

Ephatha: Be Opened

Baptism as the Gateway to the Spiritual Senses

Sr. Maria Fatima, O. P.

Introduction

Walk into a Catholic church on any given Sunday and you will be confronted with a multitude of sites, smells, and sounds. You will see the flickering of candlelight, the majestic vestments of the ministers, sacred art of varying kinds, Christians entering into the liturgy through bodily posture, and silent prayer. You will hear the ancient prayers of the Church, the one voice of the Church raised in praise and adoration of God and bells announcing the presence of Christ in the Eucharist. You will feel the Holy Water as you dip your finger in, reminding yourself of your baptism, and perhaps even waft the smell of sweet incense offered to the Lord. But there is also much that you will not see, hear, feel, and smell if only one's physical senses are engaged.

Every human being is familiar with the five senses—based on the ancient anthropological theory of Aristotle. Man, with his sense organs, can see, taste, touch, smell, and hear. Because man is a composite being of body and soul there has been a long-standing discussion regarding man's possession of "Spiritual Senses" whereby he is able to enjoy a certain type of sense perception that does not involve the physical sense organs of the body. From the time of the Church Fathers the existence of a spiritual sensorium has been discussed in the Church, be it one parallel to the five physical senses or a sensorium that would eventually "overtake" the physical

senses, as posited by Origen.¹ In addition to its existence the nature of the spiritual sensorium as well as the means of activation, if you will, have been widely debated.

This paper will not address the existence of the spiritual senses but presupposes existence of a power that allows man to experience the reality of the divine apart from their physical senses. Rather, this paper will explore the liturgical and sacramental rites of the Church as a means of “activating” the spiritual senses within the Christian. While the nature of all seven sacraments, in theory, affects both the physical and spiritual dimensions of man, we will here consider simply the first Sacrament of Initiation, Baptism, as the means by which man’s spiritual senses are activated. After presenting evidence that Baptism is the key to unlocking the spiritual senses, we will carefully examine the individual prayers and rites proper to each of the Sacraments of Initiation to evaluate how they may act as a means of strengthening and sharpening the spiritual sensorium in man.

Before discussing the Sacraments and their role in the Spiritual Sensorium we will address the need for a “key” if you will to unlock man’s ability to perceive the divine. In the beginning God created man and woman in His own image and likeness. Man was in perfect harmony with God, others, himself, and the rest of the world—a perfectly integrated being of body and soul. One can presume that man, being in right relationship with God was able to interact with God on a physical level but also enjoy some manner of divine presence on the level of the spiritual realm.

The Need for Restoration

¹ Georgia Frank, “Taste and See: The Eucharist and the Eyes of Faith in the Fourth Century,” *Church History* 70, no. 4 (December 2001): 626-627. <http://www.jstor.org/stable/3654543>.

When Eve reached for the apple, grasping after that which was already hers—the divine life of God within her—and brought her husband, Adam, into her disobedience, the integrity that existed in man was destroyed.² And so, it happened that while the physical death presumed by Eve, upon hearing the words of the serpent “you shall not die” entered in—to be suffered at a later time—and the spiritual death caused a literal disintegration of man whereby his body and soul were now at enmity within. St. Paul clearly refers to this in his letter to the Romans, “I do not understand my own actions. For I do not do the thing I want, but I do the very thing I hate” (7:15).

The fourfold harmony enjoyed by man was primarily that of union with God in whose image and likeness man was created. While it is not directly stated in scripture, it can be presumed that man enjoyed an intimate relationship with God, as we read that God came and walked with him in the garden (Genesis 3:8). We do not know by what means man perceived God—either directly in his physical body or on a spiritual non-corporeal level, though if their union was perfect, as Tradition tells us it was, we can presume that it was both a physical and spiritual perception. We can derive this from Origen where he says,

The woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; and again not seeing, as when he introduces the serpent saying to the woman, as if she and her husband had been blind, God knows that on the day that you eat thereof your eyes shall be opened; and also when it is said, They ate, and the eyes of both of them were opened. The eyes of sense were then opened, which they had done well to keep shut, that they might not be distracted, and hindered from seeing with the eyes of the mind; and it was those eyes of the mind which in consequence of sin, as I imagine, were then closed, with

