Καὶ γὰρ τάφος ἐστὶ καὶ ἀνάστασις τὸ βάπτισμα• "Συνθάπτεται γὰρ ὁ παλαιὸς ἄνθρωπος τῇ ἁμαρτίᾳ καὶ ἀνίσταται ὁ νέος ὁ ἀνακαινούμενος κατ' εἰκόνα τοῦ κτίσαντος." Ἀποδυόμεθα καὶ ἐνδυόμεθα• ἀποδυόμεθα μὲν τὸ παλαιὸν ἱμάτιον τὸ ὑπὸ τοῦ πλήθους τῶν ἡμαρτημένων καταρρυπῶθέν, ἐνδυόμεθα δὲ τὸ καινὸν καὶ πάσης κηλίδος ἀπηλλαγμένον. Τί δὲ λέγω; Αὐτὸν τὸν Χριστὸν ἐνδυόμεθα•(CI<sup>1</sup> 2.11.1-7).

<sup>148</sup> John Chrysostom, “The Tenth Baptismal Instruction,” 8, in *Baptismal Instructions*, 151. The original text states: Ἄκουσον γοῦν, τί φησιν ὁ Παῦλος, πῶς ἀμφοτέρω λέγει περὶ τοῦ βαπτίσματος, ὅτι θάνατος ἐστὶν ἁμαρτίας καὶ ὁ σταυρός• "ἢ ἀγνοεῖτε ὅτι ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθητε"; καὶ πάλιν• "ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας". ἵνα οὖν μὴ ἀκούσας θάνατον καὶ ἀκούσας σταυρὸν φοβηθῆς, ἐπήγαγεν ὅτι ἁμαρτίας θάνατός ἐστιν ὁ σταυρός (CI<sup>2</sup> 158.5-11).

<sup>149</sup> *Ibidem*, 11, in *Baptismal Instructions*, 152. The original text states: ὁμοῦ γὰρ καὶ ταφή καὶ ἀνάστασις ἐστὶν ἐν τῷ βαπτίσματι κατὰ τὸν αὐτὸν καιρὸν• ἀφήσιν κάτω τὸν παλαιὸν ἄνθρωπον καὶ λαμβάνει τὸν καινὸν καὶ ἀνίσταται, "ὥσπερ ἠγέρθη ὁ Χριστὸς διὰ τῆς δόξης τοῦ πατρὸς". ὁρᾷς, πῶς πάλιν τὴν ἀνάστασιν λέγει (CI<sup>2</sup> 159.14-17).

teacher, he followed and used the exegetical methodology dominant in the Antiochene School which gave to the Scriptures their literal and grammatical sense.”<sup>150</sup> So, the following paragraphs shall explore the usage of typology by St. John Chrysostom to present the baptism to the catechumens in his *Baptismal Instructions*. The comparison between baptism and the Exodus is a common one in St. John Chrysostom. In the Third Instruction, he relates the combat with the devil at baptism to the Exodus from Egypt to Israel:

The Jews saw miracles. Now shall see greater and much more brilliant than those seen when the Jews went forth from Egypt. You did not see the Pharaoh and his armies drowned, but you did see the drowning of the devil and his armies. The Jews passed through the sea; you have passed through the sea of death. They were delivered from the Egyptians; you are set free from the demon. They put aside their servitude barbarians; you have set aside the far more hazardous servitude to sin.<sup>151</sup>

In the same instruction St. John Chrysostom addresses the neophytes, saying:

Do you wish to know of another way in which you were judged worthy of greater marvels? In their day the Jews were unable to see the face of Moses transfigured, although he was their fellow slave and kinsman. But you have seen the face of Christ in His glory. At that time the Jews had Christ following them, but all the more does He follow us now. Then Christ followed along with them thanks to Moses; He goes along with us not only thanks to the new Moses but thanks to your own ready obedience. For the Jews, after Egypt came the desert; for you, after your exodus will come heaven. They had Moses as their leader and excellent general; we have another Moses, God, to lead and command us.<sup>152</sup>

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<sup>150</sup> Paul W. Harkins, “Introduction,” in John Chrysostom, *Baptismal Instructions*, 5-6.

<sup>151</sup> John Chrysostom, “The Third Baptismal Instruction,” 24, in *Baptismal Instructions*, 64. The original text states: Εἶδον θαύματα Ἰουδαῖοι· καὶ σὺ νῦν μείζονα ὄψει καὶ πολλῶ λαμπρότερα ἢ τότε ὅτε οἱ Ἰουδαῖοι ἐξῆσαν ἐξ Αἰγύπτου. Οὐκ εἶδες τὸν Φαραῶ μετὰ τῶν ὀπλῶν ἀποπνιγόμενον, ἀλλ’ εἶδες τὸν διάβολον μετὰ τῶν ὀπλῶν καταποντιζόμενον. Διέβησαν ἐκεῖνοι πέλαγος, διέβης σὺ θάνατον· ἀπηλλάγησαν Αἰγυπτίων ἐκεῖνοι, ἠλευθερώθης δαιμόνων σὺ· δουλείαν ἀπέθεντο βαρβαρικὴν Ἰουδαῖοι, σὺ δὲ τὴν πολλῶ καλεπωτέραν τὴν τῆς ἀμαρτίας (CI<sup>1</sup> 3.24.1-8).

<sup>152</sup> John Chrysostom, “The Third Baptismal Instruction,” 25, in *Baptismal Instructions*, 64. The original text states: Βούλει καὶ ἐτέρωθεν μαθεῖν πῶς μείζονον ἠξιώθης σὺ; Ἰουδαῖοι τότε οὐκ ἠδυνήθησαν ἰδεῖν τὸ πρόσωπον Μωϋσέως δοξαζόμενον καὶ ταῦτα συνδούλου καὶ συγγενοῦς ὄντος· σὺ δὲ τὸ πρόσωπον εἶδες τοῦ Χριστοῦ ἐν τῇ δόξῃ αὐτοῦ. Καὶ βοᾷ Παῦλος λέγων· "Ἡμεῖς δὲ ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμεθα." Εἶχον ἐκεῖνοι τὸν Χριστὸν ἐπόμενον τότε, ἀλλὰ πολλῶ μᾶλλον ἡμῖν νῦν ἔπεται. Ἐκεῖνοι μὲν γὰρ τότε ὁ Κύριος ἠκολούθει διὰ τὴν χάριν Μωϋσέως, ἡμῖν δὲ οὐ διὰ τὴν χάριν Μωϋσέως μόνον ἀλλὰ καὶ διὰ τὴν οἰκειὰν ὑμῶν εὐπειθειαν. Ἐκεῖνοι μετὰ τὴν Αἴγυπτον ἔρημος, σοὶ δὲ μετὰ τὴν ἐξοδὸν οὐρανός. Εἶχον ἐκεῖνοι ἠγεμόνα καὶ στρατηγὸν ἄριστον Μωσέα, ἔχομεν καὶ ἡμεῖς ἄλλον Μωϋσῆν τὸν Θεὸν προηγούμενον ἡμῖν καὶ

Ferguson expounds that the events connected with the Exodus provided St. John Chrysostom with the comparison of the blood of the Passover lamb with the blood of Christ. Just as the destroying angel saw the blood on the doorposts and passed by, so the devil restrains himself all the more when he sees the blood of Christ on the faithful.<sup>153</sup>

These examples allow us to realize how St. John Chrysostom used typology, in spite of the literal method more used in Antioch. The mystery of Christ is the key to understand some of the texts of the Old Testament, in particular to relate them with some of the liturgical celebrations of the Christian mysteries, as the entire ritual of the Christian initiation and the ritual of the Eucharist can witness.

### **CHAPTER THREE**

#### **THE ROLE OF THE HOLY SPIRIT IN THE *BAPTISMAL INSTRUCTIONS***

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στρατηγοῦντα (CI<sup>1</sup> 3.25.1-13).

<sup>153</sup> Ferguson, *Baptism in the Early Church: History, Theology and Liturgy in the First Five Centuries*, 549.

