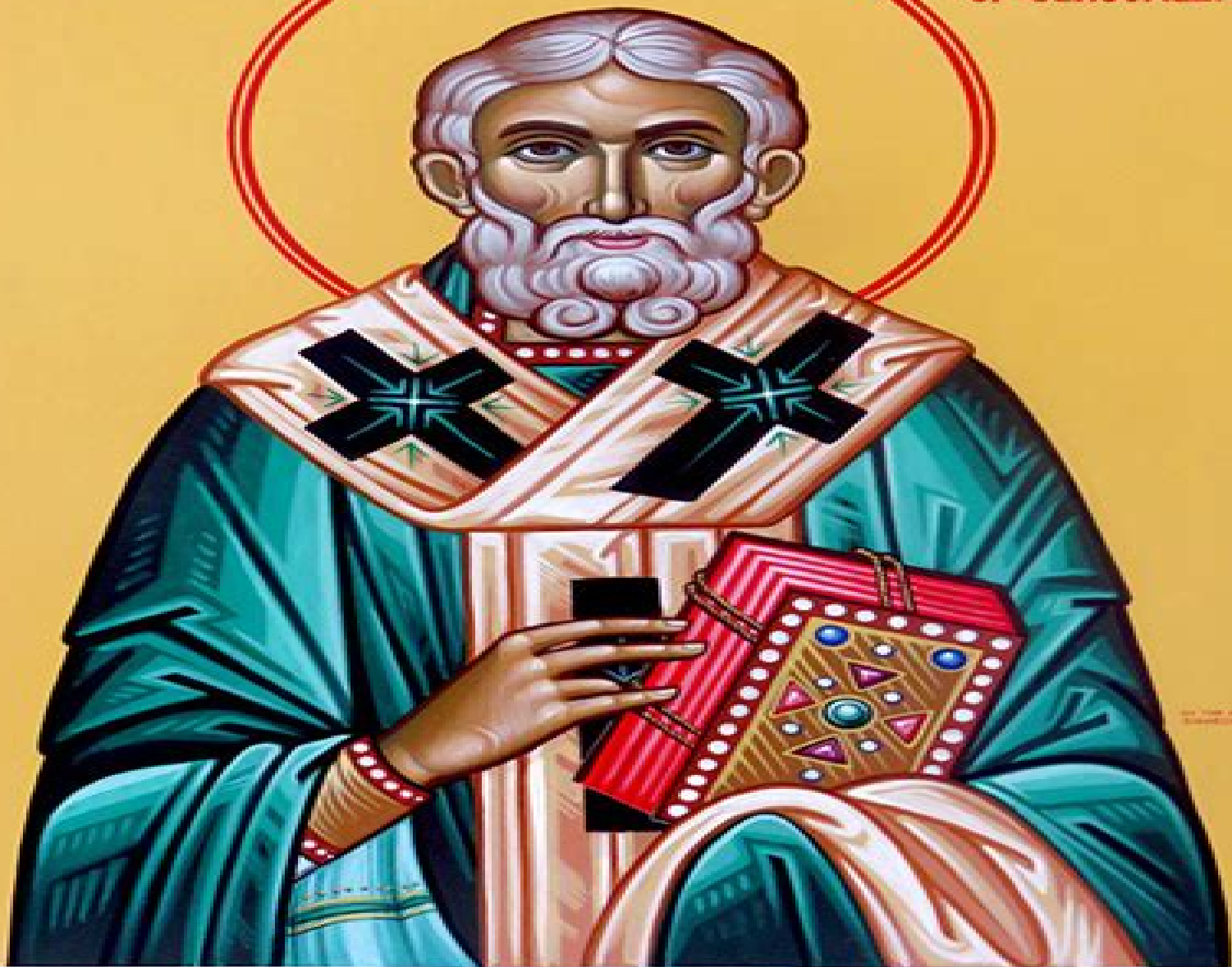


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CYRIL
OF JERUSALEM



Cyril Of Jerusalem

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Cyril Of Jerusalem:

