E.C.Whitaker, in his book *Documents of the Baptismal Liturgy*[[1]](#footnote-1) drastically under-represents the quantity of information on the initiation liturgy and the great depths of theology that Ephrem provides in his writings. In particular, this paper examines the references, allusions, and assumptions regarding the mysteries of initiation in Ephrem’s Commentary on Genesis,[[2]](#footnote-2) *St. Ephrem’s Commentary on Tatian’s Diatesseron*,[[3]](#footnote-3) “Hymns on the Nativity,”[[4]](#footnote-4) and “Hymns on Virginity and on the Symbolsof the Lord.”[[5]](#footnote-5) First, the paper will explore the theological depths of Ephrem. Second, the paper will outline probable and possible liturgical words and actions in light of the theology. Finally, the liturgy of Ephrem will be compared to elements of the Syriac liturgies of initiation in the *Didascalia*, *Acts of Judas Thomas*, and *History of John* as presented by E. C. Ratcliff, in “The Old Syrian Baptismal Tradition and its Resettlement Under the Influence of Jerusalem in the Fourth Century.”[[6]](#footnote-6) Other sources and commentaries will be referenced or challenged as the Circumstances of the paper require. The author of this paper hopes not only to reaffirm the majority of the elements Ratcliff mentions, but also to present elements of the Syriac Liturgy found in Ephrem that do not appear in the other sources.

 One needs to understand the theological elements of oil, the seal, the robe of glory, the triple office of priest, prophet, and king, and blood to understand Ephrem’s references, allusions, and assumptions regarding the liturgy of anointing. Ephrem examines the uses of oil and interprets these theologically, for chrism and Christ are similar in Syriac.[[7]](#footnote-7) Oil, fuel for lamps, is the light.[[8]](#footnote-8) Oil, used in funerals, is a symbol of burial.[[9]](#footnote-9) Oil is used for healing,[[10]](#footnote-10) as armor,[[11]](#footnote-11) and for polishing swords.[[12]](#footnote-12) A link exists between oil and blood.[[13]](#footnote-13) Ephrem finds it important that oil floats.[[14]](#footnote-14) The density of oil in relation to water is tied to Jesus walking on water.[[15]](#footnote-15) The olive branch returned by the dove to the Ark is a sign of resurrection.[[16]](#footnote-16)The idea of the seal is closely related to oil. It is by the oil of the lamp that the lost coin is found, which Ephrem relates to the image of God imprinted or sealed on man like the image of the king is sealed on a coin[[17]](#footnote-17) which is explained as imprinting good works on the senses.[[18]](#footnote-18) The seal is also related to the brand on a sheep which Ephrem explicitly links to oil.[[19]](#footnote-19) This seal cannot be lost, but it can be “cheated and trampled” when one goes “astray”.[[20]](#footnote-20)

The anointing with oil conjures for Ephrem the anointing of priests, prophets, and kings.[[21]](#footnote-21) Jesus was crowned king of the Church through oil.[[22]](#footnote-22) The idea of crowning applies to all the baptized, for Mary Magdalene “had put on a crown in order to enter into the kingdom of the First-Born.”[[23]](#footnote-23) The idea of crowning implies that Christians are kings, and also relates to Ephrem’s major idea of the robe of glory.[[24]](#footnote-24)The robe of glory, presents a return to the the way man was created to be; Man is no longer oppressed by shame and puts on divinity as Christ put on flesh.[[25]](#footnote-25) Furthermore, Jesus “received the prophecy and priesthood from John (the Baptist)” (at his baptism).[[26]](#footnote-26) The priesthood applies to us as well for like David the baptized are Temples of the Holy Spirit.[[27]](#footnote-27)