²Catherine Pickstock, “Sense and Sacrament,” in *The Oxford Handbook of Sacramental Theology*, ed. Hans Boersma and Matthew Levering (Oxford: Oxford University Press, 2015), 662. DOI: 10.1093/oxfordhb/9780199659067.013.39.

which they had up to that time enjoyed the delight of beholding God and His paradise.³

We can see from this that when sin entered into the human experience, man's ability to perceive God clearly, became distorted, and man's physical and spiritual perception was left wounded and in need of healing. It seems, here, that Origen is saying that it was purely through the spiritual senses that man perceived God prior to the fall, "the eyes of the senses [body] were opened...and it was those eyes of the mind...were then closed."⁴ One can infer from this that prior to the fall man did not perceive God on a natural, but supernatural, level.

Borrowing language from Pseudo-Macarius and Pseudo Dionysius we can refer to this fallen state of man as a "spiritual darkness" wherein man is unable to recognize the presence of his Creator. In the writings of Pseudo-Macarius we notice themes similar to that of Origen regarding the loss of the ability to perceive God due to sin and the restoration of that sense through conversion and awakening to God through grace.

...the soul, after it has been slain and dead to that city of evil passions...hears no longer in itself the voice of the darkened thoughts. It no longer hears the conversation and the noise of frivolous arguments or of the noisy crowd of the spirits of darkness. For it is transported to the city full of goodness and peace, to the city of divine light...⁵

Through the Fall, man entered a state of darkness and was left in need of redemption in order to enter back into proper relationship with God.

³ Origen, *Contra Celsus* Book 7 n.39, tr. Frederick Crombie. From *Ante-Nicene Fathers*, Vol. 4. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1885.) Revised and edited for New Advent by Kevin Knight. <<http://www.newadvent.org/fathers/0416.htm>>. (accessed July 10, 2017).

⁴ *Ibid.*

⁵ Pseudo-Macarius, *The Fifty Spiritual Homilies and the Great Letter*, trans. George A. Maloney, S.J., (New York: Paulist Press, 1992), 42.

It is important to make a distinction between knowing *about* or *believing in* the existence of something or someone and *knowing* or *actually seeing and experiencing* that same individual or thing. We can be confident through the study of philosophy and the writings of St. Thomas Aquinas *that* God exists, however to actually *experience* his presence in one's life is a gift of grace that is either directly given through the Divine Initiative or through the ordinary means of Baptism and the other Sacraments. Noting this distinction, as we move forward, I wish the reader to understand that I am speaking of the spiritual sensorium as a gift of God animated and sustained by supernatural faith.

Even from the moment of the Fall of man, our Heavenly Father planned for the redemption and salvation of man, promising a savior to crush the head of the Tempter.⁶ The Incarnation fulfills this promise and the Passion, Death, and Resurrection of Jesus Christ is the culmination of man's restoration to the Divine Life. This grace that restores man to the Divine Life is available to mankind through the Sacraments of the Church, which Christ established and instituted, as the means of salvation for all who wish to receive it.⁷ We can, thus say, that it is through the Sacraments man's ability to know and to perceive God is restored.

As members of the Church, the Mystical Body of Christ, made so through baptism, Christians participate in Christ's life. The grace of the Sacraments bring man into direct contact with God, making all men partakers of the Divine nature.⁸ Christ having had both a human and divine nature in a state of perfection possesses both the perfection of the physical and spiritual senses. It is the participation of the Christian in the Divine Life of Christ, through the

⁶ Cf. Genesis 3:15.

⁷ For more detailed discussion regarding the Church as the means of salvation and the recapitulation of mankind in Christ see Benoit-Dominique de la Soujeole's *Introduction to the mystery of the Church; chapter 1*.

⁸ Catechism of the Catholic Church, 2nd ed., 460.