Cyril of Jerusalem Edward Yarnold, 2000 This study of the life and works of Cyril Bishop of Jerusalem assesses Cyril's thought in the context of fourth century theological developments and includes up to date translations of a selection of his writings **The Works of Saint Cyril of Jerusalem, Volume 2 (The Fathers of the Church, Volume 64)**, 2010-04 No description available Cyril of Jerusalem E.J. Yarnold S.J., 2002-01-04 Cyril was bishop in Jerusalem from c350-351 AD until 386 AD His writings are an important source for the history of early Christian doctrine This book provides full English translations with explanatory commentary of his most important works The introduction covers Cyril's life his historical and archaeological context his theology and contemporary doctrine and practice This will be essential reading for students and scholars of patristics and those studying the history of the early Church and late antiquity *The Catechetical Lectures of S. Cyril, Archbishop of Jerusalem* Saint Cyril, 2024-09-10 The Sacred Writings of Cyril of Jerusalem Cyril of Jerusalem, Cyril bishop of Jerusalem where he was probably born was ordained a presbyter in 345 and had the instruction of the catechumens entrusted to him In 350 he was elevated to the see of Jerusalem and became deeply involved in the dogmatic controversies of his time His metropolitan Acacius of Caesarea inclined to Arianism while Cyril strongly espoused the Nicene creed and was in consequence deposed for a time On the death of the emperor Constantine he was restored but on the accession of Valens an Arian emperor he had once more to resign his post till the accession of Theodosius permitted him to return finally in peace in 379 This edition comprises his most important writings **The Catechetical Lectures of S. Cyril, Archbishop of Jerusalem, Translated, with Notes and Indices, Fourth Edition** Cyril of Jerusalem, 2021-07-01 **NPNF2-07. Cyril of Jerusalem, Gregory Nazianzen**, Cyril Of Jerusalem Jan Willem Drijvers, 2004-01-01 This volume deals with the episcopate of Cyril of Jerusalem 350 to 387 Its overall theme is the relationship between the city and its bishop and in particular Cyril's efforts to promote Jerusalem as the Christian city par excellence by employing Jerusalem's religious symbols the holy sites and the Cross Apart from chapters on Jerusalem in the fourth century C E and on the life and works of Cyril this study discusses important aspects and events of Cyril's episcopacy such as his pastoral work as an urban bishop of the Jerusalem Christian community Jerusalem's liturgy the rebuilding of the Temple giving a re-interpretation of the Syriac letter ascribed to Cyril about this event and Jerusalem's and Palestine's religious landscape **The Catechetical Lectures of St. Cyril of Jerusalem**, 2014-02-07 St Cyril of Jerusalem Bishop of Jerusalem and Doctor of the Church born about 315 died probably 18 March 386 In the East his feast is observed on the 18th of March in the West on the 18th or 20th Little is known of his life St Cyril's doctrine is expressed in his creed which seems to have run thus I believe in one God the Father Almighty Creator of Heaven and earth and of all things visible and invisible And in one Lord Jesus Christ the only begotten Son of God begotten by the Father true God before all ages God of God Life of Life Light of Light by Whom all things were made 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 rose again on the third day according to the Scriptures and sat at the right hand of the Father And He cometh in glory to judge the living and the dead whose kingdom shall have no end And in one Holy Ghost the Paraclete Who spake by the prophets and in one baptism of repentance for the remission of sins and in one holy Catholic Church and in the resurrection of the body and in life everlasting St Cyril 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 There was a time when the Son was not He belonged to the Semi Arian or Homoean party and is content to declare that the Son is in all things like the Father He communicated freely with bishops such as Basil of Ancyra and Eustathius of Sebaste He not only does not explain that the Holy Trinity has one Godhead but he does not even say the Three Persons are one God The one God for him is always the Father There is one God the Father of Christ and one Lord Jesus Christ the only begotten Son of the only God and one Holy Ghost Who sanctifies and deifies all things Cat iv 16 But he rightly says We do not divide the Holy Trinity as some do neither do we make a melting into one like Sabellius Cat xvi 4 Cyril never actually calls the Holy Ghost God but He is to be honoured together with the Father and the Son Cat iv 16 There is therefore nothing incorrect in his doctrine only the explicit use of the Nicene formulae is wanting and these like St Meletius and others of his party he fully accepted at a later date St Cyril's teaching about the Blessed Sacrament is of the first importance for he was speaking freely untrammelled by the discipline of the secret On the Real Presence he is unambiguous Since He Himself has declared and said of the bread This is My Body who shall dare to doubt any more And when He asserts and says This is My Blood who shall ever hesitate and say it is not His Blood Of the Transformation he argues if Christ could change water into wine can He not change wine into His own Blood The bread and wine are symbols In the type of bread is given thee the Body in the type of wine the Blood is given thee but they do not remain in their original condition they have been changed though the senses cannot tell us this Do not think it mere bread and wine for it is the Body and Blood of Christ according to the Lord's declaration Having learned this and being assured of it that appears to be bread is not bread though perceived by the taste but the Body of Christ and what appears to be wine is not wine though the taste says so but the Blood of Christ strengthen thy heart partaking of it as spiritual food and rejoice the face of thy soul It is difficult not to see the whole doctrine of Transubstantiation in these explicit words

