Familial Terminology and the Progressive Nature of Church Membership in Cyril of Jerusalem

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There is too little study of Cyril of Jerusalem's notion of the ecclesiological identity of baptismal candidates. I found that his use of familial terminology was not simply limited to that of the Biblical and Patristic models, i.e., fully initiated members of the church. He applied it to unbaptized candidates as well. They shared in a primal yet real membership of the ecclesial family. They were progressively brought into church membership through the individual rites of initiation, each contributing to a growing transformation in the candidates. They could be identified as family even prior to their ultimate, baptismal adoption as members. This article fills a significant gap in research on the late fourth century theology of initiation. It provides present-day catechists with a deeper understanding of their baptismal candidates' ecclesiological status. It opens a Patristic and ecumenical vista into the relationship of non-Orthodox Christians with the Orthodox church.

Keywords: *Familial terminology, Church membership, Christian initiation, ecclesiology, Patristic, Cyril of Jerusalem*

In recent years major studies have been published on Cyril of Jerusalem's (c. 315–387) view of Christian initiation and its goal, reception into church membership.¹ However, surprisingly scant attention has been afforded Cyril's notion of the ecclesiological identity of those hearers who were yet to attain this goal, i.e., the baptismal candidates.

As has been appropriately noted, in Cyril² the pre-baptismal pro-

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¹ See e.g.: Donna R. Hawk-Reinhard, *Christian Identity Formation according to Cyril of Jerusalem: Sacramental Theōsis as a Means of Constructing Relational Identity* (Leuven: Peeters, 2020); Kristian Akselberg, *Greeks, Jews, heretics, and the Church of God: ecclesiology in the catechetical lectures of St Cyril, Archbishop of Jerusalem* (PhD diss., University of Oxford, 2017), ora.ox.ac.uk/, accessed April 10, 2021; Juliette Day, *The Baptismal Liturgy of Jerusalem: Fourth- and Fifth-Century Evidence from Palestine, Syria and Egypt* (Aldershot-Burlington, VT: Ashgate, 2007); Alexis James Doval, *Cyril of Jerusalem. Mystagogue: The Authorship of Mystagogic Catecheses* (Washington, D.C.: The Catholic University of America Press, 2001).

² In this article, *Procatech.* and *Catech.* have been studied using the editions widely accepted by contemporary Cyrilline scholars, *Cyriilli Hierosolymitarum archiepiscopi opera quae supersunt omnia*, eds. W. C. Reischl and J. Rupp, vols. 1 and 2 (Hildesheim: Georg Olms Verlagsbuchhandlung, 1967), henceforward referred to as 1 and 2. *Cathech. myst.* has been examined using Cyrille de Jérusalem, *Catéchèses mystagogiques*, eds. Auguste Piédagnel and

cess of initiation is separated into two phases.³ Baptismal candidates (φωτιζόμενοι) occupy a transitory position between the catechuminate proper (κατηχούμενοι) and the order of the faithful (πιστοί) who have been initiated into full membership of the church.⁴ This primary view can be illustrated thus:

Pierre Paris, *Sources Chrétiennes* 126 bis (Paris: Les Éditions du Cerf, 2004), henceforth SC 126. The main thesis of this article (see below, “Pre-baptismal Use of Familial Terminology and Its Functions” and “Progressive Transformation Into Family Members”) is based upon the evidence drawn from the pre-baptismal *Procatech.* and *Catech.* Since the post-baptismal *Catech. myst.* are used chiefly in building the background for this thesis (see “Familial Terminology in the Description of Initiated Christians”), the widely disputed issue of their authorship does not materially affect the results of this study. Suffice it to note that the present article has been written in agreement with the evidence for the Cyrilline provenance of *Catech. myst.*, recently provided by Doval, *Cyril of Jerusalem*; Hawk-Reinhard, “Transmission Implications Regarding the Authorship of Cyril of Jerusalem’s Mystagogic Catecheses,” in *The Use of Textual Criticism for the Interpretation of Patristic Texts: Seventeen Case Studies*, eds. Kenneth B. Steinhauser and Scott Dermer (Lewiston-Queenston-Lampeter: The Edwin Mellen Press, 2013), 37–76; idem, *Christian Identity Formation*, 47–131. For the scholarly view that *Catech. myst.* was authored by Cyril’s successor, John of Jerusalem, see: Day, *The Baptismal Liturgy*, 12–23. For further discussion: Auguste Piédagnel, “Introduction,” in *Cyrille de Jérusalem: Catéchèses mystagogiques*, 18–40, 73–75, 78.

³ See e.g.: ΚΑΤΗΧΗΣΕΙΣ ΑΓΙΟΥ ΚΥΡΙΛΛΟΥ ΙΕΡΟΣΟΛΥΜΩΝ: Εισαγωγή–Μετάφραση–Σχόλια–Πίνακες–Επιμέλεια Έκδόσεως υπό του Σεβαστού Γέροντος τῆς Ἀδελφότητος ΙΜΑΙΠΚ, Ἀρχιμ. Ἀντωνίου Ρωμαίου καὶ τῶν Ἀδελφῶν τῆς Ἱερᾶς Μονῆς Ἀγίου Ἰωάννου Προδρόμου Καρέα (ΚΑΡΕΑΣ: ΕΚΔΟΣΕΙΣ «ΕΤΟΙΜΑΣΙΑ» ΙΕΡΑΣ ΜΟΝΗΣ ΤΙΜΙΟΥ ΠΡΟΔΡΟΜΟΥ, 1999), 36; Edward J. Yarnold, “Ideo et Romae fideles dicuntur qui baptizati sunt: a note on De Sacramentis 1.1,” *The Journal of Theological Studies* 24, no. 1 (April 1973): 203–5; Antoine Paulin, *Saint Cyrille de Jérusalem: Catéchète* (Paris: Les Éditions du Cerf, 1959), 124. Similarly also Hawk-Reinhard, *Christian Identity Formation*, 240–45, even if, properly speaking, the scholar acknowledges only the κατηχούμενοι and πιστοί as “orders of the church,” see p. 244.

⁴ *Procatech.* 6, 12 (1:10, 16). *Catech.* 5.12 (1:148). See also 1.4 (1:32), and the Προσλόγιον of *Procatech.* (1:26). The catechumens are transferred into the group of baptismal candidates through the inscription of their names (see further discussion below). Thence they start the lenten period of intensive catechesis that precedes the baptismal and eucharistic culmination of their initiation. During this time, the candidates receive instruction on Christian doctrines previously unknown to them. Even so, the ecclesiastical *disciplina arcani* still denies them full access to knowledge on the mysteries of the church. For the background and significance of the Hagiopolite *disciplina arcani*, see discussion in Akselberg, *Greeks, Jews, heretics*, 169–94. See also: Jonathan Malesic, *Secret Faith in the Public Square: An Argument for the Concealment of Christian Identity* (Grand Rapids, MI: Brazos Press, 2009), 21–42.

