

# QUESTIONS OF THE SOTERIOLOGICAL TEACHING OF THE GREEK FATHERS

WITH SPECIAL REFERENCE TO ST. CYRIL OF ALEXANDRIA \*

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## Chapter Four

### SANCTIFICATION OF MAN

Cyril often speaks of man's sanctification in Christ and his new life, and when he comes to examine this question in detail he apparently speaks of two ways<sup>112</sup> in which man receives sanctification.

I Cyril refers to the first way when he speaks of the «indwelling of the Holy Spirit within man» and in general of the very fact of the Incarnation through which man is elevated, glorified and sanctified, by being united with God, and being Σύσσωμος with Christ through a mystical Εὐλογία. The Holy Spirit sanctifies man and makes him Godlike<sup>113</sup>.

II. Cyril speaks of another way, as well, in which man can be united with Christ and really vivified. Christ loves us and offers His Grace not only by sending to us the Holy Spirit but also through His vivifying Flesh which He offers in the Holy Eucharist for our life and sanctification<sup>114</sup>. So the second way is the Holy Eucharist.

Thus Cyril speaks of man's twofold sanctification through both the Holy Spirit and Christ's Flesh. It is for this reason that Cyril speaks of a twofold indwelling of Christ within us. The Son dwells within us firstly, as a man in a bodily way and is united with us through the mysti-

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\* Συνέχεια ἐκ τῆς σελ. 424 τοῦ προηγουμένου τεύχους.

112. Glaphyra in Genes. 1,1. PG 69,29.

113. Glaph. in Genes. 1,1 PG 69,26.

114. De Rect. Fid. ad Theod. 380. PG 76,1189.

cal blessing and secondly, as God in a spiritual way He leads us to a new life through His Spirit and Grace<sup>115</sup>, so that we can have Christ within us both *αἰσθητῶς καὶ νοητῶς*<sup>116</sup>.

### I. Patricipation of the Holy Spirit.

One of the most important points of Cyril's teaching is that men receive and have the Holy Spirit. God anoints<sup>117</sup> men with the Spirit, and offers the Spirit to all those who accept Him. The Apostles received Him first<sup>118</sup>. Christ offers the Spirit not only to the Apostles but to all believers. «It was necessary that we should become partakers and sharers of the Divine nature of the Logos or rather, that giving up the life which originally belonged to us, we should be transformed into another and the elements of our being be changed into newness of life, pleasing God. It was, however, impossible to attain this in any way other than by fellowship and partaking of the Holy Spirit... Being present in the body with those who believed in Him, the Lord showed Himself to be the source of every blessing. But when time and necessity demanded His going to His Father in heaven, it was essential that He should associate Himself by the Spirit with His worshippers and should dwell in our hearts by faith in order that having His presence within us, we might...readily advance in all virtue and might also be found strong and invincible against the wiles of the Devil and the assaults of men, as possessing the omnipotent Spirit»<sup>119</sup>. Here Cyril clearly refers to the partaking of the Holy Spirit as the means for obtaining grace and power and blessing.

Cyril mentions some concrete ways in which men receive the grace of the Spirit. Holy Baptism is the main way<sup>120</sup> in which we fully receive Christ and become children of God<sup>121</sup>. In Baptism Cyril sees a twofold healing. Because man consists of two elements, body and soul, the water of the Baptism sanctifies the body and the Spirit sanctifies the human soul<sup>122</sup>. Men also receive the Holy Spirit through true repentance<sup>123</sup>. Through this participation in the Holy Spirit men become par-

115. In Ioan. 17, 22. PG 74, 564.

116. I ad Corinth. 6, 15, PG 74, 869.

117. De Rect. fid. ad Theod. c. 37. PG 76, 1188.

118. In Joëlem 2, 28. PG 74, 376.

119. In Ioan. 15, 7. PG 74, 433.

120. Glaph. in Exod. 1, 2. PG 69, 432.

121. In Rom. 1, 3. PG 74, 776.

122. In Ioan. 3, 5. PG 73, 244.

123. In Js. 37, 10, PG 70, 1268 see also In Ioan. 20, 22. PG 74, 721.

takers of the Divine nature<sup>124</sup>. In his writings Cyril calls the grace either God's grace in general<sup>125</sup>, or the grace of Christ<sup>126</sup>, or the grace of the Holy Spirit, or the shedding of the Holy Spirit within our hearts<sup>127</sup>. There is no doubt that the Divine grace is one, though it can act in different ways. Cyril speaks of grace either as grace in the sense of an eternal desire of God to offer His grace or as the manifestation in time of the eternal *Εἰδοκία* of God. Both are different aspects of the one and the same grace of God.

The salvation of men and the dwelling of the Holy Spirit in them are two inseparable truths. When the Spirit dwells within men they become *Πνευματοφόροι*<sup>128</sup>, *Θεοφόροι*<sup>129</sup>, vessels of the Holy Spirit<sup>130</sup> Who seals them for salvation<sup>131</sup> and justification. When Cyril speaks of God's dwelling in men, he means no doubt the whole Holy Trinity, all the Three Divine Persons<sup>132</sup>. Undoubtedly the Holy Spirit is able, as perfect God, to offer grace to men but because there is only one will and decision among the Three Persons of the Holy Trinity, Cyril refers to the whole Holy Trinity, and says that the Son with the Father and the Spirit dwell within men<sup>133</sup> and All Three act for men's salvation. In this sense we can speak of the inter-relation among the three Persons of the Holy Trinity in dwelling in men. All three Persons dwell not as one Person but as Three in Oneness<sup>134</sup>. Each One, however, is related to a special way of working for men's justification<sup>135</sup>. The Father dwells as Father and the Son as Son, although all Three are One in nature and substance.

Cyril has no doubt about the reality of the dwelling of God in man, nor about the relation and unity between man and God. When he comes to examine this question theologically he teaches that there is a great and basic difference between this unity of man and God on the one

124. In Ioan. 20, 22. PG 74, 712.

125. «Κλήσει ἄγία κεκλήμεθα, κατὰ Χάριν Θεοῦ». (Thesaurus 15, PG 75, 292).

126. «Χάρις Χριστοῦ» (In Isaiam 2, 6. PG 70, 76. in Rom. 5, 45. PG 74, 785).

127. «Ἡ Χάρις ἡ τοῦ Ἁγίου Πνεύματος χύσις ἐν ταῖς καρδίαις ἡμῶν» (Thesaurus 34. PG 75, 597).