This chapter delves on a discussion of the grace received after baptism and the role of the Holy Spirit in the newly baptized. Among the different effects of being baptized, St. John Chrysostom refers the kiss and its special meaning, he says: “As soon as they come forth those sacred waters, all who are present embrace them, greet them, kiss them, rejoice with them, and congratulate them, because those who were heretofore slaves and captives have suddenly become free men and sons and have been invited to the royal table.”<sup>154</sup>

The kiss has a mystical significance, as St. John Chrysostom puts it,<sup>155</sup> related with the indwelling of the Holy Spirit in the baptized. In a description of the gifts of the baptism, which also reveals the practice of the pedobaptism in the community of St. John Chrysostom,<sup>156</sup> the dwelling of the Holy Spirit is again pointed out as the greatest outcome of being baptized. He preaches:

You have seen how numerous the gifts of baptism. Although many men think that the only gift it confers is the remission of sins, we have counted its honors to the number of ten. It is on this account that we baptize even infants, although they are sinless, that they may be given the further gifts of sanctification, justice, filial adoption, and inheritance, that they may be brothers and members of Christ, and become dwelling places for the Spirit.<sup>157</sup>

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<sup>154</sup> John Chrysostom, “The Second Instruction,” 27, in *Baptismal Instructions*, 53. The original text states: Εὐθέως γὰρ ἀνιόντας αὐτοὺς ἐκ τῶν ἱερῶν ἐκείνων ναμάτων πάντες οἱ παρόντες περιπλέκονται, ἀσπάζονται, καταφιλοῦσι, συνήδονται, συγχαίρουσιν ὅτι οἱ πρότερον δοῦλοι καὶ αἰχμάλωτοι ἀθρόον ἐλεύθεροι καὶ υἱοὶ γεγόνασι καὶ εἰς τὴν βασιλικὴν ἐκλήθησαν τράπεζαν (CI<sup>1</sup> 2.27.3-8).

<sup>155</sup> Cf. Idem, “The Eleventh Instruction,” 32-34, in *Baptismal Instructions*, 171-172.

<sup>156</sup> Cf. Everett Ferguson, *Baptism in the Early Church: History, Theology and Liturgy in the First Five Centuries*, 544.

<sup>157</sup> John Chrysostom, “The Third Instruction,” 6, in *Baptismal Instructions*, 57. The original text states: “Εὐλογητὸς ὁ Θεὸς ὁ ποιῶν θαυμάσια μόνος.” Εἶδες πόσαι τοῦ βαπτίσματος αἱ δωρεαί; Καίτοι γε πολλοῖς δοκεῖ ὅτι μόνον ἁμαρτημάτων ἄφεσιν ἔχει ἡ δωρεά, ἡμεῖς δὲ δέκα ἀπρηριθησάμεθα τιμάς. Διὰ τοῦτο γοῦν καὶ τὰ παιδία βαπτίζομεν καίπερ ἁμαρτίας οὐκ ἔχοντα ἵνα προστεθῇ ἁγιασμός, δικαιοσύνη, υἰοθεσία, κληρονομία, ἀδελφότης, τὸ μέλη εἶναι τοῦ Χριστοῦ, τὸ κατοικητήριον γενέσθαι τοῦ Πνεύματος (CI<sup>1</sup> 3.6.1-7). Where Paul W. Harkins says that all these expressions are correct, and one complements the others.

Ferguson writes that St. John Chrysostom lists six gifts of baptism in addition to remission of sins. However, in the preceding paragraph he does have ten blessings, although with some overlapping: free citizens of the Church, holy, just, sons, heirs, brothers of Christ, joint heirs, members, the temple and instruments of the Spirit.<sup>158</sup>

In several occasions, St. John Chrysostom enumerates the effects of the baptism to the neophytes,<sup>159</sup> addressed to the neophytes on Easter morning after receiving the baptism and Eucharist, he says:

Before yesterday you were captives but now you are free and citizens of the church; lately you lived in the shame of your sins, but now you live in freedom and justice. You are not only free, but also holy; not only holy, but also just; not only just, but also sons; not only sons, but also heirs; not only heirs, but also brothers of Christ; not only brothers of Christ, but also joint heirs; not only joint heirs, but also members; not only members, but also the temple; not only the temple but also instruments of the Spirit.<sup>160</sup>

Saint John Chrysostom mentions that the power of the Spirit is originally acting in the water, he expresses:

I say it in order that when you see the path of water and the hand of the priest touching your head, you may not think that this is merely water, nor that only the hand of the bishop lies upon your head for it is not a man who does what is done, but it is the grace of the Spirit which sanctifies the nature of the water and touches your head together with the hand of the priest.<sup>161</sup>

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<sup>158</sup> Ferguson, *Baptism in the Early Church: History, Theology and Liturgy in the First Five Centuries*, 545-546.

<sup>159</sup> John Chrysostom, "The Third Instruction," 5, in *Baptismal Instructions*, 57.

<sup>160</sup> *Ibidem*, the original text states: Οἱ πρὸ τῆς χθὲς αἰχμάλωτοι, νῦν ἐλεύθεροι καὶ πολῖται τῆς ἐκκλησίας· οἱ πρόηεν ἐν αἰσχύνη ἁμαρτιῶν, νῦν ἐν παρρησίᾳ καὶ δικαιοσύνῃ. Οὐ γὰρ ἐλεύθεροι μόνον ἀλλὰ καὶ ἅγιοι, οὐχ ἅγιοι μόνον ἀλλὰ καὶ δίκαιοι, οὐ δίκαιοι μόνον ἀλλὰ καὶ υἱοί, οὐχ υἱοί μόνον ἀλλὰ καὶ κληρονόμοι, οὐ κληρονόμοι μόνον ἀλλὰ καὶ ἀδελφοὶ τοῦ Χριστοῦ, οὐκ ἀδελφοὶ τοῦ Χριστοῦ μόνον ἀλλὰ καὶ συγκληρονόμοι, οὐ συγκληρονόμοι μόνον ἀλλὰ καὶ μέλη, οὐ μέλη μόνον ἀλλὰ καὶ ναὸς, οὐ ναὸς μόνον ἀλλὰ καὶ ὄργανα τοῦ Πνεύματος (CI<sup>1</sup> 3.5.2-11).

<sup>161</sup> John Chrysostom, "The Second Instruction," 10, in *Baptismal Instructions*, 46-47. The original text states: "Ἴν' ὅταν ἴδῃς τῶν ὑδάτων τὴν κολυμβήθραν καὶ τὴν χεῖρα τοῦ ἱερέως ἐφαπτομένην σου τῆς κεφαλῆς, μήτε ἐκεῖνο ἀπλῶς ὕδωρ μόνον εἶναι νομίσης μήτε τὴν χεῖρα μόνον τοῦ ἀρχιερέως ἐπικεῖσθαι σου τῇ κεφαλῇ. Οὐδὲ γὰρ ἄνθρωπός ἐστιν ὁ ἐργαζόμενος τὰ τελούμενα ἀλλ' ἢ τοῦ Πνεύματος χάρις ἐστὶν ἢ καὶ τῶν ὑδάτων τὴν φύσιν ἀγιάζουσα καὶ μετὰ τῆς χειρὸς τοῦ ἱερέως ἐφαπτομένη σου τῆς κεφαλῆς (CI<sup>1</sup> 2.10.3-9).

In the same instructions, St. John Chrysostom describes again the rite of the baptism and how important it is the role of the Holy Spirit. As he affirms: “It is at this moment that, through the words and the hand of the priest, the Holy Spirit descends upon you,”<sup>162</sup> and he continues describing that: “He puts your head down into the water three times and three times he lifts it up again, preparing you by this mystic rite to receive the descent of the Spirit.”<sup>163</sup>

The etiology of the baptism and its rite is proposed by St. John Chrysostom to be the baptism of Jesus. On the Eleventh Instruction, after recalling the need to distinguish the “eyes of the flesh” and the “eyes of faith” and different reality that they can see, St. John Chrysostom explains saying:

When you come to the sacred initiation, the eyes of the flesh see water; the eyes of faith behold the Spirit. Those eyes see the body being baptized; these see the old man being buried. The eyes of the flesh see the flesh being washed; the eyes of the spirit see the soul being cleansed; the eyes of the body see the body emerging from the water; the eyes of the faith see the new man come forth brightly shining from that sacred purification.<sup>164</sup>

Saint John Chrysostom compares the baptism of Jesus to the baptism of the neophytes:

And what happened in the case of our Master’s body also happens in the case of your own. Although John appeared to be holding His body by the head, it was the divine Word which led His body down into the streams of Jordan and baptized Him. The Master’s body was baptized by the Word, and by the voice of His

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<sup>162</sup> Cf. *Ibidem*, 25, in *Baptismal Instructions*, 52. The original text states: Τότε λοιπὸν διὰ τῶν ῥημάτων τοῦ ἱερέως καὶ τῆς τούτου χειρὸς ἡ ἐπιφοίτησις ἐφίπταται τοῦ Πνεύματος τοῦ ἁγίου (CI<sup>1</sup> 2.25.4-5).

<sup>163</sup> *Ibidem*, 26, in *Baptismal Instructions*, 53. The original text states: τρίτον τὴν κεφαλὴν καθήσι καὶ ἀνίησι, διὰ τῆς μυστικῆς ταύτης τελετῆς τὴν τοῦ Πνεύματος παρασκευάζων ἐπιφοίτησιν δεῖξασθαι (CI<sup>1</sup> 2.26.5-7).

