

# St. Cyril of Jerusalem's Mystagogical Catecheses in the Modern World

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## Introduction

Just as there is an abundance of grains of sand in the sea, so there have been numerous theologies of Baptism throughout the centuries. Each of the early Fathers of the Church developed his own theology relevant to the identity and the needs of the community he administered and preached. Cyril of Jerusalem is one of those Fathers of the Church who had devoted a great deal of time to catechetical instructions. His famous twenty-four catechetical lectures, which he delivered, contain instructions on the principal topics of Christian faith and practice. They are full of warm pastoral love and care for the catechumens to whom they were delivered.

The heart of Cyril's catechesis and theology of Cyril on Baptism is found in the Procatecheses 16:

*Baptism that lies before you: a ransom to captives;  
a remission of offences; a death to sin; a new birth of the soul;  
a garment of light; a holy indissoluble seal; the delight of Paradise;  
a welcome into the Kingdom; the gift of adoption.*

Unlike St. John of Damascene whose theology focuses on the exposition of the Orthodox Faith in general, and St. John Chrysostom had written several homilies of different topic of events, places and also he had written about the instruction of catechumens; that the research believes has different importance in the life of the faithful believers towards a deeper understanding of their faith and identity as Christian.

This paper is first of all, an attempt to deal with the social and historical milieu of city of Jerusalem, that contributed to the life, challenges, and the writing of the Mystagogical Catechesis of St. Cyril of Jerusalem. Second, it is an attempt to reveal the

structure of his Mystagogical Catecheses. Third, the paper present some of the liturgy in ancient Jerusalem. Fourth, this tries to manifest the Structure of the Baptismal rite and fifth, with regards to the celebration of the Eucharist, it is to show the structure and the development of the Jerusalem Anaphora. Finally, the paper attempts to develop the possible Baptismal Spirituality of St. Cyril's Mystagogical Catecheses.

St. Cyril's Mystagogical Catechesis is so important because of the many both and daring changes of believers towards their faith believers who are easily contented with what they get from different religious news or from different ideology like that of Apollo Quibuloy (who claims that he is the new Jesus Christ) or other denominations. It might be also true that for some, St. Cyril's writings are also part of this different religious ideology. But again, the saint's teaching is based on religious facts that he lived during his time and further developed towards a better understanding of Christian faith. Thus, it is really important for the believers especially the Catholic/Christians to go back to the roots of his/her faith for a better maturity of faith. Because without these writings (like of St. Cyril and other Church Fathers) one will easily get loss of his/her faith.

St. Cyril's catechesis states: "And if ever you are sojourning in cities, inquire not simply where the Lord's House is (for the other sects of the profane also attempt to call their own dens houses of the Lord), nor merely where the Church is, but where is the Catholic Church. For this is the peculiar name of this Holy Church, the mother of us all" (no. 17:14).

## **The Social-Historical Milieu of Cyril of Jerusalem**

The investigation of the fourth century Catecheses and Mystagogical Catecheses, attributed in whole or in part to Cyril of Jerusalem (Bishop 348-387), must be examined through the lens of the social and historical context of the Hagiopolis of Jerusalem and its development as a center of Christianity. "Jerusalem was (and remains) an idea, a dream"<sup>1</sup> because it represents the hopes, dreams and memories of the three large monotheistic

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<sup>1</sup>John F. Baldwin, *Liturgy in Ancient Jerusalem*, Alcuin/GROW Liturgical Study 9 (Nottingham: Grove Books Limited, 1989) 5.

faith systems of Christians, Muslims and Jewish people. One might say that Jerusalem was destined to become an aim of faith-filled Christian pilgrims longing to walk where their Lord had walked. The historical attraction of Jerusalem was natural, given the fact that it was the place of Christ's earthly life, death and resurrection. This natural disposition was intensified by the "discovery" of the true cross by Emperor Constantine's mother (as legend has it), Constantine's own infatuation with the city and his endeavor to build the basilica of the Holy Sepulcher and other holy shrines.<sup>2</sup> Pilgrims from all over the ancient world looked to Jerusalem as a symbol of Christianity itself. The liturgy celebrated in Jerusalem became significantly influenced by the onslaught of pilgrims who brought their own worshipping practices and customs. Further, the experience of the grandeur of the complex of buildings comprising the Church of the Holy Sepulcher (dedicated in year 335), the stational liturgies and the general liturgical practices of the Church of Jerusalem and surrounding churches were taken home by pilgrims.<sup>3</sup>

Additionally, the tumultuous character of Cyril's episcopos and the challenges to doctrine of the day provide some insight into the framework that forms the text of Cyril's Lectures. In his lifetime, Cyril believed to be a native of Jerusalem, witnessed the transformation of the city from a virtual nonentity to a budding populous. Cyril's episcopacy was in the wake of the Nicene Council, which declared Christ's divinity as one in the Father, and amid the Arian and Semi-Arian controversies, with which he found himself often in tension. He attempted to maintain a middle course; this caused others to look at him with suspicion, eventually leading to his three-time disposition from the See of Jerusalem because of an alleged association/sympathy toward Arians and Semi-Arians.<sup>4</sup>

Cyril was exiled three times within the course of approximately 20 years: the first time was in 357, after being deposed by the Synod of Jerusalem; followed by a second exile in 360, instigated by Acacius; and finally, in 367, by a third exile — his longest, which lasted 11 years — by the Philo-Arian Emperor Valens. It was only

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<sup>2</sup>Edward Yarnold, S.J. *The Awe Inspiring Rites of Initiation*. 2nd ed. (Collegeville: Liturgical Press, 1994) 67-68.