Sacraments, that brings man to a renewed state of perception.⁹ Baptism, as the beginning of the Christian life and entryway to the other Sacrament, can, then, be said to be the beginning of an illumination that leads to the restoration of man's spiritual perception. Pseudo-Dionysius marks Baptism as the source of light and "Divine Illumination."¹⁰

The Means of Restoration of Spiritual Perception

While agreeing that it is possible for the Christian to possess the spiritual senses even after the Fall, the Fathers had varying views as to how this restoration comes about. For Origen, the capacity for spiritual perception is made possible through Baptism but is not a natural consequence thereof. Rather, in the thought of Origen, man's ability to perceive God belongs to those Christians who are "spiritually advanced". He insists on man's pursuit of restoring these spiritual senses through aesthetical practices including meditation, fasting, prayer, and works of sacrifice and self-denial.¹¹ We can find evidence for this claim in Origen's *De Principis* where he says, "By this divine sense, therefore, not of the eyes, but of a pure heart, which is the mind, God may be seen by those who are worthy."¹² Again, in *Contra Celsus* we read, "...he that has the finer ear hears the voice of God, while he who has the ears of his soul deadened does not perceive that it is God who speaks." These passages speak of one who is "worthy" and who

⁹ Boyd Taylor Coolman, "Alexander of Hales," in *The Spiritual Senses: Perceiving God in Western Christianity*, ed. Paul Gavrilyuk and Sarah Coakley (Cambridge: Cambridge University Press, 2012), 126.

¹⁰ Pseudo-Dionysius, *Ecclesiastical Hierarchy*, III, 425B. (For further discussion of Pseudo Dionysius's treatment of baptism as illumination through Divine Birth see "Baptism in Pseudo-Dionysius's *Ecclesiastical Hierarchy* by Paul Gavrilyuk in Volume 39 of *Studia Liturgica*; as well as Gavrilyuk's chapter in *The Spiritual Senses: Perceiving God in Western Christianity*.)

¹¹ Frank, *Georgia*, 626

¹² Origen, *De Principis*, Book 1 n. 9, trans. Frederick Crombie. From *Ante-Nicene Fathers*, Vol. 4. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1885.) Revised and edited for New Advent by Kevin Knight. <http://www.newadvent.org/fathers/0412.htm> (accessed July 11, 2017).

possesses a “finer ear” as capable of perceiving God and so we see that for Origen it was not simply baptism but a fervent effort of prayer that prepares man for a greater perception of Divine things.¹³

According to author George Demacopoulos Gregory the Great subscribed to Origen’s understanding of the development of spiritual senses. In Gregory’s thought, the spiritual senses were lost through the fall and were restored through the practices of the aesthetical life and concerted effort on the part of man to regain the graces of such perception.¹⁴ St. Augustine, too, seems to subscribe to an understanding of spiritual perception that is not automatically given but made possible through baptism. According to Augustine’s thought, one can conclude that while baptism opens the way for spiritual perception it is incumbent upon the Christian to maintain a proper spiritual health in order to grow in his capacity to perceive God. *In* addition, this health of soul simply disposes man for such perception but is ultimately reliant upon God’s grace of revelation to the soul.¹⁵

Augustine speaks of a certain Divine Perception in the concluding paragraphs of his treatise on The Happy Life (*De Beata Vita*).

This hidden sun pours into our innermost eyes that beaming light.
His is all the truth that we speak, even though, in our anxiety, we
hesitate to turn with courage toward this light and to behold it in its
entirety, because our eyes recently opened are not yet strong
enough.¹⁶

¹³Karl Rahner, *Theological Investigations: vol. 16*, (London, Darton, Longman & Todd, 1979), 88.

¹⁴ George Demacopoulos, “Gregory the Great,” in *The Spiritual Senses: Perceiving God in Western Christianity*, ed. Paul Gavrilyuk and Sarah Coakley (Cambridge, Cambridge University Press: 2012), 71.

¹⁵ Matthew Lootens, “Augustine,” *The Spiritual Senses: Perceiving God in Western Christianity*, ed. Paul Gavrilyuk and Sarah Coakley (Cambridge, Cambridge University Press: 2012), 61.

¹⁶ St Augustine, *Happy Life, Answer to Skeptics, Divine Providence and the Problem of Evil, Soliloquies*, (Baltimore: Catholic University of America Press, 2014), 83, Accessed July 25, 2017. ProQuest Ebook Central.