The most prominent feature of Ephrem’s theology of baptism is the image of the womb. The womb is a pervasive image in Ephrem who speaks of the womb of the earth,[[28]](#footnote-28) the womb of Christ,[[29]](#footnote-29) the womb of the Father[[30]](#footnote-30), the womb of Jerusalem and of the Church,[[31]](#footnote-31) the womb of Sheol,[[32]](#footnote-32) and the womb of Mary.[[33]](#footnote-33) The idea of womb links to Baptism the idea of a second birth[[34]](#footnote-34) and of death,[[35]](#footnote-35) notably by drowning.[[36]](#footnote-36) From Mary’s perpetual virginity, his womb theology, and several passages from scripture Ephrem lays out a theology of the “firstborns”. On the eight day after his birth Christ who was the firstborn reveals that he was the reason all Jewish firstborn sons before him were purified.[[37]](#footnote-37) Yet, Christ also incorporates the baptized into his status as firstborn, “He begot us too through baptism and made us firstborn children by his free gift. ‘For there is neither older nor younger in the womb of baptism’ (Heb 12:23). For it is about us that scripture is fulfilled, ‘Every firstborn that opens the womb is holy’( Num 8:16-18).”[[38]](#footnote-38) The idea that we can all open the womb is in part because of the physical Virginity of Mary by which a great number of children could open her ever closed womb.[[39]](#footnote-39)In addition to making one a firstborn son, baptism also purifies from sin,[[40]](#footnote-40) dispenses from the Mosaic law,[[41]](#footnote-41) fills our deficiencies,[[42]](#footnote-42) divinizes[[43]](#footnote-43) and gives the Spirit[[44]](#footnote-44), prepares one to face temptations,[[45]](#footnote-45) gives one membership in the Church,[[46]](#footnote-46) and restores one to youth.[[47]](#footnote-47)

 In light of the above theological background, several liturgical assumptions, allusions, and references are apparent. First, the anointing for Ephrem is prebaptismal. Ephrem speaks of anointing rushing before the womb (of baptism) giving birth.[[48]](#footnote-48) He also speaks of baptism as the perfection of anointing.[[49]](#footnote-49) However it is possible that this anointing takes place while standing in the water, for he speaks about “bodies anointed in baptism and sealed in the dipping.”[[50]](#footnote-50) Second, in relation to Christ’s baptism Ephrem mentions at least three times about the hand of John on his head, the reference that seems most likely to imply that this was a regular liturgical action is the idea of Jesus receiving from John the Baptist the baptism He (Jesus) gave to Moses.[[51]](#footnote-51)

Relatedly, an anointing of the head seems certain. Ephrem speaks of “the one who anoints his (own) head is perfumed with knowledge of God… Anoint your head with holiness, so that you may be a partner of the Messiah.”[[52]](#footnote-52) The works of Ephrem also contain at least two references to Mary’s anointing of Christ head which relate to baptism through a reference to death.[[53]](#footnote-53) Ephrem references all of the children of the Church being signed with the cross, which could also be related to the anointing of the head.[[54]](#footnote-54) Fourth, there is a foul body anointing which seems to be attested to by the image of the diver[[55]](#footnote-55) and the image of the robe of glory.

Ephrem relates several times a cross of oil on the baptismal water. He speaks explicitly about oil on the water, “like a flame”.[[56]](#footnote-56) Ephrem relates also that, “Moses divided the waters (of the Red Sea) with the symbol of the cross”[[57]](#footnote-57) and that Simon Peter “fastened the cross on the water” (in reference to his walking on the water).[[58]](#footnote-58) Finally, in the prebaptismal liturgy there is possibly an exorcistic element, though it is possible that exorcism take place in the water bath itself. Ephrem relates anointing and the cross to power over devils. “For in one instant Satan fell beneath the victory of the cross. After ordinary people had been anointed, and sent forth by reason of their mission, and were highly successful in an instant, through miracles of (healing) those in pain, and sickness and evil spirits.”[[59]](#footnote-59) A second text links exorcism to the water, and is thus a fitting transition into the water bath portion of the mysteries of initiation. In the context of a discussion of exorcisms and faith Ephrem describes the Israelites who have an unclean spirit cast out of them by crossing the (Red) sea for healing and purifying them by fire (the pillar of fire). The unclean spirit looked to the Gentiles who “had become pools of water” (they were baptized and apparently had faith) and was unable to dwell in them, so he returns to the Israelites. This seems to relate to an admonition, “the Messiah will not come again in his body to heal grevious pain freely without requiring faith.[[60]](#footnote-60) The reference to fire could be interpreted as an allusion for oil, because of the link between oil and light and even references to flame on water.[[61]](#footnote-61) The relation of both anointing and baptism to exorcism is possible.