While recognizing this classification, some scholars appear to regard Cyril's baptismal candidates as little more than later-stage catechumens, whose separation from their peers serves mainly practical purposes, or is chiefly based upon their accumulation of a higher degree of cognitive information about Christian teaching,⁵ or upon reorientation of their affections and will.⁶ At any rate, the candidates are often viewed as nothing more than "a small community on the margins of the larger ecclesial structure,"⁷ or simply as *potential* members of the church who during the initiatory process lack any significant ecclesiological status.⁸

However, the Cyrilline evidence reveals a gradation between the catechumens and candidates corresponding to a process of identity formation starting prior to baptism.⁹ To fully appreciate this dynamic, one must examine his familial terminology – this rhetorical tool widely employed earlier by Biblical and Patristic authors to describe church membership.¹⁰ Cyril's familial terminology indicates that for him, not only baptized believers but also baptismal candidates have a special relationship with the church. What then does this terminology reveal about Cyril's notion of the candidates' ecclesiological identity? Answering this question is crucial not only for a fuller comprehension of the process of Christian initiation, but it also provides present-day catechists with a deeper understanding of their baptismal candidates' ecclesiological status. Additionally, the study may open a Patristic and ecumenical vista into the relationship of non-Orthodox Christians with the Orthodox church.

⁵ Cf. Anthony A. Stephenson, "St. Cyril of Jerusalem and the Alexandrian Heritage," *Theological Studies* 15, no. 4 (1954): 593; Hawk-Reinhard, *Christian Identity Formation*, 244.

⁶ Cf. idem, "Cyril of Jerusalem on Learning the Proper Type of Fear of God," in *Saving Fear in Christian Spirituality*, ed. Ann W. Astell (Notre Dame, IN: University of Notre Dame, 2020), 55.

⁷ So Malesic, *Secret Faith in the Public Square*, 41.

⁸ Akselberg, *Greeks, Jews, heretics*, 148–68. Granted, such an interpretation may be traced back to the somewhat unsystematic nature of Cyril's vocabulary: In *Catech.* 1.4, 5.1 and 6.29 (1:32, 134, 196), the author seems to equate baptismal candidates with catechumens.

⁹ Hawk-Reinhard acknowledges some type of transformation during the candidacy, see: *Christian Identity Formation*, 181, 235–36, 241–42. However, further examination of Cyril's view of this pre-baptismal change remains wanting.

¹⁰ See e.g.: Paul S. Minear, *Images of the Church in the New Testament* (Louisville: Westminster John Knox Press, 2004), 165–72; Daniel von Allmen, *La famille de Dieu: La symbolique familiale dans le paulinisme* (Göttingen: Vandenhoeck & Ruprecht, 1981); Klaus Schäfer, *Gemeinde als „Bruderschaft“: Ein Beitrag zum Kirchenverständnis des Paulus* (Frankfurt am Main: Verlag Peter Lang, 1989); Reidar Aasgaard, "My beloved brothers and sisters!" *A study on the meaning and function of Christian siblingship in Paul, in its Greco-Roman and Jewish context* (DTh diss., University of Oslo, 1998); Joseph H. Hellerman, *The Ancient Church as Family* (Minneapolis: Augsburg Fortress, 2001).

This article commences with an overview regarding the manner in which Cyril ascribes familial terminology to initiated Christians. Then the focus shifts to the functions of this terminology in its application to baptismal candidates. Lastly, attention is paid to the progressive transformation, and its extent, of candidates into family members.

Familial terminology in the description of initiated christians

Like Biblical and ecclesiastical writers before him, Cyril utilizes familial terminology to describe entry into and life in church membership. First, he describes the goal of Christian initiation using *the terminology of childhood*.¹¹ The church is depicted as a mother who gives birth to new Christians,¹¹ while regenerated believers are regarded as children of the church (τῆς Ἐκκλησίας τέκνα).¹² Yet, Cyril describes entry into church membership with the Pauline and Patristic concept of adoption as sons (υἰοθεσία) – and, as can be suggested, daughters¹³ – of God.¹⁴

Second, Cyril refers to initiated Christians using *sibling terminology*. Quoting Matt. 5:23–24, he encourages the neophytes to be reconciled as brothers.¹⁵ While this reconciliation is closely related to the union of the

¹¹ *Catech.* 18.26 (2:328, 330). Cf. *Catech. myst.* 2.4 (SC 126:112), where baptismal water is depicted using maternal imagery. For similar in other Patristic authors, see Joseph C. Plumpe, *Mater Ecclesia: An Inquiry Into the Concept of the Church as Mother in Early Christianity* (Washington, D. C.: The Catholic University of America Press, 1943); Robin M. Jensen, *Living Water: Images, Symbols, and Settings of Early Christian Baptism* (Leiden-Boston: Brill, 2011), 248–51; Erio Castellucci, *La famiglia di Dio nel mondo: Manuale di ecclesiologia* (Assisi: Cittadella Editrice, 2012), 151–52. Cf. the use of maternal imagery in the depiction of the Jerusalem church as the first Christian community, see e.g.: Aziz Halaweh, *The Church of Jerusalem and Its Liturgy in the First Five Centuries: A Historical, Theological and Liturgical Research* (Bloomington, IN: AuthorHouse, 2020), *passim*.

¹² *Catech. myst.* 1.1 (SC 126:82). See also: *Catech.* 18.26 (2:330).

¹³ The masculine connotation of the term υἰοθεσία evokes the question about Cyril's gender-related views. That said, in connection with this seemingly gender specific term, Cyril repeatedly employs the Johannine expression “children of God” (τέκνα Θεοῦ), the inclusive nature of which shows he expected the initiation process to produce both daughters and sons of God, see: *Catech.* 7.13–14 (1:222, 224).

¹⁴ *Ibidem*, 3.14, 7.13–14 (1:82, 222); 17.5 (2:256). The same is also expressed in 4.2, 5.6 (1:124, 140, 142). Cf. *Catech. myst.* 2.6, 3.1, 5.5 (SC 126:114, 120, 152). The themes of regeneration and adoption are discussed together in *Catech.* 1.2 (1:30). On adoption and its cultural background in the Epistle to Romans, see: Samuli Siikavirta, *Baptism and Cognition in Romans 6–8: Paul's Ethics beyond “Indicative” and “Imperative”* (Tübingen: Mohr Siebeck, 2015), 123–25. For earlier Patristic views, see e.g.: Irenaeus, *Haer.* 3.6.1, 3.18.7, 3.19.1, 3.20.2 (SC 211:366, 372, 390); 5.18.2 (SC 153:240); Peter Widdicombe, *The Fatherhood of God from Origen to Athanasius* (Oxford: Oxford University Press, 1994), 93–118, 223–49.