<sup>3</sup>*Ibid.*, 68.

<sup>4</sup>Edwin Hamilton Gifford, *The Nicene and Post Nicene Father*, vol. 7. (Grand Rapid: Wm B. Eerdmans Publishing Co., 1983). viii.

in 378, after the Emperor's death, that Cyril could definitively resume possession of his See and restore unity and peace among his faithful.<sup>5</sup>

Cyril later participated in the Second Council at Constantinople in 381, during which Cyril's name was cleared of any alliance with heretics. Cyril's catechetical lectures, delivered at the onset of his episcopacy, are considered in the category of 'orthodox' when compared to the doctrine outlined in the Second Council of Constantinople<sup>6</sup> in 318. The catechetical lectures of Cyril, coupled with the above 'window' of historical context, offers a relatively good picture of the Church of Jerusalem and serve as a point of reference in determining the impact of fourth century Jerusalem worship on the shape of theology and worship found in other parts of the East and West.<sup>7</sup>

On the other hand, the Apostolic Tradition some 80 years later shows that in the earliest period the actual content of the Eucharistic anaphora was a good deal more fluid than in later periods and indeed varied from bishop to bishop concerning the diversity of usage: let the bishop give thanks and pray according to his ability. If he is capable of praying at length and offering a solemn prayer, then all is well and good. But if he prays differently and pronounces a shorter and simple prayer, he is not to be prevented, provided his prayer be sound and Orthodox. By the 4th century, however, doubtless as a result of both trial and error, of unity and disunity, we see a growing adherence to particular rites in particular places and regions albeit that there is strong evidence for an enduring influence and translocation between places. In West and East we note an eventual predominance of certain rites which in the West supplant others and in the East achieve a less exclusive but still nonetheless dominant status. The process of standardization is largely complete by the 12th century.<sup>8</sup>

<sup>5</sup><http://www.ewtn.com/library/PAPALDOC/b16ChrstChrch42.htm>

<sup>6</sup>William Telfer (ed). Cyril of Jerusalem and Nemesius of Emesa , in the Library of Christian Classics, vol IV. (Philadelphia: The Westminster Press, 1955) 29.

<sup>7</sup>See above Baldovin, for a more in-depth look at the development of worship in Jerusalem.

<sup>8</sup>[http://www.ancientfaith.com/specials/e\\_quip/historical\\_development\\_in\\_the\\_liturgical\\_rites\\_east\\_and\\_west\\_and\\_homiletics](http://www.ancientfaith.com/specials/e_quip/historical_development_in_the_liturgical_rites_east_and_west_and_homiletics)

## The Structure of the Mystagogical Catecheses of Cyril of Jerusalem

Cyril of Jerusalem had written twenty-four (24) famous catecheses that have been preserved and which he delivered as Bishop around 350 A.D. Introduced by a Procatechesis of welcome, the first 18 of these are addressed to catechumens, or candidates for illumination (*photizomenoi*) [candidates for Baptism]. Each of the first ones (nn. 1-5) respectively treats the prerequisites for Baptism, conversion from pagan morals, the Sacrament of Baptism, the 10 dogmatic truths contained in the Creed or Symbol of the faith. The next catecheses (nn. 6-18) form an “ongoing catechesis” on the Jerusalem Creed in anti-Arian tones.

Of the last five so-called “Mystagogical Catecheses,” the first two develop a commentary on the rites of Baptism and the last three focuses on the Chrism, the Body and Blood of Christ and the Eucharistic Liturgy. They include an explanation of the Our Father (*Oratio dominica*).<sup>9</sup>

This forms the basis of a process of initiation to prayer which develops on a par with the initiation to the three Sacraments of Baptism, Confirmation and the Eucharist.

