



St. Cornelius: (A.D. 252): (Referring to a Novatian heretic) *"As it seemed as if he was going to die, he received Baptism in the bed on which he lay, by means of an ablution... And when he recovered from his sickness, he did not receive the other things, which according to the law of the Church it is necessary to have; nor was it sealed by the bishop. And since it was not done, how could he have the Holy Spirit?"*



St. Cyril (A.D. 315): *"And just as Christ was truly crucified, buried, and risen, so it is granted to you in baptism, and by divine gift, to be crucified with him, to be buried, and to rise again. And so, it is with chrismation: he was anointed with the intelligible oil of joy, that is, with the Holy Spirit. It is called the oil of joy because it causes spiritual joy; and you have been anointed with ointment as you were made partakers of the same fate of Christ.*

But realize that this is not a poor and vile ointment. For just as the bread of the Eucharist, after the invocation of the Holy Spirit, is not common bread but the body of Christ, so also this holy ointment, after the invocation, is no longer a simple ointment or, so to speak, a common ointment; it is given in him to Christ and to the Holy Spirit, it is the presence of his divinity and effective reality. And while the body is anointed with visible ointment, the soul is sanctified by the life-giving Holy Spirit.

... For, just as Christ, after baptism and the coming of the Holy Spirit to him, defeated the Adversary, so you, after holy baptism and the mystical ointment, clothed in the armor of the Holy Spirit, may resist every adverse power, which you can overcome by saying, "I can do all things through Him who strengthens me" (Philippians 4:13).



APOLOGETICAL CATECHESIS

SHOULD WE SPEAK IN TONGUES?



Some non-Orthodox groups (Pentecostals, Charismatics, etc.) believe that the sign that we have received the Holy Spirit is speaking in strange tongues.

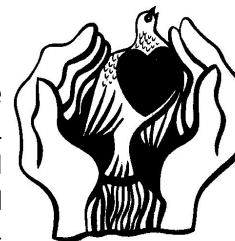
These people think that all Christians should receive the gift of tongues as a sign of the anointing of the Holy Spirit.

In their meetings, they sing without ceasing, shout, play very loud musical instruments until they fall into a kind of trance in which they begin to utter unintelligible words. They firmly believe that they have received the gift of speaking in tongues.

But do we need to speak in tongues to know that we have been anointed with the Holy Spirit?

Sacred Scripture and Church Tradition tell us NO.

The Apostle Paul tells us that in his day not everyone spoke in tongues: *"Do they all speak in tongues?"* (1 Corinthians 12:30). There is no record of our Lord speaking in tongues when the Holy Spirit descended upon Him at the time of baptism. The Virgin Mary received the Holy Spirit at the time of the Annunciation **but did not speak in tongues** (Luke 1:35).



When Elizabeth was *"filled with the Holy Spirit"* (Luke 1:41), she **did not speak in strange tongues**.

Tongues are found only at the beginning of three events:

- At Pentecost, when the Holy Spirit took charge of the Church (Acts 2).
- In the house of Cornelius, with the entrance of the Gentiles into the Church (Acts 10:46).

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- In Ephesus, when the Jews were converted outside Jerusalem (Acts 19:6).

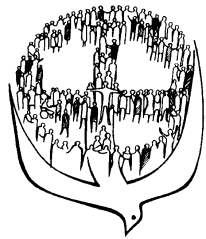
The Samaritan converts received the Holy Spirit when Peter and John laid hands on them, **but they did not speak in tongues** (Acts 8:17).

The Bible says very clearly that **"tongues shall cease"** (1 Corinthians 13:8).

We know that the earthquakes, strong wind, and tongues of fire that accompanied the Pentecost event ceased. The 14th chapter of the First Epistle to the Corinthians was written as an answer to what is superior: tongues or prophecy, and the answer is that **prophecy is superior to tongues**. But love is **"a more excellent way"** (1 Corinthians 12:31).

We do not judge charismatic groups that speak in tongues, for time will tell whether this phenomenon is of God or not. Some cite isolated texts from the Bible to show that the gift of tongues is a sure sign of the reception of the Holy Spirit. Others deny it.

We must know what Scripture and Tradition say, and together we must see that many Saints have been filled with the Spirit **and have never spoken in tongues**.



We must not allow ourselves to be carried away by movements that are alien to Apostolic Tradition, and which have arisen **outside** the Church of Christ.

WHAT IS ANOINTING WITH THE HOLY SPIRIT?

HOW DOES IT MANIFEST ITSELF?

Anointing is the reception of the Holy Spirit.

People have received the Spirit in different ways:

- ♦ The Holy Spirit descended **in the form of a dove** upon our Lord at His Baptism.
- ♦ The Holy Spirit acted in the Apostles **when the Lord breathed** on them.
- ♦ He descended in the form of **tongues of fire** upon the Apostles.



- ♦ The Samaritans and the Ephesians received the Holy Spirit **through the laying on of the hands** of the Apostles.
- ♦ By means of **chrism** (perfumed oil) in apostolic times: **"But you have the anointing of the Holy One"** (1 John 2:20).

"And as for you, the anointing which you have received from him abides in you, and you need no one to teach you" (1 John 2:27).

The Anointing was not a mental or psychological phenomenon, but a real anointing. It was received by a physical act, by the laying on of the hands of the Apostles **and anointing with chrism or perfumed oil**.

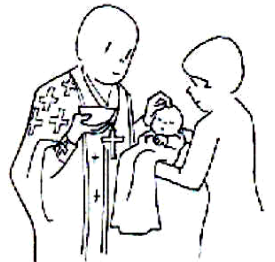


This act was always performed by authorized persons: The Apostles, the Bishops and their delegates, the Presbyters.

WHAT DO THE HOLY FATHERS AND THE TRADITION OF THE CHURCH SAY?

St. Theophilus (A.D. 181): *"Do you wish to be anointed with the oil of God? It is for this reason that we are called Christians: because we have been anointed with the oil of God."*

Tertullian (A.D. 160-240): *"Then, when we come out of the bath, we are anointed with the holy anointing, according to that ancient practice by which the priests used to anoint themselves with the oil of a horn, as Aaron was anointed by Moses. And because of chrism, which means anointing, we are called Christians, that is, anointed ones... In this way, the anointing slips over us in a carnal way, but it benefits in a spiritual way, in the same way that baptism itself is a carnal act by which we are immersed in water has the spiritual effect of freeing us from sins..."*



Then hands are laid on us in the form of a blessing, as the Holy Spirit is called and invited... And that Most Holy Spirit willingly descends from the Father upon the purified and blessed bodies, and also upon the waters of baptism in which, as if recognizing his pristine seat, he rests, as when he descended in the form of a dove to the Lord."

