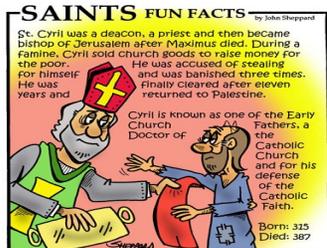


methods of the ancient church. \*\* (excerpted from: www.earlychurch.org.uk)

\*\*\*A few points from Cyril's writings should be noted. His description of Mass speaks of the mystical washing of the priest's hands, the kiss of peace, the "Sursum Corda", etc., and the Preface with its mention of the angels, the Sanctus, the Epiclesis, the transmutation of the elements of the Holy Ghost, the prayer for the whole Church and for the spirits of the departed, followed by the Paternoster, which is briefly explained. Then come the "Sancta Sanctis" and the Communion. St. Cyril's doctrine is expressed in his creed: ... *Who for us men and for our salvation came down, and was incarnate by the Holy Ghost and the Virgin Mary, and was made man. He was crucified... and buried. He teaches the Divinity of the Son with perfect plainness, but avoids the word "consubstantial", which he probably thought liable to misunderstanding. He never mentions Arianism, though he denounces the Arian formula.*

Confirmation is with blessed chrism: "As the bread of the Eucharist after the invocation of the Holy Ghost is not bread, but the Body of Christ, so this holy myrrh is no longer simple, as one might say, after the invocation, but a gift of Christ and capable by the presence of the Holy Ghost of given His divinity". Saints Peter and Paul went to Rome, the heads (*prostatai*) of the Church. Peter is *ho koryphaiotatos kai ton apostolon*. The Faith is to be proved out of Holy Scripture. St. Cyril, as the Greek Fathers generally, gives the Hebrew canon of the Old Testament omitting the deuterocanonical books. But yet he often quotes them as Scripture. In the New Testament he does not acknowledge the Apocalypse. \*\*\* (excerpted from: www.wf-f.org)

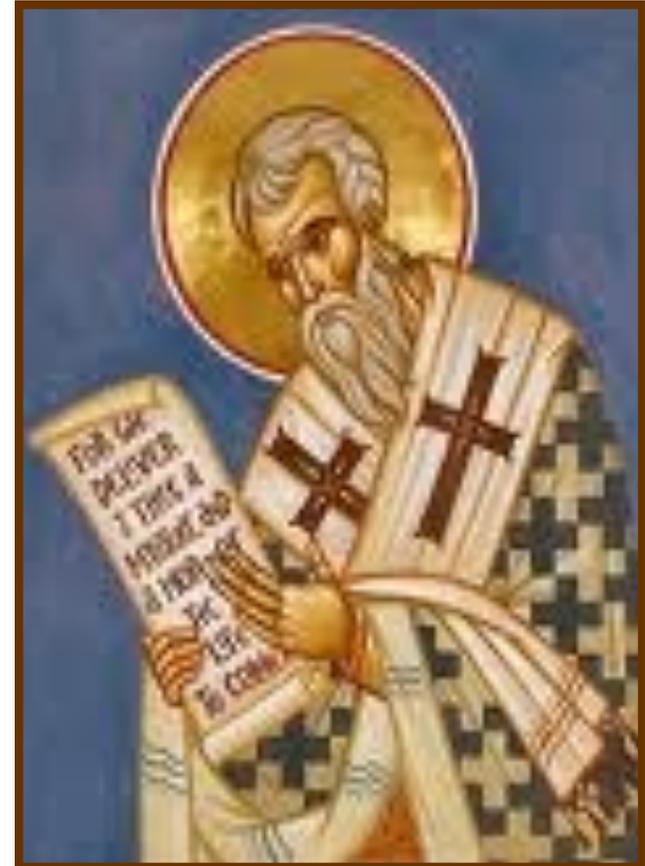
Collect: Father, through Cyril of Jerusalem, You lead Your Church to a deeper understanding of the mysteries of salvation. Let his prayers help us to know Your Son better and to have eternal life and all its fullness. We ask this through our Lord Jesus Christ, Your Son, who lives and reigns with You and the Holy Spirit, one God, for ever and ever. + Amen.



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## Saint Cyril Of Jerusalem

Feast Day: March 18



Since Christ Himself has said,

" This is My Body "

who shall dare to doubt that It is His Body?

Saint Cyril of Jerusalem

## St. Cyril of Jerusalem

\*St. Cyril of Jerusalem was born just about the time the Emperor Constantine legalized Christianity in the Roman Empire (circa 315 AD) and became Bishop of the Holy city of David about 349 A.D. He is one of the most important sources we have for how the Church celebrated the liturgy and sacraments during the first few decades after the legalization of Christianity. In his famous 24 lectures commonly known as the Jerusalem Catechesis, he instructs new Christians in the days immediately before and after their initiation into the life of the Church at the Easter Vigil. In these catechetical instructions, which are the only documents that survive by St. Cyril, we find very strong insistence on the value and efficacy of the sacrament of baptism as well as heavy emphasis on the real presence of Christ's body and blood in the sacrament of the Eucharist. St. Cyril is considered to be one of the Early Church Fathers and is also reckoned among the number of the doctors of the Catholic Church. He was banished from Jerusalem a total of three times for his bold proclamation of faith in Christ's full divinity during a time when many bishops and emperors favored various forms of the Arian heresy. He died about March 18, 386 AD, shortly after the First Council of Constantinople which completed the Creed often known as the Nicene Creed.

\*([www.crossroadsinitiative.com](http://www.crossroadsinitiative.com))

\*\*Little is known about the life of St. Cyril. We gather information concerning him from his younger contemporaries, Epiphanius, Jerome, and Rufinus, as well as from the fifth century historians, Socrates, Sozomen and Theodoret. We know he spent his entire life in Jerusalem, where he was consecrated a deacon, in 335, by Bishop Markarius, and presbyter, in 345, by Bishop Maximus, and where he finally became Bishop himself. In the Arian controversy he tried to maintain a neutral position, but he did not succeed. After the

expulsion of Maximus by the Arians, Cyril became Bishop by the aid of this party. He was consecrated by Acacius of Caesarea who was an Arian. The harmony between him and Acacius did not last long. According to the seventh canon of the Council of Nice, the Bishop of Jerusalem ranks immediately after the Bishop of Rome, Alexandria and Antioch, though with reservation of the rights of the Bishop of Caesarea as metropolitane. From this point, the disagreement began; but it was greatly inflamed by religious discrepancies. Acacius cited Cyril before him; and, when the latter declined to appear, the former had him deposed by a council of only a few bishops (358). Cyril appealed to another and larger council, held at Seleucia (359), and mostly composed of Semi-Arians; and this council deposed Acacius. But in 360 a still larger council of Arians, held in Constantinople, confirmed the deposition of Cyril; and it was only the death of the Emperor Constantius and the accession of Julian which enabled Cyril to return to his see. During the last 20 years he lived in comparative peace and quiet, though he was expelled twice more, under Valens.

Of the works ascribed to Cyril, the homilies are certainly spurious, though with the exception of the one on the impotent man at the Pool of Bethesda, first published by Thomas Mules in 1703, which seems to be genuine. The letter addressed to the Emperor Constantius, where Cyril gives an account of a vision of a radiant cross in the heavens, is, subject to much interpolation. But the catecheses, or catechetical lectures, are genuine, and are of the greatest interest, both for the history of the Christian dogmas, and for the true understanding of the liturgy and catechetical