Ephrem also assumes, implies, or refers to element of the water bath portion of the liturgy. First, Ephrem’s writings clearly assumes and refers to the triple immersion of the catechumens one element which is clearly a liturgical practice for, is. Ephrem speaks of the parallel between the “three immersions with which he (Christ) was baptized” and the three temptations in the desert.[[62]](#footnote-62) Corresponding to the womb imagery, the three immersions are referred to as the “three labor pangs that are the three glorious names of Father and Son and Holy Spirit.”[[63]](#footnote-63) The Trinitarian formula as evident above is present in the Ephremian liturgy. Ephrem writes that the name of the Trinity makes Christian baptism greater than Johannine.[[64]](#footnote-64) The three names are necessary for baptism, one may not be baptized in one name only.[[65]](#footnote-65) Ephrem was baptized in the Trinitarian formula.[[66]](#footnote-66)

 Baptism was administered by baptized priests (presbyters or deacons). That those who baptize must be baptized is evident from Ephrem’s discussion of the apostles baptizing during Christ’s ministry, “They would not have been able to baptize others if they (themselves) had not been baptized.”[[67]](#footnote-67) The “Hymns on Virginity” refer twice to baptism by priests: calling the priesthood “servant of the (baptismal) womb”[[68]](#footnote-68) and referring to whitening (a reference to baptism) and the Levites’ envy for the apostles with whom Christ replaced the Levitic priesthood.[[69]](#footnote-69)
 Ephrem exalts children, who at the birth and death were “the grapes of the wedding feast” and “were intertwined the crown of suffering.”[[70]](#footnote-70) Since children were participants in the baptism of the cross it is fitting that they also received baptism of water. The most explicit piece of evidence is in regards to not being envious of people who have been Christian for a longer or shorter period than you. Ephrem challenges the readers to not be envious, “For who can permit the more recent just to live like the earlier just, without having to work for it Among those who were hired in the morning, are not the young children who died included?”[[71]](#footnote-71) This statement is not eschatological, but rather ecclesial, and may be interpreted as a reference to people who have been Christian all of their lives and “died” (were baptized) in infancy. Ephrem explicitly references infants weaning and babes eating bread instead of milk.[[72]](#footnote-72) While new Christian adults are surely included, the statements add weight to the other pieces of evidence.

 References to bathing[[73]](#footnote-73) and diving as well as the emphasis on being born through baptism seem to assume that the one being baptized is nude. References to the robe of glory[[74]](#footnote-74) could be a reference to the nude oiled state of emerging from the water or some kind of white robe. Most explicit is Ephrem’s first “Hymn of Virginity,” “O body, strip off the utterly hateful old man, Lest he wear out again the new (garment) you put on when you were baptized.”[[75]](#footnote-75) This reference to stripping and putting on a new garment, due to the practicality and to the evidence of theological understand, are probable literal.
 Baptism cannot be repeated. Ephrem has Christ say, “My baptism needs no repetition”[[76]](#footnote-76) and “Those who drink it will not be thirsty again.”[[77]](#footnote-77) However, Ephrem knows that the baptized are likely to be tempted and to sin. Ephrem refers, however, to a sprinkling for the forgiveness of postbaptismal sins.[[78]](#footnote-78) At one time he goes so far as to say, “There is a chance for us again-grace.”[[79]](#footnote-79) Grace does not keep Christians from being able to sin, but it does enable the sinner to repent.

 E. C. Ratcliff outlines the three major ancient sources of the old Syriac liturgy -the *Didascalia, Acts of Thomas,* and *History of John*- written in the third and early fourth centuries.[[80]](#footnote-80) Several features are common between the Ephramian liturgy proposed in this paper and the three sources. The *Didascalia* references the bishop laying his hand on the catechumens, an anointing of the head with oil, a stripping of the catechumens, the naked bodies are anointed completely, finally the Trinitarian formula is used.[[81]](#footnote-81) Of special interest is the idea of laying on of the hand comes from Tatian’s *Diatessaron* which bears an obvious connection to Ephrem’s own use of the rubric.[[82]](#footnote-82) *Acts of Thomas* refers to an anointing of the head, a whole body anointing, a baptism “in the name of the Father and of the Son and of the Spirit of Holiness,” and the baptized are referred to as a dwelling of the Holy Spirit.[[83]](#footnote-83) Of special note, the baptism formula is nearly identical to the one Ephrem references. *History of John* refers to a triple water dipping, being clothed in a new garment, and also refers to the city of Edessa where Ephrem spent the last years of his life.[[84]](#footnote-84)

