

The Life Giving Flesh

Since the flesh of the Savior has become life-giving (in that it has been united to that which is by nature life, namely, the Word from God), when we taste of it, then we have life in ourselves, since we too are united to that flesh just as it is united to the Word who indwells it. That is why, when he raises the dead, the Savior is found to act not by a word alone or by God-befitting commands, but he rushes to employ his holy flesh in particular as a kind of coworker as well, thus showing that it has the power to give life (...). So when he raised the synagogue leader's daughter by saying, "Child, arise," he took her by the hand, as it is written (...) And if through the mere touch of his holy flesh he gives life to that which has decayed, how will we not gain the life-giving blessing more richly when we also taste the blessing.

*On John 6:53; transl. D. R. Maxwell,
in Ancient Christian Texts, Vol I, p 530-531.*

ἐκ τοῦ Ἁγίου Κυρίλλου

Ἐπειπερ ζωοποιὸς γέγονε τοῦ Σωτῆρος ἡ σὰρξ, ἅτε δὴ τῆ κατὰ φύσιν ἠνωμένη ζωῆ, τῷ ἐκ Θεοῦ δηλονότι λόγῳ, ὅταν αὐτῆς ἀπογευσώμεθα, τότε τὴν ζωὴν ἔχομεν ἐν ἑαυτοῖς συννεοῦμενοι καὶ ἡμεῖς αὐτῆ, καθάπερ οὖν αὐτὴ τῷ ἐνοικήσαντι λόγῳ. διὰ γάρ τοι τοῦτο καὶ ἐν τῷ τοὺς νεκροὺς διανιστᾶν, οὐ λόγῳ μόνον, οὐδὲ τοῖς θεοπρεπέσιν ἐπιτάγμασιν ὁ Σωτὴρ ἐνεργῶν εὐρίσκεται, ἀλλὰ συνεργάτην ὥσπερ τινὰ πρὸς τοῦτο δὴ μάλιστα τὴν ἁγίαν αὐτοῦ λαμβάνειν ἠπεύγετο σάρκα, ἵνα δεικνύη ζωοποιεῖν δυναμένην (...). καὶ γοῦν ὅτε τὸ τοῦ ἀρχισυναγώγου κόριον διανίστη λέγων "Ἡ παῖς ἔγειραι," ἐκράτησε τῆς χειρὸς αὐτῆς, καθὰ γέγραπται (...). καὶ εἰ διὰ μόνης ἀφῆς τῆς ἁγίας σαρκὸς ζωοποιεῖται τὸ διεφθαρμένον, πῶς οὐχὶ πλουσιωτέραν ἀποκερδανούμεν τὴν ζωοποιὸν εὐλογίαν, ὅταν αὐτῆς καὶ ἀπογευσώμεθα;

PG 73, 577; Pusey 1.530-531.

St. Mark *Monthly Review*

Published by: The Monastery of St. Macarius the Great, Wadi El-Natrun.

ANNUAL SUBSCRIPTIONS (10 issues a year, July & August excluded, sent by Int. Courier):

U.S.\$ 100.00; Single Copies U.S.\$ 10.00

Subscriptions to be paid through our Website as mentioned below, or sent by a check to:

"St Macarius Printing House", P.O. Box 1574, Centreville, VA 20122, USA.

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Library of Congress Catalogue Card Number: 80-960629. ISSN 2805-2382

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