As mentioned, the Catecheses of Cyril of Jerusalem are intended for those preparing for baptism and can be categorized into two groups separated by thirty years. The first group is a set of eighteen to nineteen lectures; the first three are entitled the Procatechesis. These lessons were preparatory in nature. In this section, Cyril speaks to the candidates regarding the implications of the journey on which they have embarked; “already there is in you an odor of blessedness, O you who are soon to be enlightened...” (Procat, 1).<sup>10</sup> He emphasizes the process of conversion, their call to holiness, the long period of forty days of repentance, the instruction and the spirit in which the exorcisms they will be given should be received. Further, he speaks of the *disciplina arcani* (the secrecy of the rites): “tell nothing to a stranger [not even the catechumens]; for we deliver to you a mystery, even the hope of life to come ...” (Procat, 11). Besides being called *photizomenoi* (those to be enlightened), the enrolled are reminded that they can be counted

<sup>9</sup><http://www.ewtn.com/library/PAPALDOC/b16ChrstChrch42.htm>

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among God's faithful, but Cyril warns against faithless action: "You are God's and are children of the Most High, but beware that you may not have the title of 'faithful' but the will of the faithless" (Procat. 4). In the Procatechesis Cyril uncovers part of the aura of Baptism and its effects, and thus offers us a glimpse of the theology of Baptism for fourth century Jerusalem, stating:

*Great is the Baptism that lies before you: a ransom to captives;  
a remission of offences; a death to sin; a new birth of the soul;  
a garment of light; a holy indissoluble seal; the delight of Paradise;  
a welcome into the Kingdom; the gift of adoption (Procat. 16).*

The theology of Baptism represented in the Catecheses seems to indicate an evolution in the Eastern Church of Jerusalem. Where earlier texts in the East emphasize Baptism as "rebirth that imitates Jesus' Baptism in the Jordan,"<sup>11</sup> Cyril's language (as seen) seems to imply a theology of Baptism as "dying with Christ" or "dying to sin" represented in the Baptismal Theology of North Africa and Rome.<sup>12</sup> However, Cyril also speaks of "a new birth of the soul and a garment of light,"<sup>13</sup> which may represent an evolution or merging of the Baptismal Theologies of 'womb' and 'tomb.'<sup>14</sup>

Though, there were several liturgical developments that had changed the context of church beliefs towards the sacraments, what matters most is how the faithful will comprehend the transforming grace of God to those who will receive the sacraments; it is really the duty of the church to make the faithful understand the sacraments regardless of its developments.

The remaining Prebaptismal Lectures (Cat. IV-XVIII) consist primarily of an explanation of the Jerusalem Creed (see appendix I for topics outline). Each of the lecture-topic corresponds to a specific article of doctrine that comprise the whole of the creed used in the Church of Jerusalem. Each of the catechetical session begun with an individual exorcism, "receive in earnest the

<sup>11</sup>Ruth A. Meyers, "The Structure of the Syrian Baptismal Rite", Essays in Early Eastern Initiation. Paul F. Bradshaw (ed.), Alcuin/GROW Liturgical Study (Nottingham: Grove Books Limited, 1988).

<sup>12</sup>See Whitaker's discussion of the Baptismal Liturgy of Tertullian and the Apostolic Tradition attributed to Hippolytus in *The Documents of Baptismal Liturgy* 2nd edition (London: SPCK, 1970) Cited as DBL from this point on.

<sup>13</sup>This transition will be discussed further along in the paper during an examination of Cyril's *Mystagogical Catecheses*.

<sup>14</sup>Gabrielle Winkler, "The Original Meaning and Implications of the Prebaptismal Anointing" *Worship* 52, 1 (January, 1978). 41.

exorcisms ... for without exorcisms the soul cannot be purified... to receive the means of salvation ... inspired by the Spirit of God" (Procat. 9).

Cyril tells us of the practice of Prebaptismal exorcisms associated with the Holy Spirit as "purifying" one that they may be worthy of salvation attained through Baptism. After the exorcism there is the proclamation of scripture and a homily. At the end of the fifth lecture the photizomenoi receive the tradition symboli (giving of the creed). Upon its reception, Cyril exhorts the photizomenoi "to remember every phrase, and to rehearse it with diligence among yourselves, not writing it on paper, but by memory graving it on your heart<sup>15</sup>..." Cyril's goal in his Catecheses is to connect the hearer to the saving plan of God from which the photizomenoi may actively respond in a deep conversion of life.<sup>16</sup>

One final peculiarity proper to the catechumenate in Jerusalem and the catechesis of Cyril is his frequent mention of the Holy places themselves in his lectures. This is most evident in the Mystagogical Catecheses.

There is little evidence to indicate the length of the instruction of the photizomenoi, other than the Catecheses are delivered in the Basilica of the Holy Sepulcher beginning on the first Monday of Lent with the enrollment and examination (of the candidates as to their way of life) by the bishop (Procat. 4) and are concluded in close proximity to the celebration of the Pascha when the candidates are to be initiated (Cat. 17).

The second group of Cyril's lectures is his Mystagogical Catecheses (Mystagogical Catecheses), which consist of five homilies preached to the neophytes (newly baptized) in the week after baptism (See appendix 1 for listing of topics). The set of Mystagogical Catecheses is usually dated toward the end of Cyril's episcopacy (about thirty years after the Catecheses) and may belong to or have been edited by Cyril's successor, John.<sup>17</sup> It is Cyril's MC that provide the greatest source of sacramental and liturgical theology and practice of the fourth century Jerusalem.