 Several points that the documents represent have not yet been shown to be present in Ephrem. The *Didascalia* refers to deaconesses,[[85]](#footnote-85) it is important to note that Ephrem speaks of Mary (Magdalene) anointing of Christ, this emphasis could have allowed for an openness to, if not a practice of women deaconesses to do the job that “Mary”.[[86]](#footnote-86) If the baptism nude is present in Ephrem the case for deaconesses is more likely. *Acts of Thomas* contains many invocations and formulas not present in the works of Ephrem studied in this paper. The *History of John* mentions a profession of faith, a recitation of the Our Father, and a kiss of peace.[[87]](#footnote-87) The closest hint of a profession of faith is Ephrem’s discussion of the apostles faith in the real presence as a prerequisite for baptism.[[88]](#footnote-88) This profession would be central for Ephrem because of the Marcionites who deny that Christ had a body. Ephrem relates the preaching of the disciples who say peace be with you with a call for Christian unity related with baptismal allusions.[[89]](#footnote-89) However, this statement in itself does not prove a baptismal greeting of peace in Ephrem.

 According to Kathleen McVey, Ephrem tells the date of baptisms, “In conformity with the rest of the church, the Syriac church of Ephrem’s time had baptized catechumens on Easter” she cites “Hymns on Virginity” 7.[[90]](#footnote-90) The hymn states “April (Nisan) revives fasters, anoints, dips and whitens; it scours the dirt of sin from our souls”[[91]](#footnote-91) which seems to affirm what she says. However, the hymn also implies that baptisms were done throughout the year, “O to the womb that gives birth to royal sons every day without birthpangs!”[[92]](#footnote-92) Both may be the case, for Easter may be the fitting day, but any day may be allowed. If any day were allowed, this provides more evidence for the idea of infant baptism.

 A discussion of the mysteries of initiation would be incomplete without a discussion of their completion in the Eucharist. The Eucharist is food for the newborn[[93]](#footnote-93) and the pearl for which the diver dives.[[94]](#footnote-94) The Eucharist is medicine which strengthens us just as is the Chrism.[[95]](#footnote-95) The Eucharist and baptism cannot be separated.[[96]](#footnote-96) Mary could approach Christ (the Sacrament) because she had not received the seal.[[97]](#footnote-97)

 This paper succeeded in showing similarities between Ephrem and earlier Syriac liturgies. The paper also presented evidence for two elements not present in those earlier liturgies, namely the baptism of infants and the signing of the cross with oil over the water. A similar study could be done on the remaining Ephrem texts, as well as examinations of the Jewish initiation rites, and various early liturgical texts. In researching and working out various problems, the author discovered that Ephrem’s theology does not contradict Scripture and that some eastern notions are not un-Christian simply because they are non-Western middle ages.

“What is left then is

for us to contemplate in silence how hidden is

this Offspring whom we despised but Who sustained us.

Let us bring our thank offering to the Awesome One

Whom they(I) have angered by questions.”

 -Hymn on Virginity 52 s9, 468.

