

"Chapter 7. After this, when we have issued from the font, we are thoroughly anointed with a blessed unction, . . . in our case, the unctions run carnally (i.e., on the body), but profits spiritually; in the same way as the act of baptism itself too is carnal, in that we are plunged in water, but the effect spiritual, in that we are freed from sins."

"Chapter 15 . . . . we enter, then the font once; once are sins washed away, because they ought never to be repeated. But the Jewish Israel bathes daily, because he is daily being defiled. . ."

-- *ibid.*, pp. 669-679.

In Epistle I of the *Epistles of Cyprian*, paragraph 3, Cyprian writes:

"I used to regard it as a difficult matter, . . . that a man quickened to a new life in the layer of saving water should be able to put off what he had previously been; and, although retaining all his bodily structure, should be himself changed in heart and soul."

-- The Ante-Nicene Fathers Volume 5, p. 275.

In Epistle 75 of the *Epistles of Cyprian*, paragraphs 23 and 13, he says:

"You have asked also, dearest son, what I thought of those who obtain God's grace in sickness and weakness, whether they are to be accounted legitimate Christians, for that they are not to be washed, but sprinkled, with the saving water . . . . In the sacraments of salvation, when necessity compels, and God bestows His mercy the divine methods confer the whole benefit on believers; nor ought it to trouble any one that sick people seem to be sprinkled or affused, when they obtain the Lord's grace, when Holy Scripture speaks by the mouth of the prophet Ezekiel, and says, 'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. And I will give you a new heart, and a new spirit will I put within you.' " . . .

" . . . Or if any one think that those have gained nothing by having only been sprinkled with the saving water, but that they are still empty and void, let them not be deceived, so as if they escape the evil of their sickness, and get well, they should seek to be baptized. But if they cannot be baptized who have already been sanctified by ecclesiastical baptism, why are they offended in respect of their faith and the mercy of the Lord? Or have they obtained indeed the divine favor, but in a shorter and more limited measure of the divine gift and of the Holy Spirit, so as indeed to be esteemed Christians, but yet not to be counted equal with others?

"Nay, verily, the Holy Spirit is not given by measure, but is poured out altogether on the believer. . ."

-- *ibid.*, pp. 400-401.