<sup>164</sup> Cf. John Chrysostom, “The Eleventh Instruction,” 12, in *Baptismal Instructions*, 164. The original text states: ὅταν εἰσέλθῃς εἰς τὴν ἱερὰν μυσταγωγίαν, οἱ μὲν ὀφθαλμοὶ τῆς σαρκὸς τὸ ὕδωρ ὀρῶσιν, οἱ δὲ ὀφθαλμοὶ τῆς πίστεως τὸ πνεῦμα βλέπουσι· κἀκεῖνοι μὲν τὸ σῶμα θεωροῦσι βαπτίζομενον, οὗτοι δὲ τὸν παλαιὸν ἄνθρωπον θαπτόμενον· ἐκεῖνοι τὴν σάρκα λουομένην, οὗτοι τὴν ψυχὴν καθαιρομένην· ἐκεῖνοι τὸ σῶμα ἀναβαῖνον ἀπὸ τῶν ὑδάτων, οὗτοι τὸν καινὸν ἄνθρωπον καὶ ἀποστίλβοντα βλέπουσιν ἀναβαίνοντα ἀπὸ τῆς ἱερᾶς ταύτης καθάρσεως (CI<sup>2</sup> 169.16-22).

Father from heaven which said: “This is my beloved son,” and by the manifestation of the Holy Spirit which descended upon Him. This also happens in the case of your body. The baptism given in the name of the Father and of the Son and of the Holy Spirit. Therefore, John the Baptist told us, for our instruction, that man does not baptize us, but God: there comes after me one who is mightier than I, and I am not worthy to loose the strap of His sandal. He will baptize you with the Holy Spirit and with fire.<sup>165</sup>

The rite of the baptism with its immersion in the water is the moment, according to St. John Chrysostom when the Holy Spirit descends upon the neophytes. Ferguson asserts that, “Thus, although Chrysostom agreed with earlier practice in Syria of prebaptismal anointing, he differed in attribution the coming the Holy Spirit not to an anointing but to the water bath itself.”<sup>166</sup> Harkins comments that St. John Chrysostom urges the neophytes that, they may always deserve the grace of the Holy Spirit and guard until the Day of Judgment the luster of their baptism.

In another instruction, St. John Chrysostom addresses the neophytes, saying: “Those who have Christ, not on their robes but dwelling in their souls, and with Him His Father and the manifestation of the Holy Spirit, would do right to exhibit much greater assurance and to make it all the more clear to all by the exact conduct and management of their lives that they too are wearing the imperial image.”<sup>167</sup> The effects of the baptism are mentioned several times by St.

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<sup>165</sup> John Chrysostom, “The Eleventh Instruction,” 13, in *Baptismal Instructions*, 164-165. The original text states: καὶ ὅπερ ἐπὶ τῆς δεσποτικῆς ἐγένετο σαρκός, τοῦτο καὶ ἐπὶ τῆς ἡμετέρας γίνεται· καθάπερ γὰρ ἐκείνην τῷ μὲν δοκεῖν Ἰωάννης ἀπὸ τῆς κεφαλῆς κατεῖχεν, ὁ δὲ θεὸς λόγος εἰς τὰ Ἰορδάνεια ρεῖθρα κατῆγε καὶ ἐβάπτισε καὶ ἄνωθεν ἡ πατρικὴ φωνὴ λέγουσα, "οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός", οὕτω καὶ τὸ πνεῦμα τὸ ἅγιον διὰ τῆς ἐπιφοιτήσεως. 170 τοῦτο καὶ ἐπὶ τῆς σῆς γίνεται σαρκός· εἰς γὰρ ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος τὸ βάπτισμα γίνεται. διὰ τοῦτο καὶ Ἰωάννης ἔλεγε παιδεύων ἡμᾶς, ὅτι οὐκ ἄνθρωπος ἡμᾶς βαπτίζει, ἀλλ' ὁ θεός· "ὀπίσω μου ἔρχεται ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λῦσαι τὸν ἱμάντα τοῦ ὑποδήματος αὐτοῦ. αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί" (CI<sup>2</sup> 169.27-170.6).

<sup>166</sup> Everett Ferguson, *Baptism in the Early Church: History, Theology and Liturgy in the First Five Centuries*, 559.

<sup>167</sup> Idem, “The Fourth Instruction,” 17, in *Baptismal Instructions*, 72-73. The original text states: οἱ οὐκ ἐπὶ ἱματίου ἀλλ' ἐπὶ ψυχῆς αὐτὸν τὸν Χριστὸν ἔχοντες ἐνοικοῦντα καὶ τὸν τούτου Πατέρα καὶ τοῦ Πνεύματος τοῦ ἁγίου τὴν ἐπιφοιτήσιν, πολλὴν ἂν εἶεν δίκαιοι τὴν ἀσφάλειαν ἐπιδείκνυσθαι καὶ πᾶσιν ἑαυτοὺς καταδήλους ποιεῖν διὰ τῆς ἀκριβοῦς πολιτείας καὶ τῆς τοῦ βίου ἐπιμελείας ὅτι τὴν εἰκόνα τὴν βασιλικὴν ἐπιφέρουσιν (CI<sup>1</sup> 4.17.10-15).

John Chrysostom as a complete change in the life of the neophytes. In the First Instruction, he commends the catechumens to prepare themselves to receive the gift of the baptism by imitating the meekness and humility of Jesus, he quotes: “Learn from me, for I am meek and humble of heart, and you will find rest for your souls.”<sup>168</sup> But this situation should put them also in conditions “to acquire the fruit of the Spirit: Charity, joy, peace, patience, kindness, goodness, modesty and continence,”<sup>169</sup> as they are proposed also by Saint Paul in his Letter to the Galatians (cf. Gal 5:22). Baptism, the gift of the Holy Spirit, implies for Christians the duty of keeping the newness of their condition, as the he says:

By newly baptized I mean not only those who have just been judged worthy of the gift of the Spirit, but also those who received it a year or more ago. For if they should be willing, they too will be able to enjoy this title (of neophytes) continuously.<sup>170</sup>

## 1. The Table and the Holy Spirit

The description made by St. John Chrysostom of the Christian initiation allows to realize that after the baptism, the neophytes were led to the Eucharistic Table: “For straightaway after they come up from the waters, they are led to the awesome table heavy laden with countless favors, where they taste of the Master’s body and blood, and become a dwelling place for the Holy Spirit.”<sup>171</sup>

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<sup>168</sup> Cf. Idem, “The First Instruction,” 30, in *Baptismal Instructions*, 34-35. The original text states: "Μάθετε ἀπ’ ἐμοῦ ὅτι πρᾶός εἰμι καὶ ταπεινός τῇ καρδίᾳ καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν" (CI<sup>1</sup> 1.30.5-7).

<sup>169</sup> Cf. *Ibidem*, 33, in *Baptismal Instructions*, 36. The original text states: Ταῦτα τοῖνον πάντα ἐκμοχλεῦεν προσῆκε, τὸν δὲ καρπὸν τοῦ Πνεύματος ἔχειν σπουδάζειν, ἀγάπην, χαράν, εἰρήνην, μακροθυμίαν, χρηστότητα, ἀγαθωσύνην, πραότητα, ἐγκράτειαν (CI<sup>1</sup> 1.33.1-4).

<sup>170</sup> Idem, “The Sixth Instructions,” 21, in *Baptismal Instructions*, 101. The original states: νεοφωτιστούς δὲ λέγω οὐ τοὺς πρόσφατον ἀξίω θέντας τῆς δωρεᾶς τῆς πνευματικῆς ἀλλὰ τοὺς πρὸ ἐνιαυτοῦ καὶ πρὸ πλείονος χρόνου. Εἰ γὰρ βούλονται, δυνησονται καὶ οὗτοι διηνεκῶς ταύτης ἀπολαύειν τῆς προσηγορίας (CI<sup>1</sup> 6.21.2-5).

<sup>171</sup> John Chrysostom, “The Second Instruction,” 27, in *Baptismal Instructions*, 53. The original text states: Μετὰ γὰρ τὴν ἐκεῖθεν ἀνοδὸν εὐθέως ἐπὶ τὴν τράπεζαν ἄγονται τὴν φορικτὴν καὶ μυρίων γέμουσαν ἀγαθῶν καὶ τοῦ

The *Baptismal Instructions* of St. John Chrysostom witness the development, during the fourth and fifth centuries, of an original normative structure of the Christian Initiation consisting of immersion, imposition of hands, anointing with the Chrism and Eucharist, each of which elements has its peculiar and distinctive spiritual significance.<sup>172</sup> The baptismal bath and anointing with chrism or laying of hands are joined as closely as possible in a single act which leads into the Eucharist.<sup>173</sup>

Hence, according to Ferguson:

Chrysostom, in keeping with the catechetical instructions, interpreted the blood not in terms of the doctrine of the atonement but as an expression of the eucharist. He found a lesson in the water and blood from Jesus' side when he was dead on the Cross (Jn 19:34). He reverses the order of the biblical texts, because "first comes baptism and then the mysteries (the eucharist)" (Bapt. Inst. 3.16). As these derive from Christ, so too, "It is from his side that Christ formed his church" (Bapt. Inst. 3.17).<sup>174</sup>

Futhermore, K. Osborne asserts: "In the Eastern understanding of the Eucharist, it is not the bread and wine (the matter) nor the formula (the correct words) which are center-stage; it is the calling of the Spirit, the *paraklesis*. Jesus is truly present in the Eucharist because of the activity of God's Holy Spirit, not because of the activity of the priest."<sup>175</sup>

It is interesting to note that the commentary of Harkins on the Third Instruction of St. John Chrysostom on the Eucharist, he says:

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σώματος ἀπογεύονται καὶ τοῦ αἵματος τοῦ δεσποτικοῦ καὶ οἰκητήριον γίνονται τοῦ Πνεύματος (CI<sup>1</sup> 2.27.8-11).