128. Thes. 34. PG 75, 576.

129. Adv. Nest. 1,4. PG 76, 172.

130. In Ioan. 5, 33. PG 73, 401.

131. In Ioan. 16,8. PG 74, 437.

132. Quod unus sit Christus, PG 75, 1316.

133. Thes. 8, PG 75, 108.

134. Ibid.

135. In Ioan. 15,1. PG 74, 333.

hand and the unity of the two natures in Christ on the other hand. The first is relative unity<sup>136</sup>, spiritual - moral and the second is natural unity. In the case of the Incarnate Logos neither of His natures exists individually and separately but both constitute one Person, while in the other case each part, God and man, exists individually, and does not lose its own personality. Man does not cease being man, nor does God cease being God. Again in his unity with God man does not become God, i.e. of the same substance with God<sup>137</sup> but has God being and living within himself<sup>138</sup>. However, this unity is an inner-communication between God and man. God lives and really remains within man and that is why Cyril speaks of *Συνάρφεια*<sup>139</sup>, *Κόλλησις*<sup>141</sup>. In this sense Cyril uses the term Unity<sup>141</sup>. This unity is not a mere external relation but a real, deep and inner unity. It is in this relative sense that man is said to become God since God the Holy Spirit living within man deifies him and makes him partaker of the Divine nature<sup>142</sup>. This is the meaning of the verb 'Αποθεοῦν in Cyril<sup>143</sup>.

The work of the dwelling of the divine Grace within men is to make them clean from their sins and to justify them and to lead them to a new life in God<sup>144</sup>. So grace and justification are inseparable. This happens in Baptism when, as we have seen, we are released from our sins and become partakers of the divine nature<sup>145</sup>. The forgiveness of sins only in this sense is to be understood. And, as we have seen, when Cyril speaks of man's justification he means that God forgiving man not only considers him as being justified but makes him really righteous and justified<sup>146</sup> although man is sinful<sup>147</sup>. This forgiveness of sins is the basic step or stage in the work of man's justification. The forgiveness is not only an external covering of man's sins but a real cleaning of the whole man, of his body and of his soul from his sins.

Because through Baptism man receives forgiveness, his sin need

136. In Ioan. 15,1. PG 74, 333.

137. Apolog. ad Theod. 3, PG 76, 408.

138. Ibid.

139. Thes. 34, PG 75, 597.

140. Glaph. in Exod. 1,3. PG 69, 497.

141. Thes. 34. PG 75, 605.

142. In Ioan. 5, 18. PG 73, 348.

143. Ep. 40. PG 77, 200.

144. In Malach. 33, PG 72, 336.

145. De Adorat. 1,11. PG 68, 752.

146. In Js. 51, 1-2. PG 70, 1104-5.

147. In Oseam 1,3. PG 71, 32.

not be forgiven any more. A new state begins, the state of sanctification<sup>148</sup>, which is not merely an intellectual or a moral state, but it is the state of real sanctification of the whole man, of his soul and body, so that man becomes a new man<sup>149</sup>. Man does not remain in the same state of holiness but he is always progressing in virtue, always going towards higher stages of holiness. It is in this sense that Cyril uses many equivalent words - terms, ἀναμορφοῦσθαι<sup>150</sup>, μετασχηματίζεσθαι<sup>151</sup>, μεταπλάττεσθαι - μεταστοιχειοῦν<sup>152</sup>, μετακίνησις<sup>153</sup>.

For Cyril grace means the supernatural and saving love, power and act of God through which the personal application of the redemptive work of our Saviour is obtained and which forgives all sins, strengthens man for spiritual battles and realizes the «new creation» within man. This therefore is manifested in the conversion, the justification and the holiness of man. Of the supernatural and divine character of the grace Cyril says that through the Spirit ἀναβαίνομεν εἰς τὸ ἀρχέτυπον τῆς εἰκόνοσ ἡμῶν and εἰς τὸ ὑπὲρ φύσιν ἀξίωμα, τὸ ἀρχαῖον τῆς φύσεως κάλλος ἀνακομιζόμενοι καὶ πρὸς τὴν θεῖαν ἀναμορφούμενοι δόξαν<sup>154</sup>.

Referring to the question of the necessity of the grace in his comment on St. Luke 14,23 «nobody can come to me if my Father does not take him» Cyril says that this phrase shows men's calling to salvation as a work of the Divine power<sup>155</sup>. In other passage, justifying the necessity of grace in the work of man's salvation Cyril says that «because man's nature is not so strong nor can it alone abandon evil completely, God is co-fighting with man against evil and gives to man a two-fold grace, by trying to persuade man, by helping him and so making him stronger than evil<sup>156</sup>».

Now, with regard to the universal character of the grace of God Who offers richly and abundantly Cyril says that nobody has remained without this gift. In order to explain what he says, Cyril refers to the prophet Joel who says: «I shall shell out my spirit to every man».

148. Pasch. Hom. 10 PG 77,617.

149. In Isaiam 54. 4, PG 70, 1200.

150. In Joan. 3,5. PG 73,244.

151. Hom. Pasch. 10. PG 77, 621.

152. De Trin. Dial. 7, PG 75,1113.

153. In Zachar. 13. PG 72,229.

154. In Ioan. 1,12. PG 73,133.

155. In Luc. 14,23. PG 72,792.

156. De Adorat. A. PG 68,173.

If not all people receive the grace, that happens because «each one himself is responsible for accepting or rejecting this Divine gift»<sup>157</sup>.

## II. The Holy Eucharist.

Speaking of the communication of the Divine grace to believers Cyril often refers to the Holy Eucharist through which man participates in God and receives Him in a new mysterious but real way<sup>158</sup>. Through this Sacrament man obtains a new, internal and real relation to God the Son. Although Cyril has not written any special work on the Holy Eucharist, we can discover what his teaching is as far as this subject is concerned. I find three important Christological points as necessary presuppositions for the soteriological understanding of the Eucharist in Cyril's teaching, as follows:

1. The body of Christ is not the body of a mere and common man. His Body, which is a life-giving body, is the Body of the Incarnate Logos. Otherwise this flesh could not have the life-giving power<sup>159</sup>.

2. For Cyril there is no doubt that Christ's body is life-giving flesh. Undoubtedly the flesh of Christ is not life-giving by itself but only because of its union with the Divine Logos, and so it is from the Divine Logos that Christ's Flesh receives this power<sup>160</sup>. What is said here could not be true unless the hypostatic union of the nature in the one Person of Jesus Christ were real.

3. Through the Eucharist man receives Christ, not only His grace, but Christ himself, His Body and His Blood. Cyril lays much stress on this point. The Bread in the Holy Eucharist is not a simple Typos of the body of Christ but it is the Body of Christ and the wine is the Blood of Christ. The Bread and the Wine do not only receive a blessing to become life-giving but both really change and become the Body and Blood of Christ by the power of God<sup>161</sup>.

~~Because in the Eucharist the Body of Christ is offered to the believers, it is called a real spiritual Meal, a spiritual Blessing<sup>162</sup>. Although~~

157. «Ἐκαστος ἑαυτῷ παραίτιος γίνεται τοῦ κεκτηῖσθαι τὸ θεόδοτον ἀγαθὸν ἢ καὶ μηδαμῶς εἶναι». (In Ioan. 14,19. PG 74,264).

