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Patrology I

Radical, Biblical, Apostolic, Christianity



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PATROLOGY

Otherwise known as patristics, this is the study of the Christian writers of antiquity, who were accepted as Orthodox or within the Great Church, during their lives. The period ends with Isidore of Seville in the West (d. 636) and with John of Damascus in the East (d. 749). These writers are called the Church Fathers, and Patrology studies the content of their thought. Patristic philosophy and theology were born from the creative intersection of Christianity, with its roots in Judaism and a Biblical idiom, and Greek thought, especially Platonism.

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Some of the better known Fathers in the East include: Clement of Alexandria, Origen, Gregory of Nyssa, Athanasius, Evagrius Ponticus, Ephrem of Syria, Basil the Great, Cyril of Jerusalem, Gregory of Nazianzus, Ignatius of Antioch, John Chrysostom, Maximus the Confessor, Tatian, Theodore of Mopsuestia, Eusebius of Caesarea, and John of Damascus. In the West, to name but a few, are counted: Justin Martyr, Irenaeus, Hippolytus of Rome, Tertullian, Ambrose, Hilary of Poitiers, Benedict, John Cassian, Jerome, Lactantius, Leo the Great, Paulinus of Nola, Peter Chrysologus, Rufinus, Prosper of Aquitaine, and Augustine of Hippo. Traditionally, the four marks of these writers are antiquity, Orthodoxy, sanctity, and Church approval.

Today, perhaps we might include a somewhat broader list for those who considered them-selves Orthodox, on issues that were unclear at the time of their writing. The Fathers often wrote in a somewhat inconsistent, speculative, and unsystematic way. They were struggling toward a dynamic synthesis between their faith and the thought-structures of classical civilization. If they sometimes lacked the scientific precision of the Middle Ages, or later, speculative Christian theology, they gained in a certain depth of insight and Spiritual vision. A revival of interest in patristics has been strong, since the middle of the nineteenth century. Recovery of patristic ways of seeing the Christian Faith formed the backdrop to the Second Vatican Council's efforts. On account of new critical editions of texts and archaeological work, the scholarship, in this field, is thriving today.

APOLOGETICS

The branch of theology concerned with providing a reasoned defense of the doctrines of the Faith, in response to one or another set of objections posed to these doctrines, either by non-believers or by heterodox believers. Depending on the circumstances, apologetical arguments may be directed, either to the cultivation of tolerance for the Christian Faith where there is hostility or persecution (e.g., in Roman society in late antiquity, or in some Islamic countries in the present day), or to the evangelization and persuasion of persons, who have not yet, accepted the Faith or those who have fallen into error, concerning some aspect of its contents.

St. Paul's sermon on the Areopagus (Acts 17:22-31), has provided a model for Christian apologists throughout the centuries, in that, he attempts to find a common ground with his disputants, using ideas and vocabulary, familiar to them. Early Christians followed the lead of St. Paul, as they encountered the religiously diverse and philosophically cosmopolitan world of late antiquity. Many early Christian writers composed apologetical works; indeed, a group of these writers - Justin Martyr, being the most famous - has

actually come to be called, "Apologists." Christian thinkers, throughout the centuries, have tried their hand at the genre and have produced a large body of literature. Among the best-known works of apologetics, in Christian history, are St. Augustine's *City of God* and St. Thomas Aquinas's *Summa contra gentiles*.

While all apologetical literature shares the common feature of striving to present a rational case for the Christian Faith, its actual content and approach depend on the particular kinds of objections and challenges, which the author encounters, in his or her milieu. Thus, for example, very different sorts of defense would be needed to address the objections, that Marxists, or secular humanists, or Muslims, or Buddhists might pose to Christian belief and morals. For this reason, although it is possible to lay out some general principles in this branch of theology, the practice of apologetics always has an ad

hoc quality about it, depending on the nature of the audience and the challenge it poses to Christianity.

St. Paul's lack of success with the Greeks, at Athens, adds a cautionary note to all apologetical endeavors. Faith is a gift from God, a grace that involves an interior transformation of the mind and heart, that moves the person to accept revelation. For this reason, according to Catholic theology, no apologetical argument can demonstrate, on purely logical or scientific grounds, the essential truth of the Christian Faith. Such arguments can lead a non-believer to the point of faith, by removing obstacles to belief or by disposing the understanding to the reasonableness of the Faith. But only God, can move the mind and will, to believe in Him and His Word.

Part 1--Post-Apostolic Fathers

Those towering intellects of the early centuries of the Church, whose writings, sermons, and Holy lives influenced dramatically, the definition, defense and propagation of the Faith. As a precise group in Church history, they are noted for their antiquity (the last of the Western Fathers, being Gregory the Great, who died in A.D., 604, and the last in the East considered, John Damascene, who died in 749), erudition, Orthodoxy, and personal sanctity. Most scholars delineate the following groupings: the Apostolic Fathers, such as Pope St. Clement I (d. 97), who lived with or in the shadow, of the Apostles (to the last half of the second century); those of the second and third centuries, as Apologists, such as Justin Martyr, who presented the doctrines of the Faith with cogency and clarity; and the "golden age" of the fourth and fifth centuries, with the presence of men, such as Basil (d. 379), Gregory Nazianzen (d. 390), John Chrysostom (d. 407), Athanasius (d. 373), all from the Greek Church; and Ambrose (d. 397), Jerome (d. 420), and Augustine (d. 430) of the Latin Church.

The study of the Fathers, perennially urged by the Church, is called Patristics or Patrology.

Fathers of the Church, name given by the Christian Church to the writers who established Christian doctrine before the 8th century. The writings of the Fathers, or patristic literature, synthesized Christian doctrine, as found in the Bible, especially the Gospels, the writings of the Apostolic Fathers, ecclesiastical dictums, and decisions of Church councils. They provided a standardized body of Christian teaching for transmission to the peoples of the Roman Empire. The so-called Doctors of the Church consist of four Western Fathers, including Saints Ambrose, Augustine, Pope Gregory I, and Jerome, and four Eastern Fathers, including Saints Athanasius, Basil, John Chrysostom, and Gregory of Nazianzus. The earlier Eastern Fathers, including Clement of Alexandria, St. Justin Martyr, and Origen, were strongly influenced by Greek philosophy. The Western Fathers, however, including Tertullian and Saints Gregory I and Jerome, generally avoided the synthesis of Pagan and Christian thought.

The Church established four qualifications for bestowing the honorary title of Church Father on an early writer. In addition to belonging to the early period of the Church, a Father of the Church, must have led a Holy life. His writings must be generally free from doctrinal error and must contain an outstanding defense or explanation of Christian doctrine. Finally, his writings must have received the approval of the Church.

APOSTOLIC SUCCESSION

The relation of validly ordained bishops to the Apostles is designated by the term, "Apostolic succession." Christ entrusted the continuation of His ministry to the Apostles, who in turn, became the founders and leaders of the first communities of Christ's followers. In dependence on the Apostles, and in recognition of their special bond with Christ, the new communities of Christians were authorized to conduct the ministries of teaching, sanctifying, and guiding the Church. The prime responsibility for these ministries was vested in men, designated by the Apostles and subsequently called, bishops. These first bishops, in turn, selected other bishops, and so on.

The significance of this practice became evident, in the second century, in the course of disputes with Gnostic heretics, who claimed to be in possession of a secret message whose transmission by-passed the successors of the Apostles. As a result of these disputes, the importance of the connection of the bishops with the Apostles - in many cases, an actually traceable lineage - was articulated as the foundation for the authenticity and unity of the Faith, proclaimed in the communities of the historic mainstream. The Christian doctrine affirming the Church-forming significance of the connection of the bishops with the Apostles, is referred to as, the "Apostolic succession." The bishops, are those leaders, to whom, the Apostles entrusted the commission which they received from Christ Himself. In this way, the Church of post-Apostolic times, maintains its continuity in faith with the community around Christ Himself. This continuity is not so much a matter of tracing the Apostolic "pedigree" of every local Ordinary, but consists in a relationship of incorporation into the college of bishops which, as a whole, possesses the Apostolic commission.

Apostolic Fathers, term applied to certain disciples and successors of the 12 Apostles. In a more restricted sense, the term is applied to a group of Greek-language writers, who were among the martyrs and major figures of the 1st and 2nd centuries, in the Christian Church. Although not considered worthy of inclusion in the Bible, their writings may be ranked as a continuation of the writings of the Apostles themselves, and are considered a valuable source of early Church history. Generally accepted as Apostolic Fathers, are Clement I of Rome, St. Ignatius of Antioch, and St. Polycarp. Opinion is divided, on whether Saint Barnabas (flourished about 130 A.D.), and Hermas are Apostolic Fathers. Among the writings, also associated with the Apostolic Fathers, is the Teaching of the Twelve Apostles, or Didache; opinion also differs on the authorship of this work.

CHURCH FATHERS

The **Church Fathers** or **Fathers of the Church** are the early and influential theologians and writers in the Christian Church, particularly those of the first five centuries of Christian history. The term is used of writers

and teachers of the Church, not necessarily saints. It is generally not meant to include the New Testament authors, though in the early Church, some writings of Church Fathers were considered, canonical.

Those fathers who wrote in Latin are called, the Latin (Church) Fathers, and those who wrote in Greek, the Greek (Church) Fathers. Famous Latin Fathers include, the Montanist Tertullian, St. Augustine of Hippo, St. Ambrose of Milan, and St. Jerome; famous Greek Fathers include, St. Irenaeus of Lyons (whose work has survived only in Latin translation), Clement of Alexandria, the heterodox Origen, St. Athanasius of Alexandria, St. John Chrysostom, and the Three Cappadocian Fathers.

The very earliest Church Fathers, of the first two generations after the Apostles of Christ, are usually called, the Apostolic Fathers. Famous Apostolic Fathers include, Pope St. Clement of Rome, the author of the Didache and the Shepherd of Hermas.

Later, in the face of criticism from Greek philosophers and facing persecution, the Apologetic Fathers wrote to justify and defend Christian doctrine. Important Fathers of this era, are St. Justin Martyr, Tatian, Athenagoras, Hermias, and Tertullian.

Fathers prior to Nicene Christianity are collected in Ante-Nicene Fathers, those after, are in Nicene and Post-Nicene Fathers.

The Desert Fathers were early monastics, living in the Egyptian desert; although they did not write as much, their influence was also great. Among them, are St. Anthony the Great and St. Pachomius. A great number of their usually short sayings, is collected in the Apophthegmata Patrum.

A small number of Church Fathers wrote in other languages: Saint Ephrem, for example, wrote in Syriac, though his works were widely translated into Latin and Greek.

In the Roman Catholic Church, St. John of Damascus, who lived in the 8th century, is generally considered to be the last of the Church Fathers, and at the same time, the first seed of the next period of Church writers, scholasticism. St. Bernard, is also at times called, the last of the Church Fathers.

The Eastern Orthodox Church does not consider the age of Church Fathers to be over at all, and includes later influential writers, in the term.

The study of the Fathers is known, as Patristics.

Doctors of the Church, eminent Christian teachers, proclaimed, by the Church, to be worthy of the title, which is taken from the Latin, *doctor ecclesiae*. In according the title, the Church recognizes the cited theologian's contribution to doctrine and the understanding of the faith. The person so named, must be a canonized saint. In addition, those selected, must be distinguished by their learning. The proclamation must be made by a Pope or by an ecumenical council. The original Doctors of the Church were the Western theologians Saints Ambrose, Augustine, and Jerome and Pope Gregory I, who were named in 1298. The corresponding Eastern Doctors of the Church are Saints Athanasius, Basil, John Chrysostom, and Gregory of Nazianzus. They were named in 1568, in the same year as was Saint Thomas Aquinas. The first women Doctors of the Church, Saints Catherine of Siena and Teresa of Avila, were named in 1970.

DOCTOR OF THE CHURCH

In Catholicism, a **Doctor of the Church** (Lat. *docere*, to teach), is a theologian from whose teachings the whole Christian Church is held, to have derived great advantage and to whom, "eminent learning" and "great sanctity" have been attributed by a proclamation of the Pope or of an ecumenical council. This honor is given rarely, posthumously, and only after canonization or beatification. No ecumenical council has yet exercised

the prerogative of proclaiming a Doctor of the Church.

Ambrose, Augustine of Hippo, Jerome, and Pope Gregory I, were the original Doctors of the Church and were named, in 1298.

The Doctors' works, vary greatly, in subject and form. Some, such as Pope Gregory I and Ambrose were prominent writers of letters and short treatises. Catherine of Siena and John of the Cross, wrote mystic theology. Augustine of Hippo and Bellarmine defended the Church, against heresy. Bede's *Ecclesiastical History of the English People*, provides the best information on England in the early middle ages. Systematic theologians include the Scholastic philosophers, Anselm, Albertus Magnus, and Thomas Aquinas (Aquinas, is also seen, as one of the most significant Medieval thinkers of Western Europe).

Until 1970, no woman had been named, a Doctor of the Church. Many traditionalist Catholics reject the addition of three women Saints to the list of Doctors.

The Catholic Church has named 33 Doctors of the Church.

List of Doctors of the Church

Name	Born	Died	Promoted
St. Gregory the Great*	ca. 540	March 12, 604	1298
St. Ambrose*	ca. 340	April 4, 397	1298
Augustine of Hippo*	November 13, 354	August 28, 430	1298
St. Jerome*	ca. 347	September 30, 420	1298
St. John Chrysostom*	347	407	1568
St. Basil*	330	January 1, 379	1568

St. Gregory Nazianzus*	329	January 25, 389	1568
St. Athanasius*	298	May 2, 373	1568
St. Thomas Aquinas	1225	March 7, 1274	1568
St. Bonaventure	1221	July 15, 1274	1588
St. Anselm	1033 or 1034	April 21, 1109	1720
St. Isidore*	560	April 4, 636	1722
St. Peter Chrysologus*	406	450	1729

St. Leo the Great*	400	November 10, 461	1754
St. Peter Damian	1007	February 21/22, 1072	1828
St. Bernard	1090	August 21, 1153	1830
St. Hilary of Poitiers*	300	367	1851
St. Alphonsus Liguori	September 27, 1696	August 1, 1787	1871
St. Francis de Sales	August 21, 1567	December 28, 1622	1877
St. Cyril of Alexandria*	376	June 27, 444	1883
St. Cyril of Jerusalem *	315	386	1883
St. John Damascene*	676	December 5, 749	1883
The Venerable Bede*	672	May 27, 735	1899
St. Ephraem*	306	373	1920
St. Peter Canisius	May 8, 1521	December 21,	1925

		1597	
St. John of the Cross	June 24, 1542	December 14, 1591	1926
St. Robert Bellarmine	October 4, 1542	September 17, 1621	1931
St. Albertus Magnus	1193	November 15, 1280	1931
St. Anthony of Padua	August 15, 1195	June 13, 1231	1946
St. Lawrence of Brindisi	July 22, 1559	July 22, 1619	1959
St. Teresa of Avila	March 28, 1515	October 4, 1582	1970
St. Catherine of Siena	March 25, 1347	April 29, 1380	1970
St. Therese of Lisieux	January 2, 1873	September 30, 1897	1997

* *Also venerated by the Eastern Orthodox Church.*

Commentary on what the early Christians believed about the Trinity:

Apostolic Fathers, Apologists, Nicene Era, Irenaeus, Justin Martyr, Tertullian, Origen

Apostolic Fathers

* **B. Old Testament.** - The early Fathers were persuaded that indications of the doctrine of the Trinity must exist in the Old Testament and they found such indications in not a few passages. Many of them not merely believed that the Prophets had testified of it, they held that it had been made known, even to the Patriarchs. ...Some of these, however, admitted that a knowledge of the mystery was granted to the Prophets and Saints of the

Old Dispensation. ...The matter seems to be correctly summed up by Epiphanius, when he says: "The One Godhead is above all declared by Moses, and the twofold personality (of Father and Son) is strenuously asserted by the Prophets. The Trinity is made known by the Gospel." (The Catholic Encyclopedia, 1912, Vol. 15, p. 47-49).

* "The doctrine of the Holy Trinity is not taught in the OT. ...In many places of the OT, however, expressions are used in which some of the Fathers of the Church saw references or foreshadowings of the Trinity. ...The revelation of the truth of the Triune life of God was first made in the NT, where the earliest references to it are in the Pauline Epistles. The doctrine is most easily seen in St. Paul's Recurrent use of the terms, God, Lord, and Spirit. (New Catholic Encyclopedia, 1965, "Trinity, in the Bible," p.306).

* The Apostolic Fathers were witnesses to the Biblical data and the traditional faith, rather than theologians, but they furnished useful insights into the lines along which the Church's unconscious theology was developing. Most of them indicated quite clearly, a belief in the divinity of Christ, less clearly a belief in the distinct personality and divinity of the Holy Spirit. They gave solid evidence of a belief in three pre-existent "beings," but they furnished no Trinitarian doctrine, no awareness of a Trinitarian problem.

...Apostolic Fathers: Summary: ...All, except perhaps Hermas, subscribe to the divinity of Christ. I Clement co-ordinates Christ with the Father and the Holy Spirit, in an oath. Ignatius calls Christ, God 14 times. ...The Apostolic Fathers maintained, that there was only One God. They affirmed the divinity and distinct personality of Christ quite clearly, and that of the Holy Spirit, less clearly. They offered no Trinitarian doctrine and saw no Trinitarian problem. (The Triune God, Edmund Fortman, introduction, p. xv, p. 43, p. 59-61).

* **The Apostolic Fathers:** The Apostolic Fathers wrote between A.D., 90 and 140. Their discussion of the person of Jesus Christ, simply repeated the teaching of the New Testament. None of the Apostolic Fathers presented a definite doctrine, on this point. In this respect, the New Testament, the Apostolic Fathers, and the Apostles' Creed, stand in one line. (A Short History of the Early Church, Harry R. Boer, p. 108-110).

* The early Fathers were persuaded, that indications of the doctrine of the Trinity, must exist in the Old Testament and they found such indications in not a few passages. Many of them, not merely believed, that the Prophets had testified of it, they held that it had been made known, even to the Patriarchs. (The Catholic Encyclopedia, 1912, Vol. 15, p. 47-49).

* In many places of the OT, however, expressions are used, in which, some of the Fathers of the Church saw references or foreshadowings of the Trinity. ...The revelation of the truth of the Triune life of God, was first made in the NT, where the earliest references to it, are in the Pauline Epistles. The doctrine, is most easily seen, in St. Paul's recurrent use of the terms, God, Lord, and Spirit. (New Catholic Encyclopedia, 1965, "Trinity, in the Bible," p. 306).

* **"To End of 2nd Century."** Among the Apostolic Fathers, Clement of Rome, for instance, writing to the Church of Corinth, in the final decade of the 1st century, bears witness to God the Father, to the Son, to the Spirit, and mentions all three together. ...Yet, neither Clement nor Ignatius nor any other writer of this most ancient period, raises the question, that would turn out to be decisive: precisely, how are Son and Spirit, related to the Godhead? ...Nevertheless, if, as Justin notes (I Apol. 13), Christians worship Christ in the second place and the Spirit in the third place, there is still no inconsistency; for Word and Spirit are not to be separated from the unique Godhead of the Father. But why not? The Apologists, at least attempted, a reply. For Justin, the Godhead was very clearly, a Triad, though it was Theophilus (Ad Autol. 2.15), who first introduced this expression. ...Justin pictures the pre-existent Word, as the Father's rational consciousness (I Apol. 46; 2 Apol. 13), as emerging, therefore, from the inferiority of the Godhead, while nevertheless, remaining inseparable from the Godhead. ...In the last analysis, the 2nd century theological achievement, was limited. The Trinitarian problem may have been clear: the relation of the Son and (at least, nebulously) Spirit to the Godhead. But, a Trinitarian solution, was still in the future. (New Catholic Encyclopedia, 1965, Trinity, p. 296).

Apologists

* The Apologists were, in a sense, the Church's first theologians. ...They identified Christ with God, with the Logos, with the Son of God, but they seemed to count His Sonship, not from eternity, but from the moment of His pre-creational generation. In thus, using a two-stage theory of a pre-existent Logos, to explain the Son's divine status and His relation to the Father. They probably did not realize, that this theory had a built-in "inferiorizing principle," that would win for them, the accusation of "subordinationism." (The Triune God, Edmund Fortman, introduction, p. xv).

* The Apologists: Summary: In the Apologists we see a belief in the unity of God and in a Trinity of divine "Persons." Father, Son, and Holy Spirit, although there is, as yet, no distinct conception of divine Person and divine nature. There is an identification of Christ with the Son of God, with the Logos, and with God. To the Logos, they ascribe a divine pre-existence, that is not only pre-creational, but also strictly eternal. (The Triune God, Edmund Fortman, p. 43).

* The Apologists do not take the Sabellian road of a merely nominal Trinity of Persons, but hold to a real distinction of the three, a distinction that is not in name only, not only in thought, but in number. They base their distinction on rank or order. They realize there is a Trinitarian problem and try to solve it for the Son, in terms of an eternal Logos, for the Holy Spirit, in terms of "an effluence of God." (The Triune God, Edmund Fortman, p. 50-52).

* The Apologists went further. They affirmed, that God is One, but also Triadic. To Christ, they ascribed divinity and personality, explicitly, to the Holy Spirit, only implicitly. (The Triune God, Edmund Fortman, p. 59-61).

* If God must have His Logos from eternity, must He also have His Son? Later theology and dogma will say, yes, unequivocally. But, the Apologists are not quite clear on this point, and rather seem to say, no.

For them, if the origination of the Logos from God, is eternal, the generation of the Logos, as Son, seems rather to be pre-creational, but not eternal, and it is affected by the will of the Father. This view, if compared with later theology and dogma, will smack of a sub-ordination or “minoration” of the Son of God. This subordination of the Son was not precisely the formal intent of the Apologists. Their problem was how to reconcile Monotheism with their belief in the divinity of Christ and with a concept of His divine Sonship, that they derived from the Old Testament. (The Triune God, Edmund Fortman, p. 43).

* “What the Apologists had to say about the Holy Spirit was much more meagre, scarcely deserving the name of scientific theology. This is understandable, for the problem which principally exercised them, was the relation of Christ to the Godhead. Nevertheless, being loyal Churchmen, they made it their business to proclaim the Church’s faith, the pattern of which, was of course, Triadic. [i.e., Trinitarian] (Early Christian Doctrines, J. N. D. Kelly, p. 101).

* “Yet, as compared with their thought about the Logos, the Apologists appear to have been extremely vague, as to the exact status and role of the Spirit. His essential function, in their eyes, would seem to have been, the inspiration of the Prophets. Developing this, Justin interprets Isaiah 11:2 (“The Spirit of God shall rest upon Him”), as indicating that, with the coming of Christ prophecy, would cease among the Jews; henceforth, the Spirit would be Christ’s Spirit, and would bestow His gifts and graces, upon Christians. Hence, it is He, Who is the illumination, the source which makes Christianity, the supreme philosophy. There are passages, however, where He attributes the inspiration of the Prophets, to the Logos; and Theophilus, too, suggests, that it was the Logos, Who, being divine Spirit, illuminated their minds. There can be no doubt, that the Apologists’ thought, was highly confused; they were very far from having worked the threefold pattern of the Church’s faith, into a coherent scheme. In this connection, it is noteworthy, that Justin did not assign the Holy Spirit any role in the incarnation. Like other pre-Nicene fathers, he understood the divine Spirit and “power of the Most High,” mentioned in Luke 1:35, not as the Holy Spirit, but as the Logos, Whom He envisaged, as entering the womb

of the Blessed Virgin and acting as the agent of His own incarnation. In spite of incoherencies, however, the lineaments of a Trinitarian doctrine, are clearly discernible, in the Apologists. The Spirit was for them, the Spirit of God, like the Word, He shared the divine nature, being (in Athenagoras's words), an "effluence" from the Deity.