We can infer from Augustine's reference to eyes that are "not yet strong enough" to behold the fullness of the light of God that spiritual perception relies on a certain amount of time and effort on the part of the baptized before one is able to truly perceive the Divine presence.

For other Church Fathers, most notably St. Cyril of Jerusalem and St. Ambrose, the spiritual sensorium is more widely available through the Sacrament of Baptism which serves as the key to restoration to the Divine Life lost through Original Sin. In his catechetical instructions to those being initiated Cyril of Jerusalem exhorted those to be baptized and the newly baptized to look beyond the physical material presented in the sacraments and liturgy to the spiritual reality of what was occurring.¹⁷

Cyril's understanding of divine perception as an effect of baptism can be found in his *Protocatechsis*.

Look, I beseech thee, how great dignity Jesus presents to thee. Thou wert called a catechumen, which means, hearing with the ears, hearing hope, and not perceiving; hearing mysteries, yet not understanding: hearing Scriptures, yet not knowing their depth. Thou no longer hearest with the ears, but thou hearest within; for the indwelling Spirit henceforth fashions thy mind into a house of God. When thou shalt hear what is written concerning mysteries, then thou shalt understand, what hitherto thou knewest not.¹⁸

This particular catechesis was the first following the baptism of the neophytes and thus it can be presumed that what Cyril is positing here is that the very waters of baptism open the spiritual senses of the newly baptized allowing them to perceive what was previously unavailable to them in their merely physical state. Their souls now being cleansed of that darkness of sin they can

¹⁷ Frank, 228

¹⁸ St. Cyril of Jerusalem, *Lectures on the Christian Sacraments*, ed. F.L. Cross, (New York: St. Vladimir's Seminary Press, 1986), 43-44.

begin to perceive the God who created them. Not merely knowing *about* or simply believing *in* Him, but truly *knowing* and *seeing him*.

Having presented the need for a “key” to the spiritual senses and briefly looking at the Father’s understanding of baptism as a means of spiritual perception, we now proceed to look at the Rites for the Sacraments of initiation. Whether one subscribes to the position of Origen, Gregory, and Augustine that Baptism and other Sacraments simply prepare the way as Christians proceed down a path of asceticism in order to grow in their spiritual perception, to the thought of Cyril of Jerusalem who, as we have seen, understands baptism in and of itself to be the means of spiritual perception, the very rites themselves point to an unlocking of the spiritual sensorium in the life of the Christian.

The Rite of Initiation and Baptism and the Spiritual Sensorium

Baptism is the beginning of the Christian life, it is the Sacrament by which man receives the forgiveness of Original sin, the means by which man receives the Divine Life of God—Sanctifying Grace—into his soul; “the gateway to life in the Spirit...”¹⁹ Being such a gateway it is fitting that the rites proper to the Sacrament and the rites of initiation surround the Sacrament be a means of renewal not only for the life of the soul, but also man’s ability to perceive God.

While Origen believes the spiritual perception to be for those who have developed them through aesthetical practices and Cyril presents them as a gift of baptism, there is evidence that the rite of baptism itself, specifically during the process of the Christian Initiation of Adults (hereafter RCIA), is a gradual initiation into the spiritual life—and man’s ability to know and experience his Creator in a supernatural manner. One may even say that the ability to perceive

¹⁹ Catechism of the Catholic Church, 2nd Edition, 1213.

God beyond one's physical senses is a gift of supernatural grace that flows from the waters of baptism.

From ancient times, the process of entering the Church has followed specific rites and had a character of gradual awakening. This was obviously necessary as members of the early Church were adult converts. As infant baptism became more common, the rites were simplified.²⁰ The process of initiation, however retained its proper order. While the rites related to baptism for the Christian initiation of adults takes place over an extended period of time—weeks, months, and in some cases years— and the baptism of an infant less than 30 minutes, the process and the elements of initiation remain the same. Below we examine a selection of prayers and portions of Christian Initiation for both adults and children seeing how they relate to the awakening of one's spiritual senses through the supernatural gift of faith received in the Sacrament.