<sup>15</sup>Cat. V, 12. Taken from the textual translation provided by E.C. Whitaker, DBL, 27.

<sup>16</sup>Pamela Jackson, "Cyril of Jerusalem's Use of Scripture in Catechesis" *Theological Studies*, 82 (1991) 436.

<sup>17</sup>For our purposes we will assume Cyril is the author. For more information on this topic see Edward Yarnold, "The Authorship of the Mystagogical Catecheses Attributed to Cyril of Jerusalem" *The Heythrop Journal*, 19 (1978) 143-161

## Liturgy in Ancient Jerusalem based on Cyril's Mystagogical Catecheses

While Cyril's Catecheses are reported to have taken place in the Martyrium (a chapel connected with a martyr's bones or relics) the Mystagogical Catecheses took place in the Anastasis (resurrection-a circular church constructed around the tomb).<sup>18</sup> It was in this place that the neophytes came to have the mysteries of the Baptismal Liturgy explained. Cyril begins his first Mystagogical Catecheses by saying:

*I long ago desired, true born and dearly beloved children of the Church, to discourse you concerning these spiritual and heavenly mysteries: but knowing well that seeing is far more persuasive than hearing, I waited till this season; that finding you more open to the influence of my words from this your experience ... now let us teach you exactly about these things that you may know the deep meaning ... of what you experienced on that evening of your baptism (MC, I)<sup>19</sup>.*

Cyril presents Christianity not as a specific doctrine to be memorized, but as a lived experience – a history of a people into which the neophyte must enter and live. Baptism is intimately connected to a way of being and becoming; for Cyril, the experience is considered the key to the living out of the Christian life.

The Mystagogical Catecheses unpack the rite and experience of baptism and connect it to the mystery of God's salvific work throughout history – the neophytes are now part of the story: "First you entered the Baptistry, and there facing toward the West ... and in the presence of Satan renounced him: Now you must know this figure in ancient history..." (MC, I). Cyril continues to recount the plight of the Hebrews against the Egyptians and Pharaoh and how they were "marvelously delivered" by God. Cyril's mystagogical preaching unfolded the experience by drawing connections between this most 'awesome' encounter with God through the sacraments and the privileged care of God for his holy people in marvelous deed throughout human history.

In his second homily, on Romans 6:3-14, Cyril discusses the rite of Baptism itself. Here we get another glimpse of Cyril's

<sup>18</sup>Edward Yarnold, *The Awe-inspiring Rites of Initiation*, 68; see also Appendix III for a view of the building complex of the Holy Sepulcher.

<sup>19</sup>Whitaker, *DBL*, 27.

## Baptismal Theology:

O strange and inconceivable thing! We did not really die, we were not really buried, we were not really crucified and raised again, but our imitation was in a figure and our salvation in reality. Christ was actually crucified, and actually buried and truly rose again and all these things he has freely bestowed upon us, that we, sharing his sufferings by imitation, might gain salvation in reality (MC II, 6).

This connection of Romans 6 with Baptism is a clear shift in theological development in the East. With little exception, correlation between the mystery of Christ's death and resurrection and Baptism was a Roman and North African trait. Here we have a major portion of mystagogy that links one's baptismal identity with that of Christ's death and resurrection. "Cyril understands that ritual as the place where the individual is identified with Christ in his central saving activity"<sup>20</sup> versus assimilation to the Messiah or entry into the eschatological kingship of the Christ.<sup>21</sup> The ritual encounter with the saving activity of Christ's suffering and death is not understood by Cyril as a re-enactment, but as an encounter with Christ's saving deeds: represented in the water, Christ's suffering and death, and in the chrismation, the Baptism of Christ<sup>22</sup> in the Jordan. Also included in this lecture, Cyril unpacks the rite of Baptism from which we gain a detailed account of its structure.

## Structure of the Baptismal Rite

The Baptismal Rite begins with the photizomenoi being led to the vestibule of the baptistery, where facing West, they Renounce Satan and all his pomps, then turning to face the East are Stripped of Clothing (a likeness to the first formed Adam). Next, they receive a Prebaptismal Anointing from head to toe with exorcized oil (a charm to drive away every trace of hostile influence). Further Cyril tells of its purpose: "the exorcized oil receives such virtue by the invocation of God and by prayer, as not only to burn and cleanse away the traces of sin, but to chase away all the invisible powers of

<sup>20</sup>E.J. Cutrone, "Cyril's Mystagogical Catecheses and the Evolution of the Jerusalem Anaphora" *Orientalia Christiana Periodica* XLIV (1978).

<sup>21</sup>Winkler, "The Original Meaning and Implications of the Prebaptismal Anointing", 36.