Although much of Justin's language, about Him, has a sub-personal ring, it becomes more personal, when he speaks of "the prophetic Spirit;" and there is no escaping the personal implications, contained in his pleas, that Plato borrowed his conception of a third One from Moses, and that the Pagan custom of erecting statues of Kore, at springs, was inspired by the Scriptural picture of the Spirit moving upon the waters. As regards the relation of the Three, there is little to be gleaned from Justin, beyond his statement, that

Christians venerate Christ and the Spirit, in the second and the third ranks, respectively. Athenagoras echoes this idea, when he inveighs [a verbal attack] against labeling, as Atheists "men, who acknowledge God the Father, God the Son, and the Holy Spirit, and declare both Their power, in union and Their distinction, in order."

This order, however, was not intended to suggest degrees of subordination within the Godhead; it belonged to the Triad, as manifested in Creation and Revelation." (Early Christian Doctrines, J. N. D. Kelly, p.102).

Nicene Era

* "There is no theologian in the Eastern or the Western Church before the outbreak of the Arian Controversy [in the fourth century], who does not, in some sense, regard the Son, as subordinate to the Father." (The Search for the Christian Doctrine of God, R. P. C. Hanson, as quoted by Anti-Trinitarians).

* Thus, the New Testament writers were not adoptionists, although in a few passages they can seem to point in this direction. ...Nor were they subordinationists in intention or words, if subordinationist is understood, in the later Arian sense of the word; for they did not make the Son a creature, but always put Him on the side of the Creator. The New Testament writers do not witness to the Holy Spirit, as fully and clearly, as they do to the

Son. (The Triune God, Edmund Fortman, p. 30-33).

* The one divine Logos-Son of the Church's teaching and the many gods of the Gnostic Plerotna, had three fundamental characteristics in common: they had come forth from the Father, by generation; they, accordingly, stood to the Father in a relationship of Subordination; they represented the means of mediation between the transcendent God the Father and the terrestrial world. In this connection, there must be recalled the fact, established earlier, (p. 125), that every *significant theologian of the Church, in the pre-Nicene period, had actually represented a Subordinationist Christology*. (The Formation of Christian Dogma, A Historical Study of its Problems; Martin Werner, p. 234, Werner is a modernist, who also advocates angel-Christology).

* In the New Testament, affirmations about the Son, were largely functional and soteriological, and stressed what the Son is to us. Arians willingly recited these affirmations, but read into them, their own meaning.

To preclude this Arian abuse of the Scripture, affirmations Nicea transposed these Biblical affirmations into ontological formulas, and gathered the multiplicity of Scriptural affirmations, titles, symbols, images, and predicates about the Son into a single affirmation, that the Son is not made, but born of the Father, true God from true God, and consubstantial with the Father. (The Triune God, Edmund J. Fortman, p. 66-70).

Ignatius

"We have seen that the Watchtower has been dishonest in dealing with the issue of authenticity with regards to Ignatius' writings. We have seen that the author of this article "never" cites the actual writings of Ignatius, but relies solely on materials, that his sources clearly indicate, are later writings. Further, the writer passes over, in silence, citation after citation that deals a death blow to his entire thesis, compounding his error by misleading his readers into thinking, that Ignatius, but once, identifies the Lord, as "God the Word." It is obvious to any semi-impartial reader, that the Watchtower is not the least bit interested in what Ignatius "actually" believed about Jesus Christ. It is their purpose to

make Ignatius into one of Jehovah's Witnesses. Just as the Watchtower Society has smuggled their doctrines into the Bible, by mistranslating numerous passages (John 1:1, 8:58, Colossians 1:16-17, 2:9, Titus 2:13, 2 Peter 1:1, Revelation 3:14, etc., and etc.), so they show a willingness to grossly misrepresent an early Father of the Christian Church, regarding his belief in the deity of Christ. We cannot possibly accept any excuses for this kind of deceptive writing - poor scholarship is one thing, but this goes far beyond simply poor scholarship. This article shows definite, pre-meditated deception. Its purpose, is to misrepresent Ignatius' beliefs, and in so doing, confirm millions of Jehovah's Witnesses world-wide, in their beliefs. When we think of the fact, that the vast majority of those individuals do not have recourse to Ignatius' actual writings, so as to discover the truth for themselves, the grave responsibility that lies upon the shoulders of the Watchtower Society for this deception, becomes clear. The venerable bishop of Antioch, at the turn of the first century of the Christian era, believed heartily, in the deity of Jesus Christ. As he often confessed Christ to be His God, he was but following the Apostolic example, seen in Thomas (John 20:28), John (John 1:1), Paul (Titus 2:13), and Peter (2 Peter 1:1). No amount of misrepresentation can hide the truth of the Christian belief, summarized so well, by Paul, "For in Him dwells all the fullness of Deity in bodily form" (Colossians 2:9). (Historical Dishonesty and the Watchtower Society, A Review of the Watchtower's Comments, Concerning the View of Ignatius of Antioch and the Deity of Christ, By James White).

Irenaeus

* "Naturally the Son is fully divine: 'the Father is God, and the Son is God, for whatever is begotten of God, is God.' The Spirit, too, although Irenaeus nowhere expressly designates Him God, clearly ranked as divine, in his eyes, for He was God's Spirit, ever welling up, from His Being. Thus, we have Irenaeus's vision of the Godhead, the most complete, and also most explicitly Trinitarian, to be met with, before Tertullian. Its second-century traits stand out clearly, particularly its representation of the Triad, by the imagery, not of three coequal Persons (this was the analogy to be employed by the post-Nicene Fathers), but rather, of a single personage, the Father, Who is the Godhead

itself, with His mind, or rationality, and His wisdom. The motive for this approach, common to all Christian thinkers of this period, was their intense concern for the fundamental tenet of Monotheism, but its unavoidable corollary, was a certain obscuring, of the position of the Son and the Spirit, as 'Persons' (to use the jargon of later theology), prior to their generation or emission. Because of its emphasis on the 'economy,' this type of thought has been given the label, 'economic Trinitarianism.' The description is apt and convenient, so long as it is not assumed that Irenaeus's recognition of, and preoccupation with, the Trinity, revealed in the 'economy,' prevented him from recognizing also, the mysterious three-in Oneness of the inner life of the Godhead. The whole point of the great illustrative image which he, like his predecessors, employed, that of a man with his intellectual and Spiritual functions, was to bring out, however inadequately, the fact that there are real distinctions in the Immanent Being of the unique, indivisible Father, and that while these were only fully manifested in the 'economy,' they were actually there, from all eternity." (J. N. D. Kelly, *Early Christian Doctrines*, p. 107).

Justin Martyr

* Boer, therefore is saying, that the faith of Justin Martyr, that Jesus is a "Created Divine Being," originated with Greek mythology and not the New Testament! Boer is saying, that Justin's view of Jesus, being a Created agent to do God's work, was of Pagan origin! We believe that Subordinationism is taught in the New Testament. Interesting, that Boer also claims, that Constantine's son, Constantius, used his role, as emperor, to enforce Arianism, to exile pro-Nicene opponents, and influence theology towards Arius. Hence, the argument that Constantine is the catalyst of Trinity doctrine, is no stronger than the argument, that Constantius is the catalyst of Arian doctrine.

* But, Justin describes this Logos, as a second God, one who proceeded from the Father, before Creation, in the manner of Word or fire or spring water. "The Father of the universe, has a Son, who also, being the first-born Logos of God, is God." Tatian too, has a Logos doctrine, but speaks of Christ as, "the God who suffered." Similarly, Clement refers to Christ, as God. In spite of these points, the Christology of the

Apologies, like that of the New Testament, is essentially subordinationist. The Son, is always subordinate, to the Father, who is the One God of the Old Testament. (Gods and the One God, Robert M. Grant, p. 109).

* “This lack of a formulated doctrine of the Trinity reflects the theological thought of the second century. In the works of Justin Martyr, who wrote in about 150 A.D., the pre-existence of the Son is stressed, yet, in relation to the Father, He is spoken of as, “in the second place.” (Creeds and Loyalty, James Arthur Muller, Episcopal professor of Church history, p. 9).

* As regards, the relation of the Three, there is little to be gleaned from Justin, beyond this statement, that Christians venerate Christ and the Spirit, in the second and the third ranks, respectively. Athenagoras echoes this idea, when he inveighs [a verbal attack] against labeling, as atheist’s ‘men, who acknowledge God the Father, God the Son, and the Holy Spirit, and declare both, Their power in union and Their distinction in order.’ This order, however, was not intended to suggest, degrees of Subordination within the Godhead; it belonged to the Triad, as manifested in Creation and Revelation. [Early Christian Doctrines, J. N. D. Kelly, p. 102).

Tertullian

* “The word, Trinity, is not found in the Bible, and, though used by Tertullian in the last decade of the 2nd century, it did not find a place, formally, in the theology of the Church, till the 4th century.” (New Bible Dictionary, J. D. Douglas & F. F. Bruce, Trinity, p 1298)

Origen

* But, Origen, in his attempt to combine strict Monotheism with a hierarchical order in the Trinity, ended up by making the Son and the Holy Spirit, not precisely creatures, but ‘diminished gods,’ inferior to the Father, who alone, was God, in the strict sense. The

stage was set for Arius. He saw, in Scripture, the Apologists, and especially Origen, two interwoven ideas, one, that the Son was God, the other, that the Son was subordinate and inferior to the Father, in divinity. He saw a tension between these two ideas, that the Father alone, was God, in the strict sense, and that the Son was a 'diminished god,' but not a creature, and he was not satisfied with the tension. He felt it must be resolved, and so he put a blunt question: Is the Son, God or creature? He answered his question, just as bluntly: The Son is not God.

He is a perfect creature, not eternal, but made by the Father, out of nothing; and thus, the subordinationist tendency in the Apologists and in Origen, had reached full term. (The Triune God, Edmund J. Fortman, p. 66-70).

* Origen, the greatest theologian of the East, rejected this two-stage theory and maintained the eternal generation of the Son. But, to reconcile the eternity of the Son with a strict Monotheism, he resorted to a Platonic hierarchical framework for the Father, Son, and Holy Spirit, and ended up, by also making the Son and Holy Spirit not precisely creatures, but 'diminished gods.' (The Triune God, Edmund Fortman, Introduction: p. xv).

* To some extent, Origen was a subordinationist, for his attempt to synthesize strict Monotheism, with a Platonic hierarchical order in the Trinity, could have and did have, only a subordinationist result. He openly declared, that the Son was inferior to the Father and the Holy Spirit, to the Son. But, he was not an Arian subordinationist, for he did not make the Son, a creature and an adopted Son of God. (The Triune God, Edmund Fortman, p. 59-61).

Alphabetical List of Church Fathers

Alexander of Alexandria [SAINT]

- Epistles of the Arian Heresy and the Deposition of Arius

Alexander of Lycopolis

- Of the Manicheans

Ambrose (340-397) [SAINT] [DOCTOR]

- On the Christian Faith (De fide)
- On the Holy Spirit
- On the Mysteries
- On Repentance
- On the Duties of the Clergy
- Concerning Virgins
- Concerning Widows
- On the Death of Satyrus
- Memorial of Symmachus
- Sermon against Auxentius
- Letters

Aphrahat/Aphraates (c. 280-367)

- Demonstrations

Archelaus

- Acts of the Disputation with the Heresiarch Manes

Aristides, the Philosopher

- The Apology

Arnobius

- Against the Heathen

Athanasius [SAINT] [DOCTOR]

- Against the Heathen
- On the Incarnation of the Word
- Deposition of Arius

- On Luke 10:22 (Matthew 11:27)
- Circular Letter
- Apologia Contra Arianos
- De Decretis
- De Sententia Dionysii
- Vita S. Antoni (Life of St. Anthony)
- Ad Episcopos Aegypti et Libyae
- Apologia ad Constantium
- Apologia de Fuga
- Historia Arianorum
- Four Discourses Against the Arians
- De Synodis
- Tomus ad Antiochenos
- Ad Afros Epistola Synodica
- Historia Acephala
- Letters

Athenagoras

- A Plea for the Christians
- The Resurrection of the Dead

Augustine of Hippo [SAINT] [DOCTOR]

- Confessions
- Letters
- City of God
- Christian Doctrine
- On the Holy Trinity
- The Enchiridion
- On the Catechising of the Uninstructed
- On Faith and the Creed

- Concerning Faith of Things Not Seen
- On the Profit of Believing
- On the Creed: A Sermon to Catechumens
- On Contenance
- On the Good of Marriage
- On Holy Virginitv
- On the Good of Widowhood
- On Lying
- To Consentius: Against Lying
- On the Work of Monks
- On Patience
- On Care to be Had For the Dead
- On the Morals of the Catholic Church
- On the Morals of the Manichaeans
- On Two Souls, Against the Manichaeans
- Acts or Disputation Against Fortunatus the Manichaeon
- Against the Epistle of Manichaeus Called Fundamental
- Reply to Faustus the Manichaeon
- Concerning the Nature of Good, Against the Manichaeans
- On Baptism, Against the Donatists
- Answer to Letters of Petilian, Bishop of Cirta
- Merits and Remission of Sin, and Infant Baptism
- On the Spirit and the Letter
- On Nature and Grace
- On Man's Perfection in Righteousness
- On the Proceedings of Pelagius
- On the Grace of Christ, and on Original Sin
- On Marriage and Concupiscence
- On the Soul and its Origin
- Against Two Letters of the Pelagians
- On Grace and Free Will

- On Rebuke and Grace
- The Predestination of the Saints/Gift of Perseverance
- Our Lord's Sermon on the Mount
- The Harmony of the Gospels
- Sermons on Selected Lessons of the New Testament
- Tractates on the Gospel of John
- Homilies on the First Epistle of John
- Soliloquies
- The Enarrations, or Expositions, on the Psalms

Bardesanes (154-222)

- The Book of the Laws of Various Countries

Barnabas [SAINT]

- Epistle of Barnabas

Basil the Great [SAINT] [DOCTOR]

- De Spiritu Sancto
- Nine Homilies of Hexaemeron
- Letters

Caius

- Fragments

Clement of Alexandria

- Who is the Rich Man That Shall Be Saved?
- Exhortation to the Heathen
- The Instructor
- The Stromata, or Miscellanies
- Fragments

Clement of Rome [SAINT]

- First Epistle
- Second Epistle [SPURIOUS]
- Two Epistles Concerning Virginité [SPURIOUS]
- Recognitions [SPURIOUS]

Commodianus

- Writings

Cyprian of Carthage [SAINT]

- The Life and Passion of Cyprian
- The Epistles of Cyprian
- The Treatises of Cyprian
- The Seventh Council of Carthage
- Treatises Attributed to Cyprian

Cyril of Jerusalem [SAINT] [DOCTOR]

- Catechetical Lectures

Dionysius of Rome [SAINT]

- Against the Sabellians

Dionysius the Great

- Extant Fragments
- Exegetical Fragments

Ephraim the Syrian (306-373) [SAINT] [DOCTOR]

- Nisibene Hymns
- Miscellaneous Hymns - On the Nativity of Christ in the Flesh, For the Feast of the Epiphany, and On the Faith ("The Pearl")
- Homilies - On our Lord, On Admonition and Repentance, and On

the Sinful Woman

Eusebius of Caesarea (c. 265 - c. 340)

- Church History
- Life of Constantine
- Oration of Constantine “to the Assembly of the Saints”
- Oration in Praise of Constantine
- Letter on the Council of Nicaea

Gennadius of Marseilles

- Illustrious Men (Supplement to Jerome)

Gregory the Great, Pope (c. 540-604) [SAINT] [DOCTOR]

- Pastoral Rule
- Register of Letters

Gregory Nazianzen [SAINT] [DOCTOR]

- Orations
- Letters

Gregory of Nyssa [SAINT]

- Against Eunomius
- Answer to Eunomius' Second Book
- On the Holy Spirit (Against the Followers of Macedonius)
- On the Holy Trinity, and of the Godhead of the Holy Spirit (To Eustathius)
- On “Not Three Gods” (To Ablabius)
- On the Faith (To Simplicius)
- On Virginit
- On Infants' Early Deaths
- On Pilgrimages

- On the Making of Man
- On the Soul and the Resurrection
- The Great Catechism
- Funeral Oration on Meletius
- On the Baptism of Christ (Sermon for the Day of Lights)
- Letters

Gregory Thaumaturgus [SAINT]

- A Declaration of Faith
- A Metaphrase of the Book of Ecclesiastes
- Canonical Epistle
- The Oration and Panegyric Addressed to Origen
- A Sectional Confession of Faith
- On the Trinity
- Twelve Topics on the Faith
- On the Subject of the Soul
- Four Homilies
- On All the Saints
- On Matthew 6:22-23

Hermas

- The Pastor (or "The Shepherd")

Hilary of Poitiers [SAINT] [DOCTOR]

- On the Councils, or the Faith of the Easterns
- On the Trinity
- Homilies on the Psalms

Hippolytus [SAINT]

- The Refutation of All Heresies
- The Extant Works and Fragments of Hippolytus: Exegetical

- Expository Treatise Against the Jews
- Against Plato, On the Cause of the Universe
- Against the Heresy of Noetus
- Discourse on the Holy Theophany
- The Antichrist
- Appendix

Ignatius of Antioch [SAINT]

- Epistle to the Ephesians
- Epistle to the Magnesians
- Epistle to the Trallians
- Epistle to the Romans
- Epistle to the Philadelphians
- Epistle to the Smyraeans
- Epistle to Polycarp
- The Martyrdom of Ignatius

Irenaeus of Lyons [SAINT]

- Adversus haereses
- Fragments from the Lost Writings of Irenaeus

Jerome [SAINT] [DOCTOR]

- Letters
- The Perpetual Virginity of Blessed Mary
- To Pammachius Against John of Jerusalem
- The Dialogue Against the Luciferians
- The Life of Malchus, the Captive Monk
- The Life of S. Hilarion
- The Life of Paulus, the First Hermit
- Against Jovinianus
- Against Vigilantius

- Against the Pelagians
- Preface to the Chronicle of Eusebius
- De Viris Illustribus (Illustrious Men)
- Apology for himself against the books of Rufinus

John of Damascus [SAINT] [DOCTOR]

- Exposition of the Faith

John Cassian (c. 360 - c. 435)

- Institutes
- Conferences
- On the Incarnation of the Lord (Against Nestorius)

John Chrysostom [SAINT] [DOCTOR]

- Homilies on the Gospel of St. Matthew
- Homilies on Acts
- Homilies on Romans
- Homilies on First Corinthians
- Homilies on Second Corinthians
- Homilies on Ephesians
- Homilies on Philippians
- Homilies on Colossians
- Homilies on First Thessalonians
- Homilies on Second Thessalonians
- Homilies on First Timothy
- Homilies on Second Timothy
- Homilies on Titus
- Homilies on Philemon
- Commentary on Galatians
- Homilies on the Gospel of John
- Homilies on the Epistle to the Hebrews

- Homilies on the Statues
- No One Can Harm the Man Who Does Not Injure Himself
- Two Letters to Theodore After His Fall
- Letter to a Young Widow
- Homily on St. Ignatius
- Homily on St. Babylas
- Homily Concerning “Lowliness of Mind”
- Instructions to Catechumens
- Three Homilies on the Power of Satan
- Homily on the Passage, “Father, if it be possible . . .”
- Homily on the Paralytic Lowered Through the Roof
- Homily on the Passage, “If your enemy hunger, feed him.”
- Homily Against Publishing the Errors of the Brethren
- First Homily on Eutropius
- Second Homily on Eutropius (After His Captivity)
- Four Letters to Olympias
- Letter to Some Priests of Antioch
- Correspondence with Pope Innocent I
- On the Priesthood

Julius Africanus

- Extant Writings

Justin Martyr [SAINT]

- First Apology
- Second Apology
- Dialogue with Trypho
- Hortatory Address to the Greeks
- On the Sole Government of God
- Fragments of the Lost Work on the Resurrection
- Miscellaneous Fragments from Lost Writings

- Martyrdom of Justin, Chariton, and other Roman Martyrs
- Discourse to the Greeks

Lactantius

- The Divine Institutes
- The Epitome of the Divine Institutes
- On the Anger of God
- On the Workmanship of God
- Of the Manner In Which the Persecutors Died
- Fragments of Lactantius
- The Phoenix
- A Poem on the Passion of the Lord

Leo the Great, Pope (c. 395-461) [SAINT] [DOCTOR]

- Sermons
- Letters

Malchion

- Extant Writings

Mar Jacob (452-521)

- Canticle on Edessa
- Homily on Habib the Martyr
- Homily on Guria and Shamuna

Mathetes

- Epistle to Diognetus

Methodius

- The Banquet of the Ten Virgins
- Concerning Free Will

- From the Discourse on the Resurrection
- Fragments
- Oration Concerning Simeon and Anna
- Oration on the Psalms
- Three Fragments from the Homily on the Cross and Passion of Christ
- Some Other Fragments

Minucius Felix

- Octavius

Moses of Chorene (c. 400 - c. 490)

- History of Armenia

Novatian

- Treatise Concerning the Trinity
- On the Jewish Meats

Origen

- Origen de Principiis
- Africanus to Origen
- Origen to Africanus
- Origen to Gregory
- Origen Against Celsus
- Letter of Origen to Gregory
- Commentary on the Gospel of John
- Commentary on the Gospel of Matthew

Pamphilus [SAINT]

- Extant Writings

Papias [SAINT]

- Fragment

Peter of Alexandria [SAINT]

- The Genuine Acts of Peter
- The Canonical Epistle
- Fragments

Polycarp [SAINT]

- Epistle to the Philippians
- The Martyrdom of Polycarp

Rufinus

- Apology
- Commentary on the Apostles' Creed
- Prefaces

Socrates Scholasticus (c. 379 - c. 450)

- Ecclesiastical History

Sozomen (c. 375 - c. 447)

- Ecclesiastical History

Sulpitius Severus (c. 363 - c. 420)

- On the Life of St. Martin
- Letters - Genuine and Dubious
- Dialogues
- Sacred History

Tatian

- Address to the Greeks

- Fragments
- The Diatessaron

Tertullian

- The Apology
- On Idolatry
- De Spectaculis (The Shows)
- De Corona (The Chaplet)
- To Scapula
- Ad Nationes
- (A Fragment)
- An Answer to the Jews
- The Soul's Testimony
- A Treatise on the Soul
- The Prescription Against Heretics
- Against Marcion
- Against Hermogenes
- Against the Valentinians
- On the Flesh of Christ
- On the Resurrection of the Flesh
- Against Praxeas
- Scorpiace
- Appendix (Against All Heresies)
- On Repentance
- On Baptism
- On Prayer
- Ad Martyras
- The Martyrdom of Perpetua and Felicity (Sometimes attributed to Tertullian)
- Of Patience
- On the Pallium

- On the Apparel of Women
- On the Veiling of Virgins
- To His Wife
- On Exhortation to Chastity
- On Monogamy
- On Modesty
- On Fasting
- De Fuga in Persecutione

Theodoret

- Counter-Statements to Cyril's 12 Anathemas against Nestorius
- Ecclesiastical History
- Dialogues ("Eranistes" or "Polymorphus")
- Demonstrations by Syllogism
- Letters

Theodotus

- Excerpts

Theophilus

- Theophilus to Autolytus

Venantius

- Poem on Easter

Victorinus [SAINT]

- On the Creation of the World
- Commentary on the Apocalypse of the Blessed John

Vincent of Lerins (d. c. 450) [SAINT]

- Commonitory for the Antiquity and Universality of the Catholic Faith

OTHER WORKS

Liturgies

- The Liturgy of James
- The Liturgy of Mark
- The Liturgy of the Blessed Apostles

Councils

- Carthage under Cyprian (257) [LOCAL]
- Ancyra (314) [LOCAL]
- Neocaesarea (315) [LOCAL]
- Nicaea I (325) [ECUMENICAL]
- Antioch in Encaeniis (341) [LOCAL]
- Gangra (343) [LOCAL]
- Sardica (344) [LOCAL]
- Constantinople I (381) [ECUMENICAL]
- Constantinople (382) [LOCAL]
- Laodicea (390) [LOCAL]
- Constantinople under Nectarius (394) [LOCAL]
- Carthage (419) [LOCAL]
- Ephesus (431) [ECUMENICAL]
- Chalcedon (451) [ECUMENICAL]
- Constantinople II (553) [ECUMENICAL]
- Constantinople III (680) [ECUMENICAL]
- Constantinople/"Trullo"/Quinisext (692) [LOCAL]
- Nicaea II (787) [ECUMENICAL]

Part 2--The Church Father

Alexander of Aphrodisias b. c. 200

Philosopher, who is remembered for his commentaries on Aristotle's works and for his own studies on the soul and the mind.