<sup>172</sup> Georg Kretschmar, "Recent Research on Christian Initiation," *Living Water, Sealing Spirit: Reading on Christian Initiation*, ed. by Maxwell E. Johnson (Collegeville, Minnesota: The Liturgical Press, 1995), 11-34, esp. 13.

<sup>173</sup> Georg Kretschmar, 14.

<sup>174</sup> Ferguson, *Baptism in the Early Church: History, Theology and Liturgy in the First Five Centuries*, 554-555.

<sup>175</sup> Kenan B. Osborne, *The Christian Sacrament of Initiation: Baptism, Confirmation, Eucharist*, 75.

The Third Instruction was very likely given on Easter morning after the candidates had received baptism and the Eucharist. Chrysostom congratulates the newly-illuminated and urges them to the spiritual combat. Christ is with them and in them as they enter the arena of conflict. He not only has given them weapons but also the food of His own body and blood. Chrysostom shows them the strength of Christ's blood by showing the strength of the blood which prefigured it: the blood of the paschal lamb turned aside the destroying angel; the blood of Christ which crimsoned the lips of the newly-illuminated puts to rout the enemy of their souls. The virtue of Christ's blood comes from its origin. The Centurion's lance opened Christ's side on the cross, and there flowed forth water and blood; the water is the symbol of baptism, the blood symbolizes the Eucharist.<sup>176</sup>

For St. John Chrysostom the term Eucharist is Master's banquet, spiritual food and mysteries. He states in the The Third Instruction, "If the devil merely sees you returning from the Master's banquet, he flees faster than any wind, as if he had seen a lion breathing forth flames from his mouth."<sup>177</sup> In the same instruction, he talks to the neophytes, saying:

In those days Moses stretched forth his hands to heaven and brought down the bread of angels, manna. This other Moses stretches forth his hands to heaven and brings down the food of eternal life. Moses struck the rock and made streams of water flow; this other Moses touches the table, strikes the spiritual board, and makes the fountain of the Spirit gush forth. Consequently, the table,<sup>178</sup> like the fountain, lies in the middle, in order that the flocks may surround the fountain on every side and enjoy the benefit of the saving waters.<sup>179</sup>

Saint John Chrysostom mentions in the beginning of the Third Instruction, that one of the graces of baptism is the newly-baptized become the dwelling place of the Holy Spirit. So, we can

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<sup>176</sup> Paul W. Harkins, note 1 in John Chrysostom, *Baptismal Instructions*, 230.

<sup>177</sup> John Chrysostom, "The Third Instruction," 12, In *Baptismal Instructions*, 60. The original text states: Ἄν γὰρ ἴδῃ σε μόνον ἀπὸ τῶν δεῖπνων ἐπανιόντα τῶν δεσποτικῶν, καθάπερ λέοντα ἰδὼν τις πῦρ ἀπὸ τοῦ στόματος ἀφιέντα, οὕτω φεύγει παντὸς ἀνέμου σφοδρότερον• (CI<sup>1</sup> 3.12.3-6).

<sup>178</sup> Apud Paul Harkins, the used of John Chrysostom, the table, "τράπεζα," is generally mean instruction in the Holy Scriptures. It means the Eucharistic table.

<sup>179</sup> John Chrysostom, "The Third Instruction," 26, In *Baptismal Instructions*, 65. The original text states: Μωϋσῆς τότε ἀνέτεινε τὰς χεῖρας εἰς τὸν οὐρανὸν καὶ κατήνεγκεν ἄρτον ἀγγέλων τὸ μάννα. Οὗτος ὁ Μωϋσῆς ἀνατείνων τὰς χεῖρας εἰς τὸν οὐρανὸν φέρει τὴν αἰώνιον τροφήν. Ἐκεῖνος ἐπληξε τὴν πέτραν καὶ ἐξέβαλε ποταμοὺς ὑδάτων· οὗτος ἄπτεται τῆς τραπέζης, πλήττει τὴν νοητὴν τράπεζαν καὶ πηγὰς πνεύματος ἀναβλύζειν ποιεῖ. Διὰ τοῦτο καθάπερ πηγὴ ἐν τῷ μέσῳ ἢ τράπεζα κεῖται, ἵνα πανταχόθεν τὰ ποιμνία περιρρέῃ τὴν πηγὴν, ἵνα ἀπολαύῃ τῶν σωτηρίων ναμάτων (CI<sup>1</sup> 3.26.5-13). Paul Harkins denotes that, this passage represent that the altar was in the middle of the Church and from it poured forth the streams to which the faithful flocked to refresh themselves.

see that the effect of the eucharist is to make of the newly-baptized a dwelling place of the Holy Spirit. He means that this Eucharistic table, where the newly- baptized can receive the Body and Blood of the Lord, can strengthen the neophytes to be an instrument of the Holy Spirit in their lives. Saint John Chrysostom says that, “Since they put on Christ Himself, wherever they go, they are like angels on earth, rivaling the brilliance of the rays of the sun.”<sup>180</sup>

He urges the neophytes that, “Since, then, we have here such a fountain and our life here is such, since our table groans under the weight of countless blessings and spiritual gifts abound on every side, let us come forward with a sincere heart and with a clean conscience, that we may receive His grace and mercy to help us in our need.”<sup>181</sup>

One of the post-baptismal catechesis, particularly, in the Fourth Instruction, he talks about another image of the Eucharist as spiritual banquet and a royal table. When he addresses to the neophytes, saying: “You who have been inscribed on the citizen lists of heaven, who have been invited to this spiritual banquet and are about to enjoy the benefits and the royal table, show a zeal which is worthy of the magnitude of His gifts, in order that you may win for yourselves even greater grace from on high.”<sup>182</sup> In the same instruction, he continuously wishes them that, they should shine especially by their conduct in order to keep their robe shine and to be faithful and to void from the devil’s poms.

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<sup>180</sup> John Chrysostom, “The Second Instruction,” 27, In *Baptismal Instructions*, 53. The original text states: ὡσπερ ἄγγελοι τινες ἐπίγειοι πανταχοῦ φαινόμενοι καὶ ταῖς ἀκτίσι τοῦ ἡλίου ἀντιλάμποντες (CI<sup>1</sup> 2.27.12-14).

<sup>181</sup> John Chrysostom, “The Third Instruction,” 27, In *Baptismal Instructions*, 65. The original text states: Ἐπεὶ οὖν τοιαύτη μὲν ἐνταῦθα ἡ πηγὴ, τοιαύτη δὲ ἡ ζωὴ καὶ μυρίων ἡ τράπεζα γέμει τῶν ἀγαθῶν καὶ πανταχόθεν ἡμῖν βρῦει τὰ δῶρα τὰ πνευματικά, μετὰ ἀληθινῆς καρδίας προσέλθωμεν, μετὰ συνειδότος καθαρῶ, ἵνα λάβωμεν χάριν καὶ ἔλεον εἰς εὐκαιρον βοήθειαν (CI<sup>1</sup> 3.27.1-5).

<sup>182</sup> John Chrysostom, “The Fourth Instruction,” 6, In *Baptismal Instructions*, 68. The original text states: Ἄλλ’ ὑμεῖς οἱ νέοι τοῦ Χριστοῦ στρατιῶται, οἱ εἰς τὸν οὐρανὸν σήμερον πολιτογραφηθέντες, οἱ εἰς τὴν ἐστίασιν ταύτην τὴν πνευματικὴν κληθέντες καὶ τῆς τραπέζης τῆς βασιλικῆς ἀπολαβεῖν μέλλοντες, ἀξίαν τοῦ μεγέθους τῶν δωρεῶν τὴν προθυμίαν ἐπιδείξασθε ἵνα καὶ πλείονα τὴν ἄνωθεν χάριν ἐπισπάσησθε (CI<sup>1</sup> 4.6.1-6).