1. E.C. Whitaker, *Documents of the baptismal Liturgy*, revised and expanded by Maxwell Johnson. (Collegville MN: Liturgical Press, 2003) 52-54. [↑](#footnote-ref-1)
2. Ephrem, *Commentary on Genesis,* translated by Edward Mathews and Joseph Amar.In *St. Ephrem the Syrian: Selected Prose Works*. In *The Fathers of the Church* Vol. 91. (Washington, D.C.: The Catholic University of America Press, 1994) 67-216. (Gn) [↑](#footnote-ref-2)
3. Ephrem, *St. Ephrem’s Commentary on Tatian’s Diatessaron*. Translated by Carmel McCarthy. In *Journal of Semitic Studies Supplement 2*. (Huddersfield, UK: Oxford University Press, 1993). (D) (p- paragraph) [↑](#footnote-ref-3)
4. Ephrem, *Ephrem the Syrian: Hymns*. Translated by Kathleen McVey. (Mahwah, NJ: Paulist Press, 1989) 61-218. (HVir) (s-strophe) (v-verse) [↑](#footnote-ref-4)
5. Ephrem, *Ephrem the Syrian: Hymns*. 259-468. (HNat) [↑](#footnote-ref-5)
6. E.C. Ratcliff, “The Old Syrian Baptismal Tradition and its Resettlement Under the Influence of Jerusalem in the Fourth Century,” in *Studies on Syrian Baptismal Rites* .*The Syrian Churches Series* Vol. VI. (C.M.S. Press, 1973), 85-99. [↑](#footnote-ref-6)
7. Ephrem relates oil to the name explicitly in Ephrem, Diatesseron XXI p31, 333 [↑](#footnote-ref-7)
8. D XXI p31, 333. HVir H5 s1, 281. “Oil strengthens lamps to fight against darkness” Ephrem, HVir H5 s2, 282. [↑](#footnote-ref-8)
9. D XVII p8, 265. Oil covers the diver who “buries himself” HVir H7 s10, 296. [↑](#footnote-ref-9)
10. HVir H4 s4, 276. HVir H4 s7, 277. A reference which talks about healing effects of oil while sleep as compared to baptism; sleep is an analogy for death. HVir H4, s9 [↑](#footnote-ref-10)
11. HVir H4 s10, 278. [↑](#footnote-ref-11)
12. This is compared to anointing as polishing the mind HVir H5 s15, 285 [↑](#footnote-ref-12)
13. On anointing with blood see D VIII p5, 148. On Blood coming from Christ, the olive tree, see DXXI p10, 322. [↑](#footnote-ref-13)
14. HVir H7 s10, 296. HVir H5 s4, 282. [↑](#footnote-ref-14)
15. HVir H5 s4, 282. [↑](#footnote-ref-15)
16. HVir H7 S13, 296. [↑](#footnote-ref-16)
17. HVir H5 s8, 284. [↑](#footnote-ref-17)
18. HVir H2 s15, 270. [↑](#footnote-ref-18)
19. HVir H7 S6, 277. See also HNat H25 s6 , 201. [↑](#footnote-ref-19)
20. HVir H40 s2, 433. [↑](#footnote-ref-20)
21. Ephrem speaks of Christ perfecting of the Old Testament anointings. D IV p2, 84. Christ “clothes himself in all three (offices).” HVir H19 s9, 343. [↑](#footnote-ref-21)
22. HVir H6 s1, 287. [↑](#footnote-ref-22)
23. D VII p15 153. See also Ephrem’s merging of the images of Ezekiel 16:9-13 with the crucifixion, which in his points of emphasis allude to anointing, baptism, and Eucharist. The gratuitous reference to wine found in Ephrem is the clearest piece of evidence. This and other evidence suggest oil is related to crowning and robe of glory. D XVIII P1, 269. [↑](#footnote-ref-23)
24. This is a popular idea of Ephrem. See Sebastian Brock, *The Luminous Eye: The Spiritual World Vision of Saint Ephrem the Syrian*, (Kalamazoo, MI: Cistercian Publications, 1992), 85-98. On the relationship between Christ’s death, baptism, and the robe of glory, see also DXIX p17, 290. [↑](#footnote-ref-24)
25. “The leaves of the fig tree were no longer longer required for the clothing of Adam, because he had restored him to his former glory… whose leave…were a garment of shame, and a clothing of mockery.” DXVI P10, 247. See also D VII p17, 137. D XIV p8, 217. D IV p1, 83. “When God created Adam, he did not make him mortal, nor did He fashion him immortal Gn 109. Gn 122. [↑](#footnote-ref-25)
26. D IV p3, 85. Note the messy edge between anointing and baptism due to a highly developed theology, an underdeveloped theology, synecdoche or metonymy. [↑](#footnote-ref-26)