Toward the end of the 2nd century, Alexander became head of the Lyceum at Athens, an academy then dominated by the syncretistic philosophy of Ammonius Saccas, who blended the doctrines of Plato and Aristotle. Alexander's commentaries were intended to re-establish Aristotle's views, in their pure form. Among the extant commentaries, are those on Aristotle's, *Prior Analytics I*, the *Topics*, the *Meteorology*, the *De sensu*, and the *Metaphysics I-V*. Fragments of lost commentaries are found in later discussions by other writers. In antiquity, Alexander's influence was due primarily to the commentaries, which earned him the title, "The expositor," but, in the Middle Ages, he was better known for his original writings. The most important of these are, *On Fate*, in which he defends free will against the Stoic doctrine of necessity, or pre-determined human action; and, *On the Soul*, in which he draws upon Aristotle's doctrine of the soul and the intellect. According to Alexander, the human thought process, which he calls the, "mortal intellect," can function only, with the help of the "active intellect," which lies in every man, and is yet, identical with God. This doctrine was frequently and intensely debated in Europe after the beginning of the 13th century. In these disputes, which reflected disagreements over the proper interpretation of Aristotle's attitude toward personal immortality, the Alexandrists accepted Alexander's interpretation, that man's intellect, does not survive, the death of the physical body.

Ambrose, Saint (340?-397), one of the most celebrated Fathers of the Church and one of the four Doctors of the Church. Ambrose was born in Trier (now, in Germany), and educated in Rome. His father was prefect of Gaul. Ambrose studied law, entered the civil service, and about 370, was appointed governor of Aemilia and Liguria, with his headquarters at Milan. In this office, his kindness and wisdom won the esteem and love

of the public, who called him to be bishop of Milan, in 374. Although a Christian, in belief, Ambrose was, as yet, unbaptized; after his election as bishop, he formally joined the Church and was ordained. He devoted himself to the study of Scripture and the writings of Origen and Saint Basil, becoming an influential protagonist of their thought in the West.

Because Milan was the administrative capital of the Western empire, Ambrose came to play an important role, in the politics of his day. To the young emperor, Gratian, he wrote a work entitled, *On the Faith*, warning of the dangers of Arianism; he also refused to give over a Church, in Milan, for use by Arians at the imperial court. He excommunicated Emperor Maximus, for the execution of the heretic, Priscillian, and he imposed a public penance of Emperor Theodosius I, for ordering a massacre in Thessalonica. In addition, he intervened with Emperor, Valentinian II, to prevent the restoration of a statue of the goddess, Nike, to the Senate house, in Rome.

Ambrose is best known, as the sympathizing friend of Monica, mother of Saint Augustine, and as the one who received Augustine into the Church. He is the patron saint of Milan, and the Ambrosian Library, in that city, was named in his honor. His writings include a number of exegetical treatises and a manual of Christian morality. He also composed many hymns, several of which, remain in existence. His feast day is December 7.

Anselm, Saint (circa 1033-1109), theologian, philosopher, and Church leader, who proposed an argument for God's existence, that is still being debated.

Anselm was born of a well-to-do family, at Aosta, in northern Italy; in 1060, he joined the Benedictine monastery, at Bec, in Normandy, where the English prelate, Lanfranc was, prior. Sometime later, after Lanfranc was called to England to become archbishop of Canterbury, Anselm was elected, abbot of Bec. During these years, he acquired a reputation for learning and piety, and his monks urged him to write out the meditations that were the basis of his instructions to them. Thus, he composed the *Monologium* (Soliloquy, 1077) in which - reflecting the influence of St. Augustine - he spoke of God, as the highest Being and investigated God's attributes. Encouraged by its reception, in

1078, he continued his project of faith, seeking understanding, completing the *Proslogium* (Discourse), the second chapter, of which, presents the original statement of what in the 18th century, became known as the ontological argument.

Anselm argued, that even those who doubt the existence of God, would have to have some understanding of what they were doubting: Namely, they would understand God to be, a Being, than which nothing greater can be thought. Given that it is greater to exist outside the mind, rather than just in the mind, a doubter who denied God's existence would be making a contradiction, because he or she would be saying, that it is possible to think of something greater than a being, than which nothing greater can be thought. Hence, by definition, God exists necessarily.

The basic criticism of Anselm's argument, is that one cannot infer the extramental existence of anything, by analyzing its definition. In Anselm's own time, a fellow monk, Gaunilo of Marmoutier, challenged his argument, as did the later philosophers, Thomas Aquinas and Immanuel Kant. Nonetheless, Rene Descartes, Baruch Spinoza, Gottfried Leibniz, and some contemporary philosophers, have offered similar arguments.

In 1093, Anselm was called to succeed Lanfranc, as the archbishop of Canterbury. As archbishop, Anselm entered into a time of great strife with King William II, the successor of William the Conqueror, over the Church's independence of the king's control. In and out of England, in exile in Italy, Anselm led a life of conflict with the secular powers. Despite these power struggles, he continued his theological speculations, writing *Cur Deus Homo* (Why God Became Man), a study of the incarnation and crucifixion of Christ, as a way of atoning for sin.

In 1100, when Henry I succeeded to the English throne, Anselm returned to Canterbury. Controversy with the king continued over investiture, with another period of exile for Anselm. Anselm returned to Canterbury in 1106, where he died on April 21, 1109. He was canonized in 1163, and declared a Doctor of the Church, in 1720. His feast day is April 21.

Anthony, Saint (251?-350?), Egyptian hermit, first Christian monk. As a wealthy young man of 20, he was impressed by the Christian teaching, found in Matthew 19:21: “Go, sell what you possess and give to the poor, and you will have treasure in heaven.” He dispersed his inheritance and embraced Asceticism. His struggles with demons in the desert, and his austere mode of life, attracted followers and he devoted several years to the instruction of these disciples, in monastic life. He did not, however, compile the rule that governed the community, thus formed. This was written after Anthony’s death by Saint Athanasius, who is also credited with writing the biography, that is the main source of information, about the life of Saint Anthony. Anthony left his retreat on various occasions. In about 311, he aided the Christians, in Alexandria, who were persecuted by the Emperor Maximinus, and in 350, he joined Athanasius in the fight against Arianism. Saint Anthony’s type of Asceticism, based on eremitism, or solitude, is one of the two strains in Monasticism; the other is typified by the communal rule of Saint Benedict of Nursia. Saint Anthony’s feast day is January 17.

Aphrahat (c. 270 - c. 345; Syriac: - *Apraha*;? Also Greek, and Latin *Aphraates*), was a Syriac-Christian author of the fourth century, from Persia, who composed a series of twenty-three expositions or homilies on points of Christian doctrine and practice. He was born in Persia, around 270, but all his known works, the *Demonstrations*, come from later on in his life. He was an ascetic and celibate, and was almost definitely, a son of the Covenant (an early Syriac form of communal Monasticism). He may have been a bishop, and later, Syriac tradition places him at the head of Mar Mattai Monastery, near Mosul, in what is now northern Iraq. He was a near contemporary to the slightly younger, Ephrem the Syrian, but the latter lived within the sphere of the Roman Empire. Called the *Persian Sage*, (Syriac: ? *Akkima parsaya*), Aphrahat witnesses to the concerns of the early Church, beyond the eastern boundaries of the Roman Empire.

Life, history, and identity

His name, *Aphrahat*, is the Syriac version of the Persian name, *Frahat*, which is the

modern Persian *Farhad*. The author, who was earliest known as *hakkima pharsaya* (“the Persian Sage”), was a subject of Sapor II and may have come from a Pagan family and been himself, a convert from heathenism, though this appears to be later speculation. However, he tells us that he took the Christian name, *Jacob*, at his baptism, and is so entitled in the colophon to a manuscript of A.D. 512, which contains twelve of his homilies. Hence, he was already confused with Jacob, bishop of Nisibis, by the time of Gennadius of Marseilles (before 496), and the ancient Armenian version of nineteen of “The Demonstrations.” has been published under this latter name. Thorough study of the “*Demonstrations*” makes identification with Jacob of Nisibis, impossible. Aphrahat, being a Persian subject, cannot have lived at Nisibis, which became Persian, only by Jovian’s treaty of 363. Furthermore, Jacob of Nisibis, who attended the First Council of Nicaea, died in 338, and from the internal evidence of Aphrahat’s works, he must have witnessed the beginning of the persecution of Christians in the early 340’s, by Shapur II of Persia. The persecutions arose out of political tensions between Rome and Persia, particularly the declaration of Constantine I, that Rome should be a Christian empire. Shapur, perhaps grew anxious, that the Christians within Persia might secretly support Rome. There are elements in Aphrahat’s writing, that show great pastoral concern for his harried flock, caught in the midst of all this turmoil.

It is learnt, that his name was Aphrahat (or Pharhadh) from comparatively late writers, such as Bar Bahlul (10th century), Elias of Nisibis (11th), Bar-Hebraeus, and `Abhd-isho`. George, bishop of the Arabs, writing in A.D. 714, to a friend who had sent him a series of questions about the “Persian Sage,” confesses ignorance of his name, home, and rank, but gathers from his works, that he was a monk, and of high esteem in the clergy. The fact that in 344, he was selected to draw up a circular letter from a council of bishops and other clergy to the Churches of Ctesiphon and Seleucia on the Tigris and elsewhere (later to become Demonstration 14), is held by Dr. William Aldis Wright and others, to prove that he was a bishop. According to a marginal note in a 14th century manuscript (B. M. Orient, 1017), he was “bishop of Mar Mattai,” a famous monastery near Mostil, but it is unlikely that this institution existed so early.

About “The Demonstrations”

Aphrahat's works are collectively called, the *Demonstrations*, from the identical first word in each of their titles (Syriac: ta? wi? a). They are sometimes also known as, "the homilies." There are twenty-three *Demonstrations*, in all. Each work deals with a different item of faith or practice, and is a pastoral homily or exposition. The *Demonstrations* are works of prose, but frequently, Aphrahat employs a poetic rhythm and imagery to his writing. Each of the first twenty-two *Demonstrations* begins with each successive letter of the Syriac alphabet (of which, there are twenty-two). The *Demonstrations* were not composed all in one go, but in three distinct periods. The first ten, composed in 337, concern themselves with Christian life and Church order, and predate the persecutions. *Demonstrations* 11-22, were composed at the height of the persecution, in 344. Some of this group deal with matters, as before, others focus on apocalyptic themes. However, four *Demonstrations* are concerned with Judaism. It appears, that there was a movement within the Persian Church by some, either to become Jews or return to Judaism, or to incorporate Jewish elements into Christianity. Aphrahat makes his stand, by gently explaining the meaning of the symbols of circumcision, Passover, and Sabbath. The twenty-third *Demonstration* falls outside of the alphabetic system of the early works, and appears to be slightly later, perhaps near the end of Aphrahat's life. The twenty-third piece takes the symbolism of the grape, drawn from Isaiah, chapter 65 and elsewhere, as its cue. It deals with the fulfillment of Messianic promise from Adam to Christ. Aphrahat never strays too far from the Bible in the *Demonstrations*: he is not given to philosophizing. All of his Gospel quotations seem to be drawn from the *Diatessaron*, the Gospel harmony, that served the Church at his time. Aphrahat's mode of Biblical interpretation, is strikingly similar, to that of the Babylonian rabbinic academies of his day. *Demonstration* 5, deals with ongoing conflict between Persia and Rome, but uses the imagery of the Book of Daniel to interpret these events. His position within the Church, is indicated in *Demonstration* 14, in which, Aphrahat appears to be writing a letter, on behalf of his synod to the clergy of the Persian capital, Ctesiphon-Seleucia on the Tigris.

Translations

The *Demonstrations* were originally composed in Syriac, but were quickly translated into other languages. The Armenian version, published by Antonelli, in 1756, and containing only 19 homilies, circulated mistakenly under the name, *Jacob of Nisibis*. Important versions in Georgian and Ge`ez, exist. A few of the *Demonstrations* were translated into Arabic, but wrongly attributed to Ephrem the Syrian.

Order and subjects of The Demonstrations

1. *Demonstration on faith - Demonstrations 1-10, were probably written 336-7*
2. *Demonstration on charity*
3. *Demonstration on fasting*
4. *Demonstration on prayer*
5. *Demonstration on wars*
6. *Demonstration on members of the Covenant*
7. *Demonstration on penitents*
8. *Demonstration on resurrection*
9. *Demonstration on humility*
10. *Demonstration on pastors*
11. *Demonstration on circumcision - Demonstrations 11-22, were probably written 344*
12. *Demonstration on the Passover*
13. *Demonstration on the Sabbath*
14. *Demonstration on preaching*
15. *Demonstration on various food*
16. *Demonstration on the call of the Gentiles*
17. *Demonstration on Jesus the Messiah*
18. *Demonstration on virginity*
19. *Demonstration on the dispersion of Israel*
20. *Demonstration on almsgiving*
21. *Demonstration on persecution*
22. *Demonstration on death and the last days*
23. *Demonstration concerning the grape - Demonstration 23, was probably written in*

the winter of 344-5

Arnobius of Sicca (died c. 330 A.D.), was a Christian apologist, during the reign of Diocletian (284 -305). According to Jerome's *Chronicle*, Arnobius, before his conversion, was a distinguished rhetorician, at Sicca Veneria (Le Kef, Tunisia), a major Christian center in Proconsular Africa, and owed his conversion to a premonitory dream. Arnobius writes dismissively of dreams in his surviving book, so perhaps Jerome was projecting his own respect, for the content of dreams. According to Jerome, to overcome the doubts of the local bishop, as to the earnestness of his Christian belief, he wrote (ca 303, from evidence in IV:36), an apologetic work in seven books that St. Jerome calls, (*De Viris Illustribus*, lxxix), *Adversus Gentes*, but which is entitled, *Adversus Nationes* in the only (9th-century) manuscript, that has survived. Jerome's reference and the surviving treatise are all that we know about Arnobius.

Adversus Nationes

The book we have, shows little sign of having been revised by a Christian bishop and is all the better, for giving an unvarnished view of the opinions of an enthusiastic recent convert. Arnobius is a vigorous apologist for the Christian faith, more earnest in his defense of Christianity, than perfectly Orthodox in his tenets. His book has been occasioned by complaints, that the Christians had brought the wrath of the gods on Ancient Rome. Thus, he holds the heathen gods, to be real beings, but subordinate to the Supreme Christian God; in a streak of Gnosticism, he affirms that the human soul, (Book II, 14-62) is not the work of God, but of an intermediate being, and is not immortal by nature, but capable of putting on immortality, as a grace. Arnobius defends and expounds the rightness of Monotheism and Christianity (*deus princeps, deus summus*) and the divinity of Christ, by adducing its rapid diffusion, its influence in civilizing barbarians, and its consonance with the best philosophy. Christianizing Plato, he refutes Pagan idolatry as filled with contradictions and openly immoral, and to demonstrate this point, his Books III - V, abound with curious information gathered from reliable sources

(e.g., Cornelius Antistius Labeo), concerning the forms of idolatrous worship, temples, idols, and the Graeco-Roman cult practice of his time, to the historian and mythographer's cautious delight, but all held up by Arnobius for Christian ridicule.

ATHANASIUS, ST., Bishop of Alexandria and one of the most illustrious defenders of the Christian faith, was born at Alexandria about the year 297. Of his family, circumstances, or early education, nothing can be said to be known, although a legendary story has been preserved by Rufinus of Aquileia, as to the manner in which he came, while yet a boy, under the notice of his predecessor, Alexander. It seems certain, that Alexander became his patron, took him as a youth into his house, and employed him, as his secretary. This was probably about 313, and from this time, Athanasius may be said to have been devoted to the Christian ministry. He was, no doubt, a student in the "Didascaleion," or famous "Catechetical School" of Alexandria, which included amongst its already illustrious teachers, the names of Clement and Origen. In the museum, the ancient seat of the Alexandrian University, he may have learned grammar, logic, and rhetoric. His mind was certainly well disciplined, and accustomed to discuss, from an early period, the chief questions both, in philosophy and religion. The persecution under which the Alexandrian Church suffered, at this time, and his intimacy with the great hermit, Antony, of which, he himself has told us, had all their effect upon his character, and served to nurture in him, that undaunted fortitude and high Spirit of faith, by which, he became distinguished.

Before the outbreak of the Arian controversy, which began in 319, Athanasius had made himself known, as the author of two essays addressed to a convert from heathenism, one of them entitled, *Against the Gentiles*, and the other, *On the Incarnation of the Word*. Both are of the nature of apologetically treatises, arguing such questions as, Monotheism, and the necessity of divine interposition for the salvation of the world; and already in the second, may be traced that tone of thought respecting the essential divinity of Christ, as the "God-man" for which he afterwards, became conspicuous. There is no distinct evidence of the connection of Athanasius with the first contentions of Arius and his bishop, which ended in the exile of the former, and his entrance into Palestine, under the protection of Eusebius the historian, who was bishop of Caesarea and subsequently of

his namesake, the bishop of Nicomedia. It can hardly be doubted, however, that Athanasius would be a cordial assistant of his friend and patron, Alexander, and that the latter was strengthened in his theological position by the young enthusiastic student, who had already expounded the nature of the divine Incarnation, and who seems about this time, to have become archdeacon of Alexandria. At the Council of Nicaea, in the year 325, he appears prominently in connection with the dispute. He attended the Council, not as one of its members (who were properly only bishops or delegates of bishops), but merely as the attendant of Alexander. In this capacity, however, he was apparently allowed to take part in its discussions, for Theodoret (i. 26), states that "he contended earnestly, for the Apostolic doctrines, and was applauded by their champions, while he earned the hostility of their opponents." Within `five months` after the return of Alexander, to the scene of his Episcopal labours, he expired, and his friend and archdeacon was chosen to succeed him. He was elected in the sight and amidst the acclamations of the people. He was now about 30 years of age, and is spoken of, as remarkable, both for his physical and mental characteristics. He was small in stature, but his face was radiant with intelligence, as `the face of an angel.` This is the expression of Gregory of Nazianzus (*Orat.*, xxii. 9), who has written an elaborate panegyric, upon his friend, describing him as fit, 'to keep on a level with common-place views, yet also, to soar high above the more aspiring,` as accessible to all, slow to anger, quick in sympathy, pleasant in conversation, and still more pleasant in temper, effective, alike in discourse and in action, assiduous in devotions, helpful to Christians of every class and age, a theologian with the speculative, a comforter of the afflicted, a staff to the aged, and a guide of the young.

The first few years of the episcopate of Athanasius were tranquil; but the storms in which the remainder of his life, was passed, soon began to gather around him. The Council of Nicaea had settled the Creed of Christendom, but had by no means, composed the divisions in the Church, which the Arian controversy had provoked. Arius, himself, still lived, and his friend, Eusebius of Nicomedia, rapidly regained influence over the Emperor, Constantine. The result of this was a demand made by the emperor, that Arius should be re-admitted to communion. Athanasius stood firm, and refused to have any communion with the advocates of a "heresy that was fighting against Christ." Constantine

was baffled for the moment; but, many accusers soon rose up against one, who was known to be under the frown of imperial displeasure. The archbishop of Alexandria was charged with cruelty, even with sorcery and murder. It was reported that, a Meletian bishop in the Thebaid, of the name of Arsenius, had been unlawfully put to death, by him. He was easily able to clear himself of such charges, but the hatred of his enemies was not relaxed, and in the summer of 335, he was peremptorily ordered to appear at Tyre, where a council had been summoned to sit in judgment upon his conduct. He did not venture to disobey the imperial order, and a commission was appointed to inquire into an alleged instance of cruelty urged against him, notwithstanding the explanations which he had made. There appeared plainly, a predetermination to condemn him, and he fled from Tyre to Constantinople to appeal to the emperor himself. "He resolved," says Gibbon, "to make a bold and dangerous experiment, whether the throne was inaccessible to the voice of truth." He presented himself, suddenly, with five of his suffragans before the emperor, while riding into his new capital. Refused at first, a hearing, his perseverance was, at length, rewarded by the emperor's consent, to his reasonable request - that his accusers should be brought face to face with him, in the imperial presence. The leaders of the Tyrian Council, amongst the most conspicuous, of whom, were the two Eusebii, were accordingly summoned to Constantinople, just after they had celebrated, at a great dedication festival at Jerusalem, the condemnation of Athanasius and the restoration of Arius, to Church communion. In confronting the former, before Constantine, they did not attempt to repeat the charge of cruelty, but found a more ready and effective weapon to their hands, in a new charge of a political kind - that Athanasius had threatened to stop the Alexandrian corn-ships, bound for Constantinople. Here, as in other matters, it is very difficult to understand how far there was any truth in the persistent accusations made against the prince-bishop of Alexandria. Probably, there was in the very greatness of his character and the extent of his popular influence, a certain species of dominance which lent a color of truth to some of the things, said against him. On the present occasion, his accusers succeeded, in at once, arousing the imperial jealousy; and the consequence was, that, notwithstanding his earnest denial of the act attributed to him, he was banished to Trier, or Treves, the capital of Gaul.