<sup>22</sup>Cutrone, "Cyril's Mystagogical Catecheses", 54.

the evil one” (MC II, 3). The exorcistic nature of the Prebaptismal Anointing is unknown in the East before Cyril.<sup>23</sup> Cyril makes clear to the neophytes that the full effects of the Prebaptismal Anointing are purification and remission of sin. This is followed by the Water Bath:

*After these things, you were led to the holy pool of Divine Baptism, as Christ was carried from the Cross to the Sepulcher which is before our eyes. And each of you were asked, whether he or she believed in the name of the Father, and of the Son and of the Holy Spirit ... and descended three times into the water and ascended again; here also hinting by a symbol at the three days of burial of Christ ... the Water of Salvation was at once your grace and Your mother (MC, II, 4).*

The neophytes being baptized profess their faith in the Triune God. However, this is not clearly a Trinitarian Baptismal Formula; rather, Cyril connects the threefold immersion as an imitation of Christ’s three days in the tomb.<sup>24</sup>

It is in the Postbaptismal Anointing, unknown in the East before Cyril, where he preserves the early Syrian images of the Jordan baptism as conveying Messianic kingship and Priesthood.<sup>25</sup> The neophytes are anointed with holy chrisma or myron (aromatic oil)<sup>26</sup> on the forehead, ears, nostrils and breast; each aspect symbolized an effect: the forehead that they may be without shame, the ears that they might receive the divine mysteries, the nostrils that they may know they are the sweet savor of Christ, and the breast as an armor against any further assaults by the devil (MC,III, 4). As Christ came up from the waters of the Jordan and the fullness of the Holy Spirit came to rest upon him, likewise, the neophytes too were anointed as Christ was anointed by the Father and made partakers in Christ and thus have put on the armor of the Holy Spirit (MC III, 1-3). Cyril reminds the neophytes of their rightful title: “Having been anointed with the Holy Chrism you are called Christian” (MC III, 5) and exhorts them to live a life worthy of the name.

The characteristics of the Jerusalem Baptism Ritual -- the

28-29. <sup>23</sup>Winkler, “The Original Meaning and Implications of the Prebaptismal Anointing”,

<sup>24</sup>Baldovin, *Liturgy in Ancient Jerusalem*, 18.

<sup>25</sup>Winkler, “Meaning of Baptismal Anointing”, 36.

<sup>26</sup> Baldovin, *Liturgy in Ancient Jerusalem*, 19.

Prebaptismal Anointing, the Water Bath and the Postbaptismal Anointing -- must be viewed together to gain a full understanding of Cyril's Baptismal Theology. The anointings, while separate ritual actions, are essential to the whole understanding that Cyril is trying to convey to the neophytes: their sins are forgiven, they received the gift of the Holy Spirit, the adoption as Children of God and oneness in Christ's death and resurrection and thus the promise of salvation (MC, II, 6). Baptism must be viewed in light of all of these actions.

### **The Eucharist: The Structure and Development of the Jerusalem Anaphora**

The Eucharist, the ritual culmination of Christian Initiation, is the final section of Cyril's Mystagogical Catecheses and may raise the most questions regarding the liturgical practices of the Fourth Century Jerusalem. Once dressed in a white garment<sup>27</sup> the neophytes gather with the whole assembly in the Anastasis to share in the Eucharist.<sup>28</sup> In MC IV, Cyril speaks to the neophytes of their oneness with Christ: "You become of the same body and blood as Christ ... for he, himself said of the bread: "This is my body ... and of the wine: This is my blood" (MC IV, 1). "Eucharistic worship is where the neophytes were made one with Christ".<sup>29</sup>

It is in MC IV that Cyril concentrates his effort on the Eucharistic theology of his day and provides a commentary on the Words of Institution. However, it is not until MC V that we get a glimpse at the structure of the Jerusalem anaphora, with brief description. Cyril explicitly names the following elements: washing of hands, a kiss of peace, an analysis of each part of the dialogue, a reference to a hymn of praise and the Sanctus, an epiclesis, and intercessions; followed by a detailed examination of each verse of the Lord's Prayer (MC V, 2-20). Cyril does not mention the institution narratives as part of his commentary on the Sacred Liturgy. MC IV seems to be a painstaking effort by Cyril to unpack the institution narrative, however, when the time comes for him to explain the Sacred Liturgy and Communion in MC V, it is clearly

<sup>27</sup>Note: The clothing with a white garment is not mentioned in the MC, however Cyril does make mention of it in Cat. XVI, 26.

<sup>28</sup>Yarnold, *Awe Inspiring Rite of Initiation*,

<sup>29</sup>Cutrone, "Cyril's Mystagogical Catecheses", 54.

not present. The style of his catechetical methodology shifts, and he does not explain the ritual events in the order in which they were encountered by the neophytes.<sup>30</sup> Added together, these elements of the MC lead contemporary liturgical scholars to ask the questions: Does the anaphora revealed in the MC V accurately represent the anaphora in use in fourth century Jerusalem? Did Cyril know of an institution narrative in the Jerusalem anaphora or was it not yet present?<sup>31</sup> Unfortunately, Cyril's *Mystagogical Catecheses* does not provide liturgists with definitive evidence to answer these important questions.