158. In Ioan. 6,54. PG 73,580.

159. Quod unus sit Christus. PG 75, 1360.

160. Epist. 17. PG 77, 121.

159. Quod unus sit Christus 776 PG 75, 1360.

161. In Matth. 26,27. PG 72, 452. also In Ioan. 6,64. PG 73, 604.

162. In Matth. 26,27 PG 72, 452.

it is Christ who gives life to men, Cyril admits that the Holy Spirit also does the same<sup>163</sup>. Though Cyril believes that the change of the gifts takes place by the power and the blessing of God, he says that the way in which the change takes place remains mysterious and unknown to men. We have to accept it by faith in silence<sup>164</sup>. In addition to this mystery of the real change of the gifts Cyril sees another mystery, i.e. the fact that the Body of Christ is not lessened while it is broken<sup>165</sup> and offered at the same time to countless people in all parts of the world. At the same time Christ is present everywhere, where the Eucharist is celebrated. Even more, when Cyril says that the body of Christ is present in all places at the same time he means that the whole Christ is present in each place<sup>166</sup>. The one and undivided Christ is present in each and all Eucharists at the same time in different places. This teaching is very important soteriologically. All people, not only some, participating in the Eucharist can receive Christ. This confirms the doctrine of universal salvation, in other words, the salvation of all people in all places and at all times. The main soteriological significance of the Holy Eucharist is to be found in the fact that Christ enters and lives within the participants. Through His flesh Christ comes and lives within the whole man<sup>167</sup>.

Then Cyril speaks of a special internal relation and unity between Christ and man. Receiving Christ's flesh man becomes one with Him and lives and is in Him<sup>168</sup>. Cyril uses the characteristic verbs *Συνανακίρνασθαι*<sup>169</sup> and *Ἀνακεραννύναι*<sup>170</sup> in order to show this union of man with Christ. In his comment on John's Gospel 6, 57 Cyril shows that as the yeast exists and is mixed with the whole dough so Christ lives with men and is united with men, and as the yeast is the reason for the fermentation of the whole dough so Christ is the cause of the efficacy of the Eucharist and therefore the cause of the grace and life and sanctification of the communicants.

However, here there is a real danger which Cyril apparently avoids.

163. Apolog. C. Orient. 11. PG 76, 376.

164. Apol. c. Orient. 11. PG 76, 376. Also In Ioan. 6,54. PG 73, 604.

165. Hom. div. 10 PG 77, 1029.

166. «Ὁλοκλήρως καὶ ἀμερίστως ἐν ὅλοις ἐστὶν Εἷς ὑπάρχων πανταχῆ». (In Ioan. 19, 23. PG 74,660).

167. In Ioan. 6,55. PG 73, 581.

168. «Ἐν πρὸς Αὐτὸν ἀποτελούμενοι» (In Luc. 22-19, PG 72, 109).

169. In Matth. 26,27. PG 72, 452.

170. In Ioan. 6, 18, PG 73, 561.

When he speaks of the unity of man with Christ he means a spiritual and real unity. However, man does not cease being man, he does not lose his nature, nor does God become a mere human being by changing His nature. Cyril calls this unity *Μετάληψις*<sup>171</sup>, *Μετοχή*<sup>172</sup>, *Μέθεξις*<sup>173</sup>. Christ unites man with Himself and offers all blessing. Cyril uses the verb «to implant»<sup>174</sup> or «to put in»<sup>175</sup> in order to show that Christ lives within man.

Christ's living within the communicants is not aimless. Cyril asserts that Christ's body becomes seed vivifying for men<sup>173</sup> since men become participants of Christ's Divine and human natures. This is the great privilege for men who receive the Divine Blessing which makes them participate in God's incorruptibility. Water by its nature is cold. But when we put it in a hot container it becomes hot, too. Men are corrupted because of sin but being united with the incorrupted God they become incorrupted, too. In this case Cyril uses the accurate verb *ἀναστοιχειούμεθα*<sup>177</sup>.

Since God is life, men, receiving Christ through the Eucharist, receive real life; they become participants of God's life<sup>178</sup>. And even more through the Eucharist men receive Christ as the unique Power which is a sanctifying power. This leads men to holiness and enables them to live a holy life<sup>179</sup>. Men's life will be undoubtedly eternal. That is why Cyril speaks of the Holy Eucharist as bringing immortality, as a seed of immortality<sup>180</sup>. So Cyril speaks of the bodily Incorruptibility as a reward to those who receive the Flesh of Christ within themselves<sup>181</sup>. Christ will destroy the death of the human flesh of those who receive Christ as their life<sup>182</sup>. All communicants will die a bodily death here on earth; however, it is also certain that the Eucharist becomes a seed and a medicine of incorruptible life in the world of the eternity<sup>183</sup>. Cyril

171. Glaph. in Exod. 1,2. PG 69, 213.

172. De Adorat. 1,2. PG 69, 428.

173. De Adorat. 1,6. PG 68, 417.

174. «Ἐμφυτεύειν» (In Ioan. 6,62. PG 73, 581).

175. «Ἐντιθέναι» (In Ioan. 6,55. PG 73, 581).

176. «Σπέρμα Ζωοποιῶν» (In Luc. 22,19. PG 72, 912).

177. In Ioan. 6,54. PG 73, 580.

178. In Ioan. 6,53. PG 73, 577.

179. In Matth. 26,27. PG 73, 452 — In Ioan. 6, 54. PG 73, 577.

180. «Σπέρμα Ἀθανασίας» (In Ioan. 6,55. PG 73, 581).

181. In Ioan. 6,48. PG 73, 561.

182. In Ioan. 6,54. PG 73, 580.

183. «Ζῆσειν μέλλοντες» (In Ioan. 6,48. PG 73, 561).



has no doubt that bodily incorruptibility is a supernatural gift of God to men through the Holy Eucharist. And this gift of grace can be understood and accepted only by those who believe<sup>184</sup>.

To those who believe, the Eucharist becomes the abolition of their weakness<sup>185</sup>, and thus both weakness and death are abolished. Their elimination will be final in the world of eternity.

Therefore, we can see Cyril's understanding of the great significance of the Holy Eucharist which for him is not merely a ceremony but a real offering, a bloodless offering<sup>186</sup>. It is real because of the reality of Christ's Cross on Golgotha. It is Christ who is offered in the Eucharist<sup>187</sup> but it is also the same Christ who offers and fulfills the Sacrifice in the Eucharist. Thus He is the offerer, the priest, and the victim<sup>188</sup>. Christ as the origin of mankind fulfills the offering not only in His body but also in His mystical body and so He makes the members of His body to be offered to Him and live and be united with Him.

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184. In Ioan. 6,59. PG 73, 596.

185. In Ioan. 6,17, PG 73, 585.

186. In Isaiam 25,6. PG 70, 561.

187. In Luc. 22,14. PG 72, 905.

188. Hom. div. 10 PG 77, 1029.

Second Section

THE ARK OF SALVATION - THE CHURCH

The whole Soteriology is inevitably united with the doctrine of the Church because, as we shall see, Her significance in the work of man's Salvation is great. Cyril asserts that the Church was founded not by any man but by Jesus Christ Himself<sup>189</sup> and that this Church as a community of people who are united through the same correct faith in and Love<sup>190</sup> for Christ is not merely a natural but a spiritual unity<sup>191</sup> which came to exist because of Christ's redemptive work and of the power of the Holy Spirit. That is why the Church cannot be understood apart from Christ and it is for this reason that Cyril calls Her «the Church of Christ<sup>192</sup> or «the Church of God»<sup>193</sup>.