He writes:

Hence, I urge you to carry in your mind at all times the memory of your contract and to flee the disgrace of all those things you have put behind you, I mean the devil's pomps and all the other snares of the wicked one; I urge you to keep whole and entire your contract with Christ, so that you may be untouched by the tricks of the devil, while you continue to reap the benefit of these spiritual banquets,<sup>183</sup> and to be strengthened by the nourishment they give.<sup>184</sup>

This is the chief of this discourse, which is the nourishment of the spiritual banquet and the excellence conduct of the neophytes can bring joy to the Church and the glory of God.

## 2. Three Models for the Neophytes

When St. John Chrysostom addresses to the newly baptized, he mentions a number of examples, they should imitate during their whole life. He mentioned the example of the apostle Paul and the lesson of the Simon Magus in the Fifth Instruction.<sup>185</sup> Saint John Chrysostom encourages the newly-baptized to emulate the holiness and the witnesses of the holy Martyrs in the Seventh Instruction and he also added the example of Cornelius the Centurion in the same instruction.<sup>186</sup> In the Eight Instruction, he mentions the example of Abraham, where he exhorts them to be faithful and just in their daily life.<sup>187</sup> I am going to present only three examples: the

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<sup>183</sup> Paul Harkins comments that, the term, "spiritual banquet," obviously points to the Eucharist, which renders us invulnerable to the assaults of Satan.

<sup>184</sup> John Chrysostom, "The Fourth Instruction," 32, In *Baptismal Instructions*, 78. The original text states: Διὸ παρακαλῶ καὶ τῶν συνθηκῶν ἐπὶ τῆς διανοίας τὴν μνήμην ὑμᾶς ἀεὶ περιφέρειν καὶ πᾶσιν οἷς ἐπετάξασθε, ταῖς πομπαῖς λέγω ταῖς διαβολικαῖς καὶ ταῖς ἄλλαις πάσαις μεθοδεῖαις τοῦ πονηροῦ, τούτων διηνεκῶς φεύγειν τὴν λύμην καὶ τὰς πρὸς τὸν Χριστὸν συνθήκας ἀκεραίους διαφυλάττειν ἵνα τῶν πνευματικῶν τούτων δείπνων συνεχῶς ἀπολαύοντες καὶ ὑπὸ τῆς ἐντεῦθεν τροφῆς νευρούμενοι ἀχείρωτοι γένησθε ταῖς τοῦ διαβόλου μηχαναῖς (CI<sup>1</sup> 4.32.7-14).

<sup>185</sup> John Chrysostom, "The Fifth Instruction," 19-23, In *Baptismal Instructions*, 88-90.

<sup>186</sup> Cf. Paul W. Harkins, note 43 in John Chrysostom, *Baptismal Instructions*, 278-279, where he says that the Seventh Instruction was given to the neophytes during paschal season, the combination of prayer and almsgiving reminds John Chrysostom of Cornelius the centurion, who is the classic example of these two virtues. Together with Saint Paul, Cornelius is given to the neophytes as a model straight from Scripture.

<sup>187</sup> Cf. Paul W. Harkins, note 16 in John Chrysostom, *Baptismal Instructions*, 283, where he asserts that, "the virtue and the example of Abraham" is the main themes of his whole Instructions, where John Chrysostom

example of Abraham, the model of Holy Martyrs and the ideal of Paul for the newly baptized in the following paragraphs, because these examples are unique. For Abraham who received the fruit of the Holy Spirit and did the will of God in his early life, so that, he was called the father of faith. On the other hand, the holy martyrs, who seek eternal happiness rather than things on earth in their earthly lives. Their desire for the blessings of heaven and the guidance of the Holy Spirit, gave them the strength to triumph over torments. Finally, for Saint Paul, we may see in the Fifth Instructions states as follow:

Paul was baptized and illumined by the light of truth, and in this way became a great man; as time went on he became a much greater one. For after he had contributed his fair share-his zeal, his ardor, his noble spirit, his seething desire, his scorn for the things of this world, there flowed into him an abundance of the gifts that come from God's grace.<sup>188</sup>

He continually says:

You saw how sudden the change in him was. Did you see how the grace of the Spirit reformed his soul and changed his purpose? Did you see how the grace of the Spirit, like a fire falling among thorn bushes, came down on him, destroyed the thorns of his sins, and tempered him to the hardness of steel?<sup>189</sup>

We can see how St. Paul has changed his mind, body and soul by the power of the Holy Spirit and became the Apostle of the Gentiles and “the teacher of the universal Church.”<sup>190</sup>

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exhorted the neophytes, “To seek the things that are above.” This is precisely what Abraham did, even though God had promised him material blessings.

<sup>188</sup> John Chrysostom, “The Fifth Instruction,” 19, in *Baptismal Instructions*, 88. The original text states: Ὅς ἡνίκα μὲν ἐβαπτίσθη καὶ τῷ φωτὶ τῆς ἀληθείας κατηυγάσθη, εὐθέως μὲν καὶ οὕτω μέγας γέγονε, πολλῶ δὲ μείζων ἐγένετο τοῦ χρόνου προϊόντος. Ἐπειδὴ γὰρ τὰ παρ’ ἑαυτοῦ εἰσήνεγκε, τὸν ζῆλον, τὴν προθυμίαν, τὸ φρόνημα τὸ γενναῖον, τὸν πόθον τὸν ζέοντα, τὴν ὑπεροψίαν τῶν παρόντων, ἐπέρρει αὐτῷ λοιπὸν καὶ τὰ παρὰ τῆς τοῦ Θεοῦ χάριτος μετὰ πολλῆς τῆς δαμιλείας (CI<sup>1</sup> 5.19.1-7).

<sup>189</sup>*Ibidem*, the original text states: Εἶδετε τοῦ Πνεύματος τὴν χάριν πῶς αὐτοῦ τὴν ψυχὴν μετερρύθμισε, πῶς αὐτοῦ τὴν γνώμην μετέβαλε, πῶς καθάπερ πῦρ εἰς ἀκάνθας ἐμπεσόν, οὕτως ἡ τοῦ Πνεύματος χάρις ἐπεισελοῦσα καὶ τῶν ἀμαρτημάτων τὰς ἀκάνθας ἠφάνισε καὶ ἀδάμαντος αὐτὸν στερρότερον εἰργάσατο (CI<sup>1</sup> 5.19.13-17).

<sup>190</sup> John Chrysostom, “The Fourth Instruction,” 7, in *Baptismal Instructions*, 68. The original text states: “Παῦλος ὁ τῆς οἰκουμένης διδάσκαλος” (CI<sup>1</sup> 4.7.1).

## 2.1 To be Faithful as the Example of Abraham

One of the models for the neophytes that St. John Chrysostom mentions in his *Baptismal Instructions* is Abraham. This instruction is considered to be the last occasion of meeting with the newly-baptized. He gave this instruction in the presence of monks from the countryside who speak their language (Syriac), but who must understand enough Greek to follow the instruction and appreciate the compliments which St. John Chrysostom pays to their virtuous lives. He urges the neophytes to imitate the example of Abraham for three reasons. Firstly, Abraham was a just person in the eyes of God, secondly, Abraham obeyed to the commands of God unceasingly, and thirdly, Abraham was always faithful to God by his deeds. These characteristics of Abraham are the three aspects of imitating as just, obedient and faithful to God.

Firstly, St. John Chrysostom explains to the neophytes that, Abraham was a just man in eyes of God. He said, “In this way all the just men won their reputations and were deemed worthy of those ineffable blessings because of this Master proclaimed that Abraham was just.”<sup>191</sup> He continually remarks that, “when he wished one day to mention the list of just men like Abraham, Isaac, and Jacob, he said: In the way of faith all these died without receiving the promises, but beholding them afar off, and saluting them and acknowledging that they were pilgrims and strangers on earth.”<sup>192</sup> This is why the Sacred Scriptures says, and he believed the Lord; and the Lord reckoned it to him as righteousness (cf. Gen 15: 6, Rom 4: 3). Saint John Chrysostom shows the neophytes the example of Abraham to learn how to be just man on earth.

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<sup>191</sup> John Chrysostom, “The Eighth Instruction,” 7, In *Baptismal Instructions*, 122. The original text states: Οὕτως οἱ δίκαιοι πάντες εὐδοκίμησαν καὶ τῶν ἀπορ ρήτων ἐκείνων ἀγαθῶν ἠξιώθησαν. Οὕτως ὁ πατριάρχης Ἀβραάμ ἀνεκηρύχθη παρὰ τοῦ δεσπότου (CI<sup>1</sup> 8.7.1-3).

<sup>192</sup> John Chrysostom, “The Eighth Instruction,” 9, In *Baptismal Instructions*, 123. The original text states: Μνημονεῦσαι γάρ ποτε βουλόμενος τοῦ καταλόγου τῶν δικαίων οἷον τοῦ Ἀβραάμ, τοῦ Ἰσαάκ, τοῦ Ἰακώβ φησι· "Κατὰ πίστιν ἀπέθανον οὗτοι πάντες μὴ κομισάμενοι τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς" (CI<sup>1</sup> 8.9.8-13).