The transitional shift in other aspects of ritual celebration in the Hagiopolis in the late fourth century (an example of which is the shift of baptismal theology and ritual to a "death and resurrection" focus) builds a reasonable case to contend that the Jerusalem anaphora may also have experienced a metamorphosis: from an anaphora that did not contain an institution narrative to one that did. This perspective would be supported by the Jerusalem Anaphora of St. James, believed to be formulated by the early fifth century which did contain an institution narrative.<sup>32</sup> The fact that it is in existence in fifth century Jerusalem, the Anaphora of St. James could represent an evolved Cyrillian anaphora. If this is the case, then it is reasonable to argue that the anaphora of St. James may preserve elements of the Cyrillian anaphora that are not discussed in the *Mystagogical Catecheses* – like an institution narrative.<sup>33</sup>

In addition, when referring to the narrative in MC IV, Cyril indicates that he is quoting from St. Paul (1Cor. 11:23) the words the neophytes have just heard; however, Baldovin agrees with the arguments that present this as a conflation of Pauline and Matthean accounts that conclude a Cyrillian acquaintance with a "liturgical" institution narrative.<sup>34</sup> Baldovin believes that the arguments in favor of the narrative's presence outweigh its absence.<sup>35</sup>

The answer to the question may lie in Cyril's catechetical

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<sup>30</sup>Ibid., 53.

<sup>31</sup> John Fenwick, R.K., "The Anaphoras of St. Basil and St. James: An Investigation into their Common Origin" *Orientalia Christiana Analecta*, 240 (1992) 36.

<sup>32</sup>Note: The origin of the Anaphora of St. James must be considered as well. How much was it influenced by the Old Jerusalem Anaphora and how much from other sources?

<sup>33</sup>John Fenwick R.K. *The Anaphoras of St. Basil and St. James*, 39.

<sup>34</sup>Baldovin, *Liturgy in Ancient Jerusalem*, 26-27.

<sup>35</sup>Ibid.

methodology itself. Is it possible that the mystagogical catechesis of Cyril would take great care in explaining the institution narrative in MC IV and while doing so make no mention of its place within the neophyte' experience of the ritual? A trait of Cyril's MC is to unpack the experience of the ritual. If an institution narrative was present in the Sacred liturgy, as Baldovin suggests,<sup>36</sup> it seems uncharacteristic of Cyril.<sup>37</sup> Cutrone argues that:

*Cyril's whole catechetical method is centered in Christ, and he sees ritual as the place of identification with Him. Since this is the case, it is very hard to believe that Cyril would be silent about that one section of the anaphora which best fits into his explanation. Why should the Mystagogue go through all the trouble of reinterpreting the anointing and water bath and introduce a new chrismation to accommodate his new vision of the rite, and then not even mention a very obvious and natural prayer which says specifically what he wants to develop?*<sup>38</sup>

The logical answer to Cutrone's question is that Cyril did not know an anaphora with an institution narrative. This is a legitimate conclusion since the Syrian tradition does not provide a liturgical document prior to Cyril which definitively establishes an institution narrative in an anaphora.<sup>39</sup> Alternate theories argue that Cyril did not mention the institution narrative because he spent the entire MC IV discussing it. Further, it may have been recited silently, given the fact of Cyril's "sense of fear and awe toward the Eucharist."<sup>40</sup>

Both sides of the argument raise interesting points to consider. Nevertheless, for the purpose of this paper on Cyril's Catechesis and Mystagogical Catecheses as sources of Christian Liturgy, it can remain a mystery. It is truly remarkable that in Cyril's account of the Eucharistic rites in this Lecture there is not the slightest reference to the words of Institution, though these hold so prominent a place before the Invocation both in the Clementine Liturgy and in the Liturgy of St. James. But we cannot justly assume, from a mere omission in so brief a summary, that the Commemoration of the

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<sup>36</sup>Ibid.

<sup>37</sup>Cutrone, "Cyril's Mystagogical Catecheses", 56

<sup>38</sup>Ibid., 57.

<sup>39</sup>Ibid., 58-59.

<sup>40</sup>Fenwick, *The Anaphoras of St. Basil and St. James*, 37.