The spiritual purpose of the Church is the salvation of people, of her members. That is why she uses spiritual means i.e. the Divine Grace and the Holy Mysteries.

The boundaries of the Old Testament Church were confused or even identified with the national boundaries while the New Testament Church is universal, and invites all people to become her members<sup>194</sup>. The old Church accepted her members by their natural birth, while one becomes a member of the New Church through Baptism and spiritual Birth. The old Church was not able to clean the soul of man; that happens only in the New Testament Church. The old Church was a worship of forms and symbols, the new one is the fulfilment of the symbols and the reality.

The Church is the «Spiritual House»<sup>195</sup> and 'Αληθεστέρα Σκηνή<sup>193</sup> which is not only founded by God but is also continuously preserved by Him

189. «Αὐτὸς ὠκοδόμησε τὴν ἅγιαν πόλιν, τοῦτέστι τὴν Ἐκκλησίαν. Τεθεμελίωσε τοῖνον τὴν Ἐκκλησίαν Αὐτὸς ὢν ὁ θεμέλιος ἐφ' οὗ καὶ ἡμεῖς ἐποικοδομούμεθα» (In Isaiam 45,13 PG 70,968).—«Ὁ Χριστὸς (συνέστηκε) τὴν Ἐκκλησίαν» (I ad Cor. 12,9. PG 74, 888).

190. Karmiris J. The Ecclesiology of sts. Basil, Gregory the theologian and John Chrysostom, Athens-1962, p. 51.

191. «Νοητὴν ἐνόησαν» (In I Ep. ad Cor. 12,9 PG 74, 888).

192. «Ἐκκλησία Χριστοῦ» (In Matth. 16,16. PG 72, 424).

193. «Ἐκκλησία Θεοῦ» (In I Ep. ad Cor. 1,1 PG 74, 857).

194. In Zach. 2, 1-5. PG 72, 33.

195. In Isaiam 42,3 PG 70, 344.

196. De Adorat. 9. PG 68, 589.

Christ invites men to become members of His Church and then He keeps them with the Holy Sacraments. By Baptism we become members of the Church and participants of the death, the resurrection and the life of Christ, who is the Head of those who through the one faith and the same Sacraments are united with Him and constitute one Body. He is the Head and the vivifying centre from which life is offered to all members. He is the link which unites them all. Cyril expresses the same idea when he calls Christ the «corner stone» which unites and keeps the whole organisation of the Church.

New life is offered to the members of the Church from the Father through the Son in the Holy Spirit. The Holy Spirit is the Power and the Soul of the Church<sup>197</sup> which, therefore, is not subject to errors or mistakes and thus is infallible. Those who leave the Church sin. They refuse the doctrines of the Church, they participate in the sacrifices of the heretics<sup>198</sup> or completely rejects even Christ, or do not live a life proper to the holy ones. Since the Church is a community of living and visible members, the visible character of the Church is undoubted. It is in this sense that Cyril characterises the Church as a high mountain, as a House of God, or Sun and Moon or Island visible to all<sup>199</sup>. The Church as a Body<sup>200</sup> is a concrete whole with many units, or members. All these constitute one visible Body. So the Church is on the one hand visible because of the human elements but on the other hand the Church has also a deep invisible character because of her invisible Head, Jesus Christ, the Divine Grace and because of the mysterious and eternal Plan of God for the work of His Church. The visible and invisible elements of the Church are inseparable. Because of this unity the Church is a subject of faith. The invisible aspect presents the Church as the mystical Body of Christ through which He continues His saving Work through the Holy Spirit and offers Grace and the gifts of His Cross to each individual.

Since the Church is Christ's Mystical Body, through which He continues His redemptive work to each individual; the Church has the same purpose as Christ. Thus the Church is an Institution of Salvation;<sup>201</sup> in

197. In I ad Cor. 12,9. PG 74, 888.

198. «Οἱ τοῖς ... αἰρετικοῖς συναπτόμενοι... ἔξω θύουσι ... τῆς Ἐκκλησίας» (In Osie 8,12. PG 71, 209).

199. In Sophon. 2,12. PG 71, 981.

200. In I Ep. ad Cor. 12,9. PG 74, 888.

201. Karmiris J. Synopsis of the dogmatical teaching of the Orthodox Cath. Church. Athens 1960, PG 77.

other words, she keeps and spreads the true light of Christ everywhere, and offers the gifts of the Cross to the world. So she is the Ark of Grace and Salvation. It is in this sense that wherever the Church is, there Christ is, too. The Church is the only Ark of Salvation, and therefore one should belong to the Church in order to receive Grace and Salvation. That is why Cyril calls the Church the «Ship» which leads the members, the believers, safely to the kingdom of Heaven. «We say that the Churches of Christ are like ships in this world, which are really above this world. These ships cross the sea (of this world) and transfer the believers to another pure land, i.e. to the Heavenly Kingdom. So the Church is a ship and those who are within Her are the holy ones»<sup>202</sup>.

Here it should be said that Cyril speaks either of «the Church of Christ», and then he refers to the One true universal Church of Christ on earth or he speaks of «Churches of Christ» and then he refers to local extensions of Christ's Church, i.e. he refers to several local Churches which are members of the One true Church. A local Church can not be a true part of the true Church unless it has the true and same faith of the One true Church.

The Church is characterised by Cyril as «One»<sup>203</sup>. She is one because of her unity which depends on the One Head, Christ, on the one vivifying Spirit, on the one Faith, one Baptism and on the one Love<sup>2 4</sup>. That is why, to use the words of Alexei Khomiakov, we could say that the unity of the Church follows of necessity the unity of God. The Church is a unity of the Grace of God, living in a multitude of rational creatures<sup>205</sup>. Cyril says that Christ is said to have been a perfect Stone which has been laid as the Foundation of the Sion i.e. of the Church. We stand upon Him and through Faith we become a Spiritual House, a Holy Temple, a House of God in Spirit»<sup>206</sup>. So the Church is one Stone, one House. And this unity, in spite of the many members and of the local Churches, is the most essential character of the Church. This unity is manifested as unity in faith<sup>207</sup> and unity in the same Sacraments of the Church.

202. «Πλοῖα εἶναι φημὲν τὰς Ἁγίας τοῦ Σωτῆρος... Ἐκκλησίας». (In Psalm. 103,25 PG 69, 1264.)

203. De Adorat. 13 PG 68, 880.

204. «Ἐν πάσαις ταῖς Ἐκκλησίαις εἷς Κύριος, Μία Πίστις...» (De Adorat. 9. PG 68, 633.