Secondly, Saint John Chrysostom gives them the example of Abraham as an obedient man on earth. He tells them that, “For when God saw the good disposition of Abraham and that the light of soul was hidden like that of an unseen torch, he decided to remove him to Canaan. There he might take those whose spirits were till blinded by the dark of ignorance and who were wandering in that land, and lead them to the path of virtue.”<sup>193</sup>

Saint John Chrysostom addresses neophytes and those who have come from the neighboring countryside, saying:

His yearning for God gave him wings, and he did not stop his flight with visible things, nor did he devote himself only to the seed which was promised to him, but fixed his thoughts on what was to come. For when God promised him a land in exchange for a land and said: “Now the Lord said to Abram, go from your country and your kindred and your father’s house to the land that I will show you,” he abandoned the sensible things and let them go in exchange for the spiritual.<sup>194</sup>

Like martyrs, Abraham was seeking the things that are above and incorruptible. Even though God had promised him material blessings, but trusting God blindly that, he chose to do the will of God.

Finally, St. John Chrysostom gives to the neophytes the example of another characteristic of Abraham: being faithful to God. Abraham is considered to be the Father of faith, as St. Paul said in his letter to the Romans, “For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? Abraham believed God and it

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<sup>193</sup>*Ibidem*, 8, in *Baptismal Instructions*, 122. The original text states: Ἐπειδὴ γὰρ εἶδεν αὐτοῦ τὴν εὐγνώμονα ψυχὴν, διὰ τοῦτο καθάπερ φωστῆρα λανθάνοντα καὶ κεκρυμμένον ἐβουλήθη εἰς τὴν Χαναναίαν αὐτὸν μεταστῆσαι ἵνα τοὺς αὐτόθι πλανωμένους καὶ ὑπὸ τοῦ τῆς ἀγνοίας σκότους ἔτι πεπηρωμένην ἔχοντας τὴν διάνοιαν, εἰς τὸν τῆς εὐσεβείας χειραγωγίῃ λόγον (CI<sup>1</sup> 8.8.3-8). Cf. Paul W. Harkins, note 20 in John Chrysostom, *Baptismal Instructions*, 284.

<sup>194</sup> John Chrysostom, “The Eighth Instruction,” 8, in *Baptismal Instructions*, 122-123. The original text states: ὅπως πτερωθεὶς ὑπὸ τοῦ περὶ τὸν Θεὸν πόθου οὐ μέχρι τῶν ὀρωμένων ἴστατο οὐδὲ τοῖς ἐπαγγελθεῖσι μόνον προσεῖχεν, ἀλλὰ τὰ μέλλοντα ἐφαντάζετο. Καὶ τοῦ Θεοῦ γῆν ἀντὶ γῆς ἐπαγγειλαμένου καὶ εἰπόντος· "Ἐξελθε ἐκ τῆς γῆς σου καὶ δεῦρο εἰς γῆν ἣν ἄν σοι δείξω", αὐτὸς καταλιπὼν τὰ αἰσθητὰ τῶν νοητῶν ἠφίετο (CI<sup>1</sup> 8.8.12-17).

was reckoned to him as righteousness” (Rom 4: 2-3). Saint John Chrysostom questions them, saying:

Did you see what they desired? Although God was speaking of the earth and promising them visible goods on every side, did you see how they were reaching for and seeking a fatherland in Heaven? This is why Paul added: for he looked forward to the city that has foundations, whose architect and builder is God. Did you see how they kept yearning for spiritual goods and kept before their minds the things which cannot be seen by bodily eyes but are perceived by faith?<sup>195</sup>

To sum up: St. John Chrysostom urges the neophytes in this paragraphs that to keep in their mind these characteristics of Abraham in their lives in order to keep their spiritual robe shine bright and in order to please God.

## **2.2 To be a witness as the Example of the Holy Martyrs**

During fourth-fifth centuries, the veneration of martyrs was so popular devotions for the Christians. The veneration of martyrs was not only a matter of Christian living in or near the city; it was also an essential part of Christian life in small country villages.<sup>196</sup> Saint John Chrysostom preaches on the occasion of the feast of the Egyptians Martyrs, he claims to the congregations that, “So numerous were the tombs of martyrs in the suburbs and surrounds of the city that just like they were surrounded the city like a protective wall.”<sup>197</sup>

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<sup>195</sup>*Ibidem*, 10, in *Baptismal Instructions*, 123-124. The original text states: Εἶδες αὐτῶν τὸν πόθον; Εἶδες αὐτῶν τὴν ἐπιθυμίαν; Εἶδες πῶς τοῦ Θεοῦ πανταχοῦ αἰσθητὰ ἐπαγγελομένου καὶ περὶ γῆς διαλεγομένου, οὗτοι ἐκείνην ἐζήτουν τὴν πατρίδα καὶ ἐκείνης ὀρέγοντο τῆς ἐπουρανίου; Διὰ γὰρ τοῦτο προσέθηκεν· "Ἦς τεχνίτης ἐστὶ καὶ δημιουργὸς ὁ Θεός." Εἶδες πῶς τῶν νοητῶν ἐπεθύμουν καὶ ἐκεῖνα ἐφραντάζοντο τὰ μὴ τοῖς σωματικοῖς ὀφθαλμοῖς φαινόμενα ἀλλὰ τῇ πίστει νοούμενα; (CI<sup>1</sup> 8.10.9-16).

<sup>196</sup> Wendy Mayer, “John Chrysostom,” in *‘Let Us Die That We May live’*: Greek Homilies on Christian Martyrs from Asia Minor, Palestine and Syria (c. AD 350-450), eds. Johan Leemans, Wendy Mayer, Pauline Allen and Boudewijn Dehandschutter (London/New York: Routledge, 2003), 6.

<sup>197</sup> Cf. Mayers’ general Introduction on “The Martyrium and Relics: the Centre of the Martyr cult,” in *‘Let Us Die That We May live’*: Greek Homilies on Christian Martyrs from Asia Minor, Palestine and Syria (c. AD 350-450), eds. Johan Leemans, Wendy Mayer, Pauline Allen and Boudewijn Dehandschutter (London/New York: Routledge, 2003), 5.

Therefore, in the Seventh Instruction,<sup>198</sup> he urges the neophytes to be the example of the Holy Martyrs by their conduct. He addresses the neophytes that, to follow the example of the Holy Martyrs, to see the things that are above, where Christ is seated at the right hand of God (Col 3:1), and he continually quoted from the letter of St. Paul to the Colossians, saying: “Mind the things that are above, not the things that are on earth.” (Col 3:2). Saint John Chrysostom says that “Because he wished to point out how cheap and vile these things are, he used the word “earth” and said: not the things that are on earth. Therefore, he says, mind not these things, but the things that are above,”<sup>199</sup> because things on earth are rush past and gone, but things in heaven which are indestructible and coextend with eternity. So he concerns for the neophytes free them from earth and transports them to heaven. Hence, he wishes all the neophytes constantly to keep their minds on things above.

W. Mayer suggests that by exploring St. John Chrysostom’s homily on the occasion of the feast day of the martyrs, in early Christian community, there was a higher level of devotion to the martyrs and the absence of churches and regular worship services as an alternative focus.<sup>200</sup> Harkins commented that Baptism makes the neophytes a kind of Martyr, because he has died to the world; it also introduces him to a new spiritual life in Christ. The splendor of this life

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<sup>198</sup> Paul W. Harkins, note 1 in John Chrysostom, *Baptismal Instructions*, 268. Apud him, this Seventh Instruction was probably given on Friday of Easter week in the Syrian Church from the fourth century on, this day was dedicated to the memory of the Christian martyrs who died under Sapor II on Good Friday, it was transferred to the following Friday and very soon it become a kind of commemoration of all the martyrs.

<sup>199</sup> John Chrysostom, “The Seventh Instruction,” 14, in *Baptismal Instructions*, 109. The original text states: Διὰ τοῦτο καὶ λέξει τοιαύτη ἐχρήσατο εἰπών· "Μὴ τὰ ἐπὶ τῆς γῆς", τῷ ὀνόματι τῆς γῆς τὴν πολλὴν αὐτῶν εὐτέλειαν ἐνδείξασθαι βουλόμενος (CI<sup>1</sup> 7.14.1-3).

<sup>200</sup> Wendy Mayer, “John Chrysostom,” in *Let Us Die That We May live’: Greek Homilies on Christian Martyrs from Asia Minor, Palestine and Syria (c. AD 350-450)*, eds. Johan Leemans, Wendy Mayer, Pauline Allen and Boudewijn Dehandschutter (London/New York: Routledge, 2003), 117.

is symbolized now by the white garment; but no matter what care one takes of it, the luster of the garment finally grows dull. This must not be the case with the interior brilliance of the soul.<sup>201</sup>

Saint John Chrysostom stresses that the Martyrs were showing us the example to serve God and to do the will of God by deeds.