Beginning with the rite of acceptance at the start of the RCIA process and through the Three Scrutinies leading up to Easter, all culminating with the Baptismal liturgy on Holy Saturday the catechumen is slowly initiated into the spiritual life resulting in the awakening of the catechumen's spiritual senses.

The Rite of Acceptance into the Order of Catechumens is a liturgical rite that takes place at the outset of an individual's journey to initiation into the Catholic Church. The Rite begins with the candidates for baptism accepting the Gospel. There are various prayers given as options to be used in the Rite and each one alludes to God's action enlightening the mind of those whom he created that they might know him and accept him in Faith.

²⁰ Catechism of the Catholic Church, 2nd Edition, 1229-1233.

Prayer formulas for the acceptance of the Gospel by Candidates for Baptism RCIA ²¹		
Form A	Form B	Form C
<i>God gives light to everyone who comes into this world; though unseen he reveals himself through the works of his hands so that all people may learn to give thanks to their creator...</i>	<i>...He enlightens our minds, so that we may come to know and worship Him... Since you acknowledge with joy that Christ has come, now is the time to hear his word, so that you may possess eternal life...</i>	<i>...Christ has been raised from the dead and appointed by God as the Lord of life and ruler of all things, seen and unseen... you must learn to make the mind of Christ Jesus your own...</i>

In each case, there is reference to the invisible God, God's action of enlightening the mind of men, or the need to accept as one's own the mind of Christ in which, because of the Incarnation, man may participate through grace. The prayer of the priest that follows this acceptance, though, helps us to understand that this being opened to the Divine Illumination is a process that has not yet been completed, and has only just begun. "Father of mercy, we thank you for these your servants, you have sought and summoned them in many ways, and they have turned to seek you..." This prayer acknowledges man's response to God's revelation of himself but points very much to the grace of God that is beginning the journey of seeking that will culminate in baptism—and the fullness of initiation in the Eucharist.

While there are several sections of the rite, the one most directly related to the senses—and the awakening of the spiritual senses—is the signing with the cross. As we have said it is redemption in Christ and living the Christ life that restores one's spiritual perception lost in Original Sin. That redemption comes through the cross so it is only right that the beginning of the restoration of the spiritual senses at the outset of the baptismal journey should begin with

²¹ International Commission on English Liturgy (ICEL), *The Rites of the Catholic Church as Revised by the Second Vatican Ecumenical Council, Vol. IA, Initiation*, (New York: Pueblo Publishing Company, 1988), 55-56. (Emphasis mine)

receiving the cross.²² We should also mention that this has a parallel rite in the rite of baptism for Children where the child is claimed in the name of Jesus through the sign of the cross.²³ Below, we give the texts of this “claiming for Christ” as used in three different forms of reception. For the purposes of relating to the awaking of the senses we will focus on the Rite of Acceptance as this Rite goes beyond a simple cross on the forehead and signs all the senses with a specific prayer of blessing for each one.

<i>Rite of Acceptance (RCIA)</i>	<i>Rite of Baptism for Children (infants) Ordinary Form—Post Vatican II</i>	<i>Rite of Baptism Extraordinary Form—Pre-Vatican II</i>
<p>Forehead: Receive the sign of the cross on your forehead. It is Christ himself who now strengthens you with this sign of his love. Learn to know and follow him.</p> <p>Ears: Receive the sign of the cross on your ears, that you may hear the voice of the Lord.</p> <p>Eyes: Receive the sign of the cross on your eyes, that you may see the glory of God.</p> <p>Mouth (lips): Receive the sign of the cross on your lips, that you may respond to the word of God.</p> <p>Breast: Receive the sign of the cross over your heart, that Christ may dwell there by faith.</p> <p>Shoulders: Receive the sign of the cross on your shoulders, that you may bear the gentle yoke of Christ</p> <p>Hands: Receive the sign of the cross on your hands that, Christ may be known in</p>	<p>N., the Christian community welcomes you with great joy. In its name I claim you for Christ our Savior by the sign of his cross. I now trace the cross on your forehead, and invite your parents (and godparents) to do the same.²⁵</p>	<p>Receive the Sign of the Cross both upon your forehead + and also upon your heart +; take to you the faith of the heavenly precepts; and so order your life as to be, from henceforth, the temple of God.²⁶</p>

²² Coolman, “Alexander of Hales,” 129.