Institution had no place in the Liturgy then in use at Jerusalem.<sup>41</sup>

It seems more probable that Cyril of Jerusalem did not think it necessary, after his repeated references to the Institution in the preceding Lecture, to make further mention of a custom so well known as the recitation of Christ's own words in the course of the Prayer preceding the Invocation. On the previous day he had quoted S. Paul's account of the Institution, with the remark, "Since then He Himself has declared and said of the Bread, 'This is My Body,' who shall dare doubt any longer? And since He has Himself affirmed and said, 'This is My Blood,' who shall ever hesitate, saying that it is not His Blood?"<sup>42</sup>

While it cannot be stated with certainty that fourth century Jerusalem possessed an institution narrative, it can be stated with some certainty that the liturgical practices of the Hagiopolis represents a tumultuous time of transition in sacramental, catechetical and liturgical theology that has significantly influenced and shaped the development of liturgy in both the East and West. Cyril's famous twenty-three catechetical lectures contain instructions on the principal topics of Christian faith and practice, in rather a popular than a scientific manner, full of a warm pastoral love and care for the catechumens to whom they were delivered. Each lecture is based upon a text of Scripture, and there is an abundance of Scriptural quotation throughout.<sup>43</sup> He drew from a number of Pauline letters when he said, "Having been baptized into Christ and having put on Christ you have been conformed to the Son of God, for God predestined us to be adopted sons and made us to share the likeness of Christ's glorious body" (MC III, 1).<sup>44</sup>

Cyril drew upon the theme of Christ the Good Shepherd when he addressed the candidates for baptism: "Come forward and receive the mystic seal so that the Master will recognize you. Be numbered in Christ's holy and faithful flock and he will place you at his right hand." (MC 1, 2)<sup>45</sup> From Cyril comes the idea of the seal that is permanent and unremovable. He speaks of the "holy and indelible seal," and in another place he prays, "May God give you

<sup>41</sup><http://www.ccel.org/ccel/schaff/npnf207.ii.iii.v.html>

<sup>42</sup>Ibid

<sup>43</sup><http://www.answers.com/topic/cyril-of-jerusalem>

<sup>44</sup>Martos, Joseph. *Door to the Sacred: A Historical Introduction to Sacraments in the Catholic Church.* (New York: DoubleDay and Co., Inc.,1982)172.

<sup>45</sup>Ibid, 50

the ineradicable seal of the Holy Spirit for eternal life” (Proc 17).<sup>46</sup> Today this is explained as a spiritual mark that can never be lost and that will never have to be received twice.

Cyril of Jerusalem describes a ceremony in which the baptized were anointed on the forehead, ears, nose, and breast as a symbol of their union with Christ “who was anointed with the spiritual oil of gladness, that is, with the Holy Spirit” (MC III, 2).<sup>47</sup> Although this is no longer present in the liturgical text and not practiced in the rite, still they continue to be powerful symbolic actions that can be kept in mind. The *Mystagogical Catecheses* of Cyril of Jerusalem is of great importance for it provides an insight into the method of instruction and the liturgical practices of the Sacrament of Initiation in the particular age of Cyril in Jerusalem.

### Baptismal Spirituality

The Holy Father, Pope Benedict XVI, on June 27, 2007, greeted the thousands of pilgrims gathered in the Vatican’s Paul VI auditorium and continued his cycle of catechesis on the Church Fathers by commenting on a master of catechesis himself - St. Cyril of Jerusalem. According to Pope Benedict XVI, Cyril is known for his catechesis, which “prepared the catechumens of the Church of Jerusalem first to receive the sacraments of Christian initiation, and then, after their Baptism, to understand more deeply the Church’s faith as expressed in the sacred mysteries.” The Pope highlighted the importance of catechesis for initiation into the faith: “The catecheses were an important moment, inserted into the ample context of the lives, and in particular the liturgy, of the Christian community, in whose maternal womb the future faithful were being gestated, accompanied by prayer and the testimony of the brothers.”<sup>48</sup>

The Pope continued by noting the ongoing value of this text: “the *Catecheses* remain a model for instruction today, leading the whole person – body, soul, and spirit – to a living experience of Christ’s gift of salvation.”<sup>49</sup> (Full Text can be found in Appendix II)

Cyril tells the catechumen: “You have been caught in the nets of

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<sup>46</sup>Ibid, 50

<sup>47</sup>Ibid, 211

<sup>48</sup>Pope Benedict XVI at the General Audience in June 27, 2007. Taken from: *L’Osservatore Romano* weekly Edition in English (4 July 2007) 11. See also <http://www.catholicnewsagency.com/>

<sup>49</sup>Ibid.

the Church (cf. Mt 13: 47). Be taken alive, therefore; do not escape for it is Jesus who is fishing for you, not in order to kill you but to resurrect you after death. Indeed, you must die and rise again (cf. Rom 6: 11, 14)... Die to your sins and live to righteousness from this very day” (Procat, 5).<sup>50</sup>

Taken as a whole, Cyril’s homilies form a systematic catechesis of the Christian’s rebirth through Baptism. Although these were addressed basically to the candidates and catechumens, the values, teachings, and symbolism presented in these homilies can be applied to all Christians of every age. What better way to live a Christian life than to be reminded constantly of our own baptismal promise to live fully by dying to our sins and to live righteously in the love of Christ daily.