¹⁵ *Catech. myst.* 5.3 (SC 126:150). Here, too, the masculine may be used in an inclusive sense, i.e., in reference to Christian sisters as well as brothers. Cf. Schäfer's inclusive interpretation of the Pauline ἀδελφοί, see: *Gemeinde als „Bruderschaft,”* 291–92.

souls, it is also signified by the concrete act of the believers “receiving” and “greeting” one another, the latter verb of which (ἀσπάζόμεθα) most likely refers to a liturgical act of kissing.¹⁶ Nonetheless, the passage reveals Cyril’s view of the organic, familial nature of ecclesial unity.¹⁷

As expected, Cyril does not employ familial metaphors consistently or systematically, nor does he explicitly define the Christian community as a “family.” Literally, his church/mother metaphor appears to indicate *the ecclesial origin* of the Christians’ new life, rather than any *familial nature* of their post-baptismal life. Still, from Cyril’s view of the believers’ common status as children of the mother-church, and also from his Matthaean use of the sibling metaphor, it is clear that he regards this community as an ecclesial family.

Whether Cyril depicts entry into this “family” as regeneration or adoption, the means of incorporation is the same. The status of a child of God and of the church is bestowed through baptism.¹⁸ Although Cyril does not connect this means of incorporation with his fraternal terminology, it seems quite reasonable to conjecture that it is precisely baptismal rebirth from the one mother-church and into the same familial community that renders the baptizands siblings.¹⁹

Thus, in the proper sense, familial terminology appears primarily applicable to baptized Christians, i.e., the full members of the church. This position has been endorsed by D. R. Hawk-Reinhard. In her view, Cyril uses “the full semantic range of «children» to describe Christians in relationship to God and the church (υἱοὶ καὶ θυγατέρες, παῖδια, τέκνα).”²⁰ In other words, Hawk-Reinhard appears to suggest that in Cyril, childhood terminol-

¹⁶ See discussion in: Harri Huovinen, “In the Service of the Sacramental Life: The Tasks of Deacons in Cyril of Jerusalem,” in *Deacons and Diakonia in Early Christianity: The Third Century Onwards*, eds. Bart J. Koet, Edwina Murphy and Esko Ryökäs (Tübingen: Mohr Siebeck, 2021, forthcoming).

¹⁷ Granted, Scriptures that concern the holy kiss “have no explicit reference to the sibling metaphor,” see: Aagaard, “*My beloved brothers and sisters!*,” 23. Even so, Schäfer discusses “Der «heilige Kuß» als Signum der christlichen Bruderschaft,” see: *Gemeinde als „Bruderschaft,”* 434–40. Similarly also: Paulin, *Saint Cyrille de Jérusalem*, 174.

¹⁸ *Procatech.* 16 (1:22); *Catech.* 3.14–15, 11.9 (1:82, 300); *Catech. myst.* 1.10 (SC 126:100). See also: *Catech.* 18.34 (2:338); *Catech. myst.* 3.5 (SC 126:128). For the same theme in later 4th century authors, see e.g. Basil, *Spir.* 10.26 (SC 17 bis:336, 338); Chrysostom, *Cat.* 3/1.17 (SC 50:117); 2/4.6, 17 (SC 50:154, 161); 2/1.3, 7, 8 (SC 366:118, 124, 126).

¹⁹ Cf. Adriana Destro and Mauro Pesce, “L’identità dei credenti in Gesù al I secolo: Il caso di Paolo di Tarso. Inclusione ed esclusione,” in *Entre lignes de partage et territoires de passage: Les identités religieuses dans les mondes grec et romain, “Paganismes”, “Judaïsmes”, “Christianismes”* (Louvain: Peeters, 2009), 427: “Le terme [frère] suppose une unité ou une condition unique et semble s’appliquer à tous ceux qui ont expérimenté un même rite d’inclusion.”

²⁰ Hawk-Reinhard, *Christian Identity Formation*, 238.

ogy as well as the term “Christian” are ascribed strictly to full initiated members of the church.²¹ Notably, however, in the *Lenten Catecheses* (*Procatech.* and *Catech.*), both the filial terminology and the term “Christian” are also used in a broader sense. As in the canons of the Second Ecumenical Council (381) and the council of Trullo (691–692) that grant the title “Christian” to those who have just entered the initiatory process,²² Cyril calls his candidates by this name before their baptism.²³ If the title “Christians” was interpreted in this broader sense, Hawk-Reinhard’s proposal would be easier to accept: For Cyril, familial terms such as “sons and daughters” and “children” are also applicable to baptismal candidates. This is the theme I will turn to next.

Pre-baptismal use of familial terminology and its functions

Proleptic use or “only rhetorics”?

Even though Cyril clearly utilizes familial terminology in reference to baptismal candidates, a thorough examination of such use has been hitherto sidelined. Two matters possibly contribute: If familial terminology is understood in the Biblical and Patristic fashion as referring mainly to initiated Christians, its pre-baptismal use may be interpreted as *proleptic*, i.e., anticipatory of the candidates’ forthcoming baptismal regeneration and/or adoption. Secondly, the scholarship of Late Antique rhetorics may suggest that kinship language should chiefly be regarded as an oratorical tool, whose role is to shape the *developing* identity of the hearers.²⁴ Either way, familial terminology may

²¹ *Ibidem*, 245. So also: idem, “Cyril of Jerusalem on Learning,” 75, n. 56; Malesic, *Secret Faith in the Public Square*, 36, 38. In the Cyrilline corpus, this view is apparent in *Catech.* 7.14 (1:222), 18.33 (2:336), and particularly in *Catech. myst.* 3.5 (SC 126:128), where the catechist explicitly connects the appellation *χριστιανοί* with the post-baptismal anointing with *chrism* (*χρῖσμα*).

²² 2 *ecum.* 7 (PG 137:344); *Trull.* 95 (PG 137:841). For Akselberg, the catechumens are “non-mysteriological participants and bearers of the name «Christian»,” see: *Greeks, Jews, heretics*, 161.

²³ *Catech.* 10.20 (1:288): Χριστιανὸς ἐκλήθη· φεῖσαι τοῦ ὀνόματος. So also: Guilielmus Carolus Reischl, “De Catecheseon S. Cyrilli Hierosolymitani indole, autoritate, origine et authentia dissertatio editoris,” in *Cyrilli Hierosolymarum archiepiscopi opera* 1, ccxv: “Sed in specie ita appellati Ecclesiae candidati, simul atque fidei rudimentis auditis nec non primis votis oblati per *Crucis signum christiani facti sunt*.” (Emphasis original.) This apparent difference between *Catech.* and *Catech. myst.* 3.5 (see n. 21 above) could perhaps be explained by the view that these two sets of homilies were written by different authors, see discussion in n. 2 above. However, even Hawk-Reinhard, who subscribes to the Cyrilline provenance of *Catech. myst.*, fails to comment on the author’s pre-baptismal use of the word “Christian.”

²⁴ For discussion on strategies of Christian identity construction and rhetoric in late fourth century Patristic authors, see: Dayna S. Kalleres, *City of Demons: Violence, Ritual, and Christian Power in Late Antiquity* (Oakland, CA: University of California Press, 2015). Cf. Wendy Mayer’s

seem to reveal nothing about the *current* ecclesiological identity or status of the candidates. While these views may indeed be sustained in certain cases,²⁵ most of the Cyrilline evidence ought to be interpreted otherwise.