Pseudo-Cyril of Jerusalem On the Life and the Passion of Christ Roelof van den Broek, 2012-11-13 In Pseudo Cyril of Jerusalem On the Life and the Passion of Christ Roelof van den Broek offers the first edition with introduction translation and notes of a coptic text which contains a great number of apocryphal elements [The Works of Saint Cyril of Jerusalem: General introduction. The introductory lecture \(Procatechesis\). Lenten lectures \(Catecheses\)](#) Saint Cyril (Bishop of Jerusalem), 1969 [The Works of Saint Cyril of Jerusalem](#) Cyril of Jerusalem, 1970 [The Catechetical Lectures of S. Cyril, Archbishop of Jerusalem](#) Saint Cyril (Bishop of Jerusalem), 1838 **Cyril of Jerusalem, Mystagogue** Alexis James Doval, 2001 After centuries of

unresolved dispute over the question of whether the Mystagogic Catecheses belongs among the works of St Cyril of Jerusalem this book finally settles the controversy These post baptismal Easter sermons are a prized witness to the way the rites of initiation baptism confirmation and Eucharist were celebrated in fourth century Jerusalem and for the rich sacramental theology they contain Uncertain authorship has prevented the text from being fully appreciated as an integral part of Cyril's works Cyril's reputation as a catechist is time honored and his Baptismal Catecheses has served as an invaluable source of early Church doctrine and practice Scholars can now confidently include the mystagogic sermons in their study of Cyril's doctrinal and sacramental theology and practice This study addresses much more than the question of authorship A thorough examination of the Mystagogic Catecheses in conjunction with Cyril's Baptismal Catecheses provides a new view into his life and thought as both catechist and mystagogue It begins with a survey of those aspects of Cyril's life and his Jerusalem church that are relevant to reassessing the authorship of the Mystagogic Catecheses It then examines the text's manuscript tradition literary tradition and date There follows the most extensive section a comparative analysis of the disputed sermons and Cyril's Baptismal Catecheses in the areas of liturgical rites theology spirituality and literary style The text is then compared to the known works of the contending author John II of Jerusalem Finally the sermons are subjected to a stylometric analysis that is a computer based statistical analysis of literary style This book will be welcomed by scholars of early Christianity especially those interested in the life and works of Cyril of Jerusalem Of special interest is its treatment of the history and development of liturgy in the Christian East through the fourth century This is the first volume in the Patristic Monograph Series of the North American Patristic Society to be published by the Catholic University of America Press

ABOUT THE AUTHOR Alexis James Doval is associate professor of religious studies at Saint Mary's College of California

PRAISE FOR THE BOOK A considerable contribution to a vexed but vital question about Cyril and the mystagogical catecheses Doval's study is a must for any patrologist interested in liturgical history and theology concerned about the resurgence of the Jerusalem church studying the development of catechesis and catechumenate or exploring questions related to the controversies of the fourth century Prof Thomas Finn College of William and Mary The persistent question of authorship receives a comprehensive treatment in this work The door on John's authorship of the mystagogical catechesis is not completely closed but for Doval it remains an improbability at best Barring new evidence it will probably never be opened wide again in the wake of this study William P McDonald *Journal of Early Christian Studies* A n important purchase for libraries which have patristics collections or collections in the history of doctrine and liturgy Cecil R White Catholic Library World Doval's cumulative case is compelling and the onus must now be on those who dispute Cyril's authorship to justify continued dissent A n important contribution to studies of Cyril of Jerusalem and the fourth century liturgy of the Holy City Bryan D Spinks *Journal of Ecclesiastical History* This book offers a very carefully defined structure and method for dealing with a highly complicated question Pablo F Argarate *Toronto Journal of Theology* The Catechetical Lectures of S. Cyril,

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