

## St. Cyril of Jerusalem

### TWO MYSTAGOGIC CATECHETICAL INSTRUCTIONS.

(Translated by F.G.M.)

#### SECOND INSTRUCTION.—(Continued.)

"Hallowed Be Thy Name."

Holy by nature is the Name of God, whether we say It, or do not say It. But, because It is sometimes profaned by sinners, according to (the saying of the Prophet), *On account of you My Name is blasphemed all the day long among the gentiles*,<sup>(16)</sup> we pray that God's Name be sanctified in (or among) us. Not that That may begin to be Holy as if It were not Holy before; but that It is made *Hallowed* in us, when we ourselves are sanctified, and do works worthy of sanctification.

"Thy Kingdom Come."

XIII. *Thy Kingdom come.* It is (the mark) of a pure heart to say with confidence: *Thy Kingdom come.* For he who hath heard Paul saying *Therefore let not sin reign in your mortal body*,<sup>(17)</sup> and hath kept himself pure in deed, and thought, and word will say to God: *Thy Kingdom come.*

"Thy Will Be Done."

XIV. *The Will be done us in Heaven so also on earth.* The Saints and Blessed Angels of God do the Will of God, as David said in the Psalms: *Bless the Lord, all ye Angels of His, you that are mighty in strength, executing His Will*,<sup>(18)</sup> Thy prayer, therefore, hath this force and signification, as if thou saidst, as Thy Will is done among Angels, so also be it done on earth by me, O Lord.

"Give Us This Day, etc."

XV. *Give us this day our substantial or daily bread.* This ordinary bread (of ours) is not "substantial" but that which is holy is substantial, that is, appointed for the substance of the soul. *This Bread entereth not into the belly, nor is cast out into the sewer* <sup>(20)</sup> but is distributed to thy entire constitution for the advantage of body and soul. Now, *to-day* is equivalent to *daily* as Paul said *While it is called to-day*.<sup>(21)</sup>

"Et Dimitte Nobis, etc."

XVI. *And forgive us our sins as we forgive our debtors.* For we have many sins: since we offend in word, and in thought, and do many things worthy of condemnation. And *if we say that we have no sin we lie*, as John saith.<sup>(22)</sup> We enter therefore into a pact with God, praying that He may forgive us (our) sins, as we forgive our neighbors (their) debts (against us). When, therefore, we consider *what we receive for what*, let us not delay, nor let us defer coming to agreement with one another. The offences which are committed against ourselves are small and trivial, and easy of settlement. But those which we commit against God are great, and in need of His mercy and goodness. Beware, then, lest, because of the small and trivial offences against thyself, thou shuttest thyself out from forgiveness of thy most grievous offences before God.

"And Lead Us Not, etc."

XVII. *And lead us not into temptation, O Lord.* Does then Our Lord teach us to pray that we are not to be tempted at all? How then is it said elsewhere: *He that hath not been tempted, hath not been proved*.<sup>(23)</sup> And again: *Count it all joy, my brethren, when ye fall into divers temptations*.<sup>(24)</sup> But to enter into temptation, is it not to be drowned by the temptation? For temptation is like crossing a dangerous swollen torrent. They, therefore, who are not drowned in temptations cross the torrent like valiant swimmers, and are not drawn down by them; but they that are not such are drowned as soon as they plunge in.<sup>(25)</sup> Such, for example, was Judas, who, entering into the temptation of avarice, did not swim across it, but was submerged, and suffocated both in body and soul. Peter entered into the temptation of Denial, but entering into it, he was not overwhelmed, but battling bravely was delivered from the temptation. Hear again elsewhere the choir of Saints who are saved give thanks because it has been rescued from temptation.<sup>(26)</sup> *Thou, O God, hast proved us; Thou hast tried us by fire as silver is tried; Thou hast brought us into a net; Thou hast laid afflictions on our back; Thou hast set men over heads; we have passed through fire and water, and Thou hast brought us out into refreshment.* Seest thou not how confidently they rejoice at having passed through without being swallowed up? And *Thou hast brought us*, he saith, *into refreshment.* Their

coming into refreshment is their being delivered from temptation.