205. Alex. Khomiakov, The Church is One, New York-London 1968, p. 3.

206. «Αἶθος ἐκλεκτός ὁ Χριστός. Αὐτῷ ἐπερηρείσμεθα... καὶ ἐποικοδομούμεθα Οἶκος Πνευματικός εἰς Νεκρὸν Ἅγιον». (In Isaiam 12,3 PG 70, 344).

207. De Adorat. 9. PG 68, 633.

In Cyril's teaching the Church is also called «Holy» because her Head, God, is holy, and the Holy Spirit who keeps her in the truth, is Holy<sup>208</sup>. God Himself sanctifies her<sup>209</sup>. For the sanctification of the members the Church uses the Sacraments which are holy. Even the members of the Church are called by God to be holy. As Cyril says, the Church is called «Sion»<sup>210</sup> because she is «Tall» and she is holy, since she is the House and City of the most Holy God and because she has high dogmas. The mountains are decorated with many trees and the Church of Christ has many heads of saints<sup>211</sup>.

The Church is also «Catholic». By this term Cyril means the extension of the Church both in the sense of time and of space, in other words universal and eternal<sup>212</sup>. This extension should be understood both as her mission and her desire to be universal and as the reality of this desire. The universality and the eternal power of the Church depend on the fact that Christ, the eternal Logos, is her Head and Foundation<sup>213</sup>. However, we have to remember that this Catholicity of the Church is not to be understood only in terms of time and space. It is not a quantitative or a geographical conception. The Universality of the Church is the manifestation but not the foundation of her catholicity. The Church was Catholic even when the Christian Communities were very small<sup>214</sup>. The Catholicity of the Church refers to the identity of the faith, of the life and of the Love of the Church all over the world.

Finally, the Church is «Apostolic» because She has preserved the doctrines of the Apostles without any adulteration. «The light of Christ remains ἀσβεστον in the Church»<sup>215</sup>. So we see the Apostolic character of the Church in the teaching which makes the Church the mouth-piece of the Apostles through the centuries. As Apostolic, the Church was sealed by the Spirit in the Twelve Apostles and the Apostolic Succession is a living and mysterious thread binding the whole historical fulness of Church life into One Catholic Whole<sup>216</sup>. This apostolic character

208. Glaph. in Genes. 1,5. PG 69, 29.

209. Glaph. in Genes. 2. PG 69,89.

210. In Isaiam 12,3 PG. 70, 344.

211. In Abdiam 17, and in Amos 9, 13-15, PG 71, 592, 580.

212. In Zach. 2, 1-5. PG 72, 33.

213. In Isaiam 45,13 PG 70, 968.

214. Florovsky G., Sobornost: The Catholicity of the Church (in The Church of God, ed. by E. L. Mascall. London 1934. p. 56).

215. «Ἄσβεστος ὁ παρὰ Χριστοῦ φωτισμὸς ταῖς Ἐκκλησίαις» (De Adorat. 9. PG 68, 641).

216. Florovsky G. op. c. p. 62.

with all the others makes the Church the infallible guardian and teacher of Truth. The Light of Christ remains truly pure and correct in the Church<sup>217</sup> in which there is no darkness of deceit since Christ lightens Her<sup>218</sup>. When Cyril says that the Church offers the truth infallibly, he does not mean that the Church offers new truths which are opposite to the truth which was revealed by our Lord. He means that the Church develops, formulates and offers infallibly the truth which has been already revealed by Jesus Christ. In connection with the infallibility of the Church it has to be remembered that Christ is in the Church<sup>219</sup> He is the truth and so the truth is found in the Church which can teach the truth infallibly.

In order to show the significance and the place of the Church in the work of man's salvation Cyril uses many adjectives, and thus characterises her as Inn<sup>220</sup> which accepts and helps every one, or as true Tent<sup>221</sup>, or Holy Land<sup>222</sup> or Holy Mother<sup>223</sup> or Jerusalem<sup>224</sup> or City of Peace<sup>225</sup> for her members, or spiritual and true Sion<sup>226</sup>. She is built on the Rock, on Christ, who has founded her from of old<sup>227</sup>. He is her King and Leader<sup>228</sup>. With all these epithets Cyril shows the importance and the necessity of the Church for the work of man's Salvation. Cyril finds such inner relations between Christ and the Church that he calls her the Bride of Christ<sup>229</sup>. No doubt the saving acts of God in Jesus Christ brought the Church into being<sup>230</sup>. Christ's Church is perfect<sup>231</sup>, she is full of spiritual «fruits»; in other words she is able to illuminate and sanctify her members through the power of Jesus Christ, to accept

217. «Ἄει καθαρὸν καὶ γνήσιον ἐν Ἐκκλησίαις τὸ Φῶς» (De Adorat. 10,10. PG 68, 677);

218. «Σκότος ὅλως κοσμικῆς ἀπάτης οὐκ ἔστιν...». (De Adorat. 10 PG 68, 693).

219. «...Χριστοῦ περιστράπτουτος αὐτάς...» (De Adorat. 10. PG 68-693).

220. «Πανδοχεῖον» (In Luc. 5,30. PG 72, 681).

221. «Ἀληθεστάτη σκηνή» (De Adorat. 5. PG 68, 392).

222. «Ἁγία Γῆ» (Glaph. in Exod. 1. PG 69, 416).

223. «Ἱερὰ Μήτηρ» (Glaph. in Genes. 6. PG 69, 324).

224. In Zach. 12,8. PG 72, 217.

225. In Is. 31,15, PG 70, 716.

226. In Is. 33,56, PG 70, 72.

227. Glaph. in Genes. 1, 1. PG 69, 29.

228. In Is. 42,1, PG 70, 849.

229. Glaph. in Genes. 1,1. PG 69, 29.

230. Torrance T.F. Conflict and Agreement in the Church, Vol.I'. London 1959

p. 202

231. In Zach. 4, 8, PG 72, 69.

all people freely<sup>232</sup> and to offer them the divine Grace and their Salvation which came from Christ and of which the Church is the Οικονόμος. And this offering of Grace and Salvation is the basic work and purpose of the Church. To those who live in this Stone, i. e. in the Church, Bread and Water will be given. In other words Christ as Bread of Life is given to them and the water of the Holy Baptism<sup>233</sup>.

Cyril speaks of the Church as the Ark of Grace and Salvation. Among the Fathers the Church was looked upon as the depository of spiritual grace, which might be dispensed in a sacramental way. In other words the Church possesses the means of Grace<sup>234</sup>. There is no doubt that in the New Testament Grace is the basic and the most characteristic element of the Christian Gospel<sup>235</sup>. That is why speaking of the Sacrament of Baptism within the Church Cyril asserts that man comes out of the baptismal font as holy in his body and his soul<sup>236</sup> and free of his previous sins<sup>237</sup>, and thus he becomes participant of the Divine Nature<sup>238</sup>. Then Cyril speaks about worship in the Christian Church. This worship is distinguished from any other non-Christian cult because it is a worship in Christ<sup>239</sup>. Here it has to be remembered that the Church and her priests offer Grace not in their name but in the name of the Saviour, Jesus Christ<sup>240</sup>.