He says:

If we are sober, great benefit accrues to our souls from their example. For no discourse of man can teach you and draw you to true doctrine and to scorn the present life as can the sufferings of the martyrs. Their sufferings send forth to all the great reward they have won by their pains and the surpassing payment they have received in return. Just as the word falls short of the deed, so my instruction falls short of what these holy ones have taught us by their deeds.<sup>202</sup>

Harkins quotes other works of St. John Chrysostom. He writes:

You may know that the martyrs have greater power when they are silent than we do when we speak, consider that although many men have spoken about virtue many times and at great length, they have accomplished nothing, whereas other men have said nothing but have achieved the greatest success by the shining example of their lives. All the more is this true of the martyrs, who have uttered not a single sound of the voice, but speaking with the tongue of their deeds, which is far more lofty than words of the mouth, they speak to all mankind, saying: 'Look upon us the terrible sufferings we have endured. But what have we suffered who were condemned to death and found eternal life?'<sup>203</sup>

The martyrs are spiritual physicians who cure the ills of soul and body of the sinners without any costs, but we need only a loyal faith. St. John Chrysostom says:

And yet, in the case of bodily ailments, we must often be sent far from home to find the hand of a physician; we must pay out money, and contrive many other

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<sup>201</sup> Paul W. Harkins, note 1 in John Chrysostom, *Baptismal Instructions*, 268-269.

<sup>202</sup> John Chrysostom, "The Seventh Instruction," 2, in *Baptismal Instructions*, 104-105. The original text states: Μέγα γὰρ ὄφελος ταῖς ἡμετέραις ψυχαῖς ἐντεῦθεν προσγίνεται εἰάν νήφωμεν· οὐδὲ γὰρ οὕτω λόγος παιδεῦσαι δύναται καὶ πρὸς φιλοσοφίαν ἐναγαγεῖν καὶ τὴν τῶν παρόντων ὑπεροψίαν ὡς τὰ πάθη τῶν μαρτύρων σάλπιγγος λαμπροτέραν ἀφιέντα φωνὴν καὶ πᾶσι διὰ τῶν πραγμάτων δεικνύντα τῆς ἀμοιβῆς τῶν ἐνταῦθα πόνων τὸ μέγεθος καὶ τῆς ἀντιδόσεως τὴν ὑπερβολὴν. Ὅσον γὰρ λείπεται λόγος πράξεως τοσοῦτον τὰ παρ' ἡμῶν λεγόμενα τῆς παρὰ τῶν ἁγίων τούτων διδασκαλίας (CI<sup>1</sup> 7.2.1-9).

<sup>203</sup> Paul W. Harkins, note 6 in John Chrysostom, *Baptismal Instructions*, 270.

inducements which can persuade the physician to contribute the knowledge of his art and to find relief for us in our sickness. But here we need none of these things, neither the long journey, nor the trouble, nor the going back and forth, nor the expense; it is enough that we bring a loyal faith, that we shed warm tears and have a sober soul, for us to find forthwith a cure for our soul and healing for our body.<sup>204</sup>

Saint John Chrysostom shows us that, although it costs nothing and causes no pain, it brings a quick cure, if we approached them with a sober spirit and a sincere faith. He continually says that:

If we approach the martyrs with faith, forthwith we shall enjoy their help. Do not wonder at this, be beloved. It was for martyrs endured all their torments. It was for Him that they fought against sin to the shedding of their blood. Hence, in more loving-kindness, the Master wishes them to shine forth to increase still more their glory even in this perishable world and, to honor them, He is eager to give His gifts to those who approach His martyrs with faith.<sup>205</sup>

Like Holy Martyrs, St. John Chrysostom exhorts the neophytes, to have a strong desire for the blessings from heaven, which can give them the strength to triumph over torments in their earthly life. That is the reason, St. John Chrysostom tells the neophytes, “These holy martyrs, then, minding the things that are above and scorning the things that are on earth, sought the eternal goods.”<sup>206</sup> Mayer said that, “This homily of St. John Chrysostom on the Holy Martyrs tells us little about the lives of particular individuals, since its focus is upon the role of the martyrs after death as an encouragement to virtue and as witnesses to the ephemeral nature of the

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<sup>204</sup> John Chrysostom, “The Seventh Instruction,” 6, in *Baptismal Instructions*, 106. Original text states: Καίτοι ἐπὶ μὲν τῶν σωματικῶν παθῶν πολλάκις καὶ ἀπο δημίαν ἐνι στειλασθαι μακρὰν ὥστε τῶν τοῦ ἱατροῦ χειρῶν τυχεῖν καὶ χρήματα καταβαλεῖν καὶ πολλὰ ἕτερα ἐπινοῆσαι τὰ δυνάμενα πείσαι ἐκεῖνον τὴν ἀπὸ τῆς οἰκειᾶς τέχνης ἐπιστήμην εἰσενεγκεῖν καὶ τῷ πάθει παραμυθίαν εὐρέσθαι. Ἐνταῦθα δὲ οὐδενὸς ἡμῖν τούτων δεῖ, οὐχ ὁδοιπορίας μακρᾶς, οὐ καμάτου, οὐ πολλῆς περιόδου, οὐ δαπάνης χρημάτων, ἀλλ’ ἀρκεῖ πίστιν εἰσενεγκόντα γνησίαν καὶ δάκρυα θερμὰ προχέαντα μετὰ νηφούσης ψυχῆς παραχρῆμα καὶ τῇ ψυχῇ τὴν ἰατροῦ εὐρεῖν καὶ τοῦ σώματος τὴν θεραπείαν κομίσασθαι (CI<sup>1</sup> 7.6.1-10).

<sup>205</sup> *Ibidem*, 7, in *Baptismal Instructions*, 106. The original text states: ἐπειδὴ δι’ αὐτὸν καὶ τὴν εἰς αὐτὸν ὁμολογίαν ἅπαντα ὑπέμειναν καὶ μέχρις αἵματος ἀντικατέστησαν πρὸς τὴν ἁμαρτίαν ἀποδυσάμενοι, βουλόμενος αὐτοὺς καὶ διὰ τούτου λαμπροτέρους ἀποφῆναι καὶ τὴν δόξαν αὐτῶν ἐπὶ πλέον αὐξῆσαι καὶ ἐν τῷ ἐπικλήρῳ τούτῳ βίῳ, εἰς τιμὴν αὐτῶν τοῖς μετὰ πίστεως προσιοῦσι τὰς δωρεὰς φιλοτιμεῖται (CI<sup>1</sup> 7.7.7-13).

<sup>206</sup> *Ibidem*, 17, in *Baptismal Instructions*, 110-111. The original text states: Ἐπειδὴ καὶ οἱ ἅγιοι οὗτοι μάρτυρες, ἐπεὶ τὰ ἄνω ἐφόρῳ νησαν καὶ τῆς γῆς ὑπερεῖδον κάκεῖνα ἐζήτησαν (CI<sup>1</sup> 7.17.1-2).

sufferings in this life.”<sup>207</sup> She continually claims that, “The importance of their physical presence as represented by their tombs is also highlighted, as is the powerful effect of the tomb upon the visitor’s conscience and behavior an effect more immediate and lasting, John suggests, than his numerous sermons calling upon the listener to repent and moderate their life.”<sup>208</sup>

### **2.3 Saint Paul as the Example of how to be a Missionary of God**

Saint John Chrysostom proposes St. Paul as an example for the neophytes. According to Harkins, Chrysostom’s admiration and love for the Apostle of the Gentiles is unmatched by any other of the Church Fathers, as the saint himself says: “I love all the saints, but above all the blessed Paul, the vessel of election, the heavenly trumpet, who leads Christ’s bride to him.”<sup>209</sup> Therefore, St. John Chrysostom exhorts the neophytes to reject the example of the Jews, who were an ungrateful lot, and instead to follow the example of Paul, whose soul became well-disposed as the result of his baptism. Indeed, for St. John Chrysostom “Paul was great when he was baptized [but] he became much greater thereafter when he preached and confounded the Jews.”<sup>210</sup> Indeed, the imitation of Paul’s example would lead to a long-life validation of baptism as Saint John Chrysostom says:

Imitate him, I beg you, and you will be able to be called newly baptized not only for two, three, ten, or twenty days, but you will be able to deserve this greeting after ten, twenty, or thirty years have passed and, to tell the truth, through your whole life. If we shall be eager to make brighter by good deeds the light within us,

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<sup>207</sup> Wendy Mayer, “John Chrysostom,” in *Let Us Die That We May Live*, 117.

<sup>208</sup> *Ibidem*.

<sup>209</sup> Paul W. Harkins, note 20 in John Chrysostom, *Baptismal Instructions*, 247.

