

## Celebrating the Passover continually

Furthermore, if a man has understood that «Christ our Passover was sacrificed», and that he ought to keep the feast by eating the flesh of the Logos, there is not a moment when he is not keeping the Passover, which means “offerings before making a crossing”. For he is always passing over in thought and in every word and every deed from the affairs of this life to God and hastening towards His city. In addition to this, if a man is able to say truthfully «we are risen with Christ», and also that «he raised us up and made us sit with him in the heavenly places in Christ», he always lives in the days of Pentecost, and particularly when, like the apostles of Jesus, he goes up to the upper room and gives time to supplication and prayer, so that he becomes worthy of the “mighty rushing wind” from heaven which compels the evil in men and its consequences to disappear.

*Contra Celsum*, tr. H. Chadwick, Cambridge Univ. Press, 1953, p. 468

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ἐκ τοῦ Ὠριγένους

Ἔτιδὲ ὁ νοήσας ὅτι “τὸ πάσχα ἡμῶν ἐτύθη Χριστός”, καὶ χρῆ ἐορτάζειν ἐσθίοντα τῆς σαρκὸς τοῦ λόγου, οὐκ ἔστιν ὅτε οὐ ποιεῖ τὸ πάσχα, ὅπερ ἐρμηνεύεται διαβατήρια, διαβαίνων ἀεὶ τῷ λογισμῷ καὶ παντὶ λόγῳ καὶ πάσῃ πράξει ἀπὸ τῶν τοῦ βίου πραγμάτων ἐπὶ τὸν θεόν, καὶ ἐπὶ τὴν πόλιν αὐτοῦ σπεύδων. Πρὸς τοῦ τοις δὲ ὁ δυνάμενος μετ’ ἀληθείας λέγειν· “Συνανέστημεν τῷ Χριστῷ” ἀλλὰ καὶ τό· “Συνήγειρε καὶ συνεκάθισεν ἡμᾶς ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ” ἀεὶ ἐστιν ἐν ταῖς τῆς Πεντηκοστῆς ἡμέραις, καὶ μάλιστα ὅτε καὶ “εἰς τὸ ὑπερῶον” ὡς οἱ ἀπόστολοι τοῦ Ἰησοῦ ἀναβὰς σχολάζει τῇ δεήσει καὶ “τῇ προσευχῇ”, ὡς ἄξιος γενέσθαι τῆς “φερομένης πνοῆς βιαίας” ἐξ οὐρανοῦ, βιαζομένης ἐξαφανίσαι τὴν ἐν ἀνθρώποις κακίαν καὶ τὰ ἀπ’ αὐτῆς.

Πρὸς τὸν ἐπιγεγραμμένον Κέλσου Ἀληθῆ Λόγον, 8.22  
(SC 150, p. 224)

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