

In the *Fourth Homily* of Gregory Thaumaturgus, we read the following:

"Come, and with the feet of thought let us make for the Jordan, and see John the Baptist as he baptizes One who needs no baptism, . . . Come, let us view the image of our regeneration, as it is emblematically presented in these waters And Jesus. . . said to him: Suffer it to be so now, for thus it becometh us to fulfill all righteousness Immerse me in the streams of Jordan, even as she who bore me wrapped me in children's swaddling-clothes With thy right hand lay hold of this head, . . . Baptize me, who am destined to baptize those who believe on me with water, and with the Spirit, and with fire: . . . On hearing these words, the Baptist directed his mind to the object of the salvation, . . . And stretching forth slowly his right hand, which seemed both to tremble and to rejoice, he baptized the Lord."

-- *The Ante-Nicene Fathers* volume 6, pp. 68, 70.

(c) The Nicene and Post-Nicene Fathers

In The Great Catechism of Gregory of Nyssa, Chapter 35, we read:

"But the descent into the water, and the trine immersion of the person in it, involves another mystery

-- *The Nicene and Post-Nicene Fathers*, Second Series, ed. Philip Schaff and Henry Wace (Grand Rapids, MI: Wm. B. Erdmans Publishing Company, 1955), Volume 5, p. 502.

In Ambrose's work, *Concerning the Mysteries*, Chapters III-IV, we read:

"Chapter III. 11. The water, then, is that in which the flesh is dipped, that all carnal sin may be washed away. All wickedness is there buried.

"Chapter IV. 21. . . . And as though buried to the world in that element, being dead to sin, you rose again to eternal life. Believe, therefore, that these waters are not void of power.

"Chapter V. 28. You went down, then into the water, . . .

"Chapter VI. 29. After this, you went up to the priest, . . .
31. You went up from the font; . . ."

-- *The Nicene and Post-Nicene Fathers*, Volume 10, pp. 318-322.

In Chrysostom's *Instructions to Catechumens*, First instruction, paragraph 3, we find the following:

"Such is the defilement from which the laver of the Jews cleansed. But the layer of grace, not such, but the real uncleanness which has introduced defilement into the soul as well as into the body. For it does not make those who have touched dead bodies clean, but those who have set their hand to dead works: and if any man be effeminate, or a