<sup>210</sup> Cf. *De res. dom.* = MG 50.442A apud Paul Harkins, John Chrysostom, *Baptismal Instructions*, 259, n. 39,

I mean the grace of Spirit, so that it is never quenched, we shall enjoy the title to newly baptized for all time.<sup>211</sup>

He reminds us of the disposition of Paul's soul prior to his baptism: "First he persecuted the Church, going everywhere, dragging men and women to trail, creating trouble and confusion, and raging like a madman;" and calls our attention to the transformation brought about by baptism: "After he reaped the benefit of the Master's love and was enlightened by the light of the spirit, he put aside the darkness in which he had wandered and was led to the truth. He did not delay the event, but straightway he was baptized and washed of all his former sins. And he who before had been the agent of the Jews in all things and had ravaged the Church, straight way confounded the Jews then dwelling in Damascus by proclaiming that the Crucified is the very son of God."<sup>212</sup>

Nevertheless, as Harkins remarks that "God does not change the nature of the new creature but the dispositions of his will; he does not change his faculty of judgment but he does purify his eyes,"<sup>213</sup> for "It is not the baptismal robe that makes the neophytes but the innocence

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<sup>211</sup> John Chrysostom, "The Fifth Instruction," 20, in *Baptismal Instructions*, 88-89. The original text states: Τοῦτον καὶ ὑμεῖς μιμήσασθε, παρακαλῶ, καὶ δυνήσεσθε οὐ πρὸς δύο καὶ τρεῖς καὶ δέκα ἡμέρας καὶ εἴκοσι μόνον καλεῖσθαι νεοφώτιστοι, ἀλλὰ καὶ δέκα καὶ εἴκοσι καὶ τριάκοντα παρελθόντων ἐτῶν καὶ διὰ πάσης ὡς εἶπεν τῆς ζωῆς ταύτης ἀξιοῦσθαι τῆς προσηγορίας. Ἐὰν γὰρ τὸ ἐν ἡμῖν φῶς, τοῦ Πνεύματος λέγω τὴν χάριν, σπουδάζωμεν διὰ τῆς τῶν ἀγαθῶν ἔργων πράξεως φαιδρότερον ἀπεργάζεσθαι ὥστε μηδέποτε κατασβεσθῆναι, διὰ παντὸς τοῦ χρόνου ταύτης ἀπολαύσομεν τῆς προσηγορίας (CI<sup>1</sup> 5.20.1-9).

<sup>212</sup> John Chrysostom, "The Fourth Instruction," 7, in *Baptismal Instructions*, 68-69. The origin text Greek renders: πρὸ τοῦ τοῦ διώκων τὴν ἐκκλησίαν καὶ πανταχοῦ περιῶν καὶ σύρων ἄνδρας καὶ γυναῖκας καὶ πάντα συγγέων καὶ ταράσων καὶ πολλὴν τὴν μανίαν ἐπίδεικνύμενος, ἐπειδὴ φιλανθρωπίας ἀπέλαυσε παρὰ τοῦ δεσπότου καὶ καταναγασθεὶς τῷ φωτὶ τῷ νοητῷ ἀπέθετο τὸ σκότος τῆς πλάνης καὶ πρὸς τὴν ἀλήθειαν ἐχειραγωγῆθη καὶ διὰ τοῦ βαπτίσματος ἀπελούσατο τὰ προλαβόντα ἅπαντα ἁμαρτήματα, ἄθροον οὐδὲ τὸ τυχὸν ἀναβαλλόμενος, ὁ πρὸ τούτου ὑπὲρ Ἰουδαίων ἅπαντα πράττων καὶ πορθῶν τὴν ἐκκλησίαν, εὐθέως συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, κηρύσσων ὅτι ὁ ἐσταυρωμένος αὐτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ (CI<sup>1</sup> 4.7.1-12).

<sup>213</sup> Paul W. Harkins, note 2 in John Chrysostom, *Baptismal Instructions*, 243-244.

of their souls and the interior luster of grace.”<sup>214</sup> This is precisely what St. John Chrysostom means when in the homily *In principium actorum homiliae*, he says:

I wish now to address the newly-baptized and I call newly-illuminated not only those who received baptism two, three, or ten days, but also those who were baptized a year or more ago, for we must call them, too, newly illuminated. If we show abundant zeal for our own souls, it is possible to be newly-illuminated even after ten years, if we preserve the newness which comes from the illumination. Time does not make the neophyte but purity of life, for it is possible to lose after two days the dignity of that title, if we do not pay heed.<sup>215</sup>

Indeed, for St. John Chrysostom, Saint Paul is the model to follow even if the apostle of Tarsus “remained a neophyte all his life because he continued to grow in sanctity” contrary to Simon Magus,<sup>216</sup> who “lost his right to the title by falling into sin shortly after baptism.”<sup>217</sup>

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<sup>214</sup> Translation of MG 51.74D-75A by Paul Harkins, cf. Paul W. Harkins, note 43 in John Chrysostom, *Baptismal Instructions*, 260.

<sup>215</sup> *Ibidem*.

<sup>216</sup> John Bowker, writes that, Simon magus was an opponent of St. Peter later identified as a heresiarch (see Heresy). According to Acts 8:9-24, he was a sorcerer known as ‘that power of God which is called great,’ who practiced in Samaria, see in *Concise Dictionary of World Religion: A guide to all aspects of the Major Religions*. Edited by John Bowker (United States: Oxford University Press Inc., 2006), 544. Also Peter Armenio defines that, the book of Acts recounts that in Samaria, there was a man named Simon Magus, who was a local magician who had been using sorcery to amaze the people of Samaria into believing he had great powers. Cf. Peter V. Armenio, *The History of the Church: A Complete Course*, ed. James Socias. Woodridge, IL: Midwest Theological Forum, 2005, 54.

<sup>217</sup> Translation of MG 51.74D-75A by Paul Harkins, cf. Paul W. Harkins, note 43 in John Chrysostom, *Baptismal Instructions*, 260.

## CONCLUSION

The sacraments of Christian Initiation lay the foundation of Christian life. Baptism as an initiation rite is an encounter with the risen Christ, leading to a conversion of heart and the sacramental insertion into the Paschal Mystery of Christ. For the Catholic tradition, the faith, teachings and writings of the early Fathers are very significant, because they were the founders of Christian heritage and they have shown the fidelity and zealousness that exist between Scriptures and Tradition.

The writings of the Fathers of the Church were not meant simply to fill up our theological libraries; they serve as important treasures of information for us to understand and value the historical development of Christian doctrines /teachings. For us, studying them link us to the living tradition of the Church. Focusing one's study on one of the Fathers does not mean clinging unto the past as such. Rather, it shows us the connection of our contemporary belief with that of the early church. It manifests our unbroken adherence to the faith we have faithfully inherited from the past.

We have seen in this paper how St. John Chrysostom's *Baptismal Instructions* were entirely centered and dedicated on the mystery of Christ. The instructions of St. John Chrysostom serve as a guide for the catechumens and neophytes making them realize that they proceed from God, through Christ, to the Church. Baptism then becomes the sacrament of union with God, who is the dispenser of divine grace.

The main lesson that the researcher learned from writing this paper is to see and realize the riches of the Traditions of the Church and how the catechetical teachings of St. John Chrysostom have bearing in our contemporary time. The next question we might raise is how we

can originalize St. John Chrysostom's teachings on baptism in an epoch and context so different from his. The answer is, the methods instructed by the Fathers might be different from ours, but we all share with them the same faith, the same baptism, the same Lord.

We have seen in Chapter one, the various rites the catechumens should undergo in order to be initiated in Christ. In the second chapter, John Chrysostom gave us a spiritual meaning of initiation as participation in the death and resurrection of Christ through the use of metaphors and typologies. The third chapter deals with the instruction of St. John Chrysostom on the crucial role of the Holy Spirit. Saint John Chrysostom writes in his homily on 1 Corinthians, "Our mysteries (Sacraments) are not like a theatrical performance. Here everything is controlled by the Spirit."<sup>218</sup> Overall, the *Baptismal Instructions* of St. John Chrysostom were deeply rooted in Scriptures and based on theological teaching of his time, with specific preparatory instructions for catechumens and neophytes preparing for admission into the Church.

Lastly, the teachings of the Fathers, including St. John Chrysostom, demonstrate their utmost relevance to the Church of the present time, in her contemporary pastoral mission and methods. The teachings of the Fathers will always serve as resource of faith, witness, and inspiration to the struggles of the contemporary Church as she prepares candidates to the Sacraments of Initiation. For the students of theology, studies in patrology will broaden their horizons and historically situate them in the long and living tradition of the One, Holy, Catholic, and Apostolic Church.

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<sup>218</sup> Theological Historical Commission for the Great Jubilee Year 2000, *The Holy Spirit, Lord and Giver of Life*, trans. from Italian by Agostino Bono (New York: The Crossroad, Publishing Company, 1997), 96.

On a personal level, St. John Chrysostom has taught me to embrace the richness of our Christian faith and tradition. This study opens more themes in St. John Chrysostom to be explored by other researchers.

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