This was the first banishment of Athanasius, which lasted about two years and a half. It was only brought to a close, by the death of Constantine, and the accession of Constantine II, as emperor of the West. It is recorded, by himself, (Apol. 7), that on his return to Alexandria, "the people ran in crowds to see his face; the Churches were full of rejoicing; thanksgivings were offered up everywhere; the ministers and clergy thought the day, the happiest in their lives." But, this period of happiness was destined to be short-lived. His position, as patriarch of Alexandria, placed him, not under his friend, Constantine II., but under Constantius, another son of the elder Constantine, who had succeeded to the throne of the East. He, in his turn, fell, as his father had done, more and more under the influence of the Nicomedian, Eusebius, now transferred to the see of Constantinople. A second expulsion of Athanasius, was accordingly, resolved upon. The old charges against him were revived, with the addition of his having set, at naught, the decision of a council. It was further resolved, on this occasion, to put another bishop in his place. Accordingly, in the beginning of the year 340, a Cappadocian, named Gregory, said to be an Arian, was installed by military force, on the throne of the great defender of the faith, who, to save his followers from outrage, withdrew to a place of concealment. As soon as it was possible, he repaired to Rome, to "lay his case before the Church." He was declared innocent, at a council held there in 342, and in another, held in Sardica, some years later. Julius, the bishop of Rome, warmly espoused his cause, and, generally, it may be said, that the Western Church was Athanasian in its sympathies and its creed, while the majority of the Eastern bishops, sided with the Eusebian party. This severance was clearly shown at the Council of Sardica, where the Orientals refused to meet with the representation of the Western Church, because the latter insisted on recognizing the right of Athanasius and his friends, to attend the council, as regular bishops. The commonly received date of this council, is 347, but the re-discovered, *Festal Letters* of Athanasius, have had the effect of throwing back this date for some years. It has been placed by some, as early as the end of 343, by Mansi and others, in the end of 344. The decision of the Council of Sardica, however, had no immediate effect in favor of Athanasius. Constantius continued, for some time, implacable, and the bold action of the Western bishops, only incited the Arian party in Alexandria, to fresh severities. Gradually, however, the excesses of the Arian party brought their own revenge, while the death of

the intruded bishop, Gregory, in the beginning of 345, opened up the way for a reconciliation betwixt the Eastern emperor and the banished prelate. The result, was the restoration of Athanasius, for the second time, amidst the enthusiastic demonstrations of the Alexandrian populace, which is represented by his panegyrist, Gregory Nazianzen, as streaming forth, "like another Nile," to meet him in the distance, as he approached the city. His restoration is supposed to have taken place, according to the more accurate chronology, based upon the *Festal Letters*, in October, 346.

For ten years, at this time, Athanasius held his ground, in Alexandria. But, the intrigues of the Arian or court party were soon renewed against him, and the feeble emperor, who had protested that he would never again, listen to their accusations, was gradually stimulated to new hostilities. A large council was held, at Milan, in the spring of the year 356, and here, notwithstanding the vigorous opposition of a few faithful men amongst the Western bishops, a renewed condemnation of Athanasius, was procured. This was followed up, by the banishment of the faithful prelates, even of Hosius of Cordova, whose conciliatory character and intimate connection with the imperial family, had not prevented him from addressing to Constantius, a pathetic remonstrance, against the tyranny of the Arian party. When his friends, were thus scattered in exile, their great leader could not long escape; and on the night of the 8th of February, 356, while he was engaged in service in the Church of St. Thomas, a band of armed men burst into the sacred building. He has, himself, described the scene (*Apol. de fuga*, 24). Here, for a time, he maintained his composure, and desired the deacon to read the psalm, and the people to respond - "*For His mercy endureth forever*;" and how, as the soldiers rushed forward with fierce shouts towards the altar, he at length, made his escape in the crowd, and sought, once more, a place of safe retirement. The solitudes of Upper Egypt, where numerous monasteries and hermitages, had been planted, appear to have been his chief shelter, at this time. Here, protected from pursuit, he spent his time in literary labors in behalf of his cause; and to this period, accordingly, belong some of his most important writings, above all the great *Orations or Discourses against the Arians*, which furnish the best exposition of his theological position and principles.

For six years, at this time, Athanasius continued in exile, till the death of Constantius, in November, 361,

opened once more, the way for his return to his episcopate. Julian, the successor to the imperial throne, professed indifference to the contentions of the Church, and granted permission to the bishops, exiled in the late reign, to return home. Amongst others, Athanasius took advantage of this permission, and seated himself, once more, upon his throne, amidst the jubilations of the people. He had begun his Episcopal labors with renewed ardor, and summoned a council to Alexandria, to decide various important questions, when an imperial mandate, yet again, drove him from his place of power. The faithful, gathered around him, weeping. "Be of good heart," he said, "it is, but a cloud, it will soon pass." His forecast proved true; for within a few months, Julian had closed his brief career of Pagan revival, and Athanasius "returned, by night, to Alexandria." He received a letter from the new emperor, Jovian, praising his Christian fidelity, and encouraging him, to resume his work. With the emperor, he continued to maintain friendly relations, and even drew out, for him, a synodal letter embodying the Nicene Creed, which was graciously received. During the brief reign of this bluff soldier-prince, comparative quiet prevailed in the Church. But, the repose, was of short duration. In the spring of 365, after the accession of Valens, troubles re-appeared. An order was issued for the expulsion of all bishops, who had been expelled by Constantius, and Athanasius, was once more, forced to take refuge in concealment, from his persecutors. His concealment, however, only lasted for four months, when an order came for his return; and from this time (Feb. 366), he was left undisturbed to pursue his Episcopal labors. Those labors were unceasing in refuting heretics, in building Churches, in rebuking rapacious governors, in comforting faithful bishops, and in strengthening the Orthodox everywhere, till at length, in the spring of 373, "in a good old age," he ceased from all his work. Having consecrated one of his presbyters, his successor, he died quietly, in his own house. His "many struggles," according to his panegyrists, won him, "many a crown." He was gathered to his fathers, patriarchs, prophets, apostles, and martyrs, who had contended for the truth. Even those who fail to sympathize with the cause, which Athanasius steadfastly maintained, cannot refuse their tribute of admiration, to his magnanimous and

heroic character. The cynic eloquence of Gibbon, grows warm, in recounting his adventurous career, and the language of Hooker, breaks into stately fervor, in celebrating his faith and fortitude. "The whole world against Athanasius, and Athanasius against it; half a hundred of years, spent in doubtful trial, which of the two, in the end, should prevail - the side which had all, or else the part, which had no friends, but God and death - the one, a defender of his innocence, the other, a finisher of all his troubles." If imperious in temper and inflexible in dogmatic determination, Athanasius had yet, a great heart and intellect, enthusiastic in their devotion to Christ, and in work, for the good of the Church and of mankind.

His chief distinction, as a theologian, was his zealous advocacy of the essential divinity of Christ, as co-equal in substance, with the Father. This was the doctrine of the Homousion, proclaimed by the Nicene Creed, and elaborately defended, by his life and writings. Whether or not Athanasius first suggested the use of this expression, he was its greatest defender; and the Catholic doctrine of the Trinity, has ever since, been more identified with his "immortal" name, than with any other, in the history of the Church and of Christian theology (J.T.). Athanasius was a voluminous writer; of great value are his *History of the Arians, Apology Against the Arians, and On the Decrees of the Nicene Synod*. He died May 2, 373. His feast day is May 2.

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Athenagoras I (1886-1972), ecumenical patriarch and archbishop of Constantinople (Istanbul), Spiritual leader of the Orthodox Church. Originally named Aristokles Spirou, he was born, at Vasilikon, in northern Greece. He held a number of Church posts, until 1948, when he became ecumenical patriarch. As patriarch, he helped ease the conflicts between his Church and Turkish authorities and sought to bring together, Christians of the East and West. In January, 1964, Athenagoras conferred with Pope Paul VI, in

Jerusalem, in the first meeting, since 1439, of leaders of the Orthodox and Roman Catholic Churches; in 1965, they together, cancelled the mutual excommunication decrees of 1054.

Aquinas, Saint Thomas, sometimes called the Angelic Doctor and the Prince of Scholastics (1225-74), Italian philosopher and theologian, whose works have made him the most important figure in Scholastic philosophy and one of the leading Roman Catholic theologians.

Aquinas was born of a noble family, in Roccasecca, near Aquino, and was educated at the Benedictine mona-stery of Monte Cassino and at the University of Naples. He joined the Dominican order, while still an undergraduate, in 1243, the year of his father's death. His mother, opposed to Thomas's affiliation with a mendicant order, confined him to the family castle, for more than a year, in a vain attempt to make him abandon his chosen course. She released him, in 1245, and Aquinas then journeyed to Paris, to continue his studies. He studied under the German Scholastic philosopher, Albertus Magnus, following him to Cologne, in 1248. Because Aquinas was heavysset and taciturn, his fellow novices called him, Dumb Ox, but Albertus Magnus is said, to have predicted that, "this ox, will one day, fill the world with his bellowing."

Early Years

Aquinas was ordained, a priest, about 1250, and he began to teach at the University of Paris, in 1252. His first writings, primarily summaries and amplifications of his lectures, appeared two years later. His first major work was, *Scripta Super Libros Sententiarum* (Writings on the Books of the Sentences, 1256?), which consisted of commentaries on an influential work, concerning the sacraments of the Church, known as the, *Sententiarum Libri Quatuor* (Four Books of Sentences), by the Italian theologian, Peter Lombard.

In 1256, Aquinas was awarded a doctorate in theology and appointed, professor of

philosophy at the University of Paris. Pope Alexander IV (reigned 1254-61), summoned him to Rome, in 1259, where he acted as adviser and lecturer to the Papal court. Returning to Paris, in 1268, Aquinas immediately became involved in a controversy with the French philosopher, Siger de Brabant and other followers of the Islamic philosopher, Averroes.

Study of Aristotle and the Averroists

To understand the crucial importance of this controversy, for Western thought, it is necessary to consider the context in which it occurred. Before the time of Aquinas, Western thought had been dominated by the philosophy of St. Augustine, the Western Church's great Father and Doctor of the 4th and 5th centuries, who taught that, in the search for truth, people must depend upon, sense experience. Early in the 13th century, the major works of Aristotle were made available in a Latin translation, accompanied by the commentaries of Averroes and other Islamic scholars. The vigor, clarity, and authority of Aristotle's teachings, restored confidence in empirical knowledge and gave rise to a school of philosophers, known as Averroists. Under the leadership of Siger de Brabant, the Averroists asserted that, philosophy was independent of revelation.

Averroism threatened the integrity and supremacy of Roman Catholic doctrine and filled Orthodox thinkers with alarm. To ignore Aristotle, as interpreted by the Averroists, was impossible; to condemn his teachings, was ineffectual. He had to be reckoned with. Albertus Magnus and other scholars had attempted to deal with Averroism, but with little success. Aquinas succeeded brilliantly.

Reconciling the Augustinian emphasis upon the human Spiritual principle with the Averroist claim of autonomy for knowledge derived from the senses, Aquinas insisted that the truths of faith and those of sense experience, as presented by Aristotle, are fully compatible and complementary. Some truths, such as that of the mystery of the incarnation, can be known, only through revelation, and others, such as that of the composition of material things, only through experience; still others, such as that of the

existence of God, are known through both, equally. All knowledge, Aquinas held, originates in sensation, but sense data can be made intelligible, only by the action of the intellect, which elevates thought toward the apprehension of such immaterial realities, as the human soul, the angels, and God. To reach understanding of the highest truths, those with which religion is concerned, the aid of revelation, is needed. Aquinas's moderate realism placed the universals firmly in the mind, in opposition to extreme realism, which posited their independence of human thought. He admitted a foundation for universals in existing things, however, in opposition to nominalism and conceptualism.

Later Years

Aquinas first suggested his mature position in the treatise, *De Unitate Intellectus Contra Averroistas* (1270; trans., *The Trinity and the Unicity of the Intellect*, 1946). This work turned the tide against his opponents, who were condemned by the Church.

Aquinas left Paris, in 1272, and proceeded to Naples, where he organized a new Dominican school. In March, 1274, while traveling to the Council of Lyon, to which he had been commissioned by Pope Gregory X, Aquinas fell ill. He died on March 7, at the Cistercian monastery of Fossanova.

Aquinas was canonized by Pope John XXII, in 1323, and proclaimed a Doctor of the Church by Pope Pius V, in 1567.

Assessment

More successfully than any other theologian or philosopher, Aquinas organized the knowledge of his time, in the service of his faith. In his effort to reconcile faith with intellect, he created a philosophical synthesis of the works and teachings of Aristotle and other classic sages; of Augustine and other Church Fathers; of Averroes, Avicenna, and other Islamic scholars; of Jewish thinkers, such as Maimonides and Solomon ben Yehuda ibn Gabirol; and of his predecessors, in the Scholastic tradition. This synthesis, he brought

into line with the Bible and Roman Catholic doctrine.

Aquinas's accomplishment was immense; his work marks one of the few great culminations in the history of philosophy. After Aquinas, Western philosophers could choose only between humbly following him and striking off in some altogether different direction. In the centuries immediately following his death, the dominant tendency, even among Roman Catholic thinkers, was to adopt the second alternative. Interest in Thomist philosophy began to revive, however, toward the end of the 19th century. In the encyclical, *Aeterni Patris* (Of the Eternal Father, 1879), Pope Leo XIII, recommended that St. Thomas's philosophy be made the basis of instruction in all Roman Catholic schools. Pope Pius XII, in the encyclical, *Humani Generis* (Of the Human Race, 1950), affirmed that, the Thomist philosophy is the surest guide to Roman Catholic doctrine and discouraged all departures from it. Thomism remains a leading school of contemporary thought. Among the thinkers, Roman Catholic and non-Roman Catholic alike, who have operated within the Thomist framework, have been the French philosophers, Jacques Maritain and Etienne Gilson.

St. Thomas was an extremely prolific author, and about 80 works are ascribed to him. They two most important are *Summa Contra Gentiles* (1261-64; trans., *On the Truth of the Catholic Faith*, 1956), a closely reasoned treatise, intended to persuade intellectual Muslims of the truth of Christianity; and *Summa Theologica* (Summary Treatise of Theology, 1265-73), in three parts (on God, the moral life of man, and Christ), of which, the last was left unfinished. *Summa Theologica* has been re-published frequently, in Latin and vernacular editions.

Augustine, Saint (354-430), greatest of the Latin Fathers and one of the most eminent Western Doctors of the Church.

Augustine was born on November 13, 354, in Tagaste, Numidia (now Souk-Ahras, Algeria). His father, Patricius (died about 371), was a Pagan (later converted to Christianity), but his mother, Monica, was a devout Christian, who labored untiringly for her son's conversion and who was canonized by the Roman Catholic Church. Augustine

was educated as a rhetorician in the former North African cities of Tagaste, Madaura, and Carthage. Between the ages of 15 and 30, he lived with a Carthaginian woman, whose name is unknown; in 372, she bore him a son, whom he named, Adeodatus, which is Latin for “the gift of God.”

Intellectual Struggle

Inspired by the philosophical treatise, *Hortensius*, by the Roman orator and statesman Marcus Tullius Cicero, Augustine became an earnest seeker, after truth. He considered becoming a Christian, but experimented with several philosophical systems, before finally entering the Church. For nine years, from 373 until 382, he adhered to Manichaeism, a Persian dualistic philosophy, then widely current in the Western Roman Empire. With its fundamental principle of conflict between good and evil, Manichaeism, at first, seemed to Augustine, to correspond to experience and to furnish the most plausible hypothesis, upon which, to construct a philosophical and ethical system. Moreover, its moral code was not unpleasantly strict; Augustine later recorded in his, *Confessions*: “Give me chastity and continence, but not just now.” Disillusioned by the impossibility or reconciling certain contradictory Manichaeist doctrines, Augustine abandoned this philosophy and turned to Skepticism.

About 383, Augustine left Carthage for Rome, but a year later, he went on to Milan, as a teacher of rhetoric. There, he came under the influence of the philosophy of Neoplatonism and also, met the bishop of Milan, St. Ambrose, then the most distinguished ecclesiastic, in Italy. Augustine presently, was attracted again, to Christianity. At last, one day, according to his own account, he seemed to hear a voice, like that of a child, repeating, “Take up and read.” He interpreted this, as a divine exhortation to open the Scriptures and read the first passage, he happened to see. Accordingly, he opened to Romans 13:13-14, where he read: “...not in revelry and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.” He immediately resolved, to embrace Christianity. Along with his natural son, he was baptized by

Ambrose on Easter Eve, in 387. His mother, who had rejoined him in Italy, rejoiced at this answer to her prayers and hopes. She died soon afterward in Ostia.

Bishop and Theologian

He returned to North Africa and was ordained in 391. He became bishop of Hippo (now, Annaba, Algeria) in 395, an office he held until his death. It was a period of political and theological unrest, for while the barbarians pressed in upon the empire, even sacking Rome itself, in 410, schism and heresy, also threatened the Church. Augustine threw himself wholeheartedly into the theological battle. Besides combating the Manichaean heresy, Augustine engaged in two great theological conflicts. One, was with the Donatists, a sect that held sacraments invalid, unless administered by sinless ecclesiastics. The other conflict, was with the Pelagians, followers of a contemporary British monk, who denied the doctrine of original sin. In the course of this conflict, which was long and bitter, Augustine developed his doctrines of original sin and divine grace, divine sovereignty, and predestination. The Roman Catholic Church has found special satisfaction in the institutional or ecclesiastical aspects of the doctrines of St. Augustine; Roman Catholic and Protestant theology alike, are largely based, on their more purely theological aspects. John Calvin and Martin Luther, leaders of the Reformation, were both, close students of Augustine.

Augustine's doctrine stood between the extremes of Pelagianism and Manichaeism. Against Pelagian doctrine, he held that, human Spiritual disobedience had resulted in a state of sin, that human nature was powerless to change. In his theology, men and women are saved by the gift of divine grace; against Manichaeism, he vigorously defended the place of free will, in cooperation with grace. Augustine died at Hippo, August 28, 430. His feast day is August 28.

Works

The place of prominence, held by Augustine among the Fathers and Doctors of the

Church, is comparable to that of St. Paul, among the Apostles. As a writer, Augustine was prolific, persuasive, and a brilliant stylist. His best-known work is his autobiographical, *Confessions* (circa 400), exposing his early life and conversion. In his great Christian apologia, *The City of God* (413-26), Augustine formulated a theological philosophy of history. Ten of the 22 books of this work are devoted to polemic against Pantheism. The remaining 12 books trace the origin, progress, and destiny of the Church, and establish it, as the proper successor to Paganism. In 428, Augustine wrote, the *Retractions*, in which he registered his final verdict upon his earlier books, correcting whatever his mature judgment held to be misleading or wrong. His other writings include the *Epistles*, of which, 270 are in the Benedictine edition, variously dated between 386 and 429; his treatises, *On Free Will* (388-95), *On Christian Doctrine* (397), *On Baptism: Against the Donatists* (400), *On the Trinity* (400-16), and *On Nature and Grace* (415); and *Homilies* upon several Books of the Bible.

Augustine of Canterbury, Saint (?-604?), first archbishop of Canterbury, born in Rome. Pope Gregory I, sent him to England from the monastery of Saint Andrew, in Rome, to convert the Anglo-Saxons to Christianity. When Augustine and his company of monks reached Provence, in Gaul, they were so terrified by reports of the savage islanders, that Augustine returned to Rome for permission to give up the attempt, but Gregory refused and sent them back. A favorable circumstance, of which, they were ignorant, was that the wife of Ethelbert, the Saxon king of Kent, was a Christian.

Augustine landed at the mouth of the River Thames, in Kent, in 597. There Ethelbert received the embassy, listened patiently to Augustine's sermon, and promised the monks shelter and protection, at Canterbury, where a residence was assigned to them. On June the 2nd, 597, Ethelbert was baptized, and thereafter, the new faith spread rapidly among the Anglo-Saxons. Augustine was made a bishop and given authority over all future English bishops. He built the first Cathedral at Canterbury and founded a monastery, just outside the city walls. About 603, he tried, unsuccessfully, to achieve uniformity in liturgy and practices between the Celtic and Roman Churches. His feast day is May 28.

Bar Daisan (154-222). Also Latinized as **Bardesan**, was a Syriac gnostic and an outstanding scientist, scholar, and poet. He was also renowned for his knowledge of India, on which, he wrote a book, now lost. He was born in Edessa, and died in Ani. One of the chapters of Mani's lost, *Book of Secrets*, concerned Bar Daisan, according to the list of its contents, given by the tenth-century Islamic writer, Ibn al-Nadim, in his encyclopedia. Bar Daisan's form of Gnosticism influenced Manichaeism.

According to tradition, during his youth, he shared the education of a royal prince, who afterwards, became king of Edessa, perhaps, Abgar bar Manu (reigned 202-217). He is said to have converted the prince, to Christianity, and may have had an important share in Christianizing the city.

Epiphanius and Barhebraeus assert, that he was first an Orthodox Christian, and afterwards, an adherent of Valentinus.

Perhaps owing to the persecutions under Caracalla, Bar Daisan, for a time, retreated into Armenia, and is said to have, preached Christianity there with indifferent success, and also to have composed a history of the Armenian kings.

Bar Daisan, tried to create a synthesis of Christian and occult beliefs, in a way similar to Origen. As a gnostic, he certainly denied the resurrection of the body; and so far as we can judge by the obscure quotations from his hymns furnished by St. Ephraim, he explained the origin of the world by a process of emanation from the supreme God, whom he called, the Father of the living. He and his Bardesene movement were considered heretic by the Christians, and he was subjected to critical hymn, particularly by Ephraim:

And if he thinks he has said the last thing
 He has reached heathenism,
 O Bar-Daisan,
 Son of the River Daisan,
 Whose mind is liquid, like his name!

(St. Ephraim of Syria, Translated by A. S. Duncan Jones, 1904)

Porphyry states, that on one occasion at Edessa, Bar Daisan interviewed an Indian deputation, who had been sent to the Roman emperor, and questioned them, as to the nature of Indian religion.

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Basil, Saint (circa 329-79), called Basil the Great, Father, and Doctor of the Church, patriarch of Eastern Monasticism.

Born of wealthy parents in Caesarea Mazaca (modern Kayseri, Turkey), Basil was educated in Athens and Constantinople. After visiting a number of noted hermits in Egypt and Syria, he gave up an administrative career and settled as a hermit by the river Iris, in Neo-Caesarea. There, he wrote much of a monastic rule of life, that became the basis for an order of monks (later called, Basilian monks), that he founded about 360. Most Orthodox and some Roman Catholic monks still follow the rule of St. Basil. Noted for his brilliance and the Holiness of his life, he was called upon by the bishop of Caesarea, to defend Christian doctrine against the heretical attacks of the Arians. In 370, he himself, was elected bishop of Caesarea, a post he held until his death on January 1, 379.

His writings include, *Against Eunomius*, three books directed against the Arian leader, Eunomius; *On the Holy Spirit*, a doctrinal treatise; and the *Moralia*, an anthology of New Testament verses. He also wrote a liturgy (known as, the Liturgy of St. Basil), still used in the Byzantine rite. His feast day is January 1, in the Eastern Church and January 2, in the Western Church.