Baptismal candidates as children

The Cyrilline use of familial terminology in describing the pre-baptismal identity of the candidates is evident first of all in *Procatech.* 13: “You who have been enrolled have become sons and daughters of one mother.”²⁶

Superficially, this poses a problem: As Cyril generally connects regeneration and adoption with baptism,²⁷ how can he also regard his candidates as sons and daughters of the mother-church prior to their baptism? Hawk-Reinhard attempts to resolve this apparent tension by interpreting it proleptically. Thus, she translates the perfect active indicative γεγόνατε (“have become”) with the simple future tense: “[S]ince Cyril considered the baptismal waters as that which is both tomb and mother,”²⁸ so then the candidates “*will become* sons and daughters of one mother.”²⁹ However, this is rather a case of eisegesis, probably motivated by an attempt to harmonize the present passage with the notion of baptismal rebirth and/or adoption. It is quite difficult to support such an interpretation based upon *Procatech.* 13. First, the verb γεγόνατε clearly points to a past event of having become sons and daughters, as well as to remaining such thereafter. Further, the immediate context of Cyril’s statement offers no support for a proleptic interpretation. Moreover, none of the other 36 instances of perfect tense γί(γ)νομαι verbs in the *Lenten Catecheses* points to a future event.³⁰ Thus, it seems reasonable

observation that the information provided in Chrysostom’s homilies “is presented within a rhetorical medium and represents a constructed reality.” Therefore Mayer insists on a need for a distinction “between those sources which state what was ideally the case, or prescribe a norm, and those that record actual practice.” See: “John Chrysostom: Extraordinary Preacher, Ordinary Audience,” in *Preacher and Audience: Studies in Early Christian and Byzantine Homiletics*, eds. Mary B. Cunningham and Pauline Allen (Leiden-Boston-Köln: Brill, 1998), 106, 108.

²⁵ For proleptic use of kin terminology, see *Catech.* 4.35 (1:128); 14.30 (2:150).

²⁶ *Procatech.* 13 (1:16): Μῦς μητρός γεγόνατε υἱοὶ καὶ θυγατέρες, οἱ ἀπογραφέντες. Translation by Edwin Hamilton Gifford in *The Catechetical Lectures of S. Cyril, Archbishop of Jerusalem, with a Revised Translation, Introduction, Notes, and Indices*, by Edwin Hamilton Gifford, D.D., *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series*, vol. VII, eds. Philip Schaff and Henry Wace (Grand Rapids: Eerdmans).

²⁷ *Procatech.* 16, *Catech.* 1.2, 7.13-14, 11.9, 18.32, and *Catech. myst.* 2.4, 6, 3.1. See also: *Catech.* 3.12; *Catech. myst.* 3.5; 5.5.

²⁸ Hawk-Reinhard, *Christian Identity Formation*, 237.

²⁹ *Ibidem.* (Emphasis added.) See also: 241: “They were those who had been enrolled (ἀπογράφω) to become sons and daughters of the church...”

³⁰ Only in *Catech.* 18.33 (2:336), is γεγόνατε used in anticipation of the candidates’ future status of *having been baptized*.

to accept Cyril's expression at face value: he considers his hearers to "have [already] become sons and daughters of one mother," the church.³¹

Second, in *Catech.* 7.13-14, Cyril discusses divine adoption, apparently identifying it with baptism.³² Curiously, in the same context, he calls his audience "beloved children" (τέκνα ἀγαπητὰ). From the main theme of the passage, becoming children of God, it may well be conjectured that this title is not used only in reference to the candidates' status as the homilist's dear pupils, or to his own "fatherhood" as their teacher. Rather, the force of this title appears to be theological: The candidates enjoy a salvific, filial relationship with God already before their baptismal adoption.³³

Third, in *Catech.* 3.1-2, Cyril exhorts the candidates to "prepare the way of the Lord" (Isa 40:3; Mk 1:3; Jn 1:23). From the baptismal theme of this homily and from the anticipation of the union with Christ, these admonitions appear to guide the candidates in preparing their internal disposition before the ablution. Notably, it is in this pre-baptismal context that Cyril salutes his candidates: "Oh children of righteousness" (ὦ τέκνα δικαιοσύνης).³⁴ Once again, Hawk-Reinhard appears to interpret this as a proleptic statement: the candidates "will become" children of righteousness.³⁵ However, despite the implications that more grace is yet to be re-

³¹ Similarly also Akselberg, *Greeks, Jews, heretics*, 37; Paulin, *Saint Cyrille de Jérusalem*, 65, 183. In modern times, a corresponding view is presented by the Second Vatican Council, albeit without explicit reference to the Cyrilline corpus. For instance, in *Ad Gentes* 14.5, the catechumens (*sic*) are regarded as "joined to the Church," and "already of the household of Christ," see https://vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_ad-gentes, accessed October 12, 2021. In like manner, *Lumen Gentium* 14.3 states that "[w]ith love and solicitude Mother Church already embraces them [i.e., the catechumens] as her own," https://vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium, accessed October 12, 2021. While the 1992 *Catechism of the Catholic Church* (New York: Doubleday, 1995) retains the above (see CCC 1249), it holds that, properly speaking, incorporation into the church takes place in baptism (1213, 1267, 1271, 1273). Cyril does not develop the mother-child theme further, but his maternal terminology may have served to liken the church to the paradigmatic Late Antique mother who took responsibility for the religious upbringing of her children, cf. Jerome, *Ep.* 107.3-13, 128.2, 3 (PL 22:870-78, 1096, 1098).

³² *Catech.* 7.14 (1:222).

³³ Cyril refrains from explaining this theme further. Nonetheless, given the central role of the *paterfamilias* in Late Antique family culture, the τέκνα language may have elicited an image of paternal rule which was to introduce not only new limits and discipline but also unprecedented security and love to the life of the candidates. See: Emiel Eyben, "Fathers and Sons," in *Marriage, Divorce, and Children in Ancient Rome*, ed. Beryl Rawson (Oxford-New York: Oxford University Press, 1996), 123.

³⁴ *Catech.* 3 *prae*f., 1-2 (1:64).

³⁵ Hawk-Reinhard, *Christian Identity Formation*, 237.

ceived through baptism,³⁶ nothing in this Cyrilline passage requires interpreting the catechist's familial statement as proleptic. Thus, it is safe to state that for him, the candidates not only will be, but already are children of righteousness.