Cyril's teaching about the Church as the Mystical Body of Christ is of the greatest importance<sup>241</sup>. Cyril has brought this doctrine to the highest perfection as far as the Eastern tradition is concerned<sup>242</sup>. In his teaching we find all the elements which are found in the Fathers before him. Cyril presents all these elements in an excellent synthesis. In Cyril's teaching the hypostatic unity in Christ is the basis for the doctrine

232. In Is. 60, 11. PG 70, 1336.

233. «Τῷ κατοικίσαντι ἐν τῇ τοιαύτῃ Πέτρᾳ (τῇ Ἐκκλησίᾳ) δοθήσεται μὲν ἄρτος, χορηγηθήσεται δὲ καὶ ὕδωρ πιστόν. Τοῖς οἰκοῦσι τὴν Ἐκκλησίαν ἄρτος ζωῆς δίδεται Χριστός καὶ μὴν καὶ ὕδωρ Πιστόν τοῦ Ἁγίου Βαπτίσματος» (In Is. 33,15. PG 70, 729).

234. Torrance, T. F. *The Doctrine of Grace in the Apostolic Fathers*, London, 1948. p. 141.

235. op.c. p. 34.

236. In Ioan. PG 73, 244-5).

237. In Luc. 5,8 PG 72, 904.

238. In Luc. 5,8 PG 72, 904.

239. In I ad Cor. 3, 4-6. PG. 74, 926.

240. In Ioan. 3,34. PG 74, 280.

241. In I ad Cor. 12,9. PG 74, 888.

242. Mersch E., *Le Corps Mystique du Christ*, E. T. by J. R. Kelly, London 1938. p. 337-8.

of the Mystical Body of Christ. The Logos has not only taken flesh but has become flesh, and because the Logos is Life His humanity becomes life as well on account of the unity. Human nature, i.e. all men generally are contained in Christ and are vivified in Him. This unity between human nature namely between us and the Logos makes us to be incorporated in Him and creates the Mystical Body<sup>243</sup>. «The Flesh (of our Lord) can give life, despite the fact that of itself the flesh profiteth nothing. Once it is united to the life-giving Logos, it becomes wholly life-giving, since it is raised to the power of the Logos. The Flesh does not bring the Logos down to its own level; for the divinity can in no wise be diminished. By itself the flesh is incapable of imparting life; it can do so only because it has within itself the life-giving Logos and because it exercises all the power of the Logos»<sup>244</sup>. Because of this hypostatic unity, the human nature of Christ was elevated to the highest degree.

What Christ in His humanity produced by visible activity during His life on earth is now produced in the Holy Eucharist. The doctrine of the Eucharist is connected with the doctrine of the Mystical Body<sup>245</sup> and is always examined under the light of the christological doctrine. Sometimes it is used as a dogmatical argument against Nestorius' teaching<sup>246</sup>. Cyril goes on to say. «A little leaven leaveneth all the dough. In like-manner a tiny «Eulogia» leaves our whole body and fills it with its own power. Thus Christ passes into us and we, in turn, pass into Him. May we not truly say that the leaven is in the whole Mass?»<sup>247</sup>. Again Cyril says: «We eat the proper flesh of the Logos, which because it is the flesh of Him Who lives by the Father, becomes life-giving. Just as that body which the Logos made His own by an unconceivable and ineffable union is life-giving, so we who partake of His sacred flesh and blood are wholly vivified. For the Logos abides in us both divinely by the Holy Spirit and humanly by His sacred flesh and His precious blood»<sup>248</sup>. What happened in the Incarnation happens in Holy Sacrament. As the Logos elevated the human flesh so in the Communion Christ, entering within us, sanctifies us, transforms and vivifies us.

243. In Ioan. 4,2. PG 73, 601.

244. In Ioan. 4,2. PG 73, 601.

245. In Ioan. 4,2. PG 73, 577.

246. Theodorou Andreas, The teaching of the Greek Fathers about Man's Deification. Athens 1956. p. 142.

247. In Ioan. 4,2. PG 73, 587.

248. Ad. Nestor. 4. PG 76, 193.



In the Holy Eucharist man comes into his real life and into contact with a higher and spiritual world<sup>249</sup>. Undoubtedly without the hypostatic unity the Eucharist would be impossible<sup>251</sup>.

The unity of the Mystical Body depends on the unity of Christ. The mystery that took place in Christ was the beginning and the means of our participation in the Spirit and of our union with God<sup>251</sup>. Again, speaking of the relations between the Eucharist and the Incarnation and their place in the doctrine of the Mystical Body Cyril teaches that in His wisdom the Only-begotten Son has found a means for bringing us into unity with God and with one another, although because of our souls and bodies, we have distinct personalities. Through one body, which is His Body by a mysterious Communion He blesses those who believe in Him and makes them concorporal with Himself and with one another. They have been united with Christ by means of His Own Holy Body. For as we all eat of the one bread we all become one body, since there can be no division in Christ. For this reason the Church is called the Body of Christ and we are His members<sup>252</sup>. This unity of the believers with each other and of all of them with Christ is a real and true union. Since we all receive within us the one Spirit, who is the Holy Ghost, we are mingled both with one another and with God. For, although we are distinct one from the other and the Spirit of the Father and of the Son dwells in each one individually, yet this Spirit is one and indivisible. Therefore He joins our many distinct spirits into unity and makes them one in Himself. Just as the power of the Holy Flesh makes concorporal those who receive it, so the one indivisible Spirit who dwells in all brings all into a spiritual unity<sup>253</sup>.

Cyril often says that through the Eucharist Christ unites us among ourselves and all of us with God<sup>254</sup>. «Christ comes into us corporally as man, mingling and uniting Himself with us through the mystery of the «Eulogia»<sup>255</sup>. Then we are transformed to what we receive and we bear Christ with Whom we die, we are buried and risen. This happens because it is not we who change Christ to our nature but it is Christ who

249. Bulgakov S., *The Orthodox Church*, London 1935, p. 169.

250. *Adv. Nestor.* 4. PG 76, 193.

251. In *Ioan.* 17,20-21 PG 74, 560-1.

252. In *Ioan.* *Ibid* PG 74, 561.

253. In *Ioan.* *Ibid* PG 74, 561.

254. In *Ioan.* 11,12. PG 74, 564.

255. In *Ioan.* 11,12. PG 75, 564.

changes us and transforms us to His nature<sup>256</sup>. Because of the hypostatic union Christ contains our whole nature<sup>257</sup>, all men and especially all those who are regenerated in Him. It was necessary that human nature should be raised to highest perfection<sup>258</sup>. For this perfection of our nature we should be partakers of the Holy Spirit who elevates us to the Son and makes us partakers of the Divine nature<sup>259</sup>. As we have seen, Cyril's teaching about the Church is based on the trinitarian dogma<sup>259a</sup>. The Church is the work of the Holy Trinity and was realized in and through Christ, through His whole Incarnation in the general sense. That is why the Church is internally connected with Atonement through Christ. It is also for this reason that St. Cyril lays stress on the christological aspect and basis of his teaching about the Church.