²³ ICEL, “Rite of Baptism of Children,” in *The Rites of the Catholic Church as Revised by the Second Vatican Ecumenical Council, Vol. IA, Initiation*, 378.

<p>the work which you do. Feet: Receive the sign of the cross on your feet, that you may walk in the way of Christ.²⁴</p>		
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While the sign of the cross is being placed over each of the physical sense organs, note that prayer accompanying the physical sign corresponds to a more mystical sense of perception. It is notable that the sign placed on each of these areas of the body is the cross. It is through The Cross that man is redeemed in Christ and so it is fitting that man's senses are re-awakened also through the sign of the cross.

The sign of the cross is first placed on the forehead. While this part of the body does not have a direct parallel to the physical senses, it is significant that the first "sense" to be awaked is that of the mind, or intellect. All of the senses reside in the head, so it would follow that the

²⁵ Ibid., 395. (Later in the rite, though the imposition of the cross is not performed, the priest simply touches the ears and mouth of the newly baptized child saying the words, "The Lord Jesus made the deaf hear and the dumb speak. May he soon touch your ears to receive his word, and your mouth to proclaim his faith, to the praise and glory of God the Father." Ibid., 389.)

²⁶ Fr. Peter Carota, "Latin Baptism vs. New Rite of Baptism," *TraditionalCatholicPriest.Com*, (July 18, 2003), <http://www.traditionalcatholicpriest.com/2013/07/18/latin-baptism-vs-new-rite-of-baptism/> (accessed July 10, 2017).

²⁴ ICEL, "Rite of Acceptance," in *The Rites of the Catholic Church as Revised by the Second Vatican Ecumenical Council, Vol. IA, Initiation*. Rite of Acceptance, 58-59.

intellect (the head) should first be awakened to the faith prior to the senses.²⁷ The forehead is the place where infants are signed at the start of the baptismal rite for infants and children which was written to parallel the initiation developed for adults which was the way in which Christians came into the Church from the very beginning.

In the Rite of Acceptance following the ears are signed with the cross and the catechumens exhorted to hear the Lord. Notice that this clearly goes beyond the scope of merely hearing the Word proclaimed in scripture for the prayer implores that the individual hear not the Word, but “the voice of the Lord.”²⁸ This clearly points to a “deeper” hearing beyond simply reading or hearing the Scriptures which are The Word of God. It would seem here that the idea is for the catechumen, in preparation for baptism should become more attuned to hearing the Lord speak on a level less clearly perceived than in the written or spoken word.

After receiving the sign of the cross on one’s ears the sign is then placed over each of the eyes. The invocation accompanying the signing of the eyes alludes to a higher sense in referencing not God or the things or working of God but “The Glory of God.”²⁹ In the Old Testament the Glory of the Lord was shown to those whom God chose to reveal himself. In baptism, and the preparation leading up to it in the case of adults going through RCIA, God is beginning the process of revealing himself at a broader level.

The prayer as the sign of the cross is being placed over the breast speaks to awakening the heart to the light of faith. This light is the light of Christ, the Divine Illumination spoken of by Augustine and alluded to by Pseudo-Macarius, quoted above. As most spiritual writers,

²⁷ Coolman, 126

²⁸ ICEL, “Rite of Acceptance,” 59.

²⁹ Ibid.

beginning with Origen use the image of God speaking to the heart.³⁰ It is, therefore, appropriate to mention the “awakening” of the heart to God’s voice through the reception of the cross upon the breast in preparation for baptism.

The ancient rites described by St. Cyril of Jerusalem describe the signing of even more senses, during the baptismal rite itself with the Sacred Chrism. Most notably, considering the sweet fragrance of the Chrism, the nose of the catechumen was anointed, awakening one’s sense to the sweet odor of Christ, “that receiving the sacred ointment ye may say, we are to God a sweet savour of Christ, in them that are saved.”³¹

As mentioned earlier much of what the Father’s taught regarding man’s inability to perceive God either prior to Baptism or after is related to the darkness of mind and weakness of will as a result of Original or personal sin. As such, the Rites leading up to baptism have historically called for a minor exorcism in order to free the catechumen from the influence of any evil that may be afflicting them. This practice in the new Rites is considered “optional” but we will briefly examine the texts related both to the RCIA process as well as the baptism of infants.