Baptismal candidates as brothers

In addition, Cyril refers to his baptismal candidates using fraternal terminology. Echoing the Lukan Ananias' greeting to the yet-to-be-baptized Saul (Acts 9:17; 22:13: Σαοὺλ ἀδελφέ),³⁷ as well as similar addresses by Paul,³⁸ Cyril calls his candidates "brothers" (ἀδελφοί).³⁹ In the *Lenten Catecheses*, there are no less than 11 instances of this plural appellation.⁴⁰ Further, Cyril uses the same noun once in reference to the fraternal relationship between the candidates, without directly calling them brothers.⁴¹

Undoubtedly, the Greek noun for "brother" (ἀδελφός) could be interpreted as a term of address used by a superior, or as a reference to the addressees' common brotherhood as humans.⁴² Thus, the appellation might appear to have nothing to do with the Christian community or its membership.

However, in Cyril, the title "brother(s)" is employed exclusively in reference to those affiliated with the church.⁴³ Hence, we might propose that "brothers" is a courtesy-title, used in anticipation of the candidates'

³⁶ *Catech.* 3.2 (1:66).

³⁷ In the Lukan context, this appellation could perhaps also be interpreted as a reference to the common brotherhood of fellow Israelites, cf. e.g. Schäfer, *Gemeinde als „Bruderschaft“*, 319–20. On the role of brothers in Ancient Semitic cultures, see Ingo Kottsieper, "«We Have a Little Sister»: Aspects of the Brother–Sister Relationship in Ancient Israel," in *Families and Family Relations as Represented in Early Judaism and Early Christianities: Texts and Fictions*, eds. Jan Willem van Henten and Athalya Brenner (Leiden: Deo Publishing, 2000), 52–77. On the other hand, in the NT, the title "brother(s)" appears to have a markedly Christian connotation, see: n. 43 below.

³⁸ On the sibling address in Pauline epistles, see: Aasgaard, "My beloved brothers and sisters!," 295–312.

³⁹ Certainly, the archaic plural "brethren" could also be used here "to emphasise the inclusion of women in the congregations," see: Philip F. Esler, "Family Imagery and Christian Identity in Gal 5:13 to 6:10," in *Constructing Early Christian Families: Family As Social Reality and Metaphor*, ed. Halvor Moxnes (London-New York: Routledge, 1997), 138.

⁴⁰ *Procatech.* 9; *Catech.* 2.5, 20; 3.3; 4.24; 5.12; 12.31; 13.32; 15.25; 18.20, 32, 34.

⁴¹ *Procatech.* 13 (1:18).

⁴² Cf. the *LSJ*/Lexicon, 20. On the Pauline use of sibling terminology to regulate the author's power vis-à-vis his addressees, see: Aasgaard, "My beloved brothers and sisters!," 313–22.

⁴³ Here, Cyril seems to follow the manner of usage of NT authors. For instance, in (modern critical editions of) Acts and the NT epistles that Cyril approves of, there is a total of 252 instances of ἀδελφ- words, no less than 218 (86.5 %) of which can be interpreted as referring directly to Christian brothers. Further, of the remaining 32 ἀδελφ- words, 17 (53.1

future status as Christian fraternity.⁴⁴ Alternatively, one could recall that “[t]he appropriation of family language as a rhetorical device used to engender desired behaviors is a common strategy among Christian authors.”⁴⁵ In this perspective, the sibling address would be employed to contrast the candidates’ current state with their former life outside of the church, thus guiding them towards their baptismal inclusion into the ecclesial brotherhood. Furthermore, the title “brothers” may teach the candidates that as church members, loyalty would be demanded of them, one “that excluded every competing social entity in the surrounding culture”, including one’s natural family.⁴⁶ Lastly, the sibling address could reinforce the relationship between the homilist and his addressees.⁴⁷

Certainly, Cyril may have recognized such self-fulfilling roles of familial imagery, and so uses these images partly because “they make the Church become what they suggest the Church is.”⁴⁸ I note, however, that Cyril’s works provide no basis for the modern view that his use of sibling terminology was primarily motivated by an attempt to shape the identity of the candidates. It is rather unlikely that he would have called the candidates “brothers” so often had he regarded them as nothing more than *potential* brothers within the ecclesial family. This can be observed in the range of functions the address seems to serve in Cyril’s pre-baptismal rhetoric (see below).

First, the ἀδελφ- appellation appears to be an attempt to emphasize the exhortation given to the candidates not to despair over their sins, but to believe in the hope of repentance.⁴⁹ It is as though Cyril underscored that the candidates are now closer to full church membership than they were in their previous state as catechumens. Second, the sibling address occurs in paraphrases of Pauline addresses to Christian congregations.⁵⁰ Cyril appears

% instances are references to members of the Jewish congregation who, in most cases, are addressed as “possible future converts,” as Lampe’s *PGL* (p. 30) has it.

⁴⁴ Cf. Yarnold, “Ideo et Romae fideles,” 206.

⁴⁵ Hellerman, *The Ancient Church*, 216.

⁴⁶ *Ibidem*, 24.

⁴⁷ According to Aasgaard, this is a function of sibling address in Paul, see: “*My beloved brothers and sisters!*,” 308–9.

⁴⁸ Avery Dulles, *Models of the Church* (New York: Image Books, 2002), 13.

⁴⁹ *Catech.* 2.5 (1:46). For the Cyrilline view on repentance and confession of sins, see: Harri Huovinen, “Towards Participation in the Healthy Body: Spiritual Healing and Church Membership in Cyril of Jerusalem, Basil of Caesarea and John Chrysostom,” in *Homilies in Context*, *Studia Patristica Fennica* 9, eds. Anni Maria Laato, Serafim Seppälä and Harri Huovinen (Helsinki: Suomen patristinen seura ry, 2020), 134, n. 61.

⁵⁰ *Catech.* 5.12 (1:150); cf. 2 Thess 2:15a. *Catech.* 18.34 (2:338); cf. Phil 3:1a. See also: *Catech.* 13.32 (2:92) and *Catech. myst.* 5.17 (SC 126:164), where ἀδελφοί appears in direct quotes from NT epistles.

to use such quotes to assure his candidates of their ever-deepening affiliation with the church. Third, Cyril pleads with his hearers to “seek your brother’s good.” This may well indicate that since the candidates now “have become sons and daughters of one Mother,”⁵¹ they are to show brotherly love to each other.⁵²

Unfortunately, Cyril offers no further explanations of the communal or ethical significance of his sibling terminology. Likewise, nowhere does he specify whether the main impact of this language is on the fraternal relationship between himself and the audience, on that between his hearers, or both. Suffice it to note that nothing in Cyril’s works opposes interpreting the appellation “brothers” as a reference to his candidates’ current affiliation – if only partial – with the brotherhood that is the church.

This would be in agreement with the view attested later by John Chrysostom, who identifies his own candidates as brothers before their baptismal regeneration: “How delightful and lovable is our choir of new brethren! For brethren I call you, even now before your delivery, and before your birth I welcome this kinship with you.”⁵³ Later in the same homily, Chrysostom speaks of the initiation of “the children of the church.”⁵⁴ These passages suggest that the Antiochian catechist regards his baptismal candidates as children who have been divinely conceived, and who are thus very much alive, even if they are still to be born from the baptismal womb of the mother-church.⁵⁵ By virtue of this common childhood, they can be considered brothers. Admittedly, Cyril never develops his fraternal terminology this far. Nevertheless, such an interpretation may well be applicable to his thought as well. Thus, Cyril would not use ἀδελφ- terminology simply to *shape* the identity of his candidates, but rather to *affirm* and *preserve* the familial unity which already existed between them.⁵⁶

Finally, Cyril embellishes his sibling address by the adjective “beloved” (ἀδελφοὶ ἀγαπητοί).⁵⁷ The reason for such an expression can be found in its wider context. Cyril uses this address only in *Catech.* 18.32, the fourth

⁵¹ See n. 26 above.