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256. Pourrat P., *La Spiritualité Chrétienne. I' Des Origines de l'Église au Moyen*, Paris 1947. p. 372.

257. Mersch E. op. c. p. 350.

258. In Ioan. 10,2. PG 74, 432.

259. In Ioan. 11,10. PG 74, 545.

259a. αὐτὸν τοιοῦτον οἱ πάντες ἔαμεν ἐν Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι  
(In Ioan. 17,21 PG 74,560-1).

Third Section  
THE COMPLETION OF SALVATION:  
ESCHATOLOGY

In Patristic Theology the doctrine of Salvation is inseparably connected with Eschatology<sup>20</sup> because the state of Salvation of man is not limited to this life only. On the contrary, the work of man's Salvation will be perfect and permanent in the world of Eternity. The Second Coming is in several aspects the completion of what Christ had already initiated in the First Coming. The Judgment of the world will be completed in this Second coming and God's time of waiting will come to an end<sup>21</sup>. Man's glorious state will be in its completion in the world of eternity since the saved will be participating in the eternal glory of God. They will be for ever with Him whom they will then know perfectly. This Union between man and God will be not a pantheistic shedding of the human nature into the Divine but a metaphysical reality<sup>22</sup>. Eternal life then can be characterised as the state of man's glory, perfect happiness, and perfect knowledge. The teaching about the completion of man's Salvation in the eternal life has an important part in Cyril's theology. The possibility of such a discussion lies in the fact that «Christ is the Beginning and the End of all things»<sup>23</sup>. Even in Heaven Christ as God will be for ever the source of the glory and blessedness of those who belong to Him and will be with Him eternally. That is why the eternal life and therefore the completion of soteriology is inseparably related to the Second Coming of Christ, the great Day of Christ<sup>24</sup>, the Day of Universal Award<sup>25</sup>.

Cyril believes that when the time of this world passes away and its

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260. Lampe G. H. W., *Early Patristic Eschatology*, in «*Eschatology*»: *Scottish Journal of Theology*, ed. by T. F. Torrance, (oc. p. 2).

261. McIntyre J., *The Christian doctrine of History*, London 1957 p. 83.

262. Theodorou Andreas, op. c. p. 176.

263. Glaph. in Exod. 13, 1-3. PG 69, 512.

264. In Oseam 1,11. PG 71, 57.

265. In Luc. 9,18. PG 72, 541.

end comes<sup>266</sup> the divine Judge will come and will be accompanied by all His Angels in the glory of His Father<sup>237</sup>. Cyril is certain about Christ's coming and the Judgment so that he says: men are here on earth *Μέτριοι και Παρεπίδημοι*<sup>268</sup>. Cyril has no doubt at all that Christ's Judgment will be «most righteous»<sup>239</sup> because He is the Righteous Judge<sup>270</sup>. Christ is Judge in both Comings as He is Saviour. What should be added, however, is that the Second Coming is not a Revelation. Christ will not come then to reveal hidden mysteries of the Codhead but to execute before our eyes, and by no symbol, that which we already know will be<sup>271</sup>.

The Resurrection of man is besed and depends on Christ. Christ, risen first from the dead is the cause of man's resurrection. All those who have followed Him in His Death will follow Him in His Resurrection, as well<sup>272</sup>. The bodily Resurrection will be universal<sup>273</sup>. But not all people will take part in the «Eternal Festival» of Heaven because not all of them belong to Christ as their God and Head. Cyril has no doubt that only those who belong to Christ here on earth and who are holy will be with God and will be participants in the life of Paradise<sup>274</sup>. That is why after His death Christ went to the Hades «in order to redeem those who were going to believe. They recognized Him who came to them and they enjoyed His Epiphany»<sup>275</sup>.

According to the biblical teaching of Cyril the nature will change completely and then «a New Heaven» and «a New Earth» are expected to appear<sup>276</sup>. The New Earth will be incomparably better than the present<sup>277</sup>. Therefore the destruction of the present world will take place in order that the New Heavens and the New Earth may be made<sup>278</sup>. The «world» will have a different face; which will be spiritual. We expect

266. «Κατὰ τὴν προσδοκωμένην ... Συντέλειαν». (In Isaiam 60, 19. PG 70, 1349).

267. «...καταφοιτήσαντος τοῦ ... Σωτῆρος Χριστοῦ». (C. Anthrop. 25. PG 76, 1128).

268. In Ioan. 15,14. PG 74, 385.

269. «Δικαιοσύνη Κρίσις». (In Zachar. 1, 5-6. PG 72, 17).

270. «Δίκαιος Κριτής». (In Isaiam 22,5. PG 70, 508).

271. McIntyre J., The Christian Doctrine of History. p. 83.

272. In I Ep. ad Corinth. 15, 12. PG 74, 896.

273. «Ἀναβιώσονται ὁμολογούμενος τὰ πάντων σώματα» (In I ad Cor. 15,51. PG 74, 913).

274. In Psalm. 48, 16. PG 69, 1072.

275. Ad Hebr. 3,19-20 PG 74, 1013.

276. In Rom. 8,19. PG 74, 821.

277. Ibid. 8,40. PG 74, 821.

278. Trembelas P., Dogmatics etc. v. III' p. 511-12.

New Heavens and a New Earth<sup>279</sup>. Cyril follows St. Paul in saying that creation will become free from corruption<sup>280</sup>. Because of this strong hope of eternal life, Cyril believes that this present life on earth is not the real life and true home of Christians who live here as «strangers»<sup>281</sup>.

It is for this reason that we expect to change our dwelling-place from earth to Heaven, from this life bound by human time, to the heavenly life free of human time, from the life of corruption to the life of incorruption, and from the life of weakness to the life of power. As our nature, received by God through its unity with Divinity, was risen and putting away the corruption with all passions became incorruptible, in the same way men will be freed from the slavery of death and putting away the corruption with all passions will put on passionlessness<sup>282</sup>. Cyril further goes on to say that neither Baptism nor the Holy Eucharist will be then necessary<sup>283</sup> since there will be no possibility of sin, and that believers will enter into state of eternal glory. And it is the whole man who will be glorified, in his soul and in his body.

The unity of man with God will be perfect in the eternal life. Man will see the perfect glory of Christ and will have a perfect knowledge of God. «When, Cyril says, that time would be, Christ did not say very clearly. It may be in the time to come after the end of the world, when we shall behold the glory of God unveiled and open to our gaze. God will Himself impart to us knowledge concerning Himself in perfect clearness.. Now we see in a mirror and we know in part... but when that which is perfect comes, that which is in part shall go away... As, in the darkness of the night, the bright beauty of the stars shines forth... but when the sun arises with its radiant beams then that light which is but part, goes away and the lustre of the stars waxes feeble and ineffective; in like manner, I think, the knowledge that we have now will cease and that which is «in part» will vanish away at the moment of time when the perfect light comes upon us and sheds forth its radiance, filling us with the perfect knowledge of God. When we are enabled to approach God in confidence, Christ will tell us the things which concern His Father. For now by shadows and illustrations and various images and models, de-

279. «Ὁὐρανοὺς Καινοὺς καὶ τὴν Κατὴν». (In Is. 24,4. PG 70, 537).