Basil, his brother, St. Gregory of Nyssa, and his friend, St. Gregory of Nazianzus are known collectively, as the Cappadocian Fathers. Basil's grandmother, Macrina; his parents, Basil and Emmelia; his sister Macrina, and his younger brothers, Gregory and Peter of Sebaste are all venerated, as saints.

Bede, also **Saint Bede**, the **Venerable Bede**, or (from Latin), **Beda** (IPA: /beda/), (ca. 672 or 673 - May 27, 735), was a Benedictine monk at the Northumbrian monastery of Saint Peter at Wearmouth, today part of Sunderland, and of its companion monastery, Saint Paul's, in modern Jarrow, Great Britain. Bede became known as, *Venerable Bede*, soon after his death, but this was not linked to consideration for sainthood by the Roman Catholic Church. In fact, his title probably comes from an error in Latin, by a medieval scribe, who meant to write about *the venerable works of Bede*. His scholarship and importance to Catholicism were recognized in 1899, when he was declared, a Doctor of the Church, as **St. Bede The Venerable**.

He is well-known as an author and scholar, whose best-known work, *Historia ecclesiastica gentis Anglor-um* (*The Ecclesiastical History of the English People*) gained him the title, "The father of English history."

He is the only Englishman (and only the second Briton - (also the Scot Richard of St. Victor) in Dante's Paradise (*Paradiso*' X.130), mentioned among theologians and Doctors of the Church in the same canto as Richard of St.- Victor and Isidore of Seville. He is also the only English Doctor of the Church.

Life

Almost all that is known of Bede's life is contained in a notice added by himself when he was 59, to his *Historia* (v. 24), which states that he was placed in the monastery at Wearmouth at the age of seven, that he became deacon in his nineteenth year, and priest in his thirtieth, remaining a priest for the rest of his life. He implies that he finished the *Historia* at the age of 59, and since the work was finished around 731, he must have been born in 672/3. He died on Wednesday the 25th of May, 735. It is not clear whether he was of noble birth. He was trained by the abbots, Benedict Biscop and Ceolfrid, and probably accompanied the latter to Wearmouth's sister monastery of Jarrow, in 682. There, he spent his life, prominent activities evidently being, teaching and writing. There, likewise, he died and was buried, but his bones were, towards the beginning of the

eleventh century, removed to Durham Cathedral.

Work

His works show that he had, at his command, all the learning of his time. It was thought that the library at Wearmouth-Jarrow was between 300-500 books, making it one of the largest in England. It is clear, that Biscop made strenuous efforts to collect books on his extensive travels.

Bede's writings are classed as scientific, historical, and theological, reflecting the range of his writings from music and metrics, to Scripture commentaries. He was proficient in patristic literature, and quotes Pliny the Elder, Virgil, Lucretius, Ovid, Horace, and other classical writers, but with some disapproval. He knew some Greek, but no Hebrew. His Latin is generally clear and without affectation, and he was a skillful story-teller. However, his style can be considerably more obscure in his Biblical commentaries.

Bede practiced the allegorical method of interpretation, and was by modern standards, credulous concerning the miraculous; but, in most things, his good sense is conspicuous and his kindly and broad sympathies, his love of truth and fairness, his unfeigned piety and his devotion to the service of others, combine to make him an exceedingly attractive character.

Historia Ecclesiastica

The most important and best known of his works, is the *Historia ecclesiastica gentis Anglorum*, giving in five books and 400 pages, the history of England, ecclesiastical and political, from the time of Caesar to the date of its completion (731). The first twenty-one chapters, treating of the period before the mission of Augustine of Canterbury, are compiled from earlier writers such as Orosius, Gildas, Prosper of Aquitaine, the letters of Pope Gregory I, and others, with the insertion of legends and traditions.

After 596, documentary sources, which Bede took pains to obtain throughout England and from Rome, are used, as well as oral testimony, which he employed with critical consideration of its value. He cited his references and was very concerned about the sources of all his sources, which created an important historical chain.

In *Historia Ecclesiastica* (1.2), he created a method of referring to years, prior to the Christian era (*anno Domini*), which the monk, Dionysius Exiguus created in 525. He used *ante incarnationis dominicae* (before the incarnation of the Lord). This and similar Latin terms are roughly equivalent to the English *before Christ*.

Other historical and theological works

Bede lists his works in an autobiographical note at the end of his *Ecclesiastical History*. He clearly considered his commentaries on many books of the Old and New Testaments, as important; they come first on this list and dominate it, in sheer number. These commentaries reflect the Biblical focus of monastic life. "I spent all my life," he wrote, "in this monastery, applying myself entirely, to the study of Scriptures." (Bede, *Hist. eccl.*, 5.24).

His other historical works included lives of the abbots of Wearmouth and Jarrow, as well as lives in verse and prose of St. Cuthbert of Lindisfarne. In his *Letter on the Death of Bede*, Cuthbert describes Bede, as still writing on his deathbed, working on a translation into Old English of the Gospel of John and on Isidore of Seville's, *On the Nature of Things*. (McClure and Collins, p. 301).

Scientific writings

The noted historian of science, George Sarton, called the eighth century, "The Age of Bede;" clearly Bede must be considered as, an important scientific figure. He wrote several major works: a work, *On the Nature of Things*, modeled in part, after the work of the same title by Isidore of Seville; a work, *On Time*, providing an introduction to the principles of Easter computus; and a longer work on the same subject; *On the Reckoning*

of Time, which became the cornerstone of clerical scientific education, during the so-called Carolingian renaissance of the ninth century. He also wrote several shorter letters and essays discussing specific aspects of computus and a treatise on grammar and on figures of speech for his pupils.

The Reckoning of Time included an introduction to the traditional ancient and medieval view of the cosmos, including an explanation of how the spherical earth influenced the changing length of daylight, of how the seasonal motion of the Sun and Moon influenced the changing appearance of the New Moon, at evening twilight, and a quantitative relation between the changes of the Tides, at a given place, and the daily motion of the moon. (Wallis, pp. 82-85, 307-312). Since the focus of his book was calculation, Bede gave instructions for computing the date of Easter and the related time of the Easter Full Moon, for calculating the motion of the Sun and Moon, through the zodiac, and for many other calculations related to the calendar.

For calendric purposes, Bede made a new calculation of the age of the world since the Creation, and began the practice of dividing the Christian era into BC and AD. Due to his innovations in computing the age of the world, he was accused of heresy at the table of Bishop Wilfred, his chronology being contrary to accepted calculations. Once informed of the accusations of these “lewd rustics,” Bede refuted them in his Letter to Plegwin (Wallis, pp. xxx, 405-415).

His works were so influential, that late in the ninth century, Notker the Stammerer, a monk of the Monastery of St. Gall, in Switzerland, wrote that “God, the orderer of natures, who raised the Sun from the East on the fourth day of Creation, in the sixth day of the world, has made Bede rise from the West, as a new Sun, to illuminate the whole Earth” (Wallis, p. lxxxv).

Vernacular poetry

According to his disciple Cuthbert, Bede was also *doctus in nostris carminibus* (“learned

in our song”). Cuthbert’s letter on Bede’s death, the *Epistola Cuthberti de obitu Bedae*, moreover, commonly is understood, to indicate that Bede also composed a five-line vernacular poem, known to modern scholars, as *Bede’s Death Song* (text and translation Colgrave and Mynors, 1969):

And he used to repeat that sentence from St. Paul, “It is a fearful thing to fall into the hands of the living God,” and many other verses of Scripture, urging us thereby, to awake from the slumber of the soul, by thinking in good time of our last hour. And in our own language, -- for he was familiar with English poetry, - speaking of the soul’s dread departure from the body.

As Opland notes, however, it is not entirely clear, that Cuthbert is attributing this text to Bede: most manuscripts of the letter do not use a finite verb, to describe Bede’s presentation of the song, and the theme was relatively common in Old English and Anglo-Latin literature. The fact that Cuthbert’s description places the performance of the Old English poem in the context of a series of quoted passages from Sacred Scriptures, indeed, might be taken, as evidence simply that Bede also cited analogous vernacular texts. On the other hand, the inclusion of the Old English text of the poem in Cuthbert’s Latin letter, the observation that Bede, “was learned in our song,” and the fact that Bede composed a Latin poem on the same subject, all seem to suggest, that his connection to the vernacular poem was stronger than mere quotation. By citing the poem directly, Cuthbert seems to be implying that its specific wording was, in some way, important, either as a vernacular poem endorsed by a scholar who generally appears to have frowned upon secular entertainment or as a direct quotation of Bede’s final original composition.

Benedict of Nursia, Saint (circa 480-c. 547), founder of the monastery of Monte Cassino, known as the father of Western Monasticism.

Born into a distinguished family of Nursia, in central Italy, Benedict spent his early years studying in Rome. Shocked by the degenerate life of the city, he withdrew to an

uninhabited area, near Subiaco, where he lived in a cavern (later called, the Holy Grotto) for three years. During this time, his fame as a saintly man grew, and multitudes came to see him. Invited to become the abbot of a group of monks living in northern Italy, he accepted the position; but, the monks disagreed with his rules and tried to poison him. After discovering the plot, he left the group and shortly thereafter, started a monastery at Monte Cassino.

Benedict established a rule of life, later adopted by most Western monasteries, that stressed communal living and physical labor. A monk was not allowed to own property, meals were taken in common, and unnecessary conversation was avoided. Benedict also devoted much of his time to the needs of the local people, distributing alms and food to the poor. His feast day is July 11.

Bernard of Clairvaux, Saint (1090-1153), French ecclesiastic, born near Dijon. In 1113, he became a monk in the Cistercian monastery of Citeaux, a small village south of Dijon, and in 1115, he became abbot of a monastery at Clairvaux, north of Dijon. Under his rule, the monastery at Clairvaux became the most prominent of the Cistercian order. Reputed miracles and the eloquent preaching of Bernard attracted numerous pilgrims. Between 1130 and 1145, more than 90 monasteries were founded under the auspices of the one at Clairvaux, and Bernard's influence in the Roman Catholic Church spread throughout the world. He is reputed to have established the rule of the Order of Knights Templars, and in 1128, he obtained recognition of the order from the Church. In the contest between Pope Innocent II and Anti-pope Anacletus II for the papacy, Bernard was instrumental in the victory of Innocent. In 1146, at the command of the Pope, Bernard began his preaching of the Second Crusade. His sermon, delivered at Vezelay, aroused enthusiasm throughout France; Louis VII, King of France, was persuaded to join the Crusade, and subsequently Bernard gained recruits from northern France, Flanders, and Germany. The failure of the Crusade was a great blow to him. He was canonized in 1174, and named Doctor of the Church in 1830. His feast day is August 20.

Bernard was an uncompromising opponent of heresies and of rationalistic theology, such as that of the French philosopher and theologian, Peter Abelard. He wrote many sermons, letters, and hymns; some of the hymns are still sung in both, Roman Catholic and Protestant Churches. Important among his works are *De Diligendo Deo* (The Love of God, c. 1127) and *De Consideratione* (Consideration to Eugene III, c. 1148).

Bonaventure, Saint (circa 1217-74), Christian theologian and minister general of the Franciscans; especially noted for his Spiritual writings, he was called the Seraphic Doctor.

Bonaventure was born at Bagnoregio (near Viterbo, Italy), the son of John of Fidanza. Called John, he went to the University at Paris, in 1235, where he studied under Alexander of Hales. He joined the Franciscans, in 1243, taking the name, Bonaventure and progressing in his theological studies to become a master (professor) of theology, in 1254. During this period, he wrote a commentary on Scripture, the *Breviloquium*, and, like his contemporary, Thomas Aquinas, worked to integrate Aristotelian insights into the Augustinian tradition. Bonaventure accepted much of Aristotle's scientific philosophy, but he rejected what he knew of Aristotle's metaphysics, as insufficient, because Aristotle was not guided by the light of Christian faith. The doctrine of the illumination of the human mind (the soul) by the divine - a means of identifying truth or falsity of judgment - he took from St. Augustine. His, *Journey of the Mind to God* (1259), and his short mystical treatises, reflect his concern with the way in which the soul recognizes and unites with God.

Noted for his learning and good judgment, Bonaventure was elected minister general (superior) of the Franciscans, in 1257, at a time when the order was divided over how strictly it could, as an order, observe St. Francis's commitment to poverty. He healed the division, and thus, came to be regarded, as the order's second founder. He wrote (1263), the official, *Life of St. Francis of Assisi*, and he, himself, traveled and preached the Franciscan way of life.

Pope Gregory X (reigned 1271-76), made him cardinal archbishop of Albano, in May,

1273, and Bonaventure assisted in the preparations for a Council at Lyons, called to repair the breach with the Eastern Church. He died at Lyons, on July 15, 1274.

Pope Sixtus IV, declared Bonaventure a saint, in 1482, and in 1587 or 1588, Pope Sixtus V, designated him a Doctor of the Church. Bonaventure's feast day is July 15.

Boniface, Saint (circa 675-754), English Benedictine missionary, known as the Apostle of Germany. Born Winfrid or Wynfrith in Crediton, Devonshire, he was educated at the monastery in Nursling, Hampshire, at which, he became an abbot, about 717. In 718, he was authorized by Pope Gregory II, to preach Christianity to all the tribes of Germany. Boniface traveled through Thuringia, Bavaria, Friesland, Hesse, and Saxony. In 723, the Pope called him to Rome, consecrated him, bishop, and furnished him with letters to Charles Martel, Frankish ruler of Austrasia, and all princes and bishops, requesting their aid in his work. Returning to Hesse the following year, Boniface destroyed the objects of heathen worship and founded Churches and convents. In recognition of his services, Pope Gregory III, named him archbishop and primate of all Germany, with power to establish bishoprics. Boniface made a third journey to Rome, in 738, and was appointed papal legate for Germany. He was killed at Dokkum, West Friesland (now in the Netherlands), by a band of non-Christians. His feast day is June 5.

Brendan, Saint (circa 486-578?), Irish monk, born in what is now Tralee, in county Kerry. He was educated under monastic influences and became a priest, but, filled with a great desire to travel, he went on a long journey to the Western and Northern islands, including the Hebrides, Shetland, and Faroe Islands, and also to Brittany. After his return, he traveled with a large party to the continent of Europe and to the Canary Islands, then called the Fortunate Isles. Returning from this second voyage, he founded, in 561, the monastery in what is now, Clonfert, in county Galway. Later, he visited the island of Iona, in the Inner Hebrides, and the mainland of Scotland. The travels of St. Brendan are the subject of a popular medieval romance, *The Voyage of Saint Brendan*, recounting his fabulous adventures. Influenced by this romance, mapmakers from medieval times into the 18th century, included a Saint Brendan's Island, on their maps. This island, just south

of the Antilles and west of the Cape Verde Islands, was presumed to be his discovery. His traditional feast day is May 16.

Bryennios, Philotheos

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b. 1833, Istanbul

d. 1914, Istanbul

Eastern Church theologian and metropolitan who discovered the *Didache* manuscript, an important early Christian document.

Educated at Khalki, Greece, and at the Universities of Berlin, Munich, and Leipzig, Bryennios became professor (1861) and then director (1863) of the school at Khalki. In 1867, he was made head of the Great School of the Nation in Istanbul, where he remained until 1875, when he was selected metropolitan of Serrai, Greece. He became metropolitan of Nicomedia, Turkey, in 1877.

While at Istanbul, Bryennios discovered, in 1873, manuscripts containing the *Didache*, the two Epistles of St. Clement of Rome to the Corinthians, and other important religious documents. Although the *Didache*, 16 short chapters, dealing largely with morals and Church practice, had been known from references in early writers, it was presumed lost. From these discoveries, Bryennios published the first complete text of St. Clement's Epistles (1875) and *The Teaching of the Twelve Apostles* (1883), both with valuable notes of his own.

John Cassian (c. 360-433) (Latin: **Johannes Eremita Cassianus, Joannes Eremita Cassianus, Joannus Cassianus, or Joannes Massiliensis**) is a Christian saint, celebrated in the Western and Eastern Churches, for his mystical writings. He is known both, as one of the "Scythian monks" and as one of the "Desert Fathers."

He was born around 360, possibly in the eastern Roman Empire. At one time, it was

widely believed that he was a Scythian, by birth, but recent scholarship has called that tradition into doubt. Probably this came from the fact that he originated from the Roman province of Scythia Minor, where the “Scythian Monks,” community existed. As a young adult, he and a friend traveled to Palestine, where they entered a hermitage near Bethlehem. After a while there, they journeyed to Egypt and visited a number of monastic foundations. Later, Cassian went to Constantinople, where he became a disciple and friend of John Chrysostom, the patriarch of that city. When Chrysostom ran into theological trouble, Cassian was sent to Rome to plead his cause before the Pope. It was possibly, when he was in Rome, that he accepted the invitation to found an Egyptian style monastery in Southern Gaul, near Marseilles. His foundation, the Abbey of St. Victor, a complex of monasteries for both, men and women, was one of the first such institutes in the West, and served as a model for later monastic development. Cassian’s abbey and writings influenced St. Benedict, who incorporated many of the same principals into his monastic rule, and recommended to his own monks, that they read the works of Cassian. Since Benedict’s rule is still used by Benedictine, Cistercian, and Trappist monks, the thought of John Cassian still guides the Spiritual lives of thousands of men and women in the Western Church.

John Cassian died in 433. He is a saint of the Roman Catholic Church and the Eastern Orthodox Churches. His feast is traditionally celebrated on February 29. Because this day occurs only once every four years, official Church calendars often transfer his feast to a different date. In the Roman Church, his feast is no longer commemorated in the universal calendar, but the Archdiocese of Marseilles and some monastic orders continue to observe his memorial on July 23.

Writings

John Cassian wrote two major Spiritual works, the **Institutes** and the **Conferences**. In these, he codified and transmitted the wisdom of the Desert Fathers of Egypt. These books were written at the request of St. Castor, Bishop of Apt. The *Institutes* (Latin: *De institutis coenobiorum*) deal with the external organization of monastic communities, while

the *Conferences* (Latin: *Collationes*) deal with “the training of the inner man and the perfection of the heart.”

His third book, *On the Incarnation of the Lord*, was a defense of Orthodox doctrine against the views of Nestorius, and was written at the request of the Archdeacon of Rome, later, Pope Leo the Great.

His books were written in Latin, in a simple, direct style.

Spirituality of John Cassian

The Desert Monks of Egypt followed a threefold path to Mysticism. The first level was called the ***Purgatio***, during which, the young monk struggled through prayer and ascetical practices to gain control of “the flesh” - specifically gluttony, lust, and the desire for possessions. During this period, the young monk was to learn that any strength he had to resist these desires, came directly, from the Holy Spirit. At the end of the ***Purgatio***, a period that often took many years, the monk had learned to trust peacefully in the Lord for all his needs. As the monk underwent this period of purging, he identified with Christ’s temptation in the desert. (Matthew 4:1-11, Mark 1:12-13, Luke 4:1-13).

At this point, the ***Illuminatio*** commenced. During this period, the monk learned the paths to Holiness, revealed in the Gospel. During the ***Illuminatio***, many monks took in visitors and students, and tended the poor as much as their meager resources allowed. They identified strongly with Christ, when He taught, the Sermon on the Mount, recounted in Matthew, chapters 5, 6, and 7. The monk continued his life of humility in the Spirit of God; his stoic acceptance of suffering often made him the only man capable of taking on heroic or difficult responsibilities for the local Christian community. Many monks died never having moved past this period.

The final stage was the ***Unitio***, a period when the soul of the monk and the Spirit of God bonded together in a union, often described as the marriage of the Song of Solomon,

(also called, the Song of Songs, or the Canticle of Canticles). Elderly monks often fled into the deep desert or into remote forests to find the solitude and peace that this level of mystical awareness demanded. In this, the monk identified with the transfigured Christ, who after His resurrection, was often hidden from His disciples.

Doctrinal controversy

Cassian is considered to be the originator of the view that later became known as, Semipelagianism. This emphasized the role of free will, in that, the first steps of salvation is in the power of the individual, without the need for God's grace. He was attempting to describe a "middle way" between Pelagianism, which taught that the will alone, was sufficient to live a sinless life, and the view of Augustine of Hippo, that emphasizes Original sin and the absolute need for Divine grace. Cassian took no part in the controversy that arose shortly before his death; his first opponent, Prosper of Aquitaine, held him in high esteem, as a man of virtue, and did not name him as the source of the conflict. Semipelagianism was condemned by the local Council of Orange, in 529. The views became popular again, during the 19th century revival movement.

The Semipelagian views, ascribed to Cassian, are found in his *Conferences*, in book 3, the Conference of Abbot Paphnutius; book 5, the Conference of Abbot Serapion; and most especially in book 13, the Third Conference of Abbot Chaeremon.

Effects on later thought

The Spiritual traditions of John Cassian had an unmeasurable effect on Western Europe. Many different western Spiritualities, from that of St. Benedict to that of St. Ignatius of Loyola, owe their basic ideas to John Cassian. In particular, the *Institutes* had a direct influence on organization of monasteries, described in the Rule of St. Benedict; Benedict also recommended that ordered selections of the *Conferences* be read to monks under his rule. Moreover, the monastic institutions Cassian inspired, kept learning and culture alive, during the Early Middle Ages, and were often the only institutions that cared for the

sick and poor. His works are excerpted in the *Philokalia* (Greek for “Love of the Beautiful”), the Eastern Orthodox compendium on mystical Christian prayer. Even modern thinkers are beholden to John Cassian’s thinking, although perhaps in ways, the saint would not have expected; Michel Foucault was fascinated by the rigorous way Cassian defined and struggled against the “flesh.” Perhaps, because of investigations like these, Cassian’s thought and writings are enjoying a recent popularity, even in non-religious circles.

Catherine of Alexandria, Saint (lived 4th century). Christian virgin and martyr, whose legend is the product of an unknown Carolingian writer. Although she was a popular early martyr, she has no ancient cult and is mentioned in none of the early martyrologies. According to legend, she was extremely learned, even as a child. In Alexandria, she rebuked the Roman Emperor, Maxentius for his persecution of Christians and converted the philosophers he had ordered to debate with her. Maxentius condemned her to be broken on the wheel, but, by a miracle, the wheel collapsed. She was subsequently beheaded. Saint Catherine’s body is said to have been discovered on Mount Sinai, in about 800. The monastery of Saint Catherine on Mount Sinai, dates from 527, but early pilgrims make no mention of its connection with Saint Catherine. Her traditional feast day, November 25, was dropped from the Roman Catholic calendar, in 1969.

Cecilia, Saint (?-230?), Christian martyr, who, since legend speaks of her singing to God in her heart, became known as the patron of music. According to tradition, she was betrothed to a youth, named Valerian, whom she converted to Christianity, and the two were martyred for refusing to honor the Roman gods. She is said to have been thrown into a boiling bath, but to have escaped unharmed. The executioner attempted to behead her in three strokes, but he failed, and she lived three more days. In 821, her remains were interred in a crypt, in the Basilica of Saint Cecilia in the neighborhood of Trastevere in Rome, believed to stand on the site of her house. The story of Saint Cecilia is unsupported by any contemporary evidence. Her name does not occur in the 4th-century, *Depositio Martyrum*, a list of martyrs, nor is she mentioned by Saint Jerome, Saint Ambrose, Pope Damasus I, or the early Christian poet, Prudentius, all of whom, were

especially interested in martyrs. Her legend appears to rest on the tradition, that the ancient Church in Trastevere, was founded by a Roman matron, named Cecilia. The English poets, Geoffrey Chaucer, John Dryden, and Alexander Pope have celebrated her in literature, and she has been the subject of many paintings. Her feast day in November 22.