The Baptismal Spirituality, in other words, is nothing more (or less!) than the way of imagining and remembering the way of connecting our daily experiences in life with the mystery of God’s graceful Spirit. Eventually, this may cultivate within the Christian family an emerging awareness of vocation that invites each member to a very different path; one that includes dying to self, rising to Christ, and sharing Christ’s ministry in the Word and in the ministry of the Table. This aspect brings us back to the beginning of the call, namely, to Baptismal Font which is the Church’s wellspring enacting nothing less than our own sharing in the life, death and resurrection of Christ Jesus and therefore revealing God’s way in the world.

## Conclusion

I began this paper by stating that when we look at the Sacraments of Initiation we find as many numerous theologies as there are grains of sand by the sea. I think it is safe to say that today, one theology is not chosen over another. Rather, all of these theologies taken together express the multifaceted relationship of the Spirit to the Church and its Sacraments of Initiation. The catechetical lectures of Cyril of Jerusalem reveal and contribute greatly to the our understanding of the social-historical condition of the City of Jerusalem, the very condition that called Cyril to instruct the people preparing to be members of the Church. As mentioned, according to Pope Benedict XVI, Cyril is known for his catechesis, which

<sup>50</sup><http://www.catholicculture.org/library/view.cfm?id=7674>

“prepared the catechumens of the Church of Jerusalem first to receive the sacraments of Christian initiation, and then, after their Baptism, to understand more deeply the Church’s faith as expressed in the sacred mysteries.”

Preparation nowadays in different parishes and diocese towards the catechumens are not that good. For example: In this period, Pre-Christian rituals. Purification rituals to be a member of the community are much stricter than what we have today. The period of testing and instruction to be accepted in the Christian community is 3 years. In this 3 years a candidate is expected to live a pious life, had honored the widows, at least visited the sick and fulfilled every good work to test their worth to be baptized. All of these are a test of faith. First, we should not forget that baptism before are only for adult candidate, where the candidate is expected of his own decision (right of reason). That is why the candidate is tested accordingly. Only those who really accept the message of being a Christian will surely remain. Those who falter will surely give-up. To be baptized as a child of God in Jesus is certainly a serious matter to consider.

Now, in our present generation, we already have the infant baptism as part of the church development. In some parishes, they have catechetical instruction for 3 hours. Others churches have 1 or 2 hour for pre-jordan seminar before the baptismal ritual. That is the reason why, if we will really proceed to the deeper meaning and importance of baptism; our experiences is far from the original requirements and demands of baptism. Furthermore, there are some parishes that do not have a clear and systematic program about baptism. Thus, it is really a must to really look back to some very important guidelines of our Christian faith like of catechesis of St. Cyril for a better understanding, maturity, and spirituality of our faith.

Likewise, this paper has also presented also the structure of the Mystagogical Catechesis and the manner it inculcated the liturgy of Ancient Jerusalem specifically the celebration of Baptism leading to the Eucharist. The Catecheses of Cyril provided a different perspective to understanding the Sacraments of Initiation. It is significant to mention that Cyril is trying to emphasize to the neophytes that their sins are now forgiven; they have received the gift of the Holy Spirit, they are adopted as Children of God and now share oneness in Christ’s death and resurrection and have thus

inherited the promise of salvation (MC, II, 6). For Cyril, Baptism must be viewed in light of all of these theological, spiritual, and liturgical truths which are included in the present Catechism of the Catholic Church and reflected in the present Sacraments of Initiation rites.

Finally, Frank Quinn stressed that “The sacraments of initiation conclude the catechumenal journey to full membership in the body of Christ. They inaugurate the journey of the Christian, within the community called church, to the Father who calls each man and woman to salvation through Jesus Christ. The journey to God is lived in the power of baptism, the womb of the church and the tomb of Christ: “May all who are buried with Christ in the death of baptism rise also with him to newness of life.” (RCIA 215; R 97)<sup>51</sup>

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<sup>51</sup>Frank C. Quinn, “The Sacrament of Initiation and Christian life.” *Spirituality Today*. 34(March, 1982) 27-38.

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#### Internet Resources

- <http://www.newadvent.org/fathers/310123.htm>
- <http://www.ewtn.com/library/PAPALDOC/b16ChrstChrch42.htm>
- <http://www.ccel.org/ccel/schaff/npnf207.ii.iii.v.html>
- <http://www.answers.com/topic/cyril-of-jerusalem>
- <http://www.catholicnewsagency.com/new.php>
- [http://www.ancientfaith.com/specials/e\\_quip/historical\\_development\\_in\\_the\\_liturgical\\_rites\\_east\\_and\\_west\\_and\\_homiletics](http://www.ancientfaith.com/specials/e_quip/historical_development_in_the_liturgical_rites_east_and_west_and_homiletics)
- <http://www.catholicculture.org/library/view.cfm?id=7674>
- <http://www.ewtn.com/library/PAPALDOC/b16ChrstChrch42.htm>
- <http://www.jewishvirtuallibrary.org/jsource/Archaeology/charch.html>