27. D V p24, 107. D XIX p15, 289-290. While one is a temple, one can still fall or sin. HVir H1 s2, 262. [↑](#footnote-ref-27)
28. Gen 85. The sea in the womb of the earth Gen 98. D IV p15, 91. [↑](#footnote-ref-28)
29. “In His womb dwells all creation.” HNat v154, 100. The womb of Christ, the Sea. HVir H10 s17, 306. [↑](#footnote-ref-29)
30. Christ from the Womb of the Father and the womb of Mary. HVir H25 s2, 370. “the great womb of Divinity” HNat H13 s7, 138. [↑](#footnote-ref-30)
31. “If the womb of the spouse (JERUSALEM), deprived of her sons, does not convince you, let the sterile womb (the Church) which became fruitful convince you.” D XX P29, 308. [↑](#footnote-ref-31)
32. “The womb of Sheol conceived Him and burst open” HNat v190, 103. Sheol a sealed womb burst open. HNat H10 s7, 129. [↑](#footnote-ref-32)
33. Due to Christ alive in the womb of his mother he “brings back Adam who was buried in the womb of his mother” (the earth). D II p2, 60. Jesus’ miracle at Cana is like the incarnation (wine in a jar) in the womb of Mary. D V p4c, 97. [↑](#footnote-ref-33)
34. “Birth from the baptism is (from) the Spirit.” D XVI p14, 249. See also D IV p3, 85. [↑](#footnote-ref-34)
35. A baptism of death. D III p17, 81. D XIX p17, 290. Death in baptism applied to all who are baptism. D XX p26, 307. “Death begins then from the womb.” D IV p13, 91. Parallels are drawn between the womb and Christ’s tomb. D XXI p20-21, 327. Christ underwent two baptisms, the Jordan and the cross. DXXI p17, 325. Also the 2nd temptation of Christ in the desert is links death to his baptism. [↑](#footnote-ref-35)
36. HNat H3 s19, 87. [↑](#footnote-ref-36)
37. HNat H26 s13, 209. [↑](#footnote-ref-37)
38. D II p8, 63. [↑](#footnote-ref-38)
39. D II p8, 63. D II p6, 63. [↑](#footnote-ref-39)
40. “He baptized in grace because (all others) were sinners.” D IV p2, 84. John’s baptism unto repentence, but Christ’s baptism unto remission of sins. DIX p14a, 161. The blood (from the side of Christ) redeems; the water washes and purifies from slavery. D XXI p10, 322. “Whitens sin.” D IV p1c, 84. See also D X p6, 166. D XIII p1, 205. D IV p1, 84. [↑](#footnote-ref-40)
41. D IV p1c,p2, 84. [↑](#footnote-ref-41)
42. D XXI p2, 317. See also John 10:10. [↑](#footnote-ref-42)
43. “The serpent, through the divinity that he promised them, prevented them (from receiving) divinity.”Gn 114. For the devil, baptism is the definite sign of Christ’s divinity (Because John pronounced Christ “Lamb of God”) D IV p4, 85. Jesus to transform all things like he transformed water into wine. D V p7, 97. D V p12, 99. “baptized as though with water that had become wine.” D VI p12, 116. Water into wine as symbol of Christ’s divinity. D V p4c, 97. [↑](#footnote-ref-43)
44. “Spirit given (to the Church) through His baptism” D IV p3, 85. [↑](#footnote-ref-44)
45. The three temptations in the desert related to the three emersions. D IV p16, 92. “after baptism we enter into temptations, and after temptations (we enter) then the kingdom of heaven.” DIV p16, 92. [↑](#footnote-ref-45)
46. Allusion to gathering waters linked to gathering Christians. HNat No envy for all drink. H26 s5, 207. [↑](#footnote-ref-46)
47. “Blessed is He who became young and restored youth to all!” HNat H23 s5, 188. Referring to Christ and Adam and Eve HNat H7 s11, 117. [↑](#footnote-ref-47)
48. HVir H7 s8, 295. [↑](#footnote-ref-48)
49. DIV p2, 84. [↑](#footnote-ref-49)
50. HVir H7 S6, 295. What seems to be described in this passage is a brand which is dipped in water (or a furnace which Ephrem speaks of elsewhere) to cure. [↑](#footnote-ref-50)