Celestine I, Saint (?-432), Pope from 422 to 432. Born in the Roman Campagna, he was archdeacon of the Roman Church before his election to the papacy. As Pope, Celestine devoted great attention to local issues. He took vigorous action against the large Christian minority, in Rome, that continued to follow the teachings of the 3rd-century anti-Pope, Novatian. By confiscating the Churches of Novatian's followers, Celestine forced them to worship in private houses. Celestine also restored the Julian Basilica (damaged in 410, during the sack of Rome, by Alaric I), and he initiated the construction of the new Basilica of Santa Sabina on the Aventine Hill.

Throughout his reign, Celestine reiterated the claim of the papacy to oversee the entire Christian Church. By insisting on the right of the Pope to hear appeals from any province, Celestine came into conflict with the bishops of Africa over the reinstatement of a priest, whom they had excommunicated. He also censured the bishops of Southern Gaul for ecclesiastical abuses that had come to his attention. Celestine was successful in rooting out the leaders of Pelagianism in the West, and he sent Saint Germain of Auxerre, to convert its adherents in Britain. In the East, he instructed the bishops of Illyria to treat the bishop of Thessalonica, as his vicar.

Toward the end of his reign, Celestine took part in the Christological debate between Nestorius, patriarch of Constantinople, and Saint Cyril of Alexandria. Both theologians submitted their positions to Celestine, for arbitration, which he interpreted as an appeal to Rome from the East. At a synod held in Rome, in 430, Celestine condemned Nestorianism and called on Nestorius to recant or face excommunication. Meanwhile, Emperor Theodosius II, called the Council of Ephesus, where Saint Cyril procured the condemnation of Nestorianism and the excommunication

of Nestorius. Saint Celestine was buried in the cemetery of Priscilla, near the Basilica of San Silvestro, and his traditional feast day is April 6.

Chrysostom, Saint John (349?-407), Doctor and Father of the early Church. Born in Antioch, Syria (now Antakya, Turkey), John studied oratory under Greek rhetorician, Libanius and began his career, as an advocate. At the age of 18, he came under the influence of Meletius, bishop of Antioch, who directed him to a monastic school and baptized him, soon afterward. After spending six years as a monk in the mountains near Antioch, John was ordained deacon, in 381, by Meletius and ordained priest, in 386, by Bishop Flavian I, who succeeded Meletius. The eloquence, earnestness, and practical nature of his preaching gained him a reputation, as a great orator. In 398, Arcadius, emperor of the Eastern Roman Empire, named John Patriarch of Constantinople. His preaching against vices, excited the hatred of Theophilus, patriarch of Alexandria, and of Arcadius's empress, Eudoxia, who engineered his deposition and banishment, in 403. John was soon recalled, only to be banished again, in 404, to the desert areas of the Taurus Mountains, where he attempted to convert the neighboring Persians and Goths, to Christianity. John's followers, called Johnites, refused to recognize his successors, both during and after his lifetime; they submitted in 438, when Theodosius II, Eastern Roman emperor, brought the saint's body back to Constantinople and solemnly buried it. The surname, *Chrysostom* (Greek *chrysostomos*, "golden-mouthed") was first used, in the 5th century. John Chrysostom's many works include homilies, epistles, treatises, and liturgies. He is the patron saint of orators, and his feast day is observed on September 13.

Clement I, Saint or **Clement of Rome** (died 101?), Pope from about 92 to about 101, first of the ecclesiastical writers called, Apostolic Fathers. According to the 2nd-century theologian, Saint Irenaeus, Clement was the third bishop of Rome and was personally acquainted with both, Saint Peter and Saint Paul. Eusebius of Caesarea, Origen, and Saint Jerome identified him with the Clement mentioned by Saint Paul, as a fellow worker (Philippians 4:3). There is no historical basis for his identification with Titus Flavius Clemens, a cousin of Emperor Domitian who, according to the historian, Dio Cassius,

was executed in the last decade of the first century, for atheism - that is, for adopting Jewish practices.

Although few details of his life are known, the high esteem in which Clement was held, is evident from his Epistle to the Corinthians, which was widely considered a canonical Book of the Bible, until the 4th century. One of the most important documents of Apostolic times, the letter is the earliest piece of Christian literature outside the New Testament, for which, the name, position, and date of the author, are historically attested. The occasion for the letter was the outbreak of a fierce dispute in the Church of Corinth, where certain presbyters had been deposed. The letter is the first example of interference, by Rome, in the affairs of another Church. In it, Clement outlined the principles governing the succession of bishops and called for the reinstatement of the deposed presbyters. Despite the fact that Clement wrote as spokesperson for the Christian community in Rome, his letter suggests that he wrote before the emergence of the *monarchical episcopate*, or rule of a local Church, by a single bishop, rather than by a council of presbyter-bishops. The letter is a valuable source of information about the life, doctrine, and organization of the early Christian Church. Clement's feast day is November 23.

Clementine literature,

A diversified group of apocryphal writings, that at various times, were attributed to Clement, bishop of Rome near the end of the 1st century. The writings include, (1) the so-called *Second Letter of Clement (II Clement)*, which is not a letter, but a sermon, probably written in Rome, about 140; (2) two letters on virginity, perhaps the work of Athanasius (d.c. 373), bishop of Alexandria; (3) *the Homilies and Recognitions*, along with an introductory letter supposed to have been written by Clement to James, "the Lord's brother;" (4) *the Apostolic Constitutions*, a collection of early Christian ecclesiastical law; and, (5) five letters that are part of the False Decretals, a 9th-century collection of partially forged documents.

II Clement was accepted as a genuine work of Clement, by some, and was regarded as

canonical in the Codex Alexandrinus (a 5th-century manuscript of the Greek Bible), and by the later Syrian Church. It emphasized a high doctrine of Christ and the importance of preserving the seal of baptism, by maintaining the purity of the flesh for the resurrection.

The two letters (actually treatises) on virginity are preserved in a Syriac manuscript from 1470. Originally written in Greek, they also survive, in extracts, from the original in the sermons of a Palestinian monk, Antiochus (c. 620), and in Coptic fragments, in which they are attributed to Athanasius. They were first mentioned (c. 375) by Epiphanius, bishop of Constantia (now Salamis, Cyprus), and were used in Egypt in the 4th and 5th centuries. They denounced violations of Asceticism.

The *Homilies* (preserved in the Greek original) and the *Recognitions* (translated into Latin and into Syriac, both about A.D. 400), contain a great deal of common material. They attempted to exalt the position of the Oriental Churches, in relation to Rome, and were based on an earlier work, the *Circuits of Peter*, attested by Epiphanius and probably mentioned by the ecclesiastical historian, Eusebius of Caesarea, and by Origen, the theologian of the Greek Church (early 3rd century). The *Homilies* are important for the information they give on Jewish-Christian heresy in the early centuries of the Church, while the *Recognitions* show how, in an expurgated form, such literature could provide entertainment along with edification. In later times, the medieval story of Faust, was based on the portrait of Simon Magus, in the *Recognitions*.

Clement of Alexandria, full name, TITUS FLAVIUS CLEMENS (150?-215?), Greek theologian and an early Father of the Church. He was probably born in Athens, Greece, and was educated at the catechetical school in Alexandria, where he studied under the Christian philosopher, Pantaenus. Sometime after Clement's conversion from Paganism, he was ordained a presbyter. In about 190, he succeeded Pantaenus, as head of the catechetical school, which became famous under his leadership. Origen, who later achieved distinction, as a writer, teacher, and theologian, may have been one of Clement's pupils. During the persecution of the Christians in the reign of Septimius Severus, emperor of Rome, Clement moved from Alexandria to Caesarea (Mazaca) in

Cappadocia. Little is known of his subsequent activities. At times, he was considered a saint; his name appeared in early Christian martyrologies.

Many scholars regard Clement, as the founder of the Alexandrian school of theology, which emphasized the divine nature of Christ. It was Alexandrian theologians such as, Saint Cyril and Saint Athanasius who took the lead in opposing Adoptionism and Nestorianism, both of which, emphasized Christ's humanity at the expense of His divinity. According to Clement's system of logic, the thought and will of God exhorts, educates, and perfects, the true Christian. This process is described in, *A Hortatory Address to the Greeks*, *The Tutor*, and *Miscellanies*, Clement's major works. The first work is addressed to the educated public, with an interest in Christianity; it is modeled on the *Hortatory Address* of Aristotle, a lost work in which Aristotle addressed the general reader with an interest in philosophy. *The Tutor*, is designed to broaden and deepen the foundation of Christian faith, imparted in baptismal instruction. *Miscellanies*, is a discussion of various points of doctrinal theology, designed to guide the mature Christian to perfect knowledge. Clement was also the author of a number of tracts and treatises, including *Slander*, *Fasting*, *Patience*, and *Who Is the Rich Man That Is Saved?*

Commodianus was a Christian Latin poet, who flourished about A.D., 250. The only ancient writers who mention him are Gennadius, presbyter of Massilia (end of 5th century), in his *De scriptoribus ecclesiasticis*, and Pope Gelasius in *De libris recipiendis et non recipiendis*, in which his works are classed as *Apocryphi*, probably on account of certain heterodox statements contained in them. Commodianus is supposed to have been an African. As he, himself, tells us, he was originally a heathen, but was converted to Christianity when advanced in years, and felt called upon to instruct the ignorant in the truth. He was the author of two extant Latin poems, *Instructiones* and *Carmen Apologeticum* (first published in 1852, by J. B. Pitra in the *Spicilegium Solesmense*, from a MS., in the Middlehill collection, now at Cheltenham, supposed to have been brought from the monastery of Bobbio). The *Instructiones* consist of 80 poems, each of which, is an acrostic (with the exception of poem 60, where the initial letters are in alphabetical order). The initials of poem 80, read backwards, give Commodianus Mendicus Christi.

The *Carmen Apologeticum*, undoubtedly by Commodianus, although the name of the author (as well as the title) is absent from the MS., is free from the acrostic restriction. The first part of the *Instructiones* is addressed to the heathens and Jews, and ridicules the divinities of classical mythology; the second contains reflections on the Antichrist, the end of the world, the Resurrection, and advice to Christians, penitents and the clergy. In the *Apologeticum*, all mankind are exhorted to repent, in view of the approaching end of the world. The appearance of the Antichrist, identified with Nero and the Man from the East, is expected at an early date. Although they display fiery dogmatic zeal, the poems cannot be considered, quite Orthodox. To the classical scholar, the metre alone, is of interest. Although they are professedly written in hexameters, the rules of quantity are sacrificed to accent. The first four lines of the *Instructiones* may be quoted by way of illustration:

*Praefatio nostra viam erranti demonstrat
Respectumque bonum, cum venerit saeculi meta
Aeternum fieri, quod discredunt inscia corda:
Ego similiter erravi tempore multo.*

These *versus politici* (as they are called) show that the change was already passing over Latin, which resulted in the formation of the Romance languages. The use of cases and genders, the construction of verb, and prepositions, and the verbal forms exhibit striking irregularities. The author, however, shows an acquaintance with Latin poets Horace, Virgil, and Lucretius.

Constantine I: Assessment

The reign of Constantine must be interpreted against the background of his personal commitment to Christianity. His public actions and policies, however, were not entirely without ambiguity. Roman opinion expected of its emperors, not innovation, but the preservation of traditional ways; Roman propaganda and political communication were conditioned, by statement, allusion, and symbol, to express these expectations. It is significant, for instance, not that the Pagan gods and their legends survived for a few

years on Constantine's coinage, but that they disappeared so quickly: the last of them, the relatively inoffensive "Unconquered Sun," was eliminated, just over a decade after the defeat of Maxentius.

Some of the ambiguities in Constantine's public policies, were therefore exacted, by the respect due to established practice and by the difficulties of expressing, as well as of making, total changes suddenly. The suppression of Paganism, by law and by the sporadic destruction of Pagan Shrines, is balanced by particular acts of deference. A town in Asia Minor mentioned the unanimous Christianity of its inhabitants in support of a petition to the Emperor; while, on the other hand, one in Italy was allowed to hold a local festival incorporating gladiatorial games and to found a shrine of the imperial dynasty -- although direct religious observance there, was firmly forbidden. In an early Law of Constantine, priests and public soothsayers of Rome were prohibited entry to private houses; but, another law, of 320 or 321, calls for their recital of prayer, "in the manner of ancient observance" if the imperial palace or any other public building were struck by lightning. Traditional country magic was tolerated by Constantine. Classical culture and education, which were intimately linked with Paganism, continued to enjoy enormous prestige and influence; provincial priesthoods, which were as intimately linked with civic life, long survived the reign of Constantine. Constantinople, itself, was predominantly a Christian city, its dedication celebrated by Christian services; yet, its foundation was also attended by a well-known Pagan seer, Sapatros.

An objective assessment of Constantine's secular achievements is not easy -- partly because of the predominantly religious significance with which the Emperor, himself, invested his reign, partly because the restlessly innovatory character that dissenting contemporaries saw in his religious policy was also applied, by them, to the interpretation of his secular achievement. Some of Constantine's contributions can, in fact, be argued to have been already implicit in the trends of the last half-century. So, may be judged, the further development, taking place in his reign, of the administrative court hierarchy and an increasing reliance upon a mobile field army, to what was considered the detriment of frontier garrisons. The establishment by Constantine of a new gold coin, the solidus,

which was to survive for centuries as the basic unit of Byzantine currency, could hardly have been achieved without the work of his predecessors, in restoring political and military stability after the anarchy of the 3rd century. Perhaps more directly linked with Constantine's own political and dynastic policies, was the emergence of regional praetorian prefectures with supreme authority over civil financial administration, but with no direct control over military affairs; this they yielded to new *magistri*, or "masters," of the cavalry and infantry forces. The reduction of the prefects' powers was seen by some, as excessively innovatory, but the principle of the division of military and civil power had already been established, by Diocletian. A real innovation, from which Constantine could expect little popularity, was his institution of a new tax, the *collatio lustralis*. It was levied, every five years, upon trade and business and seems to have become genuinely oppressive.

A lavish spender, Constantine was notoriously openhanded to his supporters and was accused of promoting beyond their deserts, men of inferior social status. More to the point, is the accusation that his generosity was only made possible, by his looting of the treasures of the Pagan Temples, as well as by his confiscations and new taxes; and there is no doubt, that some of his more prominent supporters, owed their success, at least partly, to their timely adoption of the Emperor's religion.

The foundation of Constantinople, an act of crucial long-term importance, was Constantine's personal achievement. Yet, it, too, had been foreshadowed; Diocletian enhanced Nicomedia to an extent, that was considered, to challenge Rome. The city, itself, exemplified the "religious rapacity" of the Emperor, being filled with the artistic spoils of the Greek Temples, while some of its public buildings and some of the mansions, erected for Constantine's supporters, soon showed signs of their hasty construction. Its Senate, created to match that of Rome, long lacked the aristocratic pedigree and prestige of its counterpart.

In military policy, Constantine enjoyed unbroken success, with triumphs over the Franks, Samaritans, and Goths to add to his victories in the civil wars; the latter, in particular,

show a bold and imaginative mastery of strategy. Constantine was totally ruthless toward his political enemies, while his legislation, apart from its concessions to Christianity, is notable mainly for a brutality that became characteristic of late Roman enforcement of law. Politically, Constantine's main contribution, was perhaps, that in leaving the empire to his three sons, he re-established a dynastic succession, but it was secured only by a sequence of political murders, after his death.

Above all, Constantine's achievement, was perhaps, greatest in social and cultural history. It was the development, after his example, of a Christianized imperial governing class, that, together with his dynastic success, most firmly entrenched, the privileged position of Christianity; and it was this movement of fashion, rather than the enforcement of any program of legislation, that was the basis of the Christianization of the Roman Empire. Emerging from it, in the course of the 4th century, were two developments that contributed fundamentally to the nature of Byzantine and Western medieval culture: the growth of a specifically Christian Biblical culture, that took its place beside the traditional Classical culture of the upper classes; and the extension of new forms of religious patronage, between the secular governing classes and bishops, Christian intellectuals, and Holy men. Constantine left much for his successors to do, but it was his personal choice, made in 312, that determined the emergence of the Roman Empire, as a Christian state. It is not hard to see why Eusebius regarded Constantine's reign, as the fulfillment of divine providence -- nor to concede the force of Constantine's assessment of his own role, as that of the 13th Apostle.

Career and conversion

Constantine's experience as a member of the imperial court -- a Latin-speaking institution -- in the Eastern provinces, left a lasting imprint on him. Educated to less than the highest literary standards of the day, he was always more at home, in Latin than in Greek: later in life, he had the habit of delivering edifying sermons, which he would compose in Latin and pronounce in Greek, from professional translations. Christianity, he encountered in court circles, as well as in the cities of the East; and from 303, during the great persecution

of the Christians that began at the court of Diocletian, at Nicomedia, and was enforced with particular intensity in the eastern parts of the empire, Christianity was a major issue of public policy. It is even possible, that members of Constantine's family, were Christians.

In 305, the two emperors, Diocletian and Maximian, abdicated, to be succeeded by their respective deputy emperors, Galerius and Constantius. The latter were replaced by Galerius Valerius Maximinus in the East and Flavius Valerius Severus in the West, Constantine being passed over. Constantius requested his son's presence from Galerius, and Constantine made his way through the territories of the hostile Severus, to join his father at Gesoriacum (modern Boulogne, France.). They crossed together to Britain and fought a campaign in the north before Constantius' death at Eboracum (modern York) in 306. Immediately acclaimed emperor by the army, Constantine then threw himself into a complex series of civil wars, in which Maxentius, the son of Maximian, rebelled at Rome; with his father's help, Maxentius suppressed Severus, who had been proclaimed Western emperor by Galerius and who was then replaced by Licinius. When Maximian was rejected by his son, he joined Constantine in Gaul, only to betray Constantine and to be murdered or forced to commit suicide (310). Constantine, who in 307, had married Maximian's daughter, Fausta, as his second wife, invaded Italy in 312, and after a lightning campaign, defeated his brother-in-law, Maxentius at the Milvian Bridge, near Rome. He then confirmed an alliance that he had already entered into with Licinius (Galerius having died in 311): Constantine became Western emperor and Licinius shared the East with his rival, Maximinus. Licinius defeated Maximinus and became the sole Eastern emperor, but lost territory in the Balkans to Constantine, in 316. After a further period of tension, Constantine attacked Licinius in 324, routing him at Adrianople and Chrysopolis (respectively, modern Edirne and Uskudar, Turkey), and becoming sole emperor of the East and the West.

Throughout his life, Constantine ascribed his success to his conversion to Christianity and the support of the Christian God. The triumphal arch erected in his honour, at Rome, after the defeat of Maxentius ascribed the victory to the "inspiration of the Divinity," as

well as to Constantine's own genius. A statue set up at the same time, showed Constantine himself, holding aloft, a cross and the legend, "By this saving sign, I have delivered your city from the tyrant and restored liberty to the Senate and people of Rome." After his victory over Licinius in 324, Constantine wrote that he had come from the farthest shores of Britain, as God's chosen instrument, for the suppression of impiety, and in a letter to the Persian king Shapur II, he proclaimed that, aided by the divine power of God, he had come to bring peace and prosperity to all lands.

Constantine's adherence to Christianity was closely associated with his rise to power. He fought the Battle of the Milvian Bridge in the name of the Christian God, having received instructions in a dream, to paint the Christian monogram on his troops' shields. This is the account given by the Christian apologist, Lactantius; a somewhat different version, offered by Eusebius, tells of a vision seen by Constantine during the campaign against Maxentius, in which the Christian sign appeared in the sky with the legend, "In this sign, conquer." Despite the Emperor's own authority for the account, given late in life to Eusebius, it is in general, more problematic than the other; but a religious experience on the march from Gaul is suggested also by a Pagan orator, who in a speech of 310, referred to a vision of Apollo received by Constantine at a shrine in Gaul.

Yet, to suggest that Constantine's conversion was "politically motivated," means little in an age in which every Greek or Roman expected that political success followed from religious piety. The civil war itself, fostered religious competition, each side enlisting its divine support, and it would be thought in no way unusual, that Constantine should have sought divine help for his claim for power and divine justification for his acquisition of it. What is remarkable, is Constantine's subsequent development of his new religious allegiance to a strong personal commitment.

Cornelius, Saint (died 253), Pope (251-53), whose reign was marked by the controversy over the lapsed, those, who under persecution had renounced Christianity. Cornelius's leniency toward the lapsed, drew the support of the bishop of Carthage, St. Cyprian, but aroused the opposition of the Roman priest, Novatian, who set himself up as anti-Pope.

Cornelius was banished by the Roman emperor, Gaius Vibius Trebonianus Gallus to Centumcellai (now Civitavecchia, Italy), where he is believed to have been martyred. His feast day is September 16.

Cyprian, Saint, full name, THASCIUS CAECILIUS CYPRIANUS (200?-258), leader of the Christian Church in Africa. He was of noble origin, and when he became a Christian, in his mid-40's, he gave the greater part of his fortune to the poor. In 248, he was chosen bishop of Carthage. Shortly thereafter, Decius, emperor of Rome, instituted a persecution of the Christians, and Cyprian fled from Carthage. Many Christians apostatized through fear; when the persecution ended after 251, in the reign of Emperor Gallus, opinion in the Church was divided, concerning the treatment of those who had left the faith, and also of those who had been baptized by heretics. On the former question, Cyprian was inclined toward leniency, but he was adamant against accepting those baptized into the communion by heretics. On the point concerning baptism, the tradition of the Church, as expounded by Pope Stephen I, was contrary to the view of Cyprian, and the controversy between the two, became sharp. By 257, when Stephen died, Cyprian had not yet accepted his decision, which was finally confirmed by the Council of Arles, in 314, as the official position of the Church. During a new wave of persecution, conducted under the Roman emperor, Valerian, Cyprian was tried and martyred, by beheading. He is regarded as one of the most authoritative of Church Fathers, especially because of the doctrine in his *De Catholicae Ecclesiae Unitate* (On the Unity of the Catholic Church), and exposition of the hierarchical organization of the Church. Several of his other works and about 65 of his letters remain. His feast day is September 16.

Cyril (827-869) and Methodius (826?-884), Saints, brothers, born in Thessalonika, Greece, known as the "apostles of the Slavs." In 860, they were part of a mission, sent by the Byzantine emperor, Michael III, called, The Drunkard, to the Khazars, a Tatar people, who tolerated all faiths and whose ruler practiced Judaism. In 862-863, preparatory to undertaking a mission to Greater Moravia (now Slovakia and the eastern region of the Czech Republic), in answer to a request from the Moravian ruler to Emperor Michael, Cyril created a Slavonic alphabet. It was the alphabet, of very restricted present-

day use, known now as Glagolitic, and not, as was formerly supposed, the Cyrillic alphabet. Over the next several years, in Moravia, the brothers translated books of the New Testament into the vernacular, using these translations to develop a Slavonic liturgy. They were called to Rome by Pope Nicholas I, to account for their use of the vernacular in Church services. Nicholas died before they reached Rome, and Adrian II, his successor, approved the Slavonic liturgy. Cyril died in Rome. Methodius returned to Moravia, extending his missionary work, and was appointed archbishop, in 869. Cyril and Methodius were canonized in 1881, by Pope Leo XIII. Their feast day is February 14, in the Roman Catholic Church; in the Orthodox Church, it is May 11.