⁵² *Procatech.* 13 (1:16, 18).

⁵³ Chrysostom, *Cat.* 2/1.1 (SC 366:112). The translation is mine.

⁵⁴ *Ibidem*, 2/1.7 (SC 366:124).

⁵⁵ In Paulinus of Nola, this theme is developed further to include the masculine, impregnating role of God, *Ep.* 32.5 (PL 61:332). Cf. the modern Lutheran distinction between conception through the word, and regeneration through baptism, see: Matti Väisänen, *Baptism, Faith and Salvation in the Bible and Lutheran Confessions* (Helsinki: The Evangelical Lutheran Mission Diocese of Finland, 2017), 34, 38–39.

⁵⁶ On a similar approach in Paul, see: Hellerman, *The Ancient Church*, 93–94.

⁵⁷ *Catech.* 18.32 (2:334).

last paragraph of his final pre-baptismal homily. Directly after this, he exhorts his hearers to prepare their souls for the reception of baptism and its heavenly gifts. It is to be noted that a similar address occurs seven times in the NT, and always in reference to believers.⁵⁸ As a Scriptural preacher, Cyril hardly employs such terminology casually. Instead, he probably has chosen this address to indicate that his hearers have almost completed the catechetical process and now that their baptism is at hand, they are to be greeted in a warm, brotherly fashion, as befits full members of the church.

What, then, is the main function of Cyril's familial terminology? Clearly, he does not use such language to describe family-like interactions among the members of the church. Equally absent is any explicit promotion of egalitarianism between Christian "siblings" or, on the other hand, of hierarchies among them.⁵⁹ While Cyril does take heed of the personal lifestyles and ethical responsibilities of his hearers, he never uses kinship terms in reference to individual persons, or in passages describing their failures. Rather, he utilizes familial terminology chiefly to describe ecclesial unity, the participation in which is gradually bestowed upon the candidates throughout the course of the initiatory process, and will be granted to them fully in baptism. Such language indicates that already in the pre-baptismal phase, Cyril regards his catechetical audience as a unit – to an increasing degree a theologically cohesive one. How then is this to be interpreted?

Progressive Transformation into Family Members

The causes of transformation

What exactly transformed Cyril's hearers into "children" and "brothers"? In the *Lenten Catecheses*, we can discern four factors. The first is the *inscription of names*, whereby the hearers have been transferred from the initial catechuminate into a group of baptismal candidates.⁶⁰ Regrettably, Cyril provides

⁵⁸ 1 Cor. 15:58; Phil. 4:1; 1 Thess. 1:4; 2 Thess. 2:13; James 1:16, 19; 2:5. Cf. the Ambrosian use of a corresponding address ("fratres dilectissimi," see: *Sacr.* 3.15 [PL 16:436]) in reference to newly baptized hearers, see discussion in Aasgaard, "Ambrose and Augustine: Two Bishops on Baptism and Christian Identity," in *Ablution, Initiation, and Baptism: Late Antiquity, Early Judaism, and Early Christianity*, eds. David Hellholm. Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 176/II, Tor Vegge, Øyvind Norderval and Christer Hellholm (Berlin-Boston: Walter de Gruyter, 2011), 1265.

⁵⁹ On the lack of a "distinct hierarchy among siblings" in Antiquity, see: Aasgaard, "My beloved brothers and sisters!," 86. Emphasis original.

⁶⁰ See: *Procatech.* 1, 4, 13 (1:2, 6, 16); *Catech.* 3.2, 4.24 (1:66, 116).

no precise information on this praxis.⁶¹ Yet he implies that the significance of inscription cannot be reduced to the practical act alone:

Already there is an odor of blessedness upon you, oh you who are being enlightened: already you are collecting the spiritual flowers to weave heavenly garlands: already the fragrance of the Holy Spirit has breathed [upon you]. Already you have gathered around the vestibule of the King's palace; may you also be led in by the King! For blossoms have now appeared upon the trees; may the fruit also be perfect! Thus far there has been an inscription of your names...⁶²

Here, Cyril appears to regard the inscription of names as a medium of the Holy Spirit,⁶³ in participation of whom the candidates have "already" advanced spiritually from the initial stage of the catechumenate. Thus, the inscription can be taken as one means of remaking the candidates into children of the mother-church.⁶⁴

A second transforming factor is *repentance*. In Cyril, this most likely refers to a shift of internal disposition as well as one's practical life.⁶⁵ Through the confession of sins, the old man will be stripped off, and the candidates will be clothed with the new,⁶⁶ their souls being rendered capable of receiving the Holy Spirit, grace,⁶⁷ and purification.⁶⁸ Notably, such dying to sins begins to lead hearers into righteousness from the very first day of their candidacy.⁶⁹ Briefly, pre-baptismal repentance is expected to bring about new life in the candidates, ultimately leading them to salvation.⁷⁰

The third factor is *catechetical instruction*. As Scriptural doctrines are inscribed on the hearts of the candidates,⁷¹ their souls are transformed as well. Through the candidates' "increasing understanding of the Scriptures

⁶¹ Such information is provided in the late fourth-century accounts of liturgical life in Jerusalem and Antioch, see: *It. Eger.* 45.1–4 (SC 296:304, 306); *Const. ap.* 8.32.1–19 (SC 336:234, 236, 238, 240).

⁶² *Procatech.* 1 (1:2). The English is my revision of the Gifford translation.

⁶³ So also Juliette Day, "Cyril of Jerusalem on the Holy Spirit," in *The Holy Spirit in the Fathers of the Church: The Proceedings of the Seventh International Patristic Conference, Maynooth, 2008*, eds. D. Vincent Twomey and Janet E. Rutherford (Dublin: Four Courts Press, 2010), 78.

⁶⁴ So Paulin, *Saint Cyrille de Jérusalem*, 65.

⁶⁵ See: n. 49 above.

⁶⁶ *Catech.* 1.2 (1:30). See also: 2.6 (1:46).

⁶⁷ *Ibidem*, 2.10 (1:50); 16.12 (2:218).

⁶⁸ *Ibidem*, 3.2 (1:64, 66).

⁶⁹ *Procatech.* 5 (1:8).

⁷⁰ *Ibidem*, 9 (1:14).