<i>Rite of Acceptance (RCIA) (Form A)</i>	<i>Rite of Baptism for Children (infants) Ordinary Form— Post Vatican II</i>	<i>Rite of Baptism Extraordinary Form—Pre- Vatican II</i>
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³⁰ Hans Urs Von Balthasar, *The Glory of the Lord: A Theological Aesthetics Vol. 1: Seeing the Form*, (San Francisco, Ignatius Press: 1982), 219.

³¹ St Cyril of Jerusalem, 65.

<p>God of power, you sent your Son to be our Savior. Grant that these catechumens...may turn to the Lord as they hear his word...Free them from the spirit of deceit, so that, admitting the wrong they have done, <i>they may attain purity of heart and advance on the way to salvation.</i>³²</p>	<p>Almighty and ever-living God, you sent your only Son into the world to cast out the power of Satan...to <i>rescue man from the kingdom of darkness and bring him into the splendor of your kingdom of light.</i> We pray for this child...make him a temple of your glory...³³</p>	<p>O Holy Lord, Father Almighty, Eternal God, <i>Author of light and truth</i>,... vouchsafe to <i>enlighten him with the light of Thy wisdom</i>: cleanse him and sanctify him, give unto him true knowledge; that, being made worthy of the grace of Thy Baptism, he may hold firm hope, right counsel and holy doctrine.³⁴</p>
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The above prayers show the nature of baptism as a means of awakening one's mind to the presence of the Divine, drawing one above the realm of the natural world to the Kingdom of God through the purification of one's mind and heart and the freeing of man from the powers of the enemy.

The reader should be familiar with the remaining elements of the Sacrament of Baptism, including the pouring of water, the anointing with Chrism, the reception of the white garment, and the reception of the Light of Christ symbolized by the Paschal candle. It is perhaps this later symbol that highlighted for early Christian, writers such as Pseudo-Dionysius, Baptism as the means by which man was enlightened or illuminated so as to activate his spiritual senses in order to perceive God and the things of God.³⁵

Conclusion

In his Mystagogical Catecheses, St. Ambrose of Milan mused allowed to the newly baptized, "You went, you washed, you came to the altar, you began to see what you had not seen

³² ICEL, 154.

³³ Ibid., 398

³⁴ Fr. Peter Carota, *TraditionalCatholicPriest.Com*, (accessed July 11, 2017).

³⁵ Paul Gavrilyuk, "Pseudo-Dionysius the Areopagite," in, *The Spiritual Senses: Perceiving God in Western Christianity*, ed. Paul Gavrilyuk and Sarah Coakley (Cambridge, Cambridge University Press: 2012), 92.

before.”³⁶ He is here, clearly, pointing to baptism as the beginning of man’s life in God and his entry into living the Life of the Spirit—as was earlier stated. Baptism is not, then, an end, but a beginning. Thus, we can see how Cyril of Jerusalem would have pointed to Baptism in and of itself in order to activate the spiritual senses and we do not disagree here. However, the activation of something and the actualization and fulfillment of potential in that which is activated are two entirely different concepts. We can confidently say that baptism is the beginning of the awakening of man’s spiritual senses, and with Origen we can agree that man, to a certain extent, must play an active role in training and honing those senses. The Church, too, though, provides nourishment for the life of the soul and further purification of the Spiritual senses in the rest of the Sacraments whereby grace is given to strengthen man in his spiritual journey; for just as one does not grow from infant to adult all at once in the realm of physical existence, in the life of the Spirit we engage in a parallel journey from birth, in Baptism, through various stages of growth as we come to know, see, and touch God through the gift of Faith.

The Spiritual sensorium—man’s ability to know and perceive God outside of the physical senses—is activated in Baptism which serves as the moment of restoration whereby man is received into the Divine Life and given the ability, by Faith, to perceive his Creator, Redeemer, and Lord.

³⁶ Cf., Frank, 619

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