"But Deliver Us From the Evil (One)."

XVIII. *But deliver us from the evil (one).* If then, *Lead us not into temptation* meant our not being tempted at all, He would not have added, *But deliver us from the evil one.* Now evil, indeed, is the adversary the devil, from whom we pray to be delivered. Then at the conclusion of the prayer, thou sayest: *Amen*; by that *Amen*, which signifies *Be it so*, putting the seal upon whatever is contained in this Divinely taught Prayer.

"The Sancta Sanctis," "Holy Things to the Holy."

XIX. After this, the Celebrant says: *The Holy Things to the holy*.<sup>(27)</sup> The "Holy Things" are Those lying there (on the altar), which have received the supervention (or brooding) of the Holy Spirit. And *you* are "the holy" who have been vouchsafed (the Gift of) the Holy Spirit. Then ye say, (*There is One Holy, One Lord Jesus Christ.* For indeed there is but One Holy, Holy by Nature; we also are holy, not indeed by nature, but by participation, and by practice of good works, and by prayer.

XX. After this, you hear the voice of the cantor, with a divine melody inviting you to the Communion of the Holy Mysteries, and saying: *Taste, and see how sweet the Lord is*.<sup>(28)</sup> Do not trust to your bodily palate the discerning and estimation of this exhortation; nay but to Faith, which has undoubting experience of it. For they who taste are bidden to taste not merely bread and wine, but the anti-type (i.e. Sacrament) of Christ's Body and Blood.

XXI. When, then, thou drawest near (to the altar), approach, not with palms<sup>(29)</sup> stretched flat, nor with fingers separated, but making the left hand a support for the right, as ready to receive (thy) King, and receive the Body of Christ in the hollow of the hand, and answering: *Amen.* And, having then, reverently, sanctified thine eyes with contact with the Sacred Body, receive It, being careful not to drop any of It. For whatever thou lettest fall consider as something taken from thine own limbs. Tell me then, if anyone gave thee particles of gold, wouldst thou not hold them safely (or tight) with the greatest care, taking heed lest thou shouldst lose one, and so suffer loss? Shouldst not thou, then more cautiously and watchfully take care lest even a crumb fall from thee, which is far more precious than gold and jewels?

XXII. Then, after Communion of Christ's Body, approach also the Chalice of His Blood, but bowing low<sup>(30)</sup> and with adoration and veneration saying: *Amen*, be thou sanctified, by partaking of the Blood of Christ. And then, while thy lips are still wet touch them with thy hand, and sanctify thine eyes, and forehead, and other senses. Lastly, while waiting for the (Post-Communion) Prayer return thanks to God who hath vouchsafed to thee to partake of such great Mysteries.

XXIII. Keep these traditions inviolate, and preserve yourselves without offence. Cast not yourselves off from Communion: nor, though pollution of sins, defraud these holy and spiritual Mysteries. *And may the God of peace sanctify you wholly; your whole body and soul, and spirit may be preserved in the coming of Our Lord Jesus Christ; to whom be glory, honor, and power, together with Father, and the Holy Spirit, now and always and for ever and ever. Amen.*

(16) Isa. lii., 5.

(17) Rom. vi., 12.

(18) Ps. cii., 20.

(19) Sufficient or necessary, "substantial."

(20) Matt. xv., 17.

(21) Hebr. iii., 13.

(22) I John i., 8.

(23) Eccles. xxxiv., 9, 10; of Rom. vi., 31.

(24) Jas. 1, 2.—(25).

(27) "Holy Things to the holy"; the formula before Holy Communion corresponding to the "Domine, non sum dignus" of the Latin Rit., is common to all the Greek Liturgies; it is also in the Mozarabic; and even in some Latin Churches.

(28) Ps. xxxiii., 9.

(29) Lit.: joints, wrists.

(30) Bending forward or stooping: "not kneeling," as Bellarmine mistakenly rendered it. For in ancient times, both among Latins and Greeks, Communion was received standing.

(31) I Thess. vv. 23.