⁷¹ *Catech.* 5.12 (1:148, 150).

and the mysteries” of the faith, the Holy Spirit will not only make himself known to them,⁷² but will come to dwell in their minds.⁷³ Thus, as a vehicle of the Spirit, instruction enlightens the souls of the candidates even before their baptismal enlightenment.⁷⁴ Furthermore, the reception into familial status is connected with the ecclesiastical use of Scripture: For Cyril, pre-baptismal proclamation effects faith through which the candidates are adopted into the sonship of Abraham.⁷⁵

Exorcisms constitute the fourth transforming factor. First, the candidates are breathed upon, which represents the imparting of the Holy Spirit on them.⁷⁶ Next, the exorcists speak Scriptural words that purify the souls of the candidates and expel the hostile demon, so their souls have salvation and the hope of eternal life.⁷⁷ Notably, the Cyrilline writings also connect the expulsion of demons to pre-baptismal anointing as well as to baptismal sealing.⁷⁸ This would indicate that for the catechist, the exorcisms are not yet a conclusive triumph over demonic powers,⁷⁹ wherefore they must also be repeated multiple times during the process of initiation. Even so, Cyril regards these rites as salutary,⁸⁰ and as effective means of spiritual transformation.

In summation, for Cyril, the pre-baptismal process of Christian initiation is more than a means of accumulating “primarily intellectual”⁸¹ infor-

⁷² Day, “Cyril of Jerusalem,” 78.

⁷³ *Procatech.* 6 (1:8).

⁷⁴ *Catech.* 18.32 (2:336). See also: 16.3 (2:206). Cf. Hawk-Reinhard, *Christian Identity Formation*, 237.

⁷⁵ *Catech.* 5.6 (1:140, 142).

⁷⁶ *Procatech.* 9 (1:12); *Catech.* 16.19 (2:230). In both instances, Cyril describes this action by using words of the ἐμφυσ- group, perhaps to imply that the effect of such breathing or blowing is the same as in Jn 20:22.

⁷⁷ *Procatech.* 9 (1:12). For the purificatory nature of initiation, see: *ibidem* 15 (1:20). Cf. Origen, *C. Cels.* 3.59 (SC 136:138). For exorcistic purification in Chrysostom, see: *Cat.* 3/2.12 (SC 50:139–40); 2/2.7 (SC 366:192).

⁷⁸ *Catech. myst.* 2.3 (SC 126:108); *Catech.* 1.3 (1:32). Along with the exorcistic function of pre-baptismal anointing, Doval regards this rite as a means of sharing in Christ, see *Cyril of Jerusalem*, 194–98.

⁷⁹ See: Day, *The Baptismal Liturgy*, 48. Pamela Jackson overstates the evidence by suggesting that during the exorcisms, the Spirit regenerates the soul, see: “Cyril of Jerusalem’s Use of Scripture in Catechesis,” *Theological Studies* 52, no. 3 (1991): 432. In fact, Cyril connects παλιγγενεσία and ἀναγέννησις with baptism, see *Procatech.* 11 (1:14); *Catech.* 1.2, 3.4 (1:30, 68); 18.32, 35 (2:336, 340); *Catech. myst.* 1.10 (SC 126:100). See also: *Catech.* 3.12 (1:80). Only in *Catech.* 7.9 (1:216, 218) does Cyril refer to regeneration through the Gospel, without mentioning baptism. However, the context appears to presuppose not only verbal instruction (διδάξαι) but also baptismal regeneration (ἀναγεννησαι).

⁸⁰ In his exposition of exorcism in *Procatech.* 9, Cyril uses σωτηρ- words no less than five times.

⁸¹ So Stephenson, “St. Cyril of Jerusalem and the Alexandrian Heritage,” 593.

mation in preparation to the baptismal incorporation into the ecclesial family.⁸² Indeed, as Hawk-Reinhard rightly observes, Cyril carefully attends to the affective as well as cognitive domains during the period of catechesis.⁸³ Even so, nowhere does he require his hearers to evaluate the degree of their personal transformation into members of this family on the basis of their subjective affections, emotions or experiences.⁸⁴ Instead, for Cyril, each objective rite of initiation has an important role in the process whereby catechumens are gradually transformed into baptismal candidates – thus granting them a primal membership in the ecclesial family, and then further nurture therein.⁸⁵ Based upon this, the above diagram showing the process of initiation should be revised as follows:

The partial nature of pre-baptismal transformation

Despite their transformation, the baptismal candidates are yet to attain the fullness of the church-family membership; their “childhood” or “brotherhood” is still partial. But what is the nature of this incompleteness? The answer is provided in Cyril’s exposition of John 20:22-23:

⁸² Similarly Paulin, *Saint Cyrille de Jérusalem*, 186: “la catéchèse en effet n’est pas seulement une «didascalie», mais une «participation aux mystères du Christ».”

⁸³ Hawk-Reinhard, “Cyril of Jerusalem on Learning,” 61, 64. Cf. Elias G. Matsagouras, *The Early Church Fathers as Educators* (Minneapolis, MN: Light and Life Publishing Co., 1977), 79–80. For general discussion on the role of liturgical catechesis in Christian formation, see: Alexander Schmemmann, *Liturgy and Life: Christian Development Through Liturgical Experience* (New York: Department of Religious Education, Orthodox Church in America, 1974), 7–22.

⁸⁴ For scholarly opinions on the importance of these factors in Christian formation, see: Beverly C. Johnson-Miller and Benjamin D. Espinoza, “Catechesis, Mystagogy, and Pedagogy: Continuing the Conversation,” *Christian Education Journal* 15, no. 2 (2018): 161–64, 166–67.

⁸⁵ Here, the Cyrilline position resembles that of Clement of Alexandria, who implies that instruction brings about illumination and knowledge, thereby turning the untaught into disciples. Furthermore, for Clement, it is impossible to define the exact time when this happens. See: *Paed.* 1.6.30 (SC 70:166).

But though he bestows grace now, he will lavish even more. And he says to them: I am ready to give it even now, but the vessel cannot yet contain it. For a while, therefore, receive as much grace as you can bear, but expect even more. *But stay in the city of Jerusalem until you are clothed with power from on high.* Receive it in part now; then, you will wear it in its fullness. For he who receives, often possesses the gift in part; but he who is clothed, is enfolded from every side by the robe.⁸⁶

Here, Cyril emphasizes that as Jesus breathed the Spirit on the apostles, He did so “in part.” Nevertheless, the Lord would give them “even more,” and enfold them completely with the fullness of the Spirit – an apparent reference to Pentecost. Next, Cyril quotes the Lukan exhortation to the apostles to remain in the city until they are clothed with the Spirit (Luke 24:49b). Notably, his version of the Gospel text includes the name “Jerusalem.”⁸⁷ Since this is the very city where Cyril baptizes his candidates, thereby mediating the fullness of spiritual grace to them, it can be argued that he wishes to address the Lukan exhortation precisely to his Hagiopolite hearers. Indeed, Cyril refers to the Pentecostal miracle that had occurred in Jerusalem, assuring his hearers: “for this honor is also ours; and we speak not of the good things which have happened among others, but of those which have been bestowed among ourselves.”⁸⁸

Thus, Cyril uses the pre-Pentecostal state of Jesus’s disciples to illustrate the pre-baptismal state of his hearers. For him, the candidates are like vessels whose capacity is still limited, and who can thus receive grace only partially. The more they cleanse the vessel of their soul, the more abundantly they may receive.⁸⁹ Granted, at this liminal stage the candidates must embrace proper fear for God lest they end up remaining outside of full church membership.⁹⁰ Nonetheless, at the very same time pre-baptismal initiation is not only about fear and anxiety⁹¹ but also about the transmission of grace.