280. «Ἡ Κτίσις ἐλευθερωθήσεται». (In Is. 24,4. PG 70, 537).

281. «Παροιμίαν μᾶλλον οἶσθαι δεῖ τὴν ἐν σώματι ζωὴν». (De Adorat. 1,11. PG 68, 761).

282. De Domini Incarnatione 28. PG 75, 1468. The genuity of this work has been denied.

283. Ibid.

duced from different phases of human life, we feebly trace our steps to a vague, uncertain knowledge through the inherent weakness of our minds. Then, however, we shall stand in no need of any model or riddle or parable, but shall behold, face to face and with unshackled mind, the fair vision of the Divine Nature of God the Father, after having seen the glory of the One who proceeded from Him. Now we know Him in the perfection of the glory that belongs to His Divine Nature because of our humanity. But when the season of His Incarnation is past and the mystery of our redemption completely wrought out henceforth He will be seen in His own glory and in the glory of God the Father»<sup>284</sup>.

In this passage we see how Cyril connects Soteriology with the state of man in the eternal life. The teaching of transformation, passionlessness, Incorruptibility and Immortality of man is common among the Fathers<sup>285</sup>. Perfect knowledge of God, perfect blessedness and perfect glory by being ever with God will constitute this perfect and glorious state. Man's soul and spirit will be perfectly illuminated and filled by the Divine and unspeakable light<sup>286</sup> and a real Divine Wisdom will be for ever within them<sup>287</sup>.

This spiritual aspect of man's eternal unity with God characterises his state in heaven. However, Cyril does not speak only of this spiritual aspect of eternal life. He also speaks about the position of the saved in heaven as far as their bodies are concerned. So Cyril says that men rise from the dead in their bodies which will change completely and will no longer remain flesh but will become spiritual, free from corruption, death, and sin<sup>288</sup>. As we see, man's Salvation or man's state of eternal glory is connected with the glorious condition of man's body. From a state of weakness and corruption it will change into a state of divine glory<sup>289</sup>. Human Nature will be wearing Incorruptibility<sup>290</sup>. Men will become incorrupted<sup>291</sup>. This body will be strong<sup>292</sup>, therefore, free from any natural infirmity, weakness and lack, free also from any moral lack, since it will be sinless by Grace, and will be interested only in spiritual

284. In Ioan. 16,25. PG 74, 461-464.

285. Karmiris J. Synopsis etc. p. 110.

286. In Proph. Malach. 4,2. PG 72, 360.

287. Glaph. in Exod. 1,2. PG 69,429.

288. «Αποδύεται τὴν φθορὰν τὸ ἐκ γῆς, ἐνδύεται δὲ τὴν ἀφθαρσίαν». (In Matth. 25,31. PG 72, 449.

289. In II Ep. ad Corinth. 3,18. PG 74, 932.

290. In Math. (fragm.) 1,9. PG 72, 474.

291. «Αφθαρτοὶ καὶ Ἀνώλεθοι» (In I Ep. ad Cor. 15,51. PG 74,918).

292. «Εὐσθενὲς» (In Luc. 20,27 PG 74, 905).

matters<sup>293</sup> without the danger of turning to evil. That is why even the body will be full of glory<sup>294</sup> which will be eternal<sup>295</sup>.

Speaking of eternal life and glory Cyril refers to the whole man, his soul and his body. The whole man will be participating in the glorious life which is nothing else but being together with Christ for ever<sup>296</sup> in Heaven<sup>297</sup>. In this eternal life, man will be free from corruption, from death and from sin<sup>298</sup>. This life will be both an endless life<sup>299</sup> and a life of real enjoyment<sup>300</sup>. Therefore, this enjoyment and blessedness will be both endless<sup>301</sup> and ineffable, as well. It will be a spiritual kind of blessedness and joy<sup>302</sup>. That is why Cyril says that all painful efforts for virtuous living are of much smaller value in comparison with the glory and blessedness of eternal life<sup>303</sup>. The saved will never see death, spiritual or bodily, because Christ by His death has destroyed the power of death<sup>304</sup>.

Speaking of eternity Cyril does not forget to mention the state of those who will not belong to Christ. They will rise from the dead, too<sup>305</sup>, since the Judgment of all people will take place after the resurrection of the dead<sup>306</sup>. Those who do not believe to Christ and do not accept Him as God and Saviour will be punished, and their punishment will be endless, eternal<sup>307</sup>. Cyril calls Hades the Prison of the Souls<sup>308</sup>. And this teaching is in agreement with the Holy Scripture and the Patristic Tradition<sup>309</sup>.

So in the new state of eternity, Christ will be the link between the blessed and God the Father. Because of His humanity which He took from us He is and will be for ever the Head of the redeemed, of the heavenly Church. And her glory and love for the Holy Trinity will be both eternal and καθαρωτέρα<sup>310</sup>.

293. «...βλέπον εἰς μόνα τὰ τοῦ Πνεύματος» (In Luc. 20,27, PG 72, 892).

294. Hom. Pasch. 10. PG 77, 625.

295. «Ἀτελεύτητος» (In Is. 28, 5-6. PG 70, 617.)

296. In Ioan. 17, 24. PG 74, 568.

297. In Js. 24,14. PG 70, 545.

298. In Is. 6,12. PG 70, 189.

299. «Ζωὴ αἰώνιος». (In Ioan. 4,37. PG 73, 328).

300. «Ἐρροφή». (De Adorat. 1,17. PG 68, 1109).

301. De Adorat. 12 PG 68, 842.

302. «Ἐρροφῆς τρόπος Πνευματικός» (In Ioan. 14, 21. PG 74, 284).

303. In Rom. 8,17. PG 74, 821.

304. In Ioan. 8,51 PG 73, 916.

305. In Sophon. 3,18. PG 71, 1017.

306. In Luc. 16,19. PG 72, 821-4.

307. De Ador. 1,13. PG 68, 877. also: «... τὴν τῶν ἀμαρτωλῶν ἀτελεύτητον

Κόλασιν» (Hom. div. 14. PG 77, 1080). Hom. Div. 14. PG 77, 1076 and: «... τὴν οὐκ ἔχουσαν τέλος». (Hom. div. 14. PG 77, 1072).

308. «Δεσμωτήριον ἀθλῶν ψυχῶν». (In Isaiam 5,13 PG 70, 153).

309. Trembelas, Dogmatics op.c. v. III p. 502.

310. «Λειτουργησόμενον Καθαρώτερον». (De Adorat. 1,13. PG 68, 877).