Cyril of Alexandria, Saint (376?-444), bishop and theologian, famous for his refutation of Nestorianism. Born and educated in Alexandria, Cyril was elected patriarch of Alexandria in 412. Thereafter, he pursued a course of zealous and merciless hostility toward those he considered incompatible with the Christian community of the city. He looted and closed the Churches of the heretical sect, founded by the 3rd-century Roman priest, Novatian. In retaliation for Jewish attacks on Christians, he instigated assaults on the Jewish inhabitants of Alexandria, destroying their homes and finally driving them from the city. During one of the riots, the noted philosopher, Hypatia was torn apart by a mob of Christians; there is no evidence, however, for the supposition that Cyril was instrumental in her death.

Cyril is best known, as the guiding Spirit of the Council of Ephesus (431), which condemned the teachings of Nestorius, patriarch of Constantinople. Nestorius denied the title, *theotokos* (mother of God) to the Virgin Mary, on the grounds that she was the mother of Jesus Christ's human nature only, and not of his divine nature. After reviewing the issues, Pope Celestine I, appointed Cyril to excommunicate and depose Nestorius, unless he recanted. Cyril presided at the Council of Ephesus and succeeded in having Nestorius condemned before all the participating bishops had arrived. The condemnation of Nestorius was upheld by the emperor, and the word, *theotokos* became a touchstone of Orthodoxy.

Cyril was a prolific writer and a gifted theologian. Most of Cyril's works are commentaries on Scripture or doctrinal expositions. He is considered one of the Fathers of the Church and Doctors of the Church. His feast day is June 27, in the West and June 9, in the East.

Cyril of Jerusalem, Saint (315?-87), Christian ecclesiastic, Father of the Church and Doctor of the Church, born in Jerusalem. In 351, he was elected bishop of his native city. His metropolitan was Arius, bishop of Caesarea, with whom, he was soon engaged in conflict, originally concerning the right of his office, but ultimately extending to differences of doctrine. In 359, before a Council at Caesarea, whose competence Cyril did not acknowledge, Arius accused him of selling the treasures of his Church, to feed the poor in a time of famine; for this, the assembly deposed him. Cyril appealed to a larger synod, held at Seleucia, which restored him to office. The following year, however, through the persevering hostility of Arius, he was deposed, once again, this time by a Council assembled in Constantinople. Upon the death of Constantius II, emperor of Rome, Cyril was again, restored to his episcopate. Several years thereafter, his old enemy, Arius died, but Cyril was immediately involved in new difficulties and was banished in 367, by Valens, Roman emperor of the East; he returned after the emperor's death, in 378.

Cyril's writings are valuable for the history of theology and ritual. They consist of 23 treatises, 18, of which, are addressed to catechumens and 5, to the newly baptized. The former group is primarily doctrinal and presents the Creed of the Church in a more nearly complete and systematic manner, than the writings of any other Father; the latter group is concerned with ritual and presents a detailed account of baptism, the Eucharist, and chrism. Cyril's feast day is March 18.

Damascus I, Saint (304?-384), Pope from 366 to 384, who, along with Innocent I and Leo I, contributed the most to the development of the papacy, as a monarchical institution. During his pontificate, Latin became the principle liturgical language, in Rome, replacing Greek. Although the *Liber Pontificalis*, a history of the early Popes, reports that Damascus was a Spaniard, it is certain only, that he was a member of the city clergy of Rome, where his father had served as deacon. The conflict between rival parties, during

the election of Damascus, led to bloody rioting, that provoked the intervention of Rome's civil authorities.

Damascus was zealous in promoting the interests and prestige of the Roman Church. He instructed Saint Ambrose to intervene in the case of the Altar of Victory, in which an influential group of Pagan Senators, attempted to block the removal of an ancient statue of Victory from the Senate House. In ecclesiastical matters, Damascus took vigorous action against adherents of Apollinarianism and Arianism and was the first to use Matthew 16:18, in support of the doctrine of Roman primacy.

The pontificate of Damascus is noteworthy for a number of other achievements. He took a special interest in providing adequate housing for the Papal Archives and in restoring the catacombs. He actively fostered the cult of the martyrs, and he composed a number of metrical epitaphs for the tombs of martyrs, who had become the objects of special veneration. (The classical inspiration, evident in surviving specimens of his verse, reveals that Damascus had some acquaintance with the secular literary tradition). He also commissioned Saint Jerome, his secretary and adviser, to revise the existing Latin text of the Bible; that revision became known, as the Vulgate. His feast day is December 11.

Damian, Saint Peter (1007-72), Doctor of the Church. Born in Ravenna, Italy, he became prior of a hermitage near Gubbio about 1043. During the following years, he corresponded with Henry III, Holy Roman emperor, and with Pope Leo IX, attacking abuses practiced by the clergy, particularly simony, and the violation of the vow of celibacy, and urging reforms. He became Cardinal Bishop of Ostia (Dean of the Sacred College of Cardinals), in 1057, and two years later, presided at a Council in Milan. The confidant of many Popes, several of whom, he served as legate, he was most closely associated with the reformer, Hildebrand, who became Pope Gregory VII, in 1073. Damian was one of the most prolific and elegant writers, in Latin, of the medieval period, and he left a large body of theological writings in various genres. His feast day is February 21.

Dionysius of Alexandria, Saint, often known as, Dionysius the Great (190?-264?), Christian theologian. Said by Eusebius of Caesarea, to have been a pupil of the great Churchman, Origen. Dionysius was placed in charge of the catechetical school in Alexandria, Egypt, in 231. Sixteen years later, he was made bishop of Alexandria. Under the persecutions of Decius, emperor of Rome, beginning in 251, he sought refuge in the desert. He was banished six years later, when Valerian was emperor. In 260, Dionysius returned to Alexandria. He participated in the controversies of his period, particularly in the controversy concerning the status of those, known as *lapsi* (Latin for “fallen ones”), who had forsworn their faith, during persecution. Dionysius supported Pope Cornelius against Novatian, who advocated that the *lapsi* be treated with great severity.

Dionysius the Areopagite (flourished 1st century), member of the Areopagus in Athens and convert to Christianity through the preaching of Saint Paul, as related in Acts 17:34. Nothing more is definitely known about him. He is reputed to have been the first bishop of Athens and to have been martyred there in the reign of Domitian, emperor of Rome. Another tradition confuses him with the Apostle to France, Saint Denis.

Throughout the Middle Ages, a body of Greek writings that modern scholars identify as the work of a 6th-century Neoplatonist (known as the Pseudo-Dionysius) was ascribed to *Dionysius*. These writings include, *The Celestial Hierarchy* and *The Ecclesiastical Hierarchy*, works dealing respectively with the three triads of orders of angelic beings and with their earthly counterparts; *The Divine Names*, a treatise on what Biblical appellations of the Deity can teach respecting his nature and attributes; and *Mystic Theology*, in which the author expounds a form of intuitive mysticism.

These pseudo-Dionysiac writings, which may have been written in Syria or Egypt, were first cited in 553, at the second Council of Constantinople. Their influence is apparent in the theological system of the 8th-century Doctor of the Eastern Church, John of Damascus. In the West, they were unknown until early in the 7th century, but later they exerted a vast influence upon the thought of Christian Europe. In the 9th century, they were translated into Latin by the Scottish theologian, John Scotus

Erigena, and in this more accessible form, they furnished inspiration to the Scholastic theologians, notably St. Thomas Aquinas, and to the English humanists, John Colet and William Grocyn. From them, theologians and artists derived a conception of angels and were introduced to the ideas of Neoplatonism. The influence of these writings is plainly discernible in, *The Divine Comedy* of Dante and in the works of the English poet, John Milton. The Dutch humanist, Desiderius Erasmus was among those who first cast doubt upon the assumption, that Dionysius was the author of these writings.

Epiphanius, Saint (315?-403), Christian prelate and one of the Fathers of the Church, born in Palestine. He lived in Egypt, in his youth, and on his return home, was ordained a priest. In 335, he founded a monastery near Eleutheropolis, which he directed for 30 years. In 367, he was nominated, bishop of Constantia (formerly, Salamis), in Cyprus and held that office, until his death. He encouraged the growth of Monasticism and supported traditional orthodoxy against Gnosticism, Manichaeism, and the Ebionites. During the schism of Antioch, in which an Orthodox bishop was deposed by adherents of Arianism, Epiphanius traveled to Rome, in 382, to argue the Orthodox case before Pope Damasus I. Epiphanius was, in particular, a zealous antagonist of the Christian writer and teacher, Origen. Among his works are the *Panarion*, a treatise on heresies; the *Ancoratus*, a polemic against Origen; and three works, entitled, *Against Images*.

Eusebius of Caesarea (260?-340?), theologian Church historian, and scholar, probably born in Palestine. Called Eusebius Pamphili, he took the name, Pamphili from his friend and teacher, Pamphilus of Caesarea, whose extensive library furnished much of the historical materials for Eusebius's later literary work. Eusebius also collaborated with Pamphilus on an edition of the Septuagint from the text in the Hexapla of the early Christian writer, Origen, and in the preparation of an apology (five books, now lost) for Origen's teachings. After the martyrdom of Pamphilus, Eusebius left Caesarea for Tyre. He subsequently fled Tyre during the persecution of Christians at the beginning of the 4th century, presumably only to be imprisoned on his arrival in Egypt. After 310, the persecutions ceased, and he was released.

About 314, he became bishop of Caesarea. At the Council of Nicaea, in 325, Eusebius delivered the opening address and was made the leader of the Semi-Arians, the moderate party, who were averse to discussing the nature of the Trinity and preferred the simple language of the Scriptures to the subtleties of metaphysical distinctions. At Nicaea, he accepted the Athanasian position, although he showed Arian leanings at the synods of Antioch (324) and Tyre (335). Eusebius stood in high favor with Constantine the Great, emperor of Rome, and was one of the most learned men of his time.

Apart from his historical writings, Eusebius was responsible for the *Eusebian Canons*, a system of cross-references to the Gospels, employed in many Biblical manuscripts. Eusebius edited or improved the work of the 3rd-century Alexandrian theologian, Ammonius, by dividing the Gospel of Matthew into 355 sections, Mark into 236, Luke into 342, and John into 232, the number of each of these so-called Ammonian Sections, being written on the margin of the text. Because of the similarity of matter, many sections of one Gospel were nearly identical with other sections of one or more of the other Gospels. For convenience of reference, Eusebius constructed ten clarifying tables or lists. Eusebius was a prolific writer, producing mostly apologetics, but also a history of the world, until 303 and a history of the Christian Church, until 324.

Eusebius was baptized and ordained at Caesarea, where he was taught by the learned presbyter, Pamphilus, to whom he was bound by ties of respect and affection and from whom, he derived the name, "Eusebius Pamphili," (the son or servant of Pamphilus). Pamphilus came to be persecuted for his beliefs by the Romans and died in martyrdom, in 310. Eusebius may, himself, have been imprisoned by the Roman authorities, at Caesarea, and he was taunted many years later, with having escaped by performing some act of submission.

The work of the scholars of the Christian school at Caesarea, extended into all fields of Christian writing. Eusebius, himself, wrote voluminously as apologist, chronographer, historian, exegete, and controversialist, but his vast erudition is not matched by clarity of thought or attractiveness of presentation. His fame rests on his, *Ecclesiastical History*,

which he probably began to write, during the Roman persecutions and revised several times, between 312 and 324. In this work, Eusebius produced what may be called, at best, a fully documented history of the Christian Church, and at worst, collections of passages from his sources. In the *Ecclesiastical History*, Eusebius constantly quotes or paraphrases his sources, and he thus, preserved portions of earlier works, that are no longer extant. He had already compiled his, *Chronicle*, which was an outline of world history, and he carried this annalistic method over into his, *Ecclesiastical History*, constantly interrupting his narrative of the Church's history, to insert the accession of Roman emperors and of the bishops of the four great sees, (Alexandria, Antioch, Jerusalem, and Rome). He enlarged his work in successive editions, to cover events down to 324, the year before the Council of Nicaea. Eusebius, however, was not a great historian. His treatment of heresy, for example, is inadequate, and he knew next to nothing about the Western Church. His historical works are really apologetic, showing by facts, how the Church had vindicated itself against heretics and heathens.

Eusebius became bishop of Caesarea (in Palestine) about 313. When about 318, the theological views of Arius, a priest of Alexandria, became the subject of controversy, because he taught the subordination of the Son to the Father, Eusebius was soon involved. Expelled from Alexandria for heresy, Arius sought and found sympathy, at Caesarea, and, in fact, he proclaimed Eusebius, as a leading supporter. Eusebius did not fully support, either Arius or Alexander, bishop of Alexandria from 313 to 328, whose views appeared to tend toward Sabellianism, (a heresy that taught that God was manifested in progressive modes). Eusebius wrote to Alexander, claiming that Arius had been misrepresented, and he also urged Arius to return to communion with his bishop. But, events were moving fast, and at a strongly anti-Arian synod, at Antioch, about January 325, Eusebius and two of his allies, Theodotus of Laodicea and Narcissus of Neronias, in Cilicia, were provisionally excommunicated, for Arian views. When the Council of Nicaea, called by the Roman emperor, Constantine I, met later in the year, Eusebius had to explain himself, and was exonerated with the explicit approval of the emperor.

In the years following the Council of Nicaea, the emperor was bent on achieving unity within the Church, and so the supporters of the Nicene Creed, in its extreme form, soon found themselves forced into the position of dissidents. Eusebius took part in the expulsion of Athanasius of Alexandria (335), Marcellus of Ancyra (c. 336), and Eustathius of Antioch (c. 337). Eusebius remained in the emperor's favor, and, after Constantine's death in 337, he wrote his, *Life of Constantine*, a panegyric, that possesses some historical value, chiefly because of its use of primary sources. Throughout his life, Eusebius also wrote apologetic works, commentaries on the Bible, and works explaining the parallels and discrepancies in the Gospels.

Eusebius of Nicomedia (died about 342), Christian theologian, bishop, and patriarch of Constantinople (339-342), who advocated Arianism, a doctrine that denied the true divinity of Christ. Born probably in Syria, Eusebius studied theology in Antakya, where he met Arius. As bishop of Nicomedia, Eusebius supported Arius in his early conflict with Orthodoxy. As patriarch of Constantinople, he used his influence, to effect the rapid spread of Arius's teachings. Largely because of his friendship with the Roman emperor, Constantine the Great and his son, Constantine II, Eusebius turned what might have been a local ecclesiastical problem, into one of ecumenical magnitude.

Eutyches (circa 378 - c. 454), Byzantine monk, who was a proponent of Monophysitism, the teaching that Christ has only a single, divine, nature and does not possess a human nature. He gave his name to the most influential heresy in Church history, Eutychianism.

According to his own statement in 448, Eutyches had lived in a monastery near Constantinople for 70 years, and had been archimandrite (or abbot) for 30 of them. As leader of a monastic community near the Byzantine capital and a close associate of Emperor Theodosius II, he was a welcome ally to St. Cyril, patriarch of Alexandria, in the struggle against Nestorius. Eutyches, however, lacked Cyril's intelligence and flexibility. Upon the death of Cyril in 444, Eutyches began to assert rigidly, the formula of the "one nature" of the Incarnate. He was accused before the local synod of Constantinople and deposed by Flavian, the patriarch of Constantinople, in 448.

Pope Leo I, ratified the condemnation of Eutyches and became the great opponent of Eutychianism. In his famous, *Tome* to Flavian (449), Leo defined the doctrine of the “two natures”(divine and human), in Jesus. But, Dioscorus, successor to Cyril, refused to accept the deposition of Eutyches and induced Theodosius, to summon an Ecumenical Council. The Council of Ephesus (449), presided over by Dioscorus, was called, the Robber Synod, because of its violent proceedings. The judgment against Eutyches was reversed, and Flavian was deposed and exiled. The protests of Rome and Constantinople for a new, non-partisan Council, were ineffective. But, upon Theodosius’s death in 450, Empress Pulcheria and Emperor Marcian, who favored the two natures doctrine, assumed power, and a new Ecumenical Council was called, at Chalcedon, in 451. Here, Leo’s *Tome*, was the guide of the majority, from the outset. Eutyches remained banished, but continued to agitate against the two natures doctrine, until his death.

Evagrius Ponticus, or Evagrius of Pontus, (345-399 A.D.) was a Christian monk and ascetic. One of the rising stars in the late fourth century Church, he was well-known as a keen thinker, a polished speaker, and a gifted writer. Throughout his ministry, he was a trusted friend to several influential contemporary Church leaders, including Basil of Caesarea, Gregory of Nazianzus, Gregory of Nyssa, Nectarius of Constantinople, Marcarius of Egypt, and Theophilus of Alexandria.

Life

He was born into a Christian family in the small town of Iborra, in the Roman province of Pontus. He began his career in the Church, as a lector under Basil, before joining Gregory Nazianzus in Constantinople, where he was promoted to deacon, and eventually, to archdeacon. When Emperor Theodosius I, convened the Second Ecumenical Council in 381 A.D., Evagrius stood with Gregory and played an important role in the successful battle against Arianism.

Constantinople offered many worldly attractions, and he struggled to effectively live a godly life. His vanity was fueled by the high praise of his peers while gluttony, greed, and sloth became persistent temptations, over which, he despaired of ever becoming victorious. Eventually, he became infatuated with a married woman, yet, before he acted upon his unruly emotions, he came under severe conviction and fled the capital.

For a short time, he stayed with Melania the Elder and Tyrannius Rufinus, in a monastery near Jerusalem. He then moved to the deserts of Egypt and joined a cenobitic community of monks in Nitria. He successfully adapted to the quiet life of asceticism, although it was quite a struggle. He spent the last few years of his life in Kellia, pursuing his studies.

Teachings

Most Egyptian monks, of that time, were illiterate. Evagrius, a highly educated classical scholar, is believed to be one of the first people to begin recording and systematizing the erstwhile oral teachings of the monastic authorities known as the, *Desert Fathers*. Eventually, he also became regarded, as a Desert Father, and several of his apophthegm appear in the 'Vitae Patrum' (a collection of sayings from early Christian monks).

Evagrius rigorously tried to avoid teaching beyond the Spiritual maturity of his audiences. When addressing novices, he carefully stuck to concrete, practical, issues (which he called, *praktike*). His more advanced students enjoyed more theoretical, contemplative, material (*gnostike*).

The logosmoi

The most prominent feature of his research was a system of categorizing various forms of temptation. He developed a comprehensive list of eight evil thoughts, from which, all sinful behavior springs. This list was intended to serve a diagnostic purpose: to help readers identify the process of temptation, their own strengths, and weaknesses, and the remedies available for overcoming temptation.

The eight patterns of evil thought are gluttony, lust, greed, sadness, acedia, anger, vainglory, and pride. While he did not create the list from scratch, he certainly refined it. Some years later, Pope Gregory I, would revise this list to form the more common Seven Deadly Sins.

Accusations of Heresy

Evagrius was a staunch supporter of Origen (c. 185-250 A.D.), and further developed certain esoteric speculations, regarding the pre-existence of human souls, the final state of believers, and certain teachings about the natures of God and Christ. Origen and his followers (including Evagrius) were declared, heretical, by several successive Ecumenical Councils, beginning with the Second Council of Constantinople (553 A.D.). This decision was subsequently overturned.

Influence

Despite the accusations of heresy, Evagrius exerted a tremendous influence on the Church, through his practical writings. Though most of his writings were destroyed, many survived, simply because they were so helpful. In an effort to preserve his work, some of his books were attributed to other writers, such as Basil, Gregory Nazianzus, and Saint Nilus. One of his key disciples, John Cassian, established a few monasteries in southern France and effectively adapted key Evagrian works for his Western audiences.

Other significant figures influenced by Evagrius include: John Climacus, Maximus the Confessor, Benedict (the founder of the Order of St. Benedict), and Symeon the New Theologian.

Key Writings

The Antirrhethikos, Chapters on Prayer, The Praktikos, To Eulogious, The Gnostikos, Kephalaia Gnostica.

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Francis of Assisi, Saint (1182-1226), Italian mystic and preacher, who founded the Franciscans. Born in Assisi, Italy and originally named Giovanni Francesco Bernardone,

he appears to have received little formal education, even though his father was a wealthy merchant. As a young man, Francis led a worldly, carefree life. Following a battle between Assisi and Perugia, he was held captive in Perugia, for over a year. While imprisoned, he suffered a severe illness, during which, he resolved to alter his way of life. Back in Assisi, in 1205, he performed charities among the lepers and began working on the restoration of dilapidated Churches. Francis's change of character and his expenditures for charity angered his father, who legally disinherited him. Francis, then discarded his rich garments for a bishop's cloak and devoted the next three years to the care of outcasts and lepers in the woods of Mount Subasio.

For his devotions on Mount Subasio, Francis restored the ruined chapel of Santa Maria degli Angeli. In 1208, one day during Mass, he heard a call telling him to go out into the world and, according to the text of Matthew 10:5-14, to possess nothing, but to do good everywhere.

Upon returning to Assisi that same year, Francis began preaching. He gathered round him the 12 disciples, who became the original brothers of his order, later called the First Order; they elected Francis superior. In 1212, he received a young, well-born nun of Assisi, Clare, into Franciscan fellowship; through her, was established the Order of the Poor Ladies (the Poor Clares), later the Second Order of Franciscans. It was probably later, in 1212, that Francis set out for the Holy Land, but a shipwreck forced him to return. Other difficulties prevented him from accomplishing much missionary work, when he went to Spain to preach to the Moors. In 1219, he was in Egypt, where he succeeded in preaching to, but not in converting, the sultan. Francis, then went on to the Holy Land, staying there until 1220. He wished to be martyred and rejoiced upon hearing that five Franciscan friars had been killed in Morocco, while carrying out their duties. On his return home, he found dissension in the ranks of the friars and resigned as superior, spending the next few years, in planning what became, the Third Order of Franciscans, the tertiaries.

In September 1224, after 40 days of fasting, Francis was praying upon Monte Alverno,

when he felt pain mingled with joy, and the marks of the crucifixion of Christ, the stigmata, appeared on his body. Accounts of the appearance of these marks differ, but it seems probable, that they were knobby protuberances of the flesh, resembling the heads of nails. Francis was carried back to Assisi, where his remaining years were marked by physical pain and almost total blindness. He was canonized in 1228. In 1980, Pope John Paul II, proclaimed him the Patron Saint of ecologists. In art, the emblems of St. Francis, are the wolf, the lamb, the fish, birds, and the stigmata. His feast day is October 4.