⁸⁶ *Catech.* 17.12 (RR 2:266). The English is my revision of the Gifford translation.

⁸⁷ Duly noted in the apparatus of *Nestle-Aland Novum Testamentum Graece*, ed. 28 (Stuttgart: Deutsche Bibelgesellschaft, 2012), 291.

⁸⁸ *Catech.* 17.13 (2:266, 268). The English is my revision of the Gifford translation.

⁸⁹ *Ibidem*, 1.5 (1:34). See also 3.2, 15 (1:64, 82).

⁹⁰ *Procatech.* 12, 13 (1:16, 18). Cf. *Catech.* 3.7 (1:74). For further discussion: Hawk-Reinhard, “Cyril of Jerusalem on Learning,” see e.g. p. 64: “[T]he cognitive and affective dimensions that can be described as a proper fear and reverence for God are not only necessary for acceptance into the Christian community but are shown through the volitional dimension – that is, the lifestyle of the candidate for baptism.” For further reference regarding fear, see: idem, *Christian Identity Formation*, 243.

⁹¹ Cf. Hawk-Reinhard, “Cyril of Jerusalem on Learning,” 68–69.

Therefore, even during this preparatory stage, the candidates can be called children of the church as well as brothers. When the time comes for them to face baptism, their personal Pentecost, they will be completely enfolded by the Spirit.⁹²

Concluding remarks

Given the initiatory theme of Cyril of Jerusalem's chief oeuvre, strikingly little attention has been paid in previous scholarship to his view of the ecclesiological identity of baptismal candidates. Due to an apparent tendency to focus on the concluding rites of initiation and the punctual "moments" of identity change introduced therein, the constitutive and effective nature of the initiatory process as a whole has rather often been disregarded. Consequently, baptismal candidates appear to have been viewed as little more than *potential* members of the church, the *current* identity of whom is devoid of ecclesiological significance.

Cyril's use of familial terminology shows such an approach to be insufficient. The present article aims to clarify what this terminology – children, sons and daughters, and brothers – reveals about the catechist's notion of the candidates' ecclesiological identity. The main findings are as follows.

On the one hand, Cyril employs familial terminology in a Biblical and Patristic fashion, in reference to fully initiated Christians. Furthermore, on the other hand, he uses the same language in a broader sense in reference to unbaptized candidates. While these approaches have been regarded as incompatible with each other, I argue that both must be allowed to coexist simultaneously: Even if baptismal candidates have yet to be fully adopted as children of God, their transformation into members of the church family has already begun. For Cyril, this is possible since the pre-baptismal phase of initiation is more than a technical transition period or "no-man's-land"⁹³ between the initial stage of the catechumenate and church membership proper. In fact, Cyril regards the entire process of initiation as effective: the inscription of names, repentance, catechetical instruction, and exorcisms gradually transform the candidates, thereby progressively bringing them more profoundly into church membership. Granted, during this pre-baptismal stage, the candidates are still unfit to receive grace in its fullness. Even so, by virtue of their partial reception of it, they can be called the children of the church as well as brothers.

⁹² *Catech.* 17.12 (2:266). See also 17.14–15 (2:268).

⁹³ Yarnold's interpretation of Cyril's expression ἐν μεθορίῳ in *Procatech.* 12, see: "Ideo et Romae fideles," 205.

In this manner, Cyril's familial terminology may be characterized not only as anticipatory or prescriptive, but also as descriptive. He uses it to portray the ecclesial participation and familial unity into which the baptismal candidates are gradually drawn throughout the initiatory process, and which will be granted to them definitively via baptismal rites. Ultimately, the study shows that a clarification of terminology is in order: While the initiatory process may undoubtedly concern the candidates' *subjective identity* as new Christians, the main force of Cyril's familial terminology appears in fact to be on their *objective status* as members of the church.

What relevance does the present inquiry have today? First, as noted above, this article contributes to filling a significant gap in Cyrilline scholarship. Secondly, while another study would be needed to evaluate any effects the Hagiopolite catechist's thought may have had on later theologies of initiation, the observations presented herein may clarify the theological background of the progressive nature of Christianization attested to in the canons of the Second Ecumenical Council and the Quinisext Council.⁹⁴

Thirdly, in addition to methodising the somewhat unsystematic views of Cyril concerning the ecclesiological identity of baptismal candidates, this article also demonstrates his pastoral attitude. While Cyril's catecheses do reveal "a sense of tenuousness to their [the candidates'] position within the church which generated fear,"⁹⁵ he also shows a warm and merciful attitude towards his hearers, welcoming them as members of the ecclesial family. Both of these aspects of Cyril's instruction – theological and pastoral – can serve as helpful references for present-day catechists as they guide their baptismal candidates into a deeper relationship with the church.

In the same vein, this study may offer one key to understanding the ecumenical issue regarding the ecclesiological position of those wishing to be regarded as Christians but still remaining outside of the Orthodox church.

⁹⁴ For a similar tendency in the documents of the Second Vatican Council, see: n. 31 above.

⁹⁵ Hawk-Reinhard, *Christian Identity Formation*, 243.

The evidence serves as a model for a profoundly Patristic, benevolent attitude towards contemporary non-Orthodox: By virtue of their acceptance of Scriptural instruction, they may no longer be utter outsiders, but partakers of the Spirit – even if only in part – being in an initial relationship with the ecclesial family,⁹⁶ a relationship which hopefully will progress towards the concluding rites of initiation, and full membership of the church.

In conclusion, scholarship on early Christian initiation would benefit considerably from the investigation of the present topic as it appears in other Late Antique catechetical sources. Another theme meriting further examination is the Cyrilline view of the spiritual progress expected to occur in believers after their baptismal incorporation into full membership of the church.⁹⁷ The explication of these matters, however, must be left to future studies under process.

⁹⁶ For modern ecumenical views on the Spirit's work in different ecclesial communities, see: Timothy Lim T. N., "Towards a Pneumatological-Ecclesiology: Outside the «Two Lungs of the Church»," *Review of Ecumenical Studies* 7, no. 2 (August 2015): 211–29. See also: Thomas Hopko, *All the Fullness of God: Essays on Orthodoxy, Ecumenism and Modern Society* (Crestwood, NY: St. Vladimir's Seminary Press, 1982), 100–1.

⁹⁷ Briefly touched upon in Stephenson, "St. Cyril of Jerusalem and the Alexandrian Heritage," 590–91, 593.