51. HNat H4 v210, 104. See also D IV p2, 84. And H Vir H15 s1, 325. My guess is that this happened before the anointing. [↑](#footnote-ref-51)
52. D VI p16b, 119. [↑](#footnote-ref-52)
53. D XVII p7, 264. HVir H6 s7, 289. [↑](#footnote-ref-53)
54. HVir H21 s9, 353. See also Ezekiel 9:4. [↑](#footnote-ref-54)
55. A diver would cover himself with oil before diving. HVir H7 s10, 296. Oil is described as flowing like a river in Churches. HVir H4 s14, 279. See also Ephrem , “Hymn on Faith,” H85 s6-8. In Brock, The *Luminous Eye*, 107. [↑](#footnote-ref-55)
56. HVir H5 S4, 283. This seems to be an allusion to the light at the Jordan when Christ was baptized. D IV p5, 85. [↑](#footnote-ref-56)
57. D IV p12, 90. [↑](#footnote-ref-57)
58. HVir H15 s6, 327. [↑](#footnote-ref-58)
59. D X p13, 172. [↑](#footnote-ref-59)
60. D XI p5-8, 177-9. Note: The insistence on faith possibly implies a profession of faith before baptism, though no act of speaking is mentioned, but only the internal disposition. On faith and baptism see also D X p6, 166. And D V 101, p16. [↑](#footnote-ref-60)
61. HVir H5 S4, 282. [↑](#footnote-ref-61)
62. D IV p12, 90. [↑](#footnote-ref-62)
63. HVir S5, 295. [↑](#footnote-ref-63)
64. D III p9, 78. [↑](#footnote-ref-64)
65. HVir H27 p4, 383. Also, “oil has three names, the trumpets of baptism.” HVir H4 s14, 279. [↑](#footnote-ref-65)
66. HVir H27 p5, 384. [↑](#footnote-ref-66)
67. D V p15, 101. [↑](#footnote-ref-67)
68. HVir H7 s8, 294. [↑](#footnote-ref-68)
69. HVir H8 s21, 300. [↑](#footnote-ref-69)
70. D XVIII p2, 271. [↑](#footnote-ref-70)
71. D XV p17, 237-8. [↑](#footnote-ref-71)
72. There is a contrast between infants and the perfect which refers to spiritual levels. D XV p3, 231. The second text speaks of weaning from milk to the Eucharist. HVir H8 s10, 299. The third. HVir H7 s8, 295. Possibly the newly baptized ate milk and honey as a sign of crossing the Jordan and entering the promised land. [↑](#footnote-ref-72)
73. HVir H8 s10 [↑](#footnote-ref-73)
74. The idea of nakedness is often described See for example D IV p1, 83. The robe of glory is sometimes presented as a robe of light, which could be symbolized by being covered in oil. [↑](#footnote-ref-74)
75. HVir H1 s1, 261. [↑](#footnote-ref-75)
76. HVir H16 s10, 336. [↑](#footnote-ref-76)
77. DXII p17, 198. [↑](#footnote-ref-77)
78. This is spoken of multiple times as a sprinkling and once as a washing of the sick (referring to sin). HVir H46 s17-25, 450-1. [↑](#footnote-ref-78)
79. HVir H46 s19, 450. [↑](#footnote-ref-79)
80. Ratcliff, “The Old Syrian Baptismal Tradition” 86-87. [↑](#footnote-ref-80)
81. Ratcliff, “The Old Syrian Baptismal Tradition” 87. [↑](#footnote-ref-81)
82. Ratcliff, “The Old Syrian Baptismal Tradition” 88-89. [↑](#footnote-ref-82)
83. Ratcliff, “The Old Syrian Baptismal Tradition” 87-88. [↑](#footnote-ref-83)
84. Ratcliff, “The Old Syrian Baptismal Tradition” 89-90. [↑](#footnote-ref-84)
85. Ratcliff, “The Old Syrian Baptismal Tradition” 87. [↑](#footnote-ref-85)
86. See Luke 7:37ff D XVII p7, 264. HVir H6 s7, 289. D III p17, 81. [↑](#footnote-ref-86)
87. Ratcliff, “The Old Syrian Baptismal Tradition” 90. [↑](#footnote-ref-87)
88. D V p15-16, 101. [↑](#footnote-ref-88)
89. DVIII p3-5 146-148 [↑](#footnote-ref-89)
90. Mcvey, *Ephrem the Syrian:Hymns*, footnote 124, 30. [↑](#footnote-ref-90)
91. HVir H7 s2, 293. [↑](#footnote-ref-91)
92. HVir H7 s7, 294. [↑](#footnote-ref-92)
93. “The babes who immediately eat bread.” HVir H7 s8 295. [↑](#footnote-ref-93)
94. HVir H11 s4, 308. [↑](#footnote-ref-94)
95. HVir H37 p3, 425. [↑](#footnote-ref-95)
96. Faith in the Real Presence is expected for baptism. D V p16, 101. [↑](#footnote-ref-96)
97. D XXI p26, 330. [↑](#footnote-ref-97)