Gregory Thaumaturgus, Saint

b.c. 213, Neocaesarea, Pontus Polemoniacus [now Niksar, Turkey]

d.c. 270, Neocaesarea; feast day November 17

Greek Christian apostle of Roman Asia and champion of Orthodoxy in the 3rd-century Trinitarian (nature of God) controversy. His Greek surname, meaning, “wonder worker,” was derived from the phenomenal miracles, including the moving of a mountain, that he reputedly performed, to assist in propagating Christianity.

A law student, Gregory was introduced to Christianity through studies with the leading Christian intellectual of his time, Origen, at Caesarea (near modern Haifa, Israel). On his return to Neocaesarea, Gregory was made a bishop and committed his life to Christianizing that largely Pagan region. The Roman emperor, Decius’ persecution (250-251), compelled Gregory and his community to withdraw into the mountains, and with the return of normal conditions, he instituted liturgical celebrations honoring the Decian martyrs.

Manifesting an ecclesiastical role, more of a practical, pastoral, nature than of a speculative theologian, Gregory mostly catechized and administered the Church. His *Canonical Epistle* (c. 256) contains valuable data on Church discipline in the 3rd-century East, resolving moral questions incident to the Gothic invasion of Pontus (modern

northwest Turkey), with the rape, pillage, and apostasy that attended it. With his brother, a fellow bishop, Gregory assisted at the first Synod of Antioch (c. 264), which rejected the heresy of Paul of Samosata. The *Exposition of Faith*, Gregory's principal work, was a theological apology for Trinitarian belief. The *Exposition* incorporated his doctrinal instructions to Christian initiates, expressed his arguments against heretical groups, and was the forerunner of the Nicene Creed, that was to appear in the early 4th century. An Eastern tradition records, that the *Exposition*, was given to him in a vision of St. John, the Evangelist with the intercession of the Virgin Mary, the first instance noted of a Marian apparition. A letter, "To Theopompus, on the Passible and Impassible in God," which responds to the Hellenistic theory of God's incapacity for feeling and suffering, and *Panegyric to Origen*, a florid eulogy, constitute the remainder of Gregory's significant writings. Several other moral works, sermons, and letters bearing Gregory's name are not authentic.

Gregory I, Saint (circa 540-604), Pope (590-604), who was the last of the four original Doctors of the Church. He became known as, Gregory the Great.

Born in Rome into a patrician family, Gregory was the son of a senator and the great-grandson of Pope Felix III (reigned 483-92). With these powerful connections, he easily rose in the civil service to become prefect of Rome in 570. He soon decided to become a monk, and in about 575, he transformed his family estate in Rome into a monastery dedicated to St. Andrew.

In 579, Gregory was sent by Pope Pelagius II (reigned 579-90), as his representative to the emperor in Constantinople, where he tried to obtain military aid against the Lombards, who had invaded Italy and had settled dangerously close to Rome. After he returned to Rome, he was elected Pope in 590. Despite Gregory's efforts, no aid against the Lombards came from Constantinople, and Gregory had to negotiate with them himself. In 594, he prevented a Lombard invasion of Rome by agreeing to pay a yearly tribute.

Papacy

As Pope, Gregory enhanced the prestige of the papacy and gave the office a somewhat different character. Because the Lombards had caused the almost complete collapse of Roman civil administration, Gregory had to be even more solicitous than his predecessors in providing for the poor and protecting the population, near Rome. His able administration of the vast estates, owned by the Church of Rome, supplied the food and monies for this task. Under Gregory, the papacy assumed political leadership in Italy and consolidated its lands throughout the country into a single unit, which later became, the foundation of the Papal States.

Gregory upheld Rome's traditional claims of ecclesiastical primacy over the patriarch of Constantinople, as well as over the other bishops of the Church. He also took great interest in the liturgy, introducing a number of reforms. He is credited with incorporating Gregorian chant into the liturgy.

In 597, Gregory sent, to England, the prior of his own monastery of St. Andrew, St. Augustine of Canterbury, along with 40 monks. The great success of this mission led to an enduring sense of loyalty to the papacy among the English, and English missionaries to the Continent encouraged this loyalty among almost all the peoples of northern Europe.

Writings

The 14 books of Gregory's letters provide a rich source for understanding the man and his times. Besides the letters and a number of homilies, Gregory wrote several works that were immensely influential in the Middle Ages. These works are practical and moralistic in emphasis. The *Moralia* (Morals on the Book of Job), is a commentary on Job that ranges widely over doctrinal and disciplinary matters. The *Liber Pastoralis Curae* (Pastoral Care), describes the ideal bishop and is intended as an instruction on the practice and nature of preaching. The most charming of Gregory's writings is the *Dialogues*, principally a collection of legends about saints from Gregory's own time. A

unique source of information about St. Benedict, it was partly responsible for the popularity of Benedictine monasticism in the Middle Ages, and its emphasis on miracles set the pattern for the medieval conception of sainthood.

The real greatness of Gregory lay in his extensive pastoral activity. His practicality, generosity, and compassion won him the affection of his contemporaries. He died in Rome on March 12, 604; he is generally believed to have been canonized by popular acclaim upon his death. His feast day is March 12.

Gregory of Nazianzus, Saint (circa 329-89), with Saints Athanasius, Basil, and John Chrysostom, a Father of the Church and one of the four Eastern Doctors of the Church. Called Gregorius Theologus (Greek, "Gregory the Theologian"), he was born near Nazianzus, in Cappadocia (now Turkey), and educated in Alexandria and Athens. He was baptized, in 360, by his father, who was bishop of Nazianzus. Deciding to pursue a life of devotion, he went to Pontus, where he lived in the desert, near the Iris River (now the Yesil Irmak River, in Turkey), with St. Basil. The two men compiled an anthology of the writings of the Christian teacher and theologian, Origen, called the *Philokalia* (Greek, "Love of the Beautiful"). Basil later became bishop of Caesarea and, in 371 or 372, prevailed upon Gregory to accept the see of Sasima, a small village in Cappadocia. Gregory disliked public life, however, and retired until the death of his father, in 374.

In 378 or 379, Gregory took charge of the Nicene congregation of Constantinople. There, he delivered five discourses on the Trinity, that earned him fame, as The Theologian. He was appointed bishop, but retired in the face of resistance from the Arians. Hoping to prevent further schism, he returned to Nazianzus, where he remained, until his death. His feast day is January 2, in the Roman Catholic Church and January 25, in the Orthodox Church. His surviving works comprise about 45 sermons, 243 letters, and 407 dogmatic and moral poems.

Gregory of Nyssa, Saint (circa 335-94), bishop of Nyssa, in Cappadocia, and an early Father of the Church, born in Neocaesarea (now Niksar, Turkey), younger brother of Saint

Basil. Gregory married, but on the death of his wife, he entered the monastery, founded by Basil in Pontus, near the Iris River. About 371, he was ordained by his brother and made bishop of Nyssa. Gregory's religious position was strictly Orthodox, and he was particularly zealous in combating the doctrine of Arianism. The Arians charged Gregory with fraud in his election to the bishopric and with mishandling the funds of his office. Convicted of these charges, he was exiled from Nyssa, in 376 to 378. After his return, Gregory was a strong supporter of the Orthodox position against the Arians, at the first Council of Constantinople, in 381. In the next year, he was sent by the Church to reorganize the Churches of Arabia.

Gregory's fame is chiefly as a theologian. Among his important theological treatises are *Against Eunomius*, a defense of the Nicene Creed; *Great Catechetical Discourse*, a defense of the Christian faith, against Jews and Pagans; *On Faith*, a treatise against the Arians; and *Ten Syllogisms*, directed against the Apollinarists, who in many ways, were allied to the Manichaeans. His feast day is March 9.

Helena, Saint (248?-328?), concubine and possibly wife of the Roman emperor, Constantius I, and mother of Constantine the Great, emperor of Rome. She was probably born in Drepanum, later called Helenopolis, in her honor, in the ancient Roman province of Bithynia. When Constantius was named Caesar, or successor to the throne of the Roman Empire, in 293, he abandoned her to marry the stepdaughter of Maximian. She devoted the rest of her life, to religious pilgrimages, visiting Jerusalem about 325, and founding there, the Church of the Holy Sepulcher and the Church of the Nativity. According to later legends, in Palestine, she discovered the cross, on which, Jesus was crucified. Her feast day is August 18.

Hermas (flourished A.D. 140), Christian writer, considered one of the Apostolic Fathers, noted for his vivid description of early Christianity. According to his own testimony, Hermas was sold into slavery, as a boy, and sent to Rome. There, he was purchased by a woman, called Rhoda, who freed him. Herma's book, *The Shepherd*, is a series of revelations, granted to him, through two heavenly figures, an old woman and an angel,

who assumed the form of a shepherd. The work is divided into 3 sections with 5 visions (on penance and doctrine), 12 precepts (on morality), and 10 parables (on principles of Christian living). *The Shepherd* was widely regarded, as a canonical Book of the Bible, until the 4th century.

Hilary of Poitiers

Hilarius or **Hilary** (c. 300-367), was bishop of Pictavium (Poitiers) and considered an eminent “doctor” of the Western Christian Church. He was sometimes referred to, as the *malleus Arianorum* (“hammer against Arianism”) and the “Athanasius of the West.” His name comes from the Greek word for happy or cheerful, the same root as English “hilarious.” His saint’s day is observed on January 13th.

Early life

He was born at Poitiers about the end of the 3rd century A.D. His parents were Pagans of distinction. He received a good education, including what had even then become somewhat rare in the West, some knowledge of Greek. He studied, later on, the Old and New Testament writings, with the result that he abandoned his Neoplatonism for Christianity, and with his wife and his daughter (traditionally named as Saint Abra), received the sacrament of baptism.

So great was the respect in which he was held by the citizens of Poitiers, that about 353, although still a married man, he was unanimously elected bishop (clerical celibacy was not required by the Church, until the late Middle Ages). At that time, Arianism was threatening to overrun the Western Church; to repel the disruption, was the great task, which Hilary undertook. One of his first steps was to secure the excommunication, by those of the Gallican hierarchy, who still remained Orthodox, of Saturtuinus, the Arian bishop of Arles, and of Ursacius and Valens, two of his prominent supporters.

About the same time, he wrote to the emperor Constantius II, a remonstrance against the

persecutions, by which, the Arians had sought to crush their opponents (*Ad Constantium Augustum liber primus*, of which, the most probable date, is 355). His efforts were not, at first, successful, for at the synod of Biterrae (Beziers), summoned, in 356, by Constantius with the professed purpose of settling the longstanding disputes, Hilary was by an imperial rescript, banished with Rhodanus of Toulouse to Phrygia, in which exile, he spent nearly four years.

Theological work

Thence, however, he continued to govern his diocese; while he found leisure for the preparation of two of the most important of his contributions to dogmatic and polemical theology, the *De synodis or De fide Orientalium*, an epistle addressed, in 358, to the Semi-Arian bishops in Gaul, Germany, and Britain, expounding the true views (sometimes veiled in ambiguous words), of the Eastern bishops on the Nicene controversy, and the *De trinitate libri XII*, composed in 359 and 360, in which for the first time, a successful attempt was made to express, in Latin, the theological subtleties elaborated in the original Greek. The former of these works was not entirely approved by some members of his own party, who thought he had shown too great forbearance towards the Arians; to their criticisms he replied in the *Apologetica ad reprehensores libri de synodis responsa*.

In 359, Hilary attended the convocation of bishops, at Seleucia Isauria, where with the Egyptian Athanasians, he joined the Homoiousian majority against the Arianizing party, headed by Acacius of Caesarea; thence, he went to Constantinople, and, in a petition (*Ad Constantium Augustum liber secundus*), personally presented to the emperor, in 360, repudiated the calumnies of his enemies and sought to vindicate his Trinitarian principles.

His urgent and repeated request for a public discussion with his opponents, especially with Ursacius and Valens, proved, at last, so inconvenient, that he was sent back to his diocese, which he appears to have reached about 361, within a very short time of the accession of Julian.

Expulsion from Milan

He was occupied for two or three years, in combating Arianism within his diocese; but, in 364, extending his efforts, once more, beyond Gaul, he impeached Auxentius, bishop of Milan, and a man high in the imperial favour, as heterodox. Summoned to appear before the emperor, Valentinian I, at Milan, and there maintain his charges, Hilary had the mortification of hearing the supposed heretic give satisfactory answers to all the questions proposed; nor did his (doubtless, sincere), denunciation of the metropolitan, as a hypocrite, save himself from an ignominious expulsion from Milan.

In 365, he published the *Contra Arianos vel Auxentium Mediolanensem liber*, in connection with the controversy; and also, (but, perhaps at a somewhat earlier date), the *Contra Constantium Augustum liber*, in which, he pronounced that lately deceased emperor, to have been AntiChrist, a rebel against God, “a tyrant whose sole object had been to make a gift to the devil of that world for which Christ had suffered.”

Hilary, is sometimes regarded, as the first Latin Christian hymn writer, but none of the compositions assigned to him, is indisputable.

The later years of his life were spent in comparative quiet, devoted in part, to the preparation of his expositions of the Psalms (*Tractatus super Psalmos*), for which he was largely indebted to Origen; of his *Commentarius in Evangelium Matthaei*, a work on allegorical lines of no exegetical value; and of his no longer extant translation of Origen’s commentary on Job.

While he thus closely followed the two great Alexandrians, Origen, and Athanasius, in exegesis and Christology respectively, his work shows many traces of vigorous independent thought.

He died in 367; no more exact date is trustworthy.

Discussion

He holds the highest rank among the Latin writers of his century. Designated already by Augustine of Hippo, as “the illustrious Doctor of the Churches;” he by his works, exerted an increasing influence, in later centuries; and by Pope Pius IX, he was formally recognized as, *universae ecclesiae doctor* (i.e., *Doctor of the Church*), at the synod of Bordeaux, in 1851.

Hilary’s day in the Roman calendar, is January 13.

Editions of his writings were produced by Erasmus (Basel, 1523, 1526, 1528). An English translation by E. W. Watson appears in *Nicene and Post-Nicene Fathers*.

He was, perhaps, mentioned by Augustine, as being the author of Ambrosiaster.

A *vita* of Hilary was written by Venantius Fortunatus, c. 550, but is not considered reliable. More trustworthy are the notices in Jerome (*De vir.illus.* 100), Sulpicius Severus (*Chron.* ii. 39-45) and in Hilary’s own writings.

Hippolytus of Rome, Saint (170?-235?), considered the most important 3rd-century theologian of the Roman Church. Hippolytus challenged the Papal election of Callistus, in 217, and declared himself, the first Anti-Pope.

Born before 170, probably in the Greek-speaking East, Hippolytus appears to have come to Rome, during the reign of Saint Victor I, in the last decade of the second century. He soon became the leading intellectual of the Roman Church; when the eminent theologian, Origen visited Rome, he attended one of Hippolytus’s sermons. Hippolytus took an active part in combating Modal Monarchianism, which denied the reality of distinctions between the persons of the Trinity. A fierce controversialist, he denounced both, Pope Zephyrinus and his adviser, who would become Pope Callistus I, for laxity in enforcing Church discipline, and he accused them of modalist tendencies in their Christology. Zephyrinus

and Callistus, in turn, denounced Hippolytus for the ditheism latent in the theology he had adopted from Saint Justin Martyr.

After the election of Callistus, as successor to Zephyrinus, Hippolytus appears to have set himself up, as Anti-Pope. He treated Callistus, as a misguided factional leader and attempted to realize his own vision of the Church, as an ideal community of saints. After the death of Callistus, Hippolytus perpetuated the schism with attacks on Pope Urban I and Pope Pontian. Around 235, during the reign of Emperor Maximinus, both Hippolytus and Pontian were arrested and sent to the mines of Sardinia, where they died. The fact that Pope Fabian went to the effort of having the bodies of both men returned to Rome, suggests that a reconciliation was believed to have taken place before their deportation.

Because Hippolytus wrote in Greek, the bulk of his works was lost and his history became confused in the Latin West. Saint Damasus I, for example, believed that Hippolytus was a follower of Novatian, and in later writings, Hippolytus is represented as a soldier converted by Saint Lawrence. Both, Eusebius of Caesarea and Saint Jerome made reference to him, as a prolific author and a bishop, but they were unable to identify his Episcopal see. The most famous of the works attributed to Hippolytus, is the *Refutation of All Heresies*, although many scholars, now doubt, that this and other writings traditionally associated with the name of Hippolytus, can be considered the work of the Roman priest and AntiPope.

Ignatius of Antioch, Saint bishop of Antioch and one of the Apostolic Fathers of the Church. During the reign of the Roman emperor, Trajan, Ignatius was condemned to be devoured by wild beasts. On his way from Antioch to Rome, where the execution was to take place, he wrote seven letters. Of these, five were addressed to the Christian communities of Ephesus, Magnesia, Tralles, Philadelphia, and Smyrna - cities in Asia Minor, that had sent representatives to greet him, as he passed through. The other letters were addressed to Polycarp, the bishop of Smyrna, and to the Christian community of Rome. Polycarp, in a letter to the Philippians, expressed his assumption, that Ignatius had suffered martyrdom in Rome, although he was not certain. Likewise, Eusebius of

Caesarea could report only hearsay, concerning the death of Ignatius.

The letters of Ignatius are an important source of information about the beliefs and organization of the early Christian Church. Ignatius wrote them, as warnings against heretical doctrines, thus providing his readers with detailed summaries of Christian doctrine. He also gave a vivid picture of the Church, as a community organized in strict subordination to a presiding bishop, assisted by a council of Presbyters (elders) and deacons. He was the first Christian writer to stress the virgin birth and to use the term, *Catholic Church*, as a collective term for the faithful.

Innocent I, Saint (?-417), Pope from 401 to 417, son of his predecessor, Anastasius I, under whom, he probably served as deacon. In a period when the Roman Empire in the West was collapsing under the pressure of barbarian invasions, Innocent asserted Rome's claim, to ecclesiastical primacy with unprecedented tenacity. When Saint John Chrysostom, bishop of Constantinople, was driven into exile, Innocent made a formal protest to the Byzantine emperor, and ultimately broke off relations with the bishops, responsible for John's removal. He also offered to exert the full authority of Rome, against those who attacked the monastery of Saint Jerome, in Bethlehem. In the controversy over Pelagianism, Innocent asserted more clearly than any of his predecessors, the supreme teaching authority of the Apostolic see.

During the siege of Rome by the Visigothic king, Alaric I, Innocent rejected public demands for sacrifices to appease the traditional gods of Rome. In 410, he went to Ravenna to arrange a truce between Alaric and Emperor Honorius, but the negotiations failed and Alaric sacked Rome, in August of that year. Later, writers regarded Innocent's timely absence, from Rome, as providential, likening it to the divine deliverance of Lot, from the destruction of Sodom and Gomorrah.

Irenaeus, Saint (Greek, "Peacemaker"), (140?-202?), Christian prelate and a Father of the Church, Irenaeus was born in Asia Minor, where, as a child, he heard the preaching of Saint Polycarp, the disciple of Saint John. In 177, Irenaeus was appointed bishop of

Lyon, in which office, he made many converts among the Gauls. When Saint Victor I, excommunicated the Christians of Asia Minor, about 190, for observing Easter on the date of the Jewish Passover, Irenaeus sent him a strong letter of rebuke, in the name of the Churches of Gaul, arguing that variations of practice and differences of opinion had not traditionally led to the severing of communion. Irenaeus was an active opponent of Gnosticism. About 180, he wrote a work against the Gnostics, known as *Against the Heresies*; in addition to its importance, as polemic, the work was the main source of information about Gnosticism, until the discovery of the Nag Hammadi Library, in 1945. Book 3, contains a famous argument, that Spiritual authority is rooted in Scripture and tradition and is expressed through the living voice of the Church. In Book 5, Irenaeus defends the Christian doctrines of the resurrection of the flesh and of Christ's incarnation against Gnostic "Spiritualizing." He was first mentioned, as being a martyr, by Saint Gregory of Tours, the 6th-century chronicler, who wrote of the sufferings of Irenaeus, under Emperor Lucius Septimius Severus, about 202. Irenaeus's feast day is June 28.

Jerome, Saint, in Latin, Eusebius Hieronymus (345?-419 or 420), Father of the Church, Doctor of the Church, and Biblical scholar, whose most important work, was a translation of the Bible into Latin. Jerome was born in Stridon, on the border of the Roman provinces of Dalmatia, and Pannonia, about 345. After a period of literary study in Rome, he withdrew to the desert, where he lived as an ascetic and pursued the study of Scripture. In 379, he was ordained, a priest. He then spent, three years in Constantinople with the Eastern Church Father, Saint Gregory of Nazianzus. In 382, he returned to Rome, where he was made secretary to Pope Damasus I and became an influential figure. Many people placed themselves under his Spiritual direction, including a noble Roman widow, named Paula, and her daughter, both of whom, followed him to the Holy Land, in 385, after the death of Damasus. Jerome fixed his residence at Bethlehem, in 386, after Paula (later Saint Paula), founded four convents there, three for nuns and one for monks; the latter was governed by Jerome, himself. There, he pursued his literary labors and engaged in controversy, not only with heretics, Jovinian and Vigilantius and the adherents of Pelagianism, but also with monk and theologian, Tyrannius Rufinus and with Saint Augustine. Because of his conflict with the bishop of Jerusalem, by about 395, Jerome

found himself threatened with expulsion by the Roman civil authorities. Although this threat was averted, Jerome's later years were overshadowed by the sack of Rome, in 410, the death of Paula and her daughter, and his own increasing isolation.

In addition to his work on the Bible, Jerome's literary activity was extensive and varied. He continued the *Chronicle of Eusebius of Caesarea*, which covered sacred and profane history from the birth of Abraham to A.D. 303, bringing the narrative to the year 378. For his *De Viris Illustribus (On Famous Men)*, Jerome drew upon the *Ecclesiastical History* of the same Eusebius. He also wrote a number of commentaries on various Books of the Bible, as well as polemical treatises against various theological opponents. Jerome was a brilliant and prolific correspondent; more than 150 of his letters survive. His feast day is September 30.

John of Damascus, Saint or **John Damascene, Saint** (circa 675-749), theologian, writer, scholar, Father of the Church, and Doctor of the Church, born in Damascus, Syria. Although a Christian, he served as a high-ranking financial officer, under the Saracen caliph of Damascus. Because of the caliph's hostility to Christians, John resigned his post about 700. He retired to the monastery of Mar Saba, near Jerusalem, where he was ordained, a priest, before the outbreak of the controversy over Iconoclasm. John opposed and fought the edicts of the Byzantine emperor, Leo III, against the veneration of statues and images; he was able to do so, with impunity, because he was not Leo's subject. He spent the rest of his life in religious study, except for a period shortly before his death, when he journeyed throughout Syria, preaching against the iconoclasts.

John was considered one of the ablest philosophers of his day and was known as Chrysorroas (Greek, "Golden Stream"), because of his oratorical ability. He was the author of the standard textbook of dogmatic theology, in the early Greek Church. This textbook, *Source of Knowledge*, is divided into three parts: *Heads of Philosophy*, *Compendium of Heresies*, and *An Exact Exposition of Orthodox Faith*. The third and most important section contains a complete theological system, based on the teachings of the early Greek Church Fathers and Church synods from the 4th to the 7th century. John of

Damascus is considered a saint by both, the Roman Catholic Church and the Greek Church. His feast day in the Roman Catholic Church is March 27; in